



The Quest to Control Emotion(s): A Critical Integral Fearanalysis



R. Michael Fisher, Ph.D.
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In Search of Fearlessness Research Institute

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Abstract: Although emotion(s) have been of long interest to humans, they have particularly captivated the attention of many people and scholarly disciplines in the last 20 years. This paper critiques mainstream psychology of emotions and in particular, what Daniel Goleman has labeled the “collective emotional crisis” of our times and its relationship with emotion(al) education. After discussing some of the reasons the author has been reluctant to enter into the domain of emotion(al) education, he offers a re-location of this domain utilizing the methodology of critical integral fearanalysis. Although, this is a preliminary work in progress, the author suggests, among other things, that the lack of (and/or buried) critical attention to “fear of emotion(s)” in the literature on emotion(al) education is preventing a strong emancipatory curriculum and pedagogy.

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INTRODUCTION

Figure 1: Locating Emotion(al) Education



Figure 1, besides looking like a spaceship prior to the designs of *Star Trek*, is a model of how I locate my inquiry into *emotion(s) education* today. Rather than explain it all right now, I want to let you digest the image. In the mean time, I’ll pursue a brief introduction to my relationship history with emotion(s).

I began critical inquiry into emotions as far back as I can remember. I didn’t know it was inquiry then. I grew up in a very emotional (often volatile) home. Un-named addictions, mental illness, and low working class challenges were the everyday family context. Also, I grew up in the 1950s, 60s, 70s, 80s... you get the picture, there were a lot of collective emotions going around in the post-WWII period, into the revolutionary hippie days, through the Cold War (terror of planetary annihilation being one of them)— and, it didn’t get any less emotional right up to Sept. 11, 2001 and the fall out as I was writing my dissertation at that time. I researched the build up of the “*cul-*

ture of fear” phenomenon and what implications it had for parenting, schooling and education in general.

I got angry when I was in teacher’s college, and then 18 years later when I went to grad school in Education, and found reams of education magazines for teachers, faculty, and students on book shelves in libraries that all had the same type of “happy faces” on page after page. I could not reconcile the “image” being portrayed by the field of Education through its publishing venues, with the reality of what I actually experienced and saw in schools since I was five. I decided today to make a collage (see Figure 2).

I started to research and write about emotion theory in 1995, when I wrote a long letter and (integral) critique to Dr. Robert C. Solomon re: his philosophy¹ in his *Handbook of Emotion*. Impressive as his scholarship is, with a renowned status as an expert on philosophy of emotions, I had the naive fearlessness to tell him where I thought he was a little off-the-rails in terms of *deeply* understanding emotions, in a holistic sense. I was concerned then, and still am now, that far too many men have been writing and teaching about emotions, and that doesn’t seem like a good idea—as men, generally, were far less healthy (and developed) emotionally than women. Women ought to be teaching about emotion(s) in a patriarchal culture. They were more knowledgeable—but sexism had controlled much of the major thinking and discourses on emotions, particularly, as I was studying academic texts. Anyway, philosophers... hey, what do they know? (smile). Solomon never wrote back. I let the issues drop and I never read much on emotion(s) for years, rather I focused my research, writing and teaching on *fear* (and fearlessness)... to be explained later.

One gem after another in the 1980s came along. In healing, transformational and spiritual intensive workshops I was attending, I discovered the depth of emotionality that had been previously been occluded in my life; which was far beyond what I had read about emotion(s) anywhere prior. Then a fascinating book came to my attention: *The Healing of Emotion: Awakening the Fearless Self* (by Chris Griscom, a spiritual teacher).² I began finding other transpersonal authors writing about emotion(s) and emotional development in ways that were beyond most of contemporary psychology’s views.

Why return to emotions again? Well, I feel somewhat forced to—not in a bad way. I met a great woman and business partner recently, and we are both interested in *emotional-based learning* (and healing).³ Then, a rather wonderful paper was just published⁴ and came across my desk. The author (a man), Dr. Michalinos Zembylas, cited my ‘fear’ essay also published in a recent educational journal.⁵ This dedicated professor of education in Cyprus has published extensively, but I had not read his work because it previously focused on emotion, affect, etc. But this latest paper focused on fear and the context of a culture of fear, as significant to the understanding of emotion(s) and education. I am very interested in his conceptualization of these problems. I wrote him a 4pp. letter immediately to appreciate his work and then to offer some of my perspective on emotion(s) education, of which I am rather less enthusiastic about than he and emotion educators. It’s way too long of a story for this introduction and so I encourage you to read my letter (see Appendix 1).

Zembylas was kind enough to read it and make a few remarks. Basically, although he could appreciate my concern about schools and educational systems taking up the “hot topic” of *emotion(al) education* (e.g., “schooling the emotions”⁶), he thought I ought to join the rest of the emotion educators and... well, that’s where I realized I just cannot. Not yet. Maybe never. I have a critical perspective, which they don’t have of their own work. I have read several of them in recent years (e.g., Boler, Goleman, Zembylas, etc.). They are a diverse lot of educators no doubt, but just the same I find they typically hold firm to assumptions that I cannot make with any confidence. More on all that later; some of these points of contention (with my ambivalence) are found in Appendix 1. I take the position of critique from a location of *critical integral fearanalysis* (see Figure 1) and a transpersonal psychology of emotion(s)—a perspective I don’t see any emotion(s) educator taking (that I know of). They tend to simplify the area of emotion(s), and particularly fear (‘fear’), beyond what I believe is justifiable in the context of Figure 1. Next...

Figure 2 The Emotional Bias of Schooling (Education)



This emotion(al) collage of covers was made using two major educational publishing house⁷ magazines of their “new books” (2008-09). These are marketed to teachers, education faculty, researchers, administrators, etc. This is only a small sample but it represents a rough percentage of the kinds of ‘emotional’ expressions that the publisher (educators?) want to promote, and of course it leaves out the rest of the emotional spectrum. You would find a similar mix, I hypothesize, in any of the professional teacher magazines on the marketplace. The same bias is found when teachers are depicted on book covers and in magazines (I included just a few in Figure 2).

The middle part of the collage makes up 80-90% “happy faces.” The outer rim around that core bias are images (5-10%) that are more “serious” in terms of concentrating on studies, or thinking and pensive or curious (see left side). The images to the far upper-right are (less than 2%) and make up the disturbed (“negative”) or neutral-ambivalent emotional expressions. The rarest, if ever, which I could not find in these catalogues, are facial depictions of anger, defiance, sadness, fear, terror, pain. This is a preliminary visual analysis of emotion in the field of Education—I would guess, you’d see the same bias in any school, if you looked at the authorities’ newsletters, posters, magazines, promo brochures. Maybe I am being too hard on “marketing education” (schooling). Maybe I am not. It seems a lot of folks (i.e., emotional-literacy movement) are getting in on the advocacy train, as I saw in this book revolving around the topic of peace education, where one author wrote:

Besides formal education, one needs to learn how to deal with emotion, how to transform anger and fear into love and compassion, how to communicate positively with others and become happy. An important aspect of this global education is schooling the emotions.... The emotional-literacy movement of our times [unlike the 1960s]: instead of using emotion to educate, it educates emotion itself.⁸

Back to the educational catalogues: it disturbs me the way a passivity and domination of smiling “happy faces” paints itself across the Educational landscape/mindscape/emotionscape. It isn’t accurately representative of what you’d see in most any school. It doesn’t reflect my experience as a poor working class youth, student or citizen. So what is being sold here? Why is this obvious bias tolerated? What does this “knowledge-power” bias include and exclude. Aren’t we

supposed to be teaching about *all* the emotions? Apparently not. Hidden curriculum? Children and youth are being propagandized, through propagandization of teachers—“be happy” and “be positive” or else. What happened to resistance as a form of social justice? All this is what one could call an old functionalist discourse of the “quest to control emotion(s). I call it *emotion management/education (EME)*—I’ll come back to that later, as we need to examine “control” (or “management”) in its healthy and unhealthy versions.

MY POINT- how are educators qualified to teach about emotion, or lead in “educating emotions” or “schooling” them? I shiver when I see that kind of language, which is quite common amongst the written works of emotion(s) educators. I shutter at the thought of how they are, in various ways, dictating a positive emotion (happy), at the expense of a whole emotional development (emotionality) that is realistic in the lives of students and teachers—especially, those who live and work at the margins of the bourgeois world (of relative capital wealth and comfort = safety and security). I see the spectrum of “skin colors” and “races” now in the educational magazines and catalogues, and that is progress, but I don’t see that same respect and regard—that same reality—of a multi-emotionality of experience in children and youth (and teachers). Who decided that the emotional (visual) curriculum should be this *one* hegemonic way? Who benefits and who doesn’t?

This kind of critical analysis is needed, and is only in its beginning stages. I am not the only educator concerned about the bias of emotion(al) management that goes on in society and schools. I only claim to be, in this technical paper, unique in my focus of the problem—and that is, my focus *via* a critical integral fearanalysis. In summary, the emotion educators have not taken the “*fear of emotion*” into their analysis enough (though there are some nice exceptions, in part). Their analysis is incomplete and inadequate, especially when one can make the argument that emotion(s) education is best situated in the location I give it in Figure 1. So, let me turn, slowly below, to that spaceship-like model and contextualize my argument further.

Locating Emotion(s) Education: A Critical Integral Fearanalysis

My postmodern curricular and educational bias, in a nutshell is: *let’s properly locate emotion(s) and their education, before we try to educate emotion(s)*. But the ‘wave’ of interest in emotion(s) is not going to wait, standback, self-reflect, at least that is not apparent so far. It seems everyone, with their own agendas, wants to get in on the latest craze about “emotional intelligence”, for example. Ph.D.’s are literally flying out of some universities these days studying correlations between measurements of EQ (Emotional Quotient) and any other factor you want to mention—especially, business and organizational leadership. One recent Ph.D. graduate stated:

*A relative revolution in the cognitive sciences has occurred. This journey into the brain has prompted both theology and psychology to reexamine many of their assumptions regarding emotion.*⁹

And a recent philosophical book on compassion argues that “emotional intelligence” (that Daniel Goleman popularized in the mid-1990s), indicated by new scientific research (on the brain), has unveiled the “deep mystery” of passions (emotions) that philosophers once only made conjectures about.¹⁰ The new understanding, all these authors assume, leads to better *managing of emotion(s)*. That is the ultimate goal. Goleman (1995),¹¹ with a strong scientific-psychological bent, wrote a chapter called “Schooling the Emotions”—and in this book he also famously warned humanity that we are in a “*collective emotional crisis*.” Sounds like moral panic and a discourse itself which breeds a “culture of fear.” My full-critique of this Golemanian discourse, is not for this technical paper. Rather, I’ll take up one small aspect of it, which goes beyond a Golemanian position to include other emotion(al) educators’ positions as well.

The literature in this field of EQ and EI and education is literally impossible to keep up with, especially by a generalist like myself. I state now, I am *not* an expert on “emotion(s)” from a scholarly point of view. I am an expert on fear (“fear”). Yet, one does not have to be an expert on emotion(s) to see the dangerous “commercialization” of EQ® and emotion, affect, and feelings, in general, as our current society is becoming what some critics (sociologists) call a “culture of emotionalism” (e.g., Joel Best, Frank Furedi). I particularly take a Foucauldian analysis of EQ, as

have other researchers, to locate this interest in emotion(s) as another form of a long “quest to control emotion” (MacCulloch & Payne, 2005).¹² This problematic use and mis-use of our emotionality (i.e., via “therapy culture”),¹³ as part of a social (corporate) management agenda, was first brought forward in a critical work by Arlie R. Hochschild (1983) and later (in regard to education) by Megan Boler (1999).¹⁴ Nowadays, the “politics of affect” or emotion is quite well-recognized. 9/11 really brought this dynamic home—we can be and are, often manipulated emotionally by fear-mongers, hope-mongers, and all the rest who see the advantages of the *power of emotion(s)*, individually and collectively, especially in a mass-mediated society, where repetitive images can provoke emotion(s) and emotional contagion. Are educational bureaucrats, school state boards, administrators/ principals, teachers and parents likely to ignore the power of emotion(s)—by which, I mean, the power-knowledge-fear of emotions? I don’t think so. The need (fear) for social control is a key factor in most of our lives and it has a long history.

Besides raising the caution above about EI and EQ, one could if they so chose, examine how useful EI actually is (in the Golemanian sense), and useful for what. I won’t collate that research here, other than to say, it is interesting to me that Golemanian EI, as a traditional discourse and concept (and reality), was found in an extensive study of aspiring principals to *not* correlate at all with “transformational” leadership styles. However, it did partially correlate with “situational” and “transactional” leadership styles (McGruder, 2009)—the latter being more functionalist and conservative.¹⁵

So, with that brief overview, I return to Figure 1 and locating of emotion(s) education *per se*. The important features of Figure 1 that surround and contextualize all “Emotion(al) Education” include forces of oppression (see white arrows), that is, a “Culture of Fear” and “Fearism & Matrix of Domination.” I cannot elaborate on these conceptualizations here due to shortage of space, but I encourage readers interested to read my other publications, in particular my latest book in press.¹⁶ The only term of these that is unique to my work is “fearism” as the underpinning of all terrorism and other forms of oppression. The “Matrix of Domination” comes from Patricia Hill Collins (1990),¹⁷ where she describes the interrelated self-reinforcing network of racism, classism, sexism, etc. They form a matrix within which our societies operate violently, often without notice. I call it a ‘Fear’ Matrix. The culture of fear is a concept used by many (e.g. Chomsky, Glassner, Furedi, etc.); it is more or less obvious but is often accepted as ‘normal.’ They are indicators of a *context of oppression*—that is, fear/terror (i.e., ‘fear’-based ways of organizing and living).

Figure 1 shows the point of view, or standpoint theory, upon which I view the whole dynamic of oppression-repression—and most importantly I place the oppressive context upon a dialectical theory of fearlessness (i.e., arising forces of liberation in the face of forces of oppression). I note in Figure 1 that the Curriculum & Pedagogy behind “Emotion(al) Education” is primarily dominated by mainstream *psychology*¹⁸ (and science of the brain research) today,¹⁹ and the contexts of oppression are dominated by “softer” social sciences generally in the domains of culture and politics. The rising formation of “Emotion(al) Education” is depicted thus in order to show it is a field or domain of activity attempting to rise above the ‘fear’ (oppressive conditions and systems). The rising is motivated by fearlessness underneath. Okay, that’s all I can say about this visual narrative. Though, it is important to note that *critical integral theory* is at the core of my theorizing (see Ken Wilber’s work),²⁰ and I have incorporated this into “fearanalysis” (my term) whereby “discourses of fear” (or “discourses of emotion”) are the main unit of analysis—rather, than psychological (or biomedical) analysis of parts: i.e., behaviors (and cognitions) of *fears* or *emotions*. Boler (1999), a critical feminist educator, made a similar claim that “discourse” is likely the *best* unit to study emotion (management and education), because that is how power is best studied, through sociopolitical and cultural knowledge-power dynamics (*a la* Foucault).

The political positioning of my critical integral fearanalysis is depicted roughly in Figure 3 below.

Figure 3 My Political Standpoint: Integral

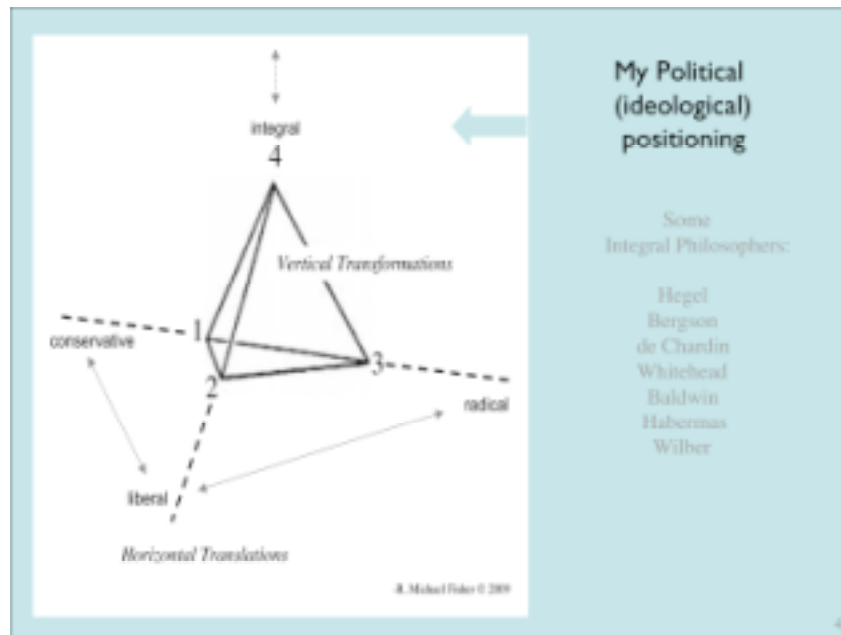


Figure 3 shows the “Integral” position or (transformational-emancipatory) standpoint theory,²¹ that I adopt to critically analyze emotion(s). Though, you may already gather that I am doing a fearanalysis (from the Integral) on the domain of emotion(s)—that is, on the domain of emotion(al) education. Integral is also called “vision-logic” or “aperspectivism” and so on; I call it holistic-plus, with a keen developmentally-sensitive perspective.²² Evolutionary, as well. Integral, is a particular consciousness (a critical consciousness) (see Wilber, Rosado, or my other writing). I mentioned earlier that there are no emotion(s) educators who holds this type of political and epistemological position (standpoint) when it comes to the field of emotion. At least, I do not know of such a researcher doing so. Note: everything I am critiquing here about EME, is what I have similarly done *re*: FME (fear management/education and conflict management/education).

The political (ideological) view of Integral, very basically, is one that sees the advantages of a “conservative,” “liberal,” and “radical” positioning on emotion(s) and emotion(al) education, however, it also sees the limitations of each of those three, and thus, includes them but transcends them— and, ideally, heals their pathologies and biases in doing so. That’s too in depth of an argument for this technical paper. THE POINT, is to claim, that Integral is mostly *non-fear-based* as a lens (discourse), and the other perspectives often tend to remain fear-based, even though they are attempting to (more or less) not be, or they do not even see or raise the issue of oppression-repression (fearism) dynamics as the “conservative” perspective so typically operates. No one of the four positions shown in Figure 3 is all bad or all good—each has their place, but only Integral sees that, and transcends their limitations as perspectives!²³

Ultimately, my work here is intended to carve out an Integral view of emotion(s) and the management and education of emotion(s); whatever kind of language is used to describe this. An Integral view sees that the fear-based motivation of positions 1, 2, 3 in the diagram are going to skew the relationships and knowing of “emotion(s).” That means, they are going to operate (more or less) from a methodology (and set of assumptions) that could be argued as fear-based (also ‘fear’-based). And that means, any emotion(al) education that comes from those three “horizontal” perspectives is motivated by “fear of emotion.” That’s the crux of this technical paper. Albeit, I have only given readers a scattered and quick overview to arrive at such, so it is definitely controversial. I don’t apologize for that. I encourage critiques as well, as we all could use more self-reflective dialogue to improve our theories and practices involving emotion(s) or our understanding of fear (‘fear’) itself. Again, I am challenging emotion(al) educators to examine emotion(s) (i.e.,

emotionality) in the context of a 21st century (post-9/11) world, where Emotion is constructed with all kinds of agendas of fearism, and a culture of fear (Matrix of Domination) (see Figure 1).

Fear of Emotion(s): The Long Quest for Control

Humans try to control what they fear; and fear they won't be able to.

This short quip is my aphorism for the day; and the basis of the self-reinforcing dynamics of the *culture of fear* phenomenon (see Fisher, 2006). The epistemological (transference) dynamics of that are immense (Fisher, 1998), and neglected by most everyone these days.²⁴

Zembylas's locating and working with emotion(s) education, seems to be foundationally "liberal" (with some "radical" components). I think he is advanced and advancing the field of emotion(s) and education, thank you. Like other progressive emotion(al) educators, Zembylas demonstrates a relatively new trend in contemporary Western societies, and that is, to make emotion(s), like fear(s), *more positive*, natural, acceptable and useful than in the past, when there had been a lot of negativity attributed to them (one could easily argue the instinctual, animalistic, the bodily, the intuitive, the heart, the arational, the irrational, the feminine, the feminist, have also been seen as primarily "negative" compared to Reason and logic, etc.). Feminist psychotherapist, Miriam Greenspan (2004), represents, more or less, this basic value-orientation I call "*emotion-positivist*":

It is my view that the constraint of emotion actually does as much harm as good. Emotions, including those we mark as negative [fear, grief, despair = "dark emotions"], have a wisdom of their own, their own kind of 'reason'—as critical to human continuity and planetary survival as the traditional Western notion of rationality. Emotional intelligence, from a more culturally feminine perspective, breaks with the masculine norm of the conquest [control] of emotion and puts more trust in its inherent value. (p. xv)²⁵

An anonymous blogger recently wrote: "As a foray into the theory of meditation and the brain, here's a quote from the Wikipedia:"

'One theory, presented by Daniel Goleman & Tara Bennett-Goleman (2001), suggests that meditation works because of the relationship between the amygdala and the prefrontal cortex. In very simple terms, the amygdala is the part of the brain that decides if we should get angry or anxious (among other things), and the pre-frontal cortex is the part that makes us stop and think about things (it is also known as the inhibitory centre).'

Goleman & Bennett-Goleman, according to Greenspan, tend to focus on the traditional (patriarchal) assumption (value-system) that "mind can heal the heart"—she, in contradistinction, teaches the "heart can heal itself" (p. xiv-v). She overtly challenges hegemonic discourses in the psychology (cognitive-behaviorism and the neurobiology) of emotions. She's skeptical of "mind" (even *via* meditation techniques) attempting to always *control* the emotions (heart)—as that represents a masculine-over-feminine (mind-over-body) Western paradigm (politics) and so on. I tend to agree with her caution, but I wouldn't go so far as to hold out on the emotional healing heart "magic" she believes will save the world.

Anyways, emotion(al) educators, even Zembylas, tend to have a masculinist discourse even though they have a more liberal ("soft") view that is emotion-positive; yet such discourses underplay the forces of what Greenspan hints at in her book, that "our most dreaded [negative] emotions"²⁶ have to be acknowledged—meaning (in my words), our fear of them has to be acknowledged in order to discover, uncover, and learn about them, rather than asserting forth with bravado or "courage" (e.g., hidden ideologies, counterphobic strategies, etc.) in order to control, educate or school them. I'll return to this point later.

However, Zembylas's framing is relatively naive, as far as an Integral perspective and fearanalysis is concerned. He nods to "culture of fear" as context. He misses the categorical level of my analysis of culture of fear as meta-context (see f.n. 24, Fisher, 1998). His strategy is such that it leads to less than a holistic and integral perspective (i.e., post-postmodern). In his recent paper (2009) he focuses on fears, that is, specifically "fear of Other." Albeit, that is a very important topic; yet, his approach tends to underplay (and under-theorize) the oppressive forces and contexts that I've laid out in Figure 1, especially *fearism* in its full-implications as the root of all 'ism'-oppressions and "fear of Other" in all those 'isms.' He nods toward it, only—typical of the liberal position (see Figure 3);²⁷ and typical of so many other research-ers and educators I have studied (Fisher, 2007).²⁸ His conceptualization of fear is rather ordinary, traditional, and psychological (with a sociopolitical implication)—that is, it is a liberal (multicultural) view. His paper ignores the role of the "fear of emotions" that is concomitant with that historical and contemporary context depicted in Figure 1. His textual work, like so many other works I have read in this field, restricts the emancipatory strength of curriculum and pedagogy because of their reductionistic (liberal) viewpoints on emotion(al) education—and likewise, concomitantly, their viewpoints on fear ('fear').²⁹ Again, that's a long nuanced argument for elsewhere than this short technical paper.

Now I'll turn to how the problematic of "fear of emotion" which I suggest is lacking (and/or buried) in the theories and discourses (i.e., teachings) of these emotion(al) educators. I'll begin somewhat artistically, citing from Mary Warnock's chapter "Education of the Emotions" (1998), where she, a philosopher of education, cites R. G. Collingwood (1963) as he paraphrases T. S. Eliot's modernist poem *The Wasteland* (1922):

*The only emotion left [after the passions had dried up in the wasteland humanity left behind]... is fear: fear of emotion itself, fear of death by drowning in it, fear in a handful of dust.*³⁰

So much could be ferreted from this marvelous quote of Collingwood's, but suffice it to say he (like Eliot) saw where late-modern society was heading in the Western highly industrialized world—among other things, we were heading toward a culture bereft of a healthy fluid emotionality so essential to our being human itself. Collingwood (like Eliot) perceived a future world, one already creeping into reality in the early part of the 20th century, where the only remaining emotion of consequence "is fear: fear of emotion itself." One can hear echoes of the famous historical aphorism, "the only thing we have to fear is fear itself."

You may see how a critical fearanalysis of emotion(al) education begins. Go for the jugular—inquiry fearlessly and relentlessly into the role of fear ('fear') in the construction of the field in question. Not to frighten anyone, unnecessarily. That is not my need, nor is it ever likely all that useful. No. I am taking an artful and compassionate approach to a very difficult existential reality, a sense that humans have been running down and running out of a healthy flow of emotionality with all its wonderful broad and deep ravines of passion and feelings. The artful portrait, cuts through slicing the wrists of our denial—bearing the scarlet-colored truth—we may continue to resist at our peril.

What truth?; "fear of emotion itself" is the barest motivation for how we operate, think, even how we feel. It is the baldest base of pathology (phobia) to which we signature ourselves in this late modernist, postmodernist era—will we admit it is true? Not Eliot, Collingwood, nor any philosopher of emotion would state this is "the truth"—let's leave that kind of claim to science—yet, here is nonetheless a claim of (meaning-invested) truth, and aesthetics, and morals. It is claimed herein all in one whole set of contexts and feelings, thoughts and motives. Believe it or not.

My suggestion, in this paper, is that "fear of emotion" is, at least, *not* given its due consideration as fundamental to our contemporary era/ identity. Typically, it is underplayed or regrettably ignored within emotion(al) education. There seems little historical precedent for such a fearanalysis itself. It is not seen as relevant enough, perhaps?; or maybe, we are afraid of our fear of emotion itself.³¹ If any of this be so, how then, in this phobic flight from emotion(s)³² can we claim to be so "calm" and "rational" and "clear" in understanding emotion(s) (and their management) and how can we be so clear of the purpose of emotion(al) education? I am not clear, certain, calm or rational when confronted with this immensely penetrating existential topic of our human condition

in a “century of fear,” a “post-traumatic century,” as critics have diagnosed our present world. How do I know I am not traumatized to the point of ‘living in the past’ when I think about emotion, fear, etc.? For sure (irony intended), I am not so clear or certain of our best relationship to our own emotionality and how to develop (‘educate’) it. Perhaps, I feel like Warnock (1998) when she wrote,

*It would be very satisfactory if, writing about the education of emotions, I could be quite certain what the emotions were. But that unfortunately is not easy, indeed is perhaps impossible.... What is the purpose of emotional education? Any attempt to provide an answer will indeed necessarily over-simplify. yet this is a kind of question that cannot be avoided by educationalists.*³³

No wonder, I and others, have said, that the one thing for certain about our relationship to our emotion(s) is that we are always trying to “control” it/us. This is to be expected, if it is real that we are trying to control our fear (and fear of emotion itself), simultaneously, and thus control our EME (or FME)-- control, control, control—the paradigm of control management that Foucault has called “managerialism.” The ideology of control, in the name of “management” that hides its real curriculum, a curriculum of more control—more fear— more control: and on an on—that violent cycle goes. What is the purpose of emotional education?, asks Warnock. Control, and more fear of losing control.

When I first started this paper and the hypothesis re: “fear of emotion(s)”, I believed I would collect a pile of information on this from the literature, across disciplines, and then... well, indeed, that quickly turned into a much larger project, and I cannot go into it here, otherwise this would be a much longer technical paper. Suffice it to say, a lot of people doing research on emotion and therapy (lesser on education) have used “fear of emotion(s)” as an important construct and phenomena. I found it interesting how popular (clinical) terms like “emotion regulation and dysregulation” are showing up (instead of the words “emotion management”). I found it interesting that Attention Deficit Disorder (ADD) is highly correlated with fear of emotions and being overwhelmed by them (Fisher & Beckley, 1998, p. 131).³⁴ Analogously, I think of our world today, especially in the highly industrialized West where I live, as one of “attention deficit” for just about everything. How many people do you know who have “good attention” for you, for what is happening, for learning, for teaching well, etc.? Lack of [quality] attention and fear of emotion, I think would be a fruitful argument to pursue in later essays. Too much coping, not enough healing = ADD of one kind or another.

“Working the Ruins”³⁵ of Emotion Research & Education: A Lament

If I was to be emotionally honest and affectively provocative, this entire technical paper is a “mess” in the “mess”—meaning, at once a dubious *work in progress*, but it is much more tragic than that. It is a work that arguably is working from the grounds of a ‘big fall.’ The tower of “Emotion” has fallen and crumbled before our feet. I see it. I’m coughing in the dust it has layed below our feet (recalling T.S. Eliot and Collingwood’s quote earlier). Do we, as educators interested in emotion(s), affect, feelings, want to acknowledge this? Some may say they see the tower (Tower of Babble) still being built. The mad rush to be in the forefront-style in the heat of the emotion(s) revolution and emotional-literacy movement is too ‘good’ to stop now—to hesitate, to miss a step, to miss a career boost. Do we really want to open our eyes wider and see what has happened. Are we afraid to see what I see? Where are the prophetic, visionary educators of emotion(s)?

Yes, I am lamenting here, and have been since I began this paper. I never wanted to study emotions, as long as the popularity was “on” and catching so many in its net. I prefer to deconstruct at this point, as a good postmodernist ought. Sure, I am all for reconstruction of ‘emotion’ and education somewhere—but it seems to be much further down the road for me. I am too suspicious and mistrustful of too many things about what I read and hear about “Emotion”—and the schooling or education of emotion(s). I have had to painfully separate from this field of inquiry. I still grieve that. I’ve been pretty clear about that position, though, I admit my arguments are not so

strong and likely convincing. Though, I want to close this paper with a few quotes, that come from the “hot molten core” of emotion(s) research.

They are quotes from within the discipline of Psychology itself, and the *psychology of emotions* to be exact. Maybe they will tell you, dear reader, of my desperation to find something, something legitimate, in the field of the legitimate in *re*: to emotionality and fear—whereby I can say what has been so hard to say: *I wish all the emotion(al) education people would join me in my study of fear ('fear') and education, and put their work on “emotions” to rest—or at least, to incubate or at least in perspective* (see Figure 4). Why, and where, would one make such a claim, which would not be obnoxious and raise unnecessary defensiveness—and would have some purchase for my colleagues in emotion(al) education? Here are the two quotes I’ll suggest may convince you (or not) that emotion(s) research/text is a sham, a mess, a ruination—not all bad, of course. The deconstruction of the whole field needs serious thought and action. I quote Dr. Öhman (1994), an international Swedish scholar on the psychophysiology and evolutionary history of emotions (and fear), from a talk to the XXVth International Congress of Psychology in Brussels:³⁶

There is little reason to believe that the search for a general theory of emotion is a fruitful enterprise. ‘Emotion’ should be understood as a term denoting an ill-defined area of research rather than a coherent phenomena of nature. In contrast, the term ‘fear’ very likely corresponds to a real natural phenomenon, with a specific evolutionary history, specific situational antecedents, clear-cut behavioural and physiological correlates, and a potentially unique physiological substrate.

Indeed, I agree at some level, fear is more valuable/real/important to work with.... He continued, more overt in his conclusion:

Therefore, it is an advisable strategy to study fear for its own sake, and then as knowledge accumulates, examine whether what we have learned about fear has any bearing on other emotional states, such as anger. Thus, what is suggested here is an empirical ‘bottom-up’ type of strategy for the study of emotion, rather than the commonly preferred theoretical ‘top-down’ strategy, which is predicated on assumed commonalities between emotional states. (p. 199)

I agree, as I have always thought fear (‘fear’) was categorically of a meta-level complex (phenomenon), that ought to encompass all emotion(s), as it is not of their categorical equivalence.

The last quote from the caverns of Psychology comes from the eminent psychological theorist, Jerome Kagan (1998), as he argued the conventional definitions and conceptualizations of “fear” in the field of psychology are “seductive” but easily lead one astray into a false sense of clarity and security about the nature of the reality of what the words and text supposedly represent. He wrote,³⁷

There is no large body of impeccable, interrelated facts surrounding human emotions.... too many social and behavioral scientists retain a deep affection for big concepts like learning, fear ... and consciousness, trust that each term faithfully describes a coherent commonality in nature.... [upon close inspection of the scholarly literature such] words ... [are used] so abstractly as to render them almost useless.... Authors of popular personality questionnaires, who believe they have finally discovered the foundations of human personality, collapsed the varied forms of fear and anxiety into a single factor called emotionality.... Richard Feynman suggested once that no one understands quantum mechanics; I suspect no one understands fear, either, at least not yet.

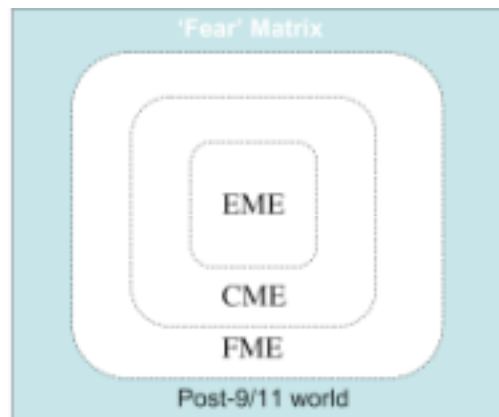
Kagan reminds us there are “facts” (natural domain) and there are “meanings” (cultural domain), and they are not always so easy to separate distinctly. A good deal of mess and confusion exists because of this. Words, and abstract categories and systems of classifications are just that, abstract—attempts to control the complexity and chaos of the ‘real’ world of emotional experi-

ence. According to Kagan, we are controlling the definition of fear in ways that skews it and occludes it from our deepest understanding. I'll leave it at that; and add, fear controls the way we understand fear ('fear')—I have called that problematic part of the dynamic of fearism.

To wrap-up, I offer Figure 4, as a gross and yet interesting way to reconfigure the curricular relationships, values, and priorities of work to do in the realm of anti-oppressive (peace) education, etc. I have visually depicted in Figure 4 the relative value and resources that ought to go to the following interrelated areas of education that involve emotionality: (1) EME – emotion(al) management/education, (2) CME- conflict mangement/ education and, (3) FME- fear management/education; with FME being the larger meta-context to embrace research and curriculum of EME and CME. The logic behind this reconfiguration is that “fear of emotion” and “fear of conflict” are going to have to be dealt with first, curricularly and pedagogically (as well as in research), in order to not have that fear ('fear' patterning) pollute and skew the work we do in EME and CME. This, I cannot emphasize enough. The priority is FME. Yet, the largest meta-meta-context of our era ought to be (at least) a post-9/11 era and a notion of the 'Fear' Matrix (see also Figure 1).

We have our work cut out for us, and I have no doubt each of us will choose our own priorities. Each of us will continue to do 'good works' with the best of intention. We are on the same general path as emotion(al) educators and peace educators, but we too often, in my view, are 'missing' a holistic-integral view that will prioritize our work in new ways. This gap in theorizing of our work leaves our movement weakened, and lacking its full critical and emancipatory potential. We could work together a lot better than we have. I've added one small contribution *via* fearanalysis here to improving things, and re-prioritizing a long-term agenda.

Figure 4 Reconfigured Curricular Priorities For Anti-Oppressive (Peace) Education



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APPENDIX 1

Dear Michalinos Zembylas,

Aug. 22, 2009

I enjoyed reading your papers. I get a good sense of where you are coming from, I think in re: to education and affect, emotions and political life. I am impressed, and supportive of where you are working and am glad you are out there, and especially intrigued with the Cyprus reality of ethnic conflict you have to deal with when you teach teachers.

From the little I have read of your work so far, I see a root/route of academic growth traceable to Simon & Eppert (mentors), through work with Boler and a heavy influence conceptually from Worsham. [fill me in if I am at error or

missing pieces of your journey and location in the academy]. Note: All of what I say here, is based on *non-expertise* in the areas of “emotion” (feeling, affect), trauma, historical consciousness, multicultural education... though, I am a serious investigator of those areas (off and on). I see you as way more informed in these areas than I and I wish to dialogue and learn from you (and your mentors). Over the years, I have attempted contact with Eppert and Boler, nothing much came from those brief exchanges. I share all this as someone *not* in the academy (kind of an insider-outsider, public intellectual).

But before I launch in to contextualize where I am coming from in this letter...

A few small corrections for the *Critical Studies in Education* 2009 piece:

- Furedi not Füredi (at least I have not seen the latter spelling/accent)
- in References re: Fisher, R. M. (2006), should read ‘Fear’ Studies (w/ caps)

A concern, conceptually: p. 191, “boundary” and “barriers” seem to be used interchangeably, which is not consistent with a lot of literature I read, and/or at least it is unclear and needs more definition; in particular, these terms are important in developmental (ontological) theories with concurrent implication to social theories and practices, therapy, liberation, etc.

However, before I give you some more nuanced feedback and critique on your specific article “Global economies of fear,” I realized that my critique of most importance is one that has slowly been arising and yet worked out or put down in print—that is, my general critique of the whole area of “emotion(s)” and emotional life and the role of education therein (a critical theory perspective, of course).

My Brief History with Emotion(s): As an Area of Scholarly Inquiry

Reading your work Michalinos, has stirred me up once more to pursue my (es)strange(d) relationship with the scholarship on emotion(s) and emotional life, especially in re: to educational discourses on these. I am asking why I have not been more interested to study this emotion literature and emotion education (and social and moral education). I have since 1989, with a powerful transformative experience, been dedicated to studying “fear” (‘fear’), as you know. I have gone in and out of the literature on emotion, as it was so obviously linked to a study of fear, yet, I never dwelled on the plethora of writing on emotion(s). It seemed overwhelmingly complex and multitudinous (and that was before it reignited as a hot topic in scholarship and W. societies in the 1990s onward (still going strong)). I looked at the literature on feelings and affect (less so), but again, it all did not appeal to me and where I was snooping. That said, my ‘avoidance’ (almost) of emotion writing and research was not enough that I didn’t pay attention to how important it was at some other level. In fact, you’ll see my signature “business consulting co-enterprise” is called “Grow & GO: Emotional-based Learning” (since earlier this year), and in 1995 I joined with some friends/students to form a company called “Emotional Fitness International” but we never got it off the ground. Two years ago I started writing a theory and practice book called *WholEmotions* but put it on the shelf as a lesser priority, while I wrote and finished my latest book, which you’ve heard of now. So what’s this all about? Why can’t I stay with the topic of emotion(s) (including, feelings, affect). I do realize you have made some useful distinction between emotion and affect, in one of your papers, I believe.

I’m puzzled, and sorting this movement (ambivalence)—and doubt I have about the whole area of emotion(s). In your paper (and others), I seem to “shiver” inside somewhere deep when I read: “*educating emotion*” “*re-educating emotions*” and “*schooling of emotion*.” Sure, I have my issues of contention with “Education” and “Schooling” in general. I guess you do as well, and I am cautious to the institutions taking on “emotion” as curriculum (albeit, there’s no way to avoid it either, as the social and cultural and political realities are such that everyone is “educated” around their emotionality one way or another). Anyway, the critical paper I want to write someday soon, will revolve around this “shiver” when confronting these terms in documents I read and conversations I hear. A part of me says, “hey, these statements/prescriptions (e.g., “educating emotion” are just not postmodern discourses?” I’m not sure, maybe they are not my preference of (critical, holistic, integral) postmodern discourse?

Yes, I have an intuitive sniffer that tells me to ‘avoid’ getting lost in the general emotion field of inquiry—but why? Maybe I avoid “what’s in style.”? True. But why was *fear* so much more compelling to stick with for 20 years, to the point where I have created a near-impossible complex lexicon specifically for fearuality (and fearology)? I could have stayed with emotionality (and emotionology) and simply studied fear as a subset of that larger emotional umbrella (it seems the latter, more or less, is what your recent paper indicates in your own pursuits and those who are your mentors). Maybe you can help me sort my ambivalence out, even correct my ‘errors’ of judgement, feel free to comment freely and openly on the following as I attempt to mark out the beginnings of a critique (publishable paper) down the road. I may want to cite your comments as pers. comm. (if you give permission, of course).

My Naïve Phase I—Hermeneutics of Suspicion (*a la* Ricoeur)

In studying fear (and fearlessness) from 1989 onward, I intuitively adopted, I believe a mistrust of the emotion(s) discourses and their focus, prescriptions, pedagogies. “Mistrust,” hmmm... maybe; something bothered me. Let me try to put out a few ideas (findings) from my research and experiences in the Naïve Phase I (c. 1989-1997) of my ‘Fear’ Studies pursuit (again, outside of official academia, pre-grad. years, at this point):

- (a) emotions were hegemonically the category in which “fear” was merely one of many other emotions; something seemed wronged in this, as a ‘category error’ (perhaps); fear was so much more “foundational” and at least, so much more powerful (destructive, negative) than other emotions and fear seemed to have many cousins in the emotional train (e.g., anxiety, shame, guilt, hate, dread, disgust, angst, etc.)
- (b) my reading led to awareness that “fear-based” was a much more inclusive and important conception than “fear = a feeling or emotion”; the former concept had a deeply critical philosophical, theological (and spiritual), and social-political implication
- (c) my experience “training” in oppression and healing/liberation work suggested “fear-based” is directly linked as a “way of seeing” (worldview), that is constructed due to hurts (wounds)—later called trauma by some; then, I came across Devereux, and Maslow’s (epistemological critiques) work on research/sciences, where “need” and “deficit-based” (fear-based) motivations and actions were distortive (violent) and “desire” and “growth-based” (love-based) motivations were not—eventually, a lot of my reading took this binary form, with the “Love” (paradigm) vs. “fear” (paradigm), seen ubiquitous in premodern wisdom (mystic and esoteric) literatures from around the world (primarily in the East)—some called these “arch-emotions”; clearly, fear was not reducible to what the Western psychology literature of emotions had claimed (which heavily influenced the field of Education (schooling, parenting, etc.) for hundreds of years, if not longer)
- (d) the focus on emotion (most popular) seemed to miss a critical point and that involved “discharge” (“catharsis”) as involved in *natural healing* processes (e.g., shaking/trembling, crying, laughing, yawning, righteous indignation, talking spontaneously, etc. all with unconditional attention (witnessing) by a caring other)... the focus on emotion had “hidden curriculum” which in my work and reading was indicating that it was a ‘distraction’ from *healing* and rather, more engaged in *coping*... again, I was operating with another binary (which still has purchase): healing society vs. coping society, which equivalently, is *liberating* society vs. *oppressive* society—the role of emotion/feeling/affect had to be linked to needs/motivations and healing, or I felt there was something horribly missing (which, mostly, there was)—the radical sociocultural and political dimension of liberation was missing in the discourses on emotion (it was a hidden curriculum of functionalist ideology, omitting a conflict or critical theory perspective with addition of healing theory)... that, led to my interest in emotional-based learning/transformation (therapy) etc. but I had not yet gone to graduate school and been ‘hit’ with the postmodern wave (feminism, deconstructionism, Cultural Studies)... that’s my next phase (1998-2003) on this journey, which I’ll not go into at this point.

I’ll close this here, for now... you can see my “mistrust” (hermeneutics of suspicion methodology may have some merit), when it comes to the dominating discourses on emotion(s) (Boler’s 1999 book a nice exception)....

End Notes:

- ¹ Fisher, R. M. (1995). Wilberian critique of the philosophy of emotions. Technical Paper No. 3. Calgary, AB: In Search of Fearlessness Research Institute.
- ² Griscom, C. (1988). *The healing of emotion: Awakening the fearless self*. NY: Simon & Schuster. She taught about healing and integrating our emotionality across the holistic spectrum of physical body, emotional body, etheric body, astral body, etc. Educators in the mainstream who discuss “emotion(al) education” do not typically include this kind of subtlety and depth when describing emotions, but prefer simplistic (reductionistic) models of emotion as determined by science (i.e., biomedical model and neuro-psychology). They also don’t talk about a “fearless self” in their theories of emotional intelligence/competency /literacy. Not at all. Why is that?
- ³ My business partner, Dinah Seibert, is a community health educator and author-expert on grief. Our consulting company, based in S. Illinois, was named in 2009, “Grow & GO: Emotional-based Learning.” Our promo line is “Empowering Individuals Through Healing Life Skills.”
- ⁴ Zembylas, Michalinos (2009). Global economies of fear: Affect, politics and pedagogical implications. *Critical Studies in Education*, 50(2), 187-199.
- ⁵ Fisher, R. M. (2006). Invoking ‘Fear’ Studies. *Journal of Curriculum Theorizing*, 22(4), 39-71.
- ⁶ Worsham, L. (2001). Going postal: Pedagogic violence and the schooling of emotion. In H. Giroux & K. Myrsiades (Eds.), *Beyond the corporate university: Culture and pedagogy in the new millenium* (pp. 229-265). NY: Oxford: Rowman & Littlefield.
- ⁷ Routledge and Sage (Corwin Press)—both American professional publishing houses.
- ⁸ Ramirez, J. M. (2000). War is biologically avoidable. In J. Rotblat (Ed.), *48th Pugwash Conference on Science and World Affairs: The Long Roads to Peace*. World Scientific Publishing Co.
- ⁹ Moyers, T. D. (2009). Emotional intelligence: A biblically integrated course for a Masters of Science in clinical psychology. Unpublished dissertation. Missouri: Assemblies of God Theological Seminary.
- ¹⁰ Krieglstein, W. J. (2002). *Compassion: A new philosophy of the other*. Rodopi B. V.
- ¹¹ Goleman, D. (1995). *Emotional intelligence: Why it can matter more than I.Q.* NY: Bantam.
- ¹² MacCulloch, T., & Payne, D. (2005). The quest to control emotion: A Foucauldian analysis of EQ. Paper presented in the *Proceedings of the International Conference on Critical Discourse Analysis: Theory into Research*, Nov. 2005, New Zealand.
- ¹³ According to Frank Furedi, the powerful influence of a rising “therapy culture” in recent decades has led to an imposition on people’s lives by the State, whereby they have imposed a new conformity through the management of people’s emotions. See Furedi, F. (2004). *Therapy culture: Cultivating vulnerability in an uncertain age*. NY: Routledge. Although I think Furedi has some good points, I do not agree with his generic stereotyping (if not demonizing) of “therapy.”
- ¹⁴ Hochschild, A. R. (1983). *The managed heart: The commercialization of human feeling*. Berkeley, CA: University of California Press. Boler, M. (1999). *Feeling power: Emotions and education*. NY: Routledge.
- ¹⁵ McGruder, E. (2009). Is your boss crazy: A study of leadership styles. Unpublished dissertation. Capella University.
- ¹⁶ For example: Fisher, R. M. (2003). Fearless leadership in and out of the ‘Fear’ Matrix. Unpublished dissertation. Vancouver, BC: The University of British Columbia. Fisher, R. M. (in press). *The World’s Fearlessness Teachings: A Critical Integral Approach to Fear Management/Education for the 21st Century*. Lanham, MD: University Press of America.
- ¹⁷ Hill Collins (1990). Black feminist thought in the Matrix of Domination. In C. Lemert (Ed.), *Social theory: The multicultural and classic readings*. Boulder, CO: Westview Press.
- ¹⁸ If there were space, I would articulate the different “waves” of psychology, and then locate transpersonal psychology and integral psychology as my favorite standpoints for analysis in general, and for fearanalysis particularly. I also take the neo-Marxist perspective of much of the area of critical psychology. One ought to keep in mind that Ken Wilber’s work, whom I often refer to in my research, is an internationally recognized “father of transpersonal psychology” (“fourth wave”)—and a contemporary important “integral” psychological theorist and philosopher. See for e.g., Wilber, K. (2000). *Integral psychology: Consciousness, spirit, psychology, therapy*. Boston, MA: Shambhala.
- ¹⁹ It is worth noting that the same “scientism” often has crept into the literature and discourses on “fear.” I could equally critique (find fallacies) Gardner, D. (2009). *The science of fear*. NY: Penguin Books.
- ²⁰ There is a fairly good overview of Ken Wilber’s work on Wikipedia (see the Internet). I prefer the critical interpretation of Wilber’s integral theory in a wonderful (relatively unknown) book by Rosado, R. Q. (2007). *Consciousness-in-action: Toward an integral psychology of liberation and transformation*. Caguas, Puerto Rico: ile’ Publications.

²¹ This is analogous to “feminist standpoint theory” (*a la* Hartsock)—or most any anti-oppression (anti-colonial) standpoint theory formations. In other writing, radically stated, I call it a “fearless standpoint theory.” For many emancipatory and liberational thinkers, this is the standpoint (perspective) that allows, more or less, for a “critical hope” (perhaps, as Zembylas uses it in his own work, or similarly, as reconceptualist curriculum theorist Patrick Slattery uses “proleptic hope”). I won’t go into my critique of “hope” as used in educational discourses here, but suffice to say, I am dubious about much of it (its glorious ‘savior’ complex) and its claims of value to learning and teaching in a postmodern world (see Fisher, in press, for more critical analysis).

²² Poststructuralist theorists may think I am a “structuralist” (in a rigid, hierarchical, modernist or premodernist sense), and, they are partly correct, but Integral is not so restricted, and includes but transcends the best of structuralist thought and research as well as poststructuralist. Most emotion(al) educators I read, and even like a lot, are seemingly committed (if not extreme) poststructuralists—and that is a problem. I won’t go into it further here. Note: I like Slattery (see f.n. 21) and how he is confluent “integral” in many ways as a postmodern (and poststructural) curriculum theorist and educator.

²³ The best example I know of this difference in a simple ‘visual-narrative’ comes from Slattery’s postmodern curriculum book (2006), where he paraphrases the need for multiple viewpoints in research paradigms for curriculum. He cites the work of Haggerson & Bowman (1992), who describe four paradigms: (1) “Rational/Theoretical,” (2) “Mythological/Practical,” (3) “Evolutionary/Transformative,” and (4) “Normative/Critical” (where Slattery locates his view of a critical hermeneutics). The visual-narrative concomitant with these four paradigms is as follows: (1) the research stands on the shore looking at the river, and once in awhile sticks an instrument in to measure some aspect of the river (e.g., flow rate), (2) the researcher gets in a boat and goes out onto the river and feels it but also takes measurements and observes, (3) the researcher gets out of the boat and immerses themselves into the river and allows themselves to be changed by the river as they come to understand it, and (4) the researcher crosses the river to the other side and stands on the land and sees all the various researchers (positions) that they have come from and left behind for a more in depth reflection on the research processes themselves. In my discussions recently with Slattery, I described a fifth paradigm (i.e., Integral), and that is where the researcher climbs up a 100 foot tree on the other side of the river, then looks back and looks forward across the forest into the future of possibilities and other ways, but they are not yet there to engage them fully. The Integral researcher, in other words, sees the whole spectrum (of consciousness = ways of seeing, being, knowing, researching) and values them all. Slattery thought this was a great addition to Haggerson & Bowman’s model (pers. comm. August, 21, 2009). Slattery, P. (2006). *Curriculum development in the postmodern era*. NY: Routledge [2nd. ed.], pp. 139-40.

²⁴ Fisher, R. M. (1998). Culture of ‘fear’: Toxification of landscape-mindscape as meta-context for education in the 21st century. Paper presented at the Comparative and International Education Society, Western Regional Conference. Vancouver, BC: The University of British Columbia.

²⁵ Greenspan, M. (2004). *Healing through the dark emotions: The wisdom of grief, fear, and despair*. Boston, MA: Shambhala.

²⁶ *Ibid.*, xv.

²⁷ Zembylas’s (2009, p. 191) citing of my definition of *fearism* (Fisher, 2006) is watered-down and partial, missing major features. It is more a close paraphrase of the definition of fearism by Shirlow & Pain (2001) that I cited in Fisher (2006), than mine.

²⁸ There are many examples of this “nod” to the culture of fear problem, for example Daniel Gardner’s recent *Science of Fear* (2009) book cited above. Even the culture of fear theorists (sociologists and anthropologists) are ignoring the full-deconstruction (and reconstruction) of fear (as ‘fear’). It seems we (as a species) are reluctant to admit we are most afraid that we may not know what fear is—or, we might be neglecting the need to reconceptualize fear itself within a culture of fear context. We seem afraid to postulate we may be pathologically ‘wrong’ about fear (or parts thereof). We seem afraid to inquire fearlessly into the nature and role of fear, I would say. Many of these points I have argued for decades and most recently in a technical paper that collected all the educators I could find (1989-2007) who were using “culture of fear” in their texts (Fisher, 2007). Rarely do these folks define “culture of fear” and typically when I engage them, and give them a copy of this document, they do not respond and continue to merely nod to the phenomenon, rather than look at how it may or ought to change the very way we create discourses on fear itself (i.e., ‘fear’). How could educators interested in emotion(s) and fear, ignore this deeper exploration? See Fisher, R. M. (2007). Culture of fear and education: An annotated bibliography. Technical Paper No. 28. Vancouver, BC: In Search of Fearlessness Research Institute.

²⁹ Much of my recent writing calls their orientation “fear-positivist.”

³⁰ Warnock, M. (1998). Education of the emotions. In P. H. Hirst, & P. White (Eds.), *Philosophy of emotion: Major themes in the analytic tradition* [Vol. 2], (pp. 211-223). NY: Routledge.

³¹ From my limited research into the history of “educating emotions” it seems that the philosopher Margaret Nussbaum is significant in the West (with her reliance on Aristotle). You can look at Nussbaum’s works, I have glanced at a few

of them, and read carefully her 2003 paper addressing the problematics of compassion in the case post-9/11. Her, like Aristotle's, pedagogy, includes a conviction that we can "educate it" (p. 14, 24-25) (i.e., emotion, compassion, etc.). I do not see their expressed (explicit) concern of how "fear of emotion" (as context) itself interferes and distorts the pedagogy they propose. That concerns me. Nussbaum, M. (2003). Compassion and terror. *Daedalus*, 132(1), 10-26.

³² I have often talked and written about the epistemological, psychosocial, spiritual and political problematics of "fear of fear" itself (phobophobia). When I do a quick search (on phobia lists) for the phobia-name for "fear of emotion" it cannot be found. Why is it that with over 500 named phobias (in English language), there is not one person who has labeled the *fear of emotion*? That's really weird, especially when you can find author after author, and research paper after researcher paper, that have used "fear of emotion" in their texts, therapies, and psychological experiments. It seems we are really afraid to call it what it is—a mass extreme phobia(?) that cannot be named (i.e., a taboo)—that is, emotophobia(?). Oops. Maybe I was looking in the wrong places in my search. I just looked up: "*Emotophobia*. The definition of emotophobia is an excessive or irrational fear of negative feelings (e.g. avoiding anger and conflict). For many people it is actually the avoidance of these negative consequences, rather than the attainment of positive rewards, that maintains people pleasing behaviours. One might wonder what is wrong with avoiding negative feelings? Well, first of all, the suppression of anger can actually be as damaging to your health as explosive rage. Furthermore, avoiding anger and confrontation makes relationships less genuine. Also, staying far away from people so that they cannot strike at you also keeps you too far away to be embraced by others.... Unfortunately, exposing yourself to these feared emotions is the only way to get over the fear of these negative emotions. Retrieved from <http://www.westwind.mb.ca/resources/...%20oct2002.pdf> Westwind Eating Disorder Recovery Centre; Braiker, H. B. (2001). *The disease to please: Curing the people-pleasing syndrome*. McGraw-Hill: New York.

³³ Ibid., p. 211, 217.

³⁴ Fisher, B. C., and Beckley, R. A. (1998). *Attention deficit disorder: Practical coping methods*. CRC Press.

³⁵ This phrase comes from Walter Benjamin (cited in Lather, 2007, p. 10). In mature postmodern and poststructuralist terms, Lather asks (as do I in terms of "Emotion"): "What opens up when inquiry is situated as a ruin?" Lather, P. (2007). *Getting lost: Feminist efforts toward a double(d) science*. Albany, NY: SUNY.

³⁶ Öhman, A. (1994). The psychophysiology of emotion: Evolutionary and non-conscious origins. In P. Bertelson, P. Eelen and G. d' Ydewalle (Eds.), *International perspectives on psychological science: The state of the art* (pp. 197-228). Psychology Press.

³⁷ Quote is from p. 3, 11, 20, 22. Kagan, Jerome (1998). *Three seductive ideas*. Cambridge, MA: Harvard University Press.