
History of Fearlessness: Interpreting the World Through a Conspiracy Theory



R. Michael Fisher

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In Search of Fearlessness Research Institute

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

Contact author(s):

r.michaelfisher52@gmail.com

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R. Michael Fisher,¹ Ph.D.

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Abstract

This paper enquires into an explanation (theory) for why the *history of fearlessness* has not had any uptake in a significant way in human history. The author, one of the foremost thinkers and developers of a history of fearlessness, suggests that it may be significant that the history of fearlessness has always been embedded in a, more or less, implicit conspiracy theory approach, and that has led to a generic off-putting reaction from academics and others, in that they have not taken seriously the phenomena of fearlessness itself and its pivotal shaping of human history. The future of reclaiming this invisible and suppressed history of fearlessness is dependent on better understanding how it is related to conspiracy theory based on the theory of the 'Fear' Project and/or 'Fear' Matrix.

INTRODUCTION: STILL WAITING FOR AN HONEST HISTORY

IF I ever get around to completing a thorough history of fearlessness for humankind, I can imagine a chapter in such a tome being something like

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

the subtitle of this Introduction to Technical Paper No. 103. I want an honest history of fearlessness obviously, and somehow or other, it turns out that I am (so far) the only one to offer it. Which, then implies, the rest of history itself is missing this piece and thus is missing the truth of history. Now, that's where things become controversial.

The reality is that as a scholar on the subjects fear and fearlessness for over three decades, I am definitely out to *re-interpret* the world's history. I take a perspective of consciousness itself as having a developmental history,² one that is recorded in many manifold means of manifestations in individual and collective productions and performances. How history behaves is for me a phenomenon of the interplay of fear and fearlessness dynamics. The big question of how to understand this claim and to even care about it as important, is one that comes down to *What is the definition of fear and fearlessness* being utilized as underpinning the claim of such a revisionist historical introjection? I use revisionist because it is a revisioning of history as we know it. So far, history as created by an elite cadre of historians of all kinds, is still one that tries to be factual, empirical, and rational. All of these ways of making sense of history, or evolution or development, are not bad but they are merely incomplete. I have long argued, as have some others, that we need a history more intimate, more affective-based, feeling-based, emotional-based in terms of paying attention to the other-side of the rational and of ideas alone in order to construct history. We have to now balance our historical understanding with a historical phenomenology that is not afraid of the messiness and softness of what many just call a "history of emotions." Of course, my work on fear and fearlessness has shown that such a history will itself not be enough in complementing the history of rationality but that to get to the softness and more invisible that shapes history, we'll have to see that fear and fearlessness as re-vised concepts, will have to become unmoored by the hegemonic privileging and domination of Emotions and emotional history.

Thereby, yes, I am revisioning not only history but fear and fearlessness as phenomenon playing a part in history (and, evolution, development). So, this re-interpretation of what is already 'well established' by the historians (and the general public) is itself disturbing and will make the uptake of my work on a history of fearlessness even harder to 'fly.' I just watched a doc-

² There is a long (wise) tradition of evolutionary and historical thinkers who have said that the best way to understand the 'big picture' of development is to understand that consciousness itself is evolving, developing and ever-dynamic in its growth (e.g., Ken Wilber). Such a view is more 'interior' based than the typical empirical study approaches to external reality and facts and figures—when it comes to collecting a history of anything.

umentary film the other night of the finding of a new abstract woman artist from Sweden with a large body of abstract paintings (with spiritual basis in theosophy at times) and how the art world, art historians and critics of the mainstream had to acknowledge the work and had to think about whether they wanted to alter (correct) their current art history models of when and who started Abstract Art. This woman had in fact started before all the guys were doing abstract art and became the famous leaders of Abstract Art in the early 20th century. But turns out this woman Helma af Klint was a decade or so earlier than the ‘boys’ in their art making in the Abstract Movement. Now, the reactions from the mainstream of the Art World are mixed and mostly they don’t want to include her work as Abstract Art because she is a woman, had no standing as a ‘great artist’ in her time and was not from New York, etc. The suppression is still seen in the Art World to only include the ‘boys’ and their great accomplishments.

I share this story because I see the same has happened in the world of emotions history scholarship (and general public acceptance), whereby “fearlessness” is excluded almost entirely when the new historians, supposedly revisionists themselves by challenging the rationalist histories approaches, give “fear” some due in history as a shaping factor. However, “fear” is only constructed as an emotion and nothing else. These historians cannot even begin to ‘abstract’ and imagine fear (or ‘fear’) may be something that needs to go under a complete deconstruction and reconstruction methodology (i.e., a postmodern approach, or a holistic-integral approach as I take). No, these emotions historians treat only emotions as virtually all more or less equal, and *fear* as just one of them.³ From the beginning of my research on fear and fearlessness I took a more radical deconstructionist position and had good reasons to do so. I was and still am very critical of the emotions discourse and its control of how to think about fear and fearlessness. My many publications deal with these issues above and so I will not re-write out those points and discussions here. I recommend you study my earlier writing on these problems of an *epistemology of fear* (and fearlessness). Note: everything in my own theory of fear is immediately dialectical and involves a theory of fearlessness—and, *visa versa*.⁴ This foundational

³ In the past few decades especially, the history of emotions is now vast and growing, see Joanna Bourke, Peter Stearns, Corey Robin, to name a few. For a truly remarkable exception (albeit, fear is still seen in part as an emotion) to the mainstream thinkers and historians of emotions is that of Subba (2014).

⁴ This is crucial to my fearlessness philosophy, and one way to keep this in mind (and simplify it) is to remember my (dictum) teaching (Fisher, 2010): *When fear appears, so then does fearlessness*. Arguably, historical (evolutionary) fearlessness is inherent in evolution as a movement. I started using “Fearlessness Movement” later in my career as a new way of

premise of my work is not the approach and theory taken by almost everyone who thinks and writes about fear and its history.

Because I am going to address specifically the embedded relationship of fearlessness with conspiracy theory approaches, I am struck by the subtle mention of problematizing an *epistemology of fear* (where, for one, I introduce the concept of ‘fear’) in the above paragraph. It is so easy to just read this and slip over it and go on to await for what I am going to say next. Likewise, my inserting of the term *fearism* is also a problematizing of and challenge to the common ways to understand the dynamic and definition and meanings of fear itself.⁵ Again, I have many other publications on that conception. My point here is to raise reader’s awareness to my problematizing the entirety of the field of thinking and ideas and awareness (i.e., consciousness) that surrounds and envelops the theories about fear and fearlessness since time immemorial. I am challenging the magical ideas, the mythic ideas and rational ideas especially, but my critique goes even beyond that—as, my thesis is that both fear and fearlessness are not well understood today because they have not so well been understood throughout human history because the education about fear and fearlessness have largely been neglected. Yes, I mean worldwide, and I mean mainly neglected has been fearlessness. However, most of my capacities as a scholar are applicable to Western history as that is my location of birth and life and study.

So, critique of the fundamental definition of fear and fearlessness is not something light but a rather heavy way of approaching this subject matter and it turns out humans generally don’t like to have their already decided definitions of something, especially as basic as fear and fearlessness, challenged in a big way. They may be willing to tweak their definitions and imaginary around fear but not to have it completely revised, which the latter is precisely what my work has always been. It started with my co-discovery in 1989 of the In Search of Fearlessness Project,⁶ which was a non-profit experimental initiative of liberation, moving against the counter-project of oppression on this planet which I called the ‘Fear’ Project. Already, in that beginning phase of the history (at least, my history) of the

depicting this self-system regulation (healing) movement. Originally, I merely called it the In Search of Fearlessness Project—which, is basically all my attempt to theorize that fearlessness is natural (i.e., situated in the Natural realm and is re-interpreted continually in the Cultural and Spiritual realms).

⁵ For a detailed description of the insidious phenomenon of fearism (now, fearism-t), see Fisher (2006), p. 51.

⁶ E.g., Fisher (1990), (2020a).

Fearlessness Movement (i.e., Fearlessness Project) you get a sense of the conspiracy element implied because I was arguing that the ‘Fear’ Project was a global meta-force that was shaping human history primarily and it was becoming so strong by the late-1980s that I was concerned it would totally overwhelm our civilizations and world collapse would be inevitable. I also posited that elite powers (and others) were benefitting from that ‘Fear’ Project and were actually manufacturing it for their power-over ways of ruling and dominating human civilizations. This movement on their part could also be not always conscious and likely is mostly unconscious. If it was conscious (even in part), you can hear that I am implying a conspiracy theory imaginary of “us” humans being controlled by these great meta-forces (meta-motivations) of which “Fear” (i.e., ‘Fear’) was *the most important* of such forces—and, eventually I called it a dis-ease and made the analogy at the time of it being a pandemic of a ‘Fear’ Pattern Virus (FPV+)⁷.

As I promoted my problematizing and revisionist work on fear and fear for decades, it was very evident that I was running up against a ‘wall’ of defensiveness and out-and-out resistance and conflict. Mostly, people ignored my efforts to promote the new possibilities and they critiqued constantly my use of the word “fearlessness” and those critiques came in from all kinds of people, some of them whom I regarded as highly intelligent. But what I learned over the decades is that people were making such critiques and/or ignoring (suppressing) my work because they never actually took the time in the first place to really try to understand my work and discuss it with me in open inquiry and curiosity. No, something was deeply triggering them, perhaps like a post-traumatic syndrome reaction, and they seemed to lose most all their rational capacities to even engage curiously on this topic. I knew from the start that fearlessness would challenge fear, but what I began to realize is that people are fear—or, what I more accurately mean is they are agents of fear—that is, Agents of The ‘Fear’ Matrix (and ‘Fear’ Project).⁸ They are agents predominantly operating on the chronic defense mechanism of fear projections—in other words, delusion, illusion, *maya*, call it what you will. They could not see reality and could not see the reality of their very imprisonment in the ‘Fear’ Matrix. Of

⁷ One can hear, appropriate to my 1980s experiences, that I was making an analogy of the FPV+ with HIV+, as both these dis-ease complexes were part n’ parcel of the way fear (‘fear’) tends to attack the immune system from the body, emotions, mind, to spirit.

⁸ I have written extensively on the ‘Fear’ Matrix conception, especially as it was introduced to me via my daughter Leah via the sci-fi trilogy “The Matrix” by The Wachowski Brothers in 1999-2003. My dissertation in Education was based on analysis of this movie’s meta-narrative (meta-mythology) for our times and the 21st century.

course, in the ancient wisdom literature of the East and West, from thousands of years ago, great thinkers have noted this problem of how so many humans in a tribe or society tend to get hypnotized into the illusion of perception and leaders in those societies in particular tend to capitalize on it and use fear to exacerbate it. Fear brought about this matrix upon human civilizations and it has not let up since. To get this conspiracy notion, I use ‘Fear’ in a lot of my writing, even though ‘fear’ is not only about that aspect of sociopolitical and historical underpinning to what is happening re: fear as a subject of history and study and as a phenomenon. It occurred to me also from the beginning that in recognizing the conspiracy aspect and epistemological problems of knowing fear that would go with it, I had to start on a new foundation for knowing overall—that contradicted and challenged the oppressive society (‘Fear’ Matrix) and thus I started with the concept of fearlessness, which grew over decades into a philosophy, a paradigm, a psychology, a theory. Fearlessness is not merely a behavior. I wished I did not have to say this over and over but it is astounding to me how people en mass and scholars just will not take this in as a possibility. They seem to only be stuck in an imaginary that fear is an emotion and fearlessness is a behavior (e.g., like courage, bravery, etc.).⁹

Although, all those years I realized this ‘wall’ of defensiveness (and, creating many enemies¹⁰) around the Fearlessness Project was real, it wasn’t always easy to theorize and try to make sense of it. It is only recently, with this Technical Paper #103 that I am coming to fully embrace that I am a conspiracy theorist when it comes to my study and findings. One may argue as a critic, that unfortunately, my conspiracy theory approach was already there in the beginning of the In Search of Fearlessness Project and thus has skewed horribly all my findings on fear and fearlessness since. That’s not something I take lightly. It is a concern. I am using this technical paper now to explore my views on this concern, and question further if my work would have been better off to not be focused on a conspiracy theory approach? I am even curious that maybe there is no alternative way to con-

⁹ Of course, such behaviors like courage, bravery or fearlessness are seen at times as virtues (of attitude and character)—but, still that is all trapped in a limited imaginary that does not near apply to what I have distinguished in Fisher (2010) as *behavioral fearlessness* and *historical fearlessness* (the latter, which is a huge concept well beyond behavior and character attribute). Simply, the psychology of fear/lessness is so dominating it is near impossible to teach anyone otherwise. I have found this out in my teaching, including the many institutes I have founded and attracted some students—the same thing happens, they cannot get out of their stuck fear-based imaginary of fear/lessness. That’s a major problem!

¹⁰ I recommend reading about my framing of ‘enemy’ and why it has been important related to my work on fearlessness (e.g., see Fisher, 1997, 2020b).

struct a study of fear and fearlessness otherwise? Yet, I have to admit, I may have my own blind spot and not be able to see the alternative. Troubling questions abound. But that is all good stuff when it comes to my way of understanding what fearlessness means. I see that no door should be shut prematurely to any means of investigating fear and fearlessness. The latter is the only approach to a truly honest picture of history.

Revisionist Fearlessness Problematics: As Conspiracy Theory

I have included Appendix 1 for readers to explore my open-inquiry by reading my spontaneous journaling this very morning before I began a more formal writing of a technical paper. I have done this at times in my work to create a transparency in the investigations I do, in what I sometimes call my *fearanalysis*. Because, this transparent information I publish only after writing the journal free and openly without any intention of publishing it. I think this adds a raw addition to the data and thought which I proceed upon, and in which my biases are openly expressed. Serious researchers ought to find this material useful in their analyses in the future. For those less research oriented in coming to my revisionist work on fearlessness, you can skip the Appendix and just proceed reading the following material.

History of Fearlessness, Almost

I wish I had documentation of every aspect of the world's history of fearlessness. Then, I could write that great history book on this topic. I could make fearlessness legitimate and relevant from our past as a species and right up unto today and I could speculate with some authority that because this history of fearlessness is now known and out there, well, we better follow what it is all about. It (fearlessness) is about not scaring ourselves to death. That's the start of its application for beneficial human results and of course, that would also make humans treat the planet's ecological systems a whole lot better. So, where is this history of fearlessness book?

Such a history is almost written. That's the best I can offer. I can also say that my own life since I was 37 was imploded into initiation with this phenomenon—this project—this movement. I became a fearlessness 'member' you might say. It's a long story autobiographically as to how I ended up in this position as co-director of In Search of Fearlessness Research Institute and so on, and why I am writing so many pieces on fear and fearlessness. Suffice it to say, that's a history itself not yet fully written in a book. I can

offer my personal and professional experience as this ‘member’ of a movement I named, but did not create. The Fearlessness Movement, arguably has always been, always been since Fear has always been on this planet. I just arrived in the 21st century to be one of its articulate leaders, but I am by no means the first and will by no means be the last. A bright future of fearlessness lies ahead, if we can learn more about it and spread the word. That’s why the initiative has always been on my mind to document most everything I have done since late 1989 in regard to In Search of Fearlessness Project. This is a project of history in the making, and more precisely of a history of what happens when one tries to bring fearlessness back into the mainstream of a history which tends to not want to accept fearlessness as a legitimate anything, and certainly not as having had a legitimate history itself. What a pity. The Western world is particularly anathema to such a history of fearlessness and even a philosophy of fearlessness. Again, I have written much about these issues in other places and won’t repeat my arguments here. I guess a big reason for this dismissal is because it is fundamentally, more or less, a conspiracy based history (theory).

Before I dive into discussion of my revisioning of conspiracy theory (which now has a bad name in public and academic discourse), I wish to share a few of the larger sources you can read to see how I have been plugging away at the history of fearlessness manuscript, ever-ongoing incomplete. I certainly wrote many things about my discovery of others writing about fearlessness, especially in the Eastern philosophy and religions, etc. I was so enthused to bring this to the West, where I lived. I was greatly disappointed the West was not that interested, and then found out why, because for the most part, most of Western history has thought “fearlessness” to be a dis-ease, a skewing of real bravery and courage, and basically just foolishness (see Socrates, for e.g.). So, I was up against that barrier from the start. But in Fisher (2007) I at least jotted down some fundamental aspects of that history of fearlessness I knew was out there. My major tome of 25 years of research and experience (Fisher, 2010) was certainly the next work that attempted to legitimize a history of fearlessness but it itself was not a proper history of fearlessness. Unfortunately, none of those publications ever got reviewed or talked about in academia or the general populus, that I know of. And without that happening, new knowledge bases come and go in the history of the evolution of knowledge itself. Things not talked about get buried, and sometimes for good, although sometimes they resurface with some serious excavation done by some researcher well down the road in the future, usually after the author of that original work dies.

Of the many things talked about in those works (see also the Fearlessness Movement blog and Wikipedia on “Fearlessness Movement” I wrote some years ago), there was one particular empirical event in history that ought not be forgot and thus I will feature it here in this technical paper. It is the founding of the organization by the Bailey’s et al.¹¹ (esoteric theosophists) in 1931 in New York, an organization much to my bliss must have been something like what I co-founded in late 1989. They called their organization (and project) “The League *for* Fearlessness.” The *for* in their title indicated what their spiritual liberation mission was for human kind (especially, for Americans in the height of the 1930s Depression): it was to free human beings from the domination of fear, and fear of fear itself (one hears echoes of U.S. President F. D. Roosevelt’s inaugural speech in 1933). But this organization was formed in October of 1931 at the cusp of detecting just how blistering and destructive massive collective fear is and how it oppresses everyone, and societies, more or less. Fear is deadly in that kind of toxic proportion. But it is not just qualitative, fear is qualitative too and some fear patterns are more toxic than others.

The Conspiracy For and Against Fear

As I found in my research many others before F.D.R. had cautioned humanity against falling prey to “fear of fear itself.” They had noticed that humans have a nasty proclivity to ‘scare themselves to death.’ Now in COVID-19 pandemic, we see this played out again, part of history, and thus fearlessness is even more important than ever. Yet, the problem is, how to pitch fearlessness in its most effective was. In the 1931 brochure (the only official literature available in historical documents in the New York Medical Library where I found it), the emphasis of The League was clear about the nature and role of fear.¹² Although, Fearlessness was in the title of the brochure, there was not any particular theorizing or philosophizing about fearlessness *per se* in that brochure. The one thing that is obvious is that The League was in a battle against the ‘take over’ of fear (Fear) on this planet. And, that is not an unusual declaration and project within the ranks of many of the New Thought, Esoteric spiritualist teachings East and West, especially as they had entered America in the late 1800s and early 1900s when in America and much of Europe there was a ‘fashion’ going

¹¹ Foster and Alice Bailey were marriage partners but also became leaders of the Theosophical Movement (with others) in the U.S.A. at the time; Foster was a 33rd tier Freemason master.

¹² For more details on The League *for* Fearlessness (see Fisher, 2007, 2010).

around to be in these seances and psychic spiritual groups studying authors that were passing on the world's spiritual 'secrets' (the occult).

The Theosophists have played a large role in some of the formation of this history of the West, especially. And it is not to be taken lightly that the philosophy called theosophy was at the heart of the first nameable and formal organization of fearlessness in North America. At least, as far as we know. Thus, to be pragmatic and to start a legitimate (meaning, easy to swallow) history of fearlessness in this land, one would have to start with The League *for* Fearlessness, and thus, would have to associate theosophy with its own conspiracy theories and esoterics. Be that fortunate, or not, historically in North America, the Fearlessness Movement (history) is embedded in esotericism and a political historical movement that was challenging all mainstream dominating traditions that were seen as oppressive to the true self, true Spirit and the Way of true liberation (i.e., liberation from living in fear). These esoteric traditions saw that the use of fear by dominant mainstream forces, and elite powers, was the way to keep humans cowering in fear and preventing them from becoming autonomous agents and individuating to the higher possibilities of consciousness. Fear-based living for them was the way to keep people hypnotized in the beliefs in illusions brought on by dualism as a basic (false) binary philosophy (e.g., Good vs. Evil).

The exoteric religious traditions were seen by the esoteric philosophies as the cause of 'the Fall' of humankind (consciousness). And theosophy was a way out of that predicament of the human condition—out of the fear-conditioning of the human mind. Freedom was that way, and Fear was the other way, one could say this in simplified general ethical terms. Theosophists, were exemplars of freedom, and that's another reason they scared people in the mainstream traditions. They were labeled radicals, they were mad, if not 'satanic' worshipping people, etc. And, so by 1931, it is not hard to see why fearlessness that the Bailey's et al. promoted would be also madness, if not pathology and 'satanic' inspired teachings. The critics and enemies of fearlessness would say: *How could a society function without fear?* Fear is how you control 'bad' and 'sinful' behavior. Fear was power, alright. Control the fear in a people's and you control the power.

I have heard that same question thrown at me as I began promoting the In Search of Fearlessness Project. I had not heard of any such project prior. I wish I had discovered The League early in those years of leading fearlessness work and liberation in Canada. I had no allies that I knew of. It was hard to not think at times perhaps I was "mad." Fearlessness contradicts the

entire identity-conformity that living in an Empire of Fear is ‘natural’ and ‘normal’ for human beings. This was being challenged by me and by The League. The interesting thing is that the Bailey’s project and my own were coming from very different backgrounds. I was not a theosophist, although I had read some of their work and their off-shoot called anthroposophy. However, the reality is, both of these movements did not last long. The League disappeared apparently as soon as it was formed, or so it seems. There’s no historical documentation found yet. The project I started lasted nine years or so and there’s lots of documentation but there’s literally no one interested in it. Until some historian or doctoral student comes along and studies the archives the history of fearlessness in North America will sit and go moldy beneath the gathering layers of dust.

Perhaps, the spirit of fearlessness (as movement) does not require a history. Fair enough. Yet, I think it would be much more effective, and sooner the better, if it had a history to study. Imagine teaching a history of fearlessness in schools (K-12 and beyond). I envision such a curriculum someday. But who would write that curriculum and based on what history of legitimation?

I want to emphasize that both my own conspiracy-based philosophy and that of the theosophists who started The League *for* Fearlessness do not have any intention to dismiss or degrade “fear” *per se*. The opposite. Both of our movements respect fear greatly as a teacher and as a process that is intimately linked with (and dialectical to) fearlessness itself. So, in that sense, these fearlessness movements in North America, at least, both promoted a fear education and fearlessness education simultaneously.

Conspiracy Theory: Not All Bad

I end this short technical paper on having to face the reality squarely and in public that the fearlessness work I have done for 31 years is embedded in conspiracy theory approaches. It is a liberation approach that challenges the foundations of an oppressive society (matrix) of the every day. The conspiracy theory is thus quite common in any critical and emancipatory theory. The premise is that we start with a society that is oppressive and wants to keep its people’s oppressed—in fear—in stupidity. More or less, this is the “truth” that most in the society that is oppressed don’t want to remember, don’t want to feel, don’t want to talk about. There is a taboo that has been placed inside the heads of everyone born in such a society to avoid the truth—avoid that we are slaves living in fear.

Yes, there are a lot of movies, documentaries, sci-fi stories that echo this basic theme of our imprisonment in the ‘Fear’ Matrix, even if they don’t call it a ‘Fear’ Matrix. Some esoteric folks will theorize this conspiracy of enslavement as coming from various sources, including from outer-space, and alien invasions, and infiltration of ‘reptiles’ into the leaders of the world and their mainstream institutions. Much of anarchism, appealing to youth, tends to be built on such conspiracy theories. There’s no way around it. Some of late, have taken seriously to analyze conspiracies theories and show they have a role to play in any healthy civilization’s development. There is some support that it is not just ‘crack pots’ or ‘psychotics’ that fall into believing in and spreading conspiracy theories. It’s beyond the scope of this paper to engage this recent work, but lest it be known that postmodern and postcolonial (i.e., Indigenous) theorizing and critique has always some conspiracy element—and, it is now declared so does the history of fearlessness.

And that said, I don’t want to totally impose that any history of fearlessness (e.g., by others) has to be conspiracy based. It is just that I cannot right now see how such a history could be constructed without such a conspiracy approach (at least, in part). No doubt, there are better more ‘real’ conspiracy theories than others (extremes that are pathological). But the problem will always be to try to determine how to distinguish the good from the not so good. I say, a good criteria is to use fearanalysis in such distinctions and that, when placed on a bed of fearlessness philosophy, fearlessness paradigm, and a good understanding of a history of fearlessness, will offer a much better way to assess conspiracy theories overall.

APPENDIX 1 FREE JOURNALING ON FEARLESSNESS (Oct. 13, 2020)

“There’s supposed to be a history of fearlessness—but there still isn’t, and that I feel that analogously (to female artists in Art History) it’s left out of the history of ideas because of a biased emotions/passions history period, where fear and courage (bravery) etc. just constantly get the highlight and the rest of reality is held down in a black hole—which, btw makes up 90% of the universe, relative to matter. Oh, yeah, just ask when the last person has contacted me to discuss fearlessness, with any sincerity and to actually engage a serious revisionist conceptualization and history of the fearless-

ness phenomenon, conception and philosophy and activist movement? Dah! It's not in my memory. I cannot think so. I cannot remember, and if there was some discourse on it hidden in my piles of files or in my dusty memories, it's conversations that never went anywhere and had no real commitment either; because of the fact, those who discussed it with me did not study my work on fearlessness to any deep degree and more they just want to talk about their own opinions on fearlessness and, their 'good enough' definitions of fear/fearlessness, and, so when I think how frustrating that's been and FA & ND being the latest right up there, they are ignore-ant in that sense (especially after both of them had read my book "Fearlessness Engagement of FA", and all others who have supposedly read my book on FA as well; it remains a no-uptake in terms of them truly studying my work on fearlessness and same with the fearism folks, the Integral folks, the Buddhism folks or New Age, etc. They mark in their absence the very root of a history of fearlessness, as a history of absence (more accurately, a history of neglect) or more particularly a history of ignore-ance and history of arrogance—that is, a history-repressed in the regime of an oppressive society overall, one that's ruled by the rules of the 'Fear' Matrix/ Project. And, if I was to go further into the conspiracy theories of the esoteric schools, it would not be hard to find some various historical narratives for why the history of fearlessness is virtually rejected by all forms and styles and cultures of philosophy and thought and sciences and arts and humanities—I could go on and on. And perhaps, it is just the basis of conspiracy theory at the base of a history of fearlessness, that keeps the whole rejection going. As such a broader-deeper conspiracy theory breaks up the worldcentric view to have to evolve even further to a kosmocentric view (theocentric)—and, that just really freaks too many people out; now, in terms of modern history, I only have the efervescent 1931 document/brochure by the Bailey's et al. which tells of the formation of The League *for* Fearlessness—there's nothing like this anywhere in public but I'm guessing one could track possibilities of fearlessness in texts in esoterica and in groups like The Rosicrucians, Freemasons and still in our midst today. But 'hidden' still from full disclosure, in the public-eye—and, if the Bailey's came up with it—and located *fearlessness* in such a mega and meta- way as a liberational drive, for their League concept—ne still has to ask what happened? Where did this movement disappear so quickly—'deleted' by the 'Fear' Matrix/Project? Why the long distance between 1931 and 1989? That's what I am asking, then in 2010 [my book] and I acknowledge finally there is a body called the "world's fearlessness teachings" and I think I ought to be writing this in the technical paper 103; that's been my plan for nearly a month or more and it's got to come out now!

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