

# AN INTEGRAL FEARLESSNESS PARADIGM

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## Abstract

This paper summarizes some fundamentals for any holistic (integral) critical inquiry into the nature and role of fear ('fear') in our world, utilizing a *fearlessness paradigm* (perspective, theory, inquiry, integral philosophy and practice). A guiding premise for this entire venture is: *Fearlessness is essential to a healthy quality and "complete" knowledge for understanding fear ('fear') and all its disguises.* I argue that *historical fearlessness* (distinct yet related to *personal fearlessness*) is the natural evolutionary impulse to "self-regulate" and "correct" fear-based pathologies in living systems. *Fearlessness* is my own version of a "loving Kosmos." Since 1989, and co-founding the In Search of Fearlessness Project, I have travelled many roads experientially and theoretically in order to best understand the "Fear Problem" facing humanity. Generally, the discoveries I have made as a fearologist have involved less clear concrete "solutions" and rather, process-oriented frameworks, worldviews, and methodologies for constructing a more holistic understanding of the Fear Problem. The latter, of which this paper explores by way of introduction, are what I claim are the better means to an ultimate (utopian) end, that is, a "fearless" existence in a world no longer ruled by 'fear.' Not that I am attached or desperate to have such an end in my lifetime. It may take many generations. It also may not happen before a major holocaust destroys most life on earth. No need for hope in my theory of fearlessness. A fearlessness paradigm is intended to replace the less useful hope paradigm (as I suggest hypothetically). Educating and maturing ourselves via a *fearlessness paradigm* is the way to go into the future. The complexities of studying 'fear' and fearlessness have continued to accumulate since humans thought and reflected on these concepts-- leaving superficial expedient or "hopeful" solutions behind. I will outline over a dozen different (themes and) meanings for "fearlessness" that I have discovered in the literature from various disciplines and from my own observations and theoretical constructions. No other study, known to the author, has been as systematic and original in devising a "fearlessness paradigm" (a term unique to my writing). Although controversial (a la Ken Wilber), I have chosen to rescue the term "paradigm" (coupled with "fearlessness") as an essential construct and way to improve the quality of research, management, and education about 'fear' in the 21<sup>st</sup> century.

## Introduction: Search for "Fearlessness" & Critical Discernment

Some uncanny "force" long ago, asked me long ago, to challenge myself big time: *Read, read, read, learn, listen—when you no longer are reading, hearing or learning anything new from people about fear and fearlessness; then stop, and begin to write your own versions.*

Fearlessness is not the absence of fear.... Fearlessness is about getting up one more time than we fall down. —Arianna Huffington<sup>1</sup>

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<sup>1</sup> A. Huffington, journalist and mother, new media blogstar in the U.S., has just written and published *On Becoming Fearless*, mostly for women today. You want to check out her website and the virtual 'earthquake' (Huffington Post) she's part of initiating for a saner new kind of world.

God is fearlessness. – Mahatma Gandhi<sup>2</sup>

If only, defining and conceptualizing “fearlessness” were so simple as the one-liners may portend. Not so. After 17 years of studying *fear* and *fearlessness*, I’m fervently convinced just about everybody (e.g., Arianna Huffington, or Gandhi) prefers their own favorite (often conflicting) ideas, tradition, or even “theory” about fear and how to best overcome its limiting, sometimes violent, impacts (individually and collectively). I’ve learned similarly, most everyone has their own favorite (often conflicting) ideas, tradition, or even “theory” about fearlessness (or fearless).

Generally, people of all nations and walks of life prefer “love,” “bravery,” “courage,” “fearsome,” “fearlessness,” or “fearless” to living a life ruled and dominated by Fear. The late humanistic-transpersonal psychologist, Abraham Maslow, writing of a new ‘higher’ level of self-actualizing development, suggested that it is a good starting place for a mature relationship or organization to assume: *that no one likes to be afraid, if they don’t have to be.*<sup>3</sup> Maslow (1966) went so far as to critically analyze all of “science” as either fear-based (deficit-based) in motivation or love-based (growth-based). The latter kind of knowledge and its relationships being the healthier of the two.<sup>4</sup>

And yet, virtually everyone, across age, race, class, gender and religion, admits (more or less) that they have been afraid (even terrified) and likely will be again.

There’s a compelling universality to the phenomena of “fear.” But like “love,” it is virtually impossible to define precisely in a way that would suit everyone’s tastes, values, beliefs, ideas, habits, cognitive capacities, traditions, philosophies, theories, or time schedule. Often, in my research, I have found massive confusion, contradictions, and some agreements in people’s views of *what is fear and how it ought to best be managed*. My entire work as a fearologist,<sup>5</sup> studying the nature and role of fear in humans and living systems, has been dedicated to making some sense, order, and theory from all the diverse views and attitudes

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<sup>2</sup> Cited in Alsop, R. E. (n.d.). Liberation psychology: A visionary mandate for humanistic, existential, and transpersonal psychologies. Retrieved from <http://www.skaggs-island.org/humanistic/alsup1.html>

<sup>3</sup> Maslow (1965) wrote about his vision of “Eupsychian Management” (policy and principles), of which the 18th principle says: “Assume that everyone dislikes fearing anyone (more than he likes fearing anyone)...”. From [www.maslow.org/sub/assumptions.htm](http://www.maslow.org/sub/assumptions.htm)

<sup>4</sup> Maslow, A. H. (1966). *The psychology of science: A reconnaissance*. NY: Harper & Row.

<sup>5</sup> See Fisher, R. M. (2001). *Fearology: The biography of an idea*. Technical Paper No. 12. Vancouver, BC: In Search of Fearlessness Research Institute.

about fear management<sup>6</sup> on this planet. No simple task. As an educator by profession, I ask: *how ought we best teach fear management?*

I have taken on the above challenges because I've had good guidance from many sources of reading, teachers and mentors over the years. The vast majority of people I meet and read are not so fortunate as I (but fortunate in other ways). Basically, I've had a damn good "fear education"<sup>7</sup> in 54 yrs. on this planet; so I can get pretty critical.<sup>8</sup> Ideally, from the start of my research on fear and fearlessness (c.1989), I wanted a theoretical holistic (integral) lens, framework, or methodology that would provide some meaningful sense and order to the diversity of views on this topic. My aim was to develop a powerful ethical referent 'tool' for discerning what is "good" from "bad" knowledge about fear ('fear') and fearlessness. More so, I wanted to discern knowledge that was developmentally appropriate for people and systems of organization that are 'not all in the same place at the same time.' As well, I wanted knowledge about fear to be critical and discerning of the politics of cultures, religions, historical differences, economic differences, intelligence differences—especially, in a postmodern world—especially in a post-9/11 world.

If everyone is using their own pet "theory" of fear and how to cope with it, and then "teaching" that to other people, more or less consciously, then I want to be sure that what they are doing and teaching is of the *best* possible quality under the circumstances of each situation and group. As a holistic and integral systems thinker, I operate from the awareness (truth) that every part influences the whole, or what you do affects me too (from the gross levels of material reality to the most subtle spiritual reality). That seems a legitimate concern, especially if you are a professional educator like myself. I wish more people were as passionate about all of this as I am. That's why I started the In Search of Fearlessness Project (1989- ), Research Institute (1991- ) and Movement to try to 'light some fires.' The global "Fear Problem"<sup>9</sup> (by any other name) on this planet is killing us. You don't have to agree with me. I merely ask that you check out what I have to say about it, how sound it is, inquiry about it with me, and/or others, and then make up your own (rational) mind.

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<sup>6</sup> See Fisher, R. M. (2004). Wilber & fear management theory. Technical Paper No. 17. Vancouver, BC: In Search of Fearlessness Research Institute.

<sup>7</sup> See Fisher, R. M. Fisher (2003). Report on the status of Fear Education. Technical Paper No. 15. Vancouver, BC: In Search of Fearlessness Research Institute.

<sup>8</sup> See Fisher, R. M. (2002). On being a 'fear' critic. Technical Paper No. 14. Vancouver, BC: In Search of Fearlessness Research Institute.

<sup>9</sup> See chapter 1 "Why Our Fear-Problem Remains Unsolved" in Overstreet, B. W. (1951/71). *Understanding fear: In ourselves and others*. NY: Harper & Row.

The critical discernment task, I've spoken of above, has proven to be *the* most controversial, and even I struggle with how to create universal (yet particular) reference points (and theory) for valid knowledge inquiry into this topic of fear and fearlessness. Unfortunately, *theory* is largely 'boring' (or 'terrifying') for most people. Few like to be "told" how to be ethical. Yet, everyone has their own "theories," beliefs and values for just about everything they wish to explain. Much to my chagrin, we seem to live in a postmodern age where most every citizen or leader (especially in the West) loves to express their own opinions (e.g., political correctness) and utter their knowledge without allowing anyone else to challenge it publicly as to its source, rigor, validity, quality, wisdom, compassion, and intelligence. Many of course stay silent. Yet, opinions do fly freely with little responsibility taken for one's claims.

There are thousands of books and videos available telling people how they can conquer fear. "Freedom of expression" and simplistic pop-culture notions of "fearless" often are sold and flaunted together. Such a bravado egoic state of overly self-absorbed (pathological) emotional narcissism<sup>10</sup> (under the guise of "freedom of expression" = hyperindividualism and "postmodern theoreticism" *a la* Wilber) will be strongly challenged in this paper below; because it is arguably a pattern of counterphobic behavior derived from 'fear'<sup>11</sup> itself. You may have noticed on form of this counterphobic reaction in how the U.S. elite government officials and military try to solve the problem of terror by creating terror. Basic thesis: trying to solve the Fear Problem by fear-based means won't work.

I never trust when I see 'fear' (or hope) trying to understand fear ('fear'). Thus, fearlessness is a disciplined path, a way of knowing, an ethical imperative and critical approach to understanding fear ('fear') in my work (and some others). Albeit, in this brief paper, I'll barely touch on these complex problems and provide an overview of my own (biased) critical search for a good quality (holistic, integral) research agenda, policy, and "fear management education" pedagogy and curricula.

... fearlessness means being able to respond accurately to the phenomenal world altogether. – C. Trungpa

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<sup>10</sup> See Wilber, K. (2002). *Boomeritis: A novel that will set you free*. Boston, MA: Shambhala.

<sup>11</sup> I have conceptualized 'fear' (with inverted commas) as a revision of our ordinary common use definitions of fear (see any of my publications for more details). Simply, fear is a biopsychological "feeling or emotion" (i.e., natural) and 'fear' is a sociocultural and politically constructed phenomena that has qualities far beyond fear. For a basic view of the problematics of defining fear (and 'fear') see Fisher, R. M. (1995). An introduction to defining 'fear': A spectrum approach. Technical Paper No. 1. Calgary, AB: In Search of Fearlessness Research Institute.

In order to overcome fear, it is also necessary to overcome fear. – C. Trungpa<sup>12</sup>

### **The Fearlessness Movement (Paradigm): An Overview**

Although I have outlined over a dozen meanings of “fearlessness” from my experience, readings, and theorizing (see Appendix I), this paper will focus primarily on two meanings in particular, that is, (1) “fearlessness as a movement” and, (2) “fearlessness as a paradigm.”

Historically one can track the term “fearlessness” (in its variant cultural and linguistic forms, e.g., *abhaya* in Hindu) with ancient meanings in various E. and W. religious and philosophical traditions. I’ll leave in depth etymological sourcing and history of the word/idea to others. For our purpose in articulating a critical and holistic integral methodology or perspective to study fear (‘fear’) and fearless,<sup>13</sup> it is probably most useful to first outline some major (and rare) concrete (empirical) meanings of *fearlessness as a movement* (and an ideological, political, sociocultural and spiritual phenomena); then *fearlessness as a paradigm*.

On a more “popular” note, *fearlessness* has been at the core of a few revolutionary movements that most people have never heard of. Focusing on the 20<sup>th</sup> century, what the French philosopher-artist, Albert Camus c. 1946 called the “century of fear,”<sup>14</sup> I have discovered that “fearlessness” was a term used in public press like the *New York Times* as early as 1918, and 1929, when Dr. Speer, a Christian revivalist, urged “a return to the fearlessness of the first followers of Christ.”<sup>15</sup> Later in 1931 several leaders (still unknown to me at this time<sup>16</sup>), had gathered in New York city to form “The League of Fearlessness.” Their aim was to become “an international movement to free the world from fear.” In 1989, without knowing about “The League of Fearlessness,” I co-founded “The In Search of Fearlessness Project” (ISOF) with a similar mission.<sup>17</sup> In

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<sup>12</sup> Trungpa (1985), p. 54, p. 167. -- a Tibetan Buddhist teacher has offered wise advice that has influenced much of my approach to understanding fearlessness. See reference for his book below.

<sup>13</sup> See Figure 1 below for a model I have created which is based on a lot of research that indicates “fearless” is inclusive but distinct (‘higher’ in evolved ethical development) from “fearlessness.”

<sup>14</sup> Originally published in his underground newspaper *Combat* used by the French Resistance in WW II. See Fisher, R. M. (2006). Albert Camus’s greatest art: Implications for a new fear education, post-9/11. Unpublished paper.

<sup>15</sup> “Time for Fearlessness; Dr. Speer Discusses War...” *New York Times*, June 10, 1918, p. 20. And the March 18, 1929, p. 25 issue carried his mission further to spread fearlessness and the “religion of Jesus.” See *New York Times* archives on the Internet.

<sup>16</sup> The four page pamphlet of this League of Fearlessness is on order inter-library loan but I have not yet seen it detailed contents. Searches on the Internet have led me to believe the group never got further materialized and their source and demise is still a mystery to be solved.

<sup>17</sup> From a brochure: “In Search of Fearlessness (ISOF)- is a community of people from diverse backgrounds dedicated to ‘learning to live and love beyond fear and coping.’” In an unpublished ms. I

Fisher (2000), I outlined several movements that argue for a “fearless society” in some form.<sup>18</sup> And we ought not to forget:

‘Freedom from fear’ was cited as a ‘basic human need’.... in U.S. Pres. F.D. Roosevelt’s 1940s “Four Freedoms” [address].... F.D.R. delivered this formulation of worldwide social and political objectives in his State of the Union Message to Congress on January 6, 1941. In 1946, after establishing the United Nations, Eleanor Roosevelt, the United States ambassador to the UN, was selected to head the new formed Commission on Human Rights to determine the constituents of humankind’s inalienable freedoms. According to Clements (1999), ‘She and other members of the commission were determined to write a document that would live and last, a document that would protect and empower men and women [and children], irrespective of color, creed or culture. Their goal was to establish a universal framework for all beings to realize their highest potential and live in freedom and dignity. Thus, on December 10, 1948 the Universal Declaration of Human Rights was adopted by the UN General Assembly stating that ‘freedom from fear’ was [hu]mankind’s highest aspiration. (pp. 5-6)

Fearlessness is essential to a “freedom from fear” universal agenda and movement of human rights. Unfortunately, that has not, as yet, been recognized, integrated and consolidated in an educational “manifesto” by anyone to my knowledge.

For approximately 17 years, Aung San Suu Kyi, leader of the NLD opposition party in Burma (later Myanmar), has been under house arrest. Fighting for democracy, under a junta dictatorship that abuses fear, she and her party have utilized “fearlessness” (inspired by Gandhian philosophy) as their core value and non-violence practice in what Suu Kyi, a Nobel Peace Prize Laureate in 1991, refers to as a “Revolution of the Spirit.”<sup>19</sup>

Today, one can find a revolutionary (and marginal) political party in Venezuela called the “Fearless People’s Alliance.”<sup>20</sup> I’ve recently interviewed artist/musician Lizzie West on e-mail and have been inspired by her website and collective called the “Anti-fear Movement Agency,” which “manages and promotes artists and projects that heal fear.”

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wrote around 1990: “The title In Search of Fearlessness was a take off beyond the ‘In Search of Excellence’ campaign in the 80s [i.e., Peters & Waterman’s 1988 business book *In Search of Excellence: Lessons from America’s best-run companies*]. Our [ISOF] project was the next step further into the realm of how we live our everyday lives in the context of all the oppressive forces based on fear [and ‘fear’] that have become ‘normalized’ in our modernist culture. We would not call ourselves ‘new age’ as much of it is till embedded in fear-based thinking. ISOF is a totally empowering response to the [anxious] ‘World Age’ of the 90’s (Fisher, 1990, p. 3).

<sup>18</sup> Fisher, R. M. (2000). A movement toward a fearless society: A powerful contradiction to violence. Technical Paper No. 10. Vancouver, BC: In Search of Fearlessness Research Institute.

<sup>19</sup> See Kyi, A.S.S. (with Alan Clements) (1997). *The voice of hope*. NY: Seven Stories Press.

<sup>20</sup> *Alianza Bravo Pueblo*, in Spanish. It opposes the regime of Pres. Hugo Chavez (see the Internet Wikipedia for more information).

Philosophical scholar Hasana Sharp (2005)<sup>21</sup> has dedicated her research to Spinoza's 17<sup>th</sup> century philosophy and what he called "A Strategy of Anti-Fear." And most recent is the (Democrat) journalist Arriana Huffington's 'call' on the Internet for people to join the movement she phrases as an "Epidemic of Fearlessness" to challenge the current degrading fearmongering done by so many U.S. politicians and other leaders, groups and citizens.<sup>22</sup> Below, I'll talk about Gandhi's revolutionary fearlessness movement in the early 20<sup>th</sup> century. Many critics have suggested power-elites and media are "spreading the virus of fear for their own sinister motives."<sup>23</sup> It does seem like we need a 'fear' vaccine<sup>24</sup> of some sort.

A longer history of the idea (and movement) of *fearlessness* is yet to be written.<sup>25</sup> Ancients, esotericists, philosophers of premodernity and shamans have long known the power of fearlessness and have made various attempts to build liberation movements with fearlessness as a core. Equally, oppressive 'fear'-based forces (some would call 'evil'), and enemies, have attempted to destroy these liberation movements and fearlessness. It is an ancient battle between Love and Fear,<sup>26</sup> as so many wise ones have noted throughout human history (e.g., popularized in the classic book *Love is Letting Go of Fear* by G. Jampolsky, 1985). One might say, true fearlessness is the proactive liberating counterforce which emanates from Love.

In more basic terms, I would argue that "fearlessness" is an evolutionary natural impulse--a self-regulating spirit, force or flow that is imperative in consciousness development. A model (Figure 1) is shown here to suggest that a natural (Kosmic<sup>27</sup>) "movement" exists which is driven, in

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<sup>21</sup> Sharp, H. (2005). Why Spinoza today? Or, "A strategy of anti-fear." *Rethinking Marxism*, 17(4), 591-608.

<sup>22</sup> After the likes of other 1980-90's American entrepreneurial women who have led "movements" to master fear among the 'masses' (e.g., Susan Jeffers, Rhonda Britten, and so on), A. Huffington (see her website Huffington Post) is the latest of such so-called "fearless" leaders (some have called her a "21<sup>st</sup> century feminist" and/or a "goddess"). She ran (unsuccessfully) for Governor of the State of California in 2003.

<sup>23</sup> For e.g., Valenzuela, M. (2004). The ghost of Orwell is upon us. Retrieved from [http://www.axisoflogic.com/artman/publish/article\\_10792.shtml](http://www.axisoflogic.com/artman/publish/article_10792.shtml)

<sup>24</sup> In the mid-90s I worked with a woman psychotherapist in Bogota, Colombia on a fear vaccine project in which over 250,000 children in Bogota and 250 children in Alberta, Canada, received. See for e.g., Schuler, P. (2004). Fighting the fear virus during your job search. Retrieved from <http://www.thecareernews.com/07-12-04.htm>

<sup>25</sup> For a scholarly review see Hibbets, M. (1999). Saving them from yourself: An inquiry into the South Asian gift of fearlessness. *Journal of Religious Ethics*, 27(3), 437-462.

<sup>26</sup> Wilber (1995) refers to these as Eros-Agape vs. Phobos-Thanatos, respectively. See Wilber, K. (1995). *Sex, ecology and spirituality: Vol. 1, The spirit of evolution*. Boston, MA: Shambhala.

<sup>27</sup> "Kosmic" is an ancient Pythagorean Greek term, which integral philosopher Ken Wilber has retrieved to describe the 'exterior' and 'interior' phenomena of the Universe (see Ken Wilber on the

part, by fearlessness and flows along a *path of fearlessness* (metaphor intended) through various evolutionary stages of individual and cultural development. Each type of Fear Management System (FMS-0 to 9) offers particular *best* “means” of coping with (and/or healing) fear (and ‘fear’). People utilize these FMSs, often without knowing it consciously, because they are collective ‘habits’ of evolution (or Kosmos) itself. An integral perspective (*a la* Wilber) takes into account this “spectrum” of levels view and its dynamics, and does not over-privilege one FMS but rather sees they are all important. But until one is accessing the FMS-7 (Fearlessness) one is not aware of the full “spectrum” of FMSs, and thus tends to privilege one or two as *the best and only ones*. That needs to be corrected by an integral view.

Basic thesis: no one Fear Management System is appropriate and effective (or healthy) for all people and all circumstances. Understanding the historical fearlessness of evolution gives humanity a new (more “objective”) view of what fear (‘fear’) is and how to *best* manage it. Understandably, not everyone will read this paper nor even understand the meaning of this integral view. It is still worth recording in print for those who might recognize it and its value.

There has been no other integral model of fear (‘fear’) so comprehensive to date. Fear is thus known within a fearlessness context (or “fearless standpoint theory”). Anything less in context, is incomplete and partial, if not distortive. At the same time, the integral perspective on the Fear Problem is still highly under researched and funded, with much more work to do. The other reality, is, that consciousness is always evolving and the complexity is enormous, so the theory and models I use are also having to continually adapt to change with new data.

This story, and all the associated theories and concepts, is far too complex to ferret out here and thus, is beyond the scope of this paper. One of my goals (ISOF’s goals) is development of communities and educational institutions and other organizations/relations based on FMS-7 (i.e., fearlessness). Suffice it to say, the most highly developed nations, institutions, constitutions, and social groups are far away from developing the architecture of what I have called *Fear Management System-7 (Fearlessness or Integral or Yellow v-meme)*.<sup>28</sup> Figure 1, is thus my version of an optimistic, but realistic, theoretical evolutionary view of what I call the unfolding of “historical fearlessness” (as distinct, yet related to, individual acts of fearlessness). Overtime, I have indicated (in Fig. 1) the building of the ‘Fear’ Matrix<sup>29</sup> which is in part, now being

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Internet Wikipedia).

<sup>28</sup> See Fisher, R. M. (2006). A community-based on fearlessness: FMS-7. Unpublished document.

<sup>29</sup> See Fisher, R. M. (2002). What is the ‘Fear’ Matrix? (Part 1: Failure of cultural). Technical



referred to by many critical thinkers (and populist views) as the “culture of fear”<sup>30</sup> phenomena.

The figure shows that there is an increasing toxicity level overtime in development/evolution (especially in more complex societies and cultures). The potential to kill ourselves in this toxicity of ‘fear’ is real and yet, we have always the potential to “self-system correct” via the various fear management systems (6a, 6b) of the first-tier, and fear management systems (7, 8, 9) of the second and third-tiers. The latter, being extremely rare throughout history and at this time in general.

There is evidence from several sources, far too many to mention here, that an “integral consciousness” (perspective) and even an “Integral Age” is upon us—at least, 10% of the world’s population has been able to access an integral (full spectrum) view of reality. See the Internet on various researchers and prophets speaking of the Integral Age.

**Figure 1** : Integral Fear Management Systems Theory



Paper No. 13. Vancouver, BC: In Search of Fearlessness Research Institute. See also Fisher, R. M. (2003). Fearless leadership in and out of the ‘Fear’ Matrix. Unpublished dissertation. Vancouver, BC: The University of British Columbia.

<sup>30</sup> See Fisher, R. M. (2006). Invoking ‘Fear’ Studies. *The Journal of Curriculum Theorizing*, 22 (3), 3-37. See Fisher, R. M. (2003). *Capitalizing on fear: A baseline study on the culture of fear for leaders*. (unpubl. document). Minneapolis, MN: Intellectual Architects, Ltd. Popular sources that introduce the topic “culture of fear” can be found in the contemporary W. writings of Barry Glassner, Frank Furedi and movies by Michael Moore (see the Internet for more info).

Note for Figure 1: much of the theoretical background for the color scheme (v-memes) and developmental logic is adapted from Don Beck's "spiral dynamics" theory and Ken Wilber's critical integral theory. Further details of their work is available readily on the Internet.

With limitations of space here, I'll utilize a more recent examples of fearlessness (FMS-7) as a 2<sup>nd</sup>-tier movement, beginning with Gandhi's revolutionary activism and pragmatic politically-engaged spirituality, which revolves around the practice of *satyagraha* and concept *ahimsa* and fearlessness. This is still, to many ethical thinkers, a highly respected combination of principles and model used by non-violence activists and peace movements around the world today.

According to Bondurant (1965),<sup>31</sup> Gandhi's interpretation of the ancient E. practice of *satyagraha* boils down to "non-violence" as lived in one's everyday life and applied rigorously in the field of social and political conflict (i.e., battles for justice). Democracy, according to Gandhi, cannot properly function without these practices (without fearlessness). Gandhi's life was a renunciation of the will to kill or to damage but he was not rigid or absolutistic in that principle of practice. Perhaps his genius, and obvious transformative impact on India's emancipation from the British empire (of Fear), was his flexibility to utilized *satyagraha* with *ahimsa* (ancient ethical precept of Hinduism, Jainism and Buddhism). Gandhi's view of *satyagraha* as "passive resistance" to unjust authority and abuse of power (or fear) over others included resistance that may involve taking up arms and killing. "Gandhi guarded against attracting to his *satyagraha* movement [what I would call a FMS-7] those who feared to take up arms..." (Bondurant, 1965, p. 28). However, for Gandhi, any taking up of arms for such resistance had to be accompanied with a disciplined practice of *ahimsa*—that is, love, goodwill, self-suffering as all part of courage. One had to overcome fear and had to be aware of how fear motivates violence, which is not acceptable to the practice of *satyagraha*. Gandhi said,

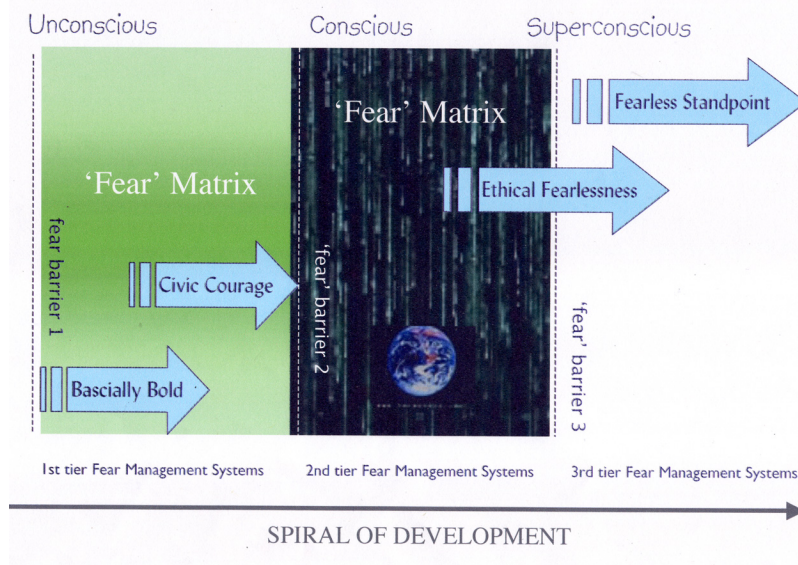
The votary of non-violence has to cultivate the capacity for sacrifice [without revenge] of the highest type in order to be free from fear.... He who has not overcome all fear cannot practice *ahimsa* to perfection. (Bondurant, p. 29)

Overcoming the "fear of death" (or harm) for Gandhian revolutionaries is essential but it is done with ethical intention, never to prove how one can be brave or courageous as egoic inflation. In my own theorizing of the location of "fearlessness" relative to bravery, courage, and fearless, I have devised a conceptual curricular map (Figure 2). The details of this map are too complex for this short intro. paper but there is a foundation

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<sup>31</sup> From Bondurant, J. V. (1965). *Conquest of violence: The Gandhian philosophy of conflict*. Berkeley, CA: University of California Press, pp. 23-24, 28-29.

**Figure 2 : Distinctions Of Development In Human Fear-relations**



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of ideas here to make the basic point: which is, to show that ethical historical fearlessness is a flowing natural impulse that appears in many expressions of behaviors (in Fig. 2), from the **Basic Boldness** of an action when under fearful or threatening conditions, to the character of **Civic Courage** and willingness to confront fear(s) voluntarily as part of growth and justice; to a 'quantum-like' shift of development across the 'Fear' Barrier-2 to **Ethical Fearlessness**<sup>32</sup> and a self-actualizing (*a la* Maslow) self begins a soul journey of transcending earlier images, ideas, beliefs, identities about fear ('fear') in relationship to oneself, toward a more spiritual context, i.e., what Gandhi called fearlessness (*ahimsa*)—but not a personal fearlessness *per se*, but one of lived in/with the 'spirit of fearlessness' (i.e., Love = compassion + wisdom) as part of a greater Kosmic purpose (beyond the egoic, ethnocentric) to a "worldcentric view" of justice of a higher order, and consciousness (or even toward a "theocentric view" as Wilber calls it; what I have labeled a **Fearless Standpoint**).

Again, it is not the purpose of this paper to go into the depths of these models/maps. What ought to be clear from the FMS-7 of Gandhi's "satyagraha movement" that it is a fearlessness movement (practice)

<sup>32</sup> I have often called this Sacred Warriorship/Leadership. E.g., see Trungpa, C. (1985). *Shambhala: Sacred path of the warrior*. Boston, MA: Shambhala.

with ethical political and revolutionary transformation (liberation of All Sentient Beings) as its goal—not merely “personal” change, growth or transformation. Of course, they are interconnected. And the FMS-7 Fearlessness location does not merely mean “all peace, love and light” (not at all as Gandhi, nor I conceive of it). Fearlessness in this model of the FMS-7 is all about conflict and how we handle it, manage it, transform it. I have in other publications developed this theme under the Domination-Conflict-Fear-Violence theory,<sup>33</sup> within an overall integral conflict theory/perspective on reality.

### **Fearlessness Paradigm: A ‘Fear’ Vaccine Itself**

*Fearlessness* means many different things to many different people (Appendix I). But ultimately, what is most valuable (perhaps) is, the way of seeing fearlessness as a “practice” or “paradigm.” The “fearlessness paradigm” ought to be a major component of any genuine fearlessness or integral<sup>34</sup> movement. That, at least, is what I have come to from doing a *fearanalysis* of the data. And *fearanalysis*, a term I have coined for over a decade, is the basic means of a fearlessness paradigm. And a fearlessness paradigm is opposite a “fear-based paradigm” or what many have written about and critiqued as a “paradigm of fear”<sup>35</sup> (or “paradigm of cynicism”<sup>36</sup>Let’s sort out a few of these terms in brief, especially how I am using “paradigm.”

*Fearanalysis* – includes any critical reading of text, behaviors, beliefs, values, worldviews, etc., from the point of view of how “fear” (‘fear’) is conceptualized and made into discourses that reproduce themselves as *how best to understand fear* and manage it.

I have earlier argued, that for a “complete” and “truer” knowledge about fear (‘fear’) one has to do a *fearanalysis* from an (integral) fearlessness perspective and/or paradigm. Basic thesis: the mode of critical analysis

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<sup>33</sup> See Fisher, R. M. (2000). Toward a ‘conflict’ pedagogy: A critical discourse analysis of ‘conflict’ in conflict management education. Unpublished masters thesis. Vancouver, BC: The University of British Columbia.

<sup>34</sup> The intimate relationship of critical integral theory (a la Ken Wilber and others) with the fearlessness paradigm is a long story beyond the scope of this paper. However, I encourage readers to check out the Internet; search the term “integral movement” (especially Wikipedia).

<sup>35</sup> E.g., Roberts (n.d.). The paradigm of fear. Retrieved from <http://www.somazen.com/article7.html> or McGrath, Mary Jo (2000). The human dynamics of personnel evaluation. Retrieved from [http://www.aasa.org/publications/sa/2000\\_10/McGrath.htm](http://www.aasa.org/publications/sa/2000_10/McGrath.htm) and many other articles on the Internet and so on.

<sup>36</sup> The University of Human Goodness (2002). The recognition of human goodness: An approach to a sorely-needed paradigm shift. Retrieved from <http://futurepositive.synearth.net/2002/10/01>

on fear ('fear') ought to be beyond the limitations of a fear-based view (i.e., outside of the 'Fear' Matrix, see Figure 1 and 2). Well, to have such a view, and be that "free" of the distortions of fear ('fear') one has to make a commitment to the path of fearlessness, and practice fearlessness—meaning, one has to adopt the integral fearlessness paradigm over the reigning paradigm of fear (or 'Fear' Matrix, or "culture of fear"). All easier said than done, but nonetheless, theoretically a justifiable logical stance for both research and educational purposes. My point, is that if such a disciplined and systematic methodology is not utilized, and one is not willing to make the transformative paradigm shift in their ways and very nature of the "self," then how can we be sure that our "fear management education," conscious or unconscious, is any good? It could be corrupted. In other words, I am looking for a justifiable and rational paradigm in which to critique the current dominant paradigm of fear (and its constructing of knowledge/power about fear and fearless)—which some scholars<sup>37</sup> have argued such a paradigm of fear constitutes the basis of W. civilization itself, going back at least 5000 yrs.

The paradigm of fear, also has evolutionary and developmental significance. Theorists of Spiral Dynamics and cultural evolution (e.g., Don Beck and Ken Wilber and Abraham Maslow) have found persistent and universal evidence (on average<sup>38</sup>) that shows that earlier (less mature) stages/levels of development (societies) tend to have a more consistent pattern of motivation and values that are fear-based (deficit need-centered), rather than love-based (growth-centered). In other words, a paradigm of fear seems to pre-occupy those in pre-conventional and conventional stages<sup>39</sup> of development (*a la* Piaget, Kohlberg, etc.) and dissipates in strength with maturation in post- or post-post-conventional stages. I have utilized a similar view in Figure 1. Basic thesis: *fearlessness* is developmentally derived through practices, maturation, and the conscious adoption of a 'new' (better) paradigm of love (trust), rather than paradigm of fear ('fear') (mistrust).

*Paradigm* – often thought of as a worldview or perspective on reality, in which a complex set of assumptions, values and beliefs interact to influence actions. The paradigm is often an

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<sup>37</sup> Most of these critics are feminist scholars, e.g., the late archeologist Maria Gambutus (see Eisler, R. 1987. *The chalice and the blade: Out history, our future*. San Francisco, CA: Harper & Row).

<sup>38</sup> The research also shows that rare individuals (or small esoteric) or groups have advanced in maturity in small pockets in even the most early civilizations known to us. These often are the wise teachers of an era or group/culture. Often they are misinterpreted and sometimes killed for being too fearless, relative to the vast majority of their co-members.

<sup>39</sup> These are equivalent to somacentric, egocentric and ethnocentric views of the world, in relative comparison to more mature stages that are worldcentric and theocentric (*a la* Wilber). Note for any basic pluralistic tolerance and acceptance of "difference" in worldviews or paradigms, one has to at least be at the post-conventional stage of cognitive development (or Green v-meme).

invisible 'architecture' or unconscious (habitual) pattern to those who live and practice within it. Thus, a paradigm, typically, is used all the time by participants of a group or society, but not critiqued. In fact, evidence shows repeatedly that people in a paradigm don't like to be challenged by a 'new' or 'other' paradigm. People kill each other over trying to remain with the dominant *one and only* paradigm.

It is not uncommon to find 90+% of a family, group, institution, or culture to be operating within the same basic paradigm. This is largely what creates a "consensus reality"<sup>40</sup> and allows socialization and order to proceed without too much chaos.

Unfortunately, the term "paradigm" and "paradigm shift" have been highly confused in recent decades, according to integral philosopher Ken Wilber. Although Wilber's argument is complex and needs to be read directly, I'll try to bring out its major points:

1. Thomas Kuhn (1962) wrote the classic work on paradigms and their dynamics in regard to the philosophy of science<sup>41</sup>
2. Kuhn eventually chose to drop the term because it was being misinterpreted by many,
3. Wilber (1997, 1998)<sup>42</sup> critiques the way Kuhn's "paradigm" notion was misinterpreted by 'new agers,'
4. Kuhn found that "normal science" proceeds by way of paradigms or exemplars; a paradigm is an actual practice involving an injunction ("do this") which guides an inquirer along a traditional set of ideas, theories, for the purpose to collect and interpret data,
5. Kuhn said that new injunctions collect new data and science is therefore progressive and cumulative even though sometimes discovery of new injunctions lead to 'breaks' from traditional understandings, yet science progresses by integrating the old and new data; "data are not simply lying around waiting for anybody to see, but rather are brought forth by valid injunctions,
6. Those who have misconstrued Kuhn's findings believe that all data is merely constructed and relative to the paradigm

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<sup>40</sup> I have given a 'positive' spin to this term, where many critics (including myself) have largely called this "consensus reality" a "consensus illusion" or "trance" based on 'fear.'

<sup>41</sup> Kuhn, T. (1962). *The structure of scientific revolutions*. Chicago, IL: The University of Chicago Press.

<sup>42</sup> Wilber, K. (1997). *The eye of Spirit: An integral vision for a world gone slightly mad*. Boston, MA: Shambhala. Wilber, K. (1998). *The marriage of sense and soul: Integrating science and religion*. NY: Random House.

- that interprets them, so science has no 'authority' to proclaim any valid truths (i.e., more valid than other forms of knowing),
7. New age or new paradigmers thus undercut science and said that a new paradigm has to be holistic and spiritual and it would thus integrate some of science with religious and spiritual reality,
  8. Wilber argues the opposite is the case, and such a notion of a new paradigm "cripples any effective integration of science and religion" (Wilber, 1998, p. 26) because of the imposing of an emotional narcissism by such new agers and new paradigmers who wanted to compare science methodologies and paradigms with their own experiential (subjective) truth claims; when, for Kuhn or Wilber the comparison is categorically wrong, and logically indefensible,
  9. Wilber (1998) says this comparison was emotional and was composed of a "postmodern theoreticism" in which any theory can be made up without requiring the basic requirements for a research paradigm (in the Kuhnian sense); in other words, the new paradigmers took only one small part of Kuhn's theory of paradigm shift and they made it lose its capacities for falsifiability (which any scientific paradigm must incorporate, says Kuhn and Wilber),
  10. Wilber notes that any paradigm has to make the judgment of falsifiability (validity) by discerning 'good' from 'bad' interpretations and methods of inquiry, so a "real paradigm" (science) must have injunctions, exemplars, and social practices in which evidence brought forward by a questor can be appraised by adequate questors who have used the same injunctions, exemplars and social practices; this means that one cannot just do what they want and make truth claims as they want "because it's my experience" or "it's my intuition,"
  11. Wilber believes both material and spiritual reality has data and real paradigms exist to know both; however, because the new agers and new paradigmers have so misconstrued the original meaning of Kuhn's "paradigm," he, like Kuhn, suggest it is probably better to drop using the term altogether.

Wilber (1998) summarized his critique of new ager, new paradigmers:

From the notion that 'We are in the midst of a world-transforming paradigm shift' to the idea that 'You create your own reality'—the many permutations of 'self-indulgent theoreticism': ideas disconnected from the demand for evidence, science reduced to poetry, narcissism and nihilism joined in a postmodern paradigm from hell. (p. 33)

So why have I chosen to still use "fearlessness paradigm" after the problems above have made "paradigm" a questionable term? Simply,

unlike Kuhn or Wilber, I guess I believe it is a term worth fighting for and continuing its use with clarification is going to be more helpful than trying to 'drop it' – besides, no one in the masses of those who use the term now is going to 'drop it' anyway (that's my prediction). It is also unclear what Wilber or Kuhn offer as an alternative. And lastly, "fearlessness paradigm" is substantively a different phrase and conceptualization than is merely a "scientific paradigm" conception. I am after a qualitative and ethical distinction in the use of the term "paradigm" that even science (in the Kuhnian or Wilberian sense) has largely ignored. That is, the criteria of a paradigm never had in it, never in science, or spirituality or religion (for the most part) a strong claim that fearlessness is the *best* articulating quality (and practice) for any paradigm of practices/knowledges.

So, I am thinking there is something unique about the combination of fearlessness paradigm, that has not been articulated as such before—maybe, we humans will learn something new from attending to the implications of such a combination? Of course, it is hypothetical and theoretical, until the evidence is in, and can be discerned as to the value of such a combination. That's down the road, after a lot more research. However, I will at least attempt here to summarize some of the important aspects I have found to be adequate (if not essential) to a fearlessness paradigm:

1. one cannot merely claim "fearlessness" from personal experience, without evidence, without basics of a true paradigm (in the Kuhnian-Wilberian sense) in operations; for example, Fraser (n.d.)<sup>43</sup> offers a list of 50 ways to help one to manage their fears<sup>44</sup> (without even defining fear or 'fear' or fearlessness), and then claims that, by chance(?) or wish(?) that supposedly fulfilling the action behind these 50 ways (how many does it take?) one will reach fearlessness; we, as readers, have no idea where these 50 ways come from with their authoritative recipe form, nor do we know if they have been tested, validated, or are they 'good medicine' for all people in all conditions; the author does not take responsibility for the claims in this article (which unfortunately, is the norm of fear management education I observe most frequently).
2. a fearlessness paradigm is intimately connected to a world of conflict(s), and thus, ought to include some theory or

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<sup>43</sup> Fraser, Hyacinth (n.d.). Great ways to help manage your fears—50 Fearlessness. Retrieved from <http://www.peaceteambook.org/Self-Improvement/Positive-Attitude/72833;;Great-Ways...>

<sup>44</sup> Fraser (n.d.) gives examples like: (1). Write out a list of every single fear you have. (2) For each fear on this list come up with a list of at least ten reasons why you must get rid of the fear..." and so on.



framework of conflict itself; as clearly the fearlessness paradigm is a criticalist approach to the topic fear, 'fear,' fearlessness, bravery, courage, and fearless, in the writings of those who favor fearlessness, equally the fearlessness paradigm is open to be critiqued and will also demand of those who critique fearlessness<sup>45</sup> to declare their paradigm of choice of how to best understand fear and fearlessness from a lived set of practices that are 'beyond' a fear-based paradigm and that also submit to the criteria of any scientific paradigm (in the Kuhnian-Wilberian sense),

3. a fearlessness paradigm, or any paradigm, that attempts to understand fear (and its cousins, 'fear' etc.) ought to acknowledge the context or matrix in which we live (e.g., "paradigm of fear" and/or "culture of fear" in a post-9/11 world) and that such a context has to be taken into account as providing an 'architecture' for potential corruption (fearism<sup>46</sup>) in any research, writing and teaching on fear and fearlessness;

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<sup>45</sup> The plethora of critics of "fearlessness" anything, is growing but has a long history in so-called "realist" (functionalist) thought (which has some good, albeit incomplete, and distortive points to make)—see for e.g., a few authors that I have labeled "fear-positivists": Lerner, H. (2005). *The dance of fear: Rising above anxiety, fear, and shame to be your best and bravest self*. NY: HarperCollins. Gillian, S.N. (2002). *The beauty of fear: How to positively enjoy being afraid*. Bronx, NY: Phemore Press. Clarkson, M. (2002). *Intelligent fear: How to make fear work for you*. Toronto, ON: Key Porter Books. The battle of "fear-positivists" vs. "fear-negativists" is not to be underestimated and in some ways I think is one of the most destructive overall forces undermining a healthy integral fear management education on this planet. The "fear-positivists," to say the least, are highly skeptical (if not anathema) toward my work. I have yet seen one of these critics understand my work on an integral fearlessness paradigm accurately. Maybe I haven't said it clearly enough yet, so perhaps this technical paper no. 20 will show I am theoretically neither a "positivist" or "negativist" per se.

<sup>46</sup> I have been documenting many authors who see "fear" as a "lie" a "denial" a "dissociation" and always dressing in a thousand "disguises" (it is a real "trickster"). All of these observations fit with my own for the past 17 years, to the point where I am very mistrustful of the "evidence" that fear-based ways of knowing present knowledge about 'fear' itself. To be short, I have called this "fearism" and that is a complex topic for another technical paper down the road. In Fisher (2006) I wrote, "In principle, a good quality fear education begins with a 'hermeneutics of suspicion' (a la Ricoeur): *do not trust, at first, anything you hear or read about fear*. This essay included" (p. 8). "Fearism is the systematic (often unconscious) production and perpetuation of fear on others for the purpose of obtaining power for abusive control and manipulation of people, other species, and the environment.... Fearism, as a process and discourse hegemony, creates an experience of fear that is normalized and naturalized, whereby the term 'fear' is skewed to mean whatever those in elite power positions, who control much of the originary fear production (and its 'management'), want it to mean, and whatever they want to teach others it means. Fearism is dedicated to keeping the cultural matrix of 'fear' operatively and relatively invisible [like any paradigm], while preventing any systematic critique and exposure of the real dynamics of fear ('fear') and fearism. With fearism, you don't even feel or see the fear anymore—that is, if you don't look deep enough" (p. 15). Quotes from my paper "Invoking 'Fear' Studies." I have tracked out my first thoughts about these epistemological problems of knowing 'fear' in Fisher, R. M. (1995). An introduction to an epistemology of 'fear': A fearlessness paradigm. Technical Paper No. 2. Calgary, AB: In Search of Fearlessness Research Institute.

i.e., we must be both humble and risk-taking in our methods, truth claims and lives that revolve around this topic (admitting that people, in general, are very susceptible to fear-mongering propaganda in gross and subtle (well disguised) forms),

4. an integral fearlessness paradigm ought to address all dozen or more meanings of “fearlessness” (Appendix I), albeit, only two or three (or more) may be included in a particular writing, teaching, or research project, yet other meanings need to be, at least acknowledged as existing beyond the meanings that have received focus in the current work presented,
5. a fearlessness paradigm ought to critique and replace any coping or hoping paradigm (which predominate in the W. world and most of the planet right now); hope,<sup>47</sup> in my research has been seen to be virtually completely “infiltrated” with fear-based patterns and discourses; hope/despair are two sides of the same coin (see Trungpa, 1985):

In order to overcome fear, it is also necessary to overcome hope.  
– C. Trungpa (p. 167)

A sense of conviction brings fearlessness, outrageousness and a sense of humor. – C. Trungpa (p. 72)

It's apparent that I am utilizing the fearlessness paradigm as a conceptual and ethical tool to bring about a professional attitude and some 'regulatory' principles to the study and teaching of fear and its cousins. I seek more structure to how we can “critique” ourselves as people interested in promoting views about fear and its cousins. I am looking forward to a lot more cooperation on improving fear management education than what I have experienced so far in the past six years or more since trying to organize a Fear Researchers/Practitioners International Association. I'm not giving up. I can use all the help there is, as I have no fixed way of knowing how to do this, even if I sometimes may come across in text, as if I know everything that is needed.

These are current thoughts I've put together in progress; they are not necessarily written most clearly yet, and they will likely transform over

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<sup>47</sup> Another technical paper would be required to pursue this topic with due justice. Hope so easily becomes a pathological form of desire (need or deficit-based motivation in the Maslowian sense). Practicing fearlessness (in the wisdom traditions) is practicing non-attachment (non-clinging) to outcomes (addictions). I am in no way trying to undermine “people's hopes” for that would be as cruel as making fun of “people's fears.” A fearlessness paradigm would find either, ethically repulsive and unjustified. However, I am fairly convinced that “fearlessness” (2<sup>nd</sup>-tier) is the more mature developed and evolved principle and practice (i.e., less 'fear'-based) to replace a less mature and developed “hope paradigm” (1<sup>st</sup>-tier). See Figure 1 and 2.

time. It is a start to what I envision as a new era in research on these topics. The world has become so complex, and the knowledge about fear and fearlessness equally complex. Fear, as 'fear,' has become an ever-mutating and morphing "species" (which I have talked about in many of my other writings). It is time to pause. To take in, slowly, what I and you readers are about to face—that is, the everyday world again. Reading about fearlessness is one thing, living it is another. Please don't confuse them. I look forward to your comments and potential dialogue between us in the future.

In Search of Fearlessness,

-R. Michael Fisher,  
September 15, 2006  
Vancouver, BC

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## APPENDIX I : A DOZEN OR MORE MEANINGS OF FEARLESSNESS

[Note: I have yet to include in this list "Fearlessness as Project," "Fearlessness as Spirit," "Fearlessness as Paradigm," "Fearlessness as Revolt," or "Fearlessness as Movement"]

Ten different uses (in no particular order) of *fearlessness*:

1. **Fearlessness as life path**; dedicated by choice towards emancipation, liberation and/or enlightenment—the path travels the territory between (or, more accurately, in and out of) the Land of *Love* and Land of *Fear* (see Trungpa's Shambhala sacred warrior training and fearlessness as radical vulnerability and hopelessness; also seen in *The Matrix* sci-fi film)
2. **Fearlessness as (Absolute) state condition**; when an individual or group experience a moment or state of experience (altered consciousness) that is more or less without fear; a very common ascription to this term (also "fearless" is used popularly and interchangeably, especially in the late 20<sup>th</sup>-early 21<sup>st</sup> century in the Western world); most often this is an experience of the non-dual and it is given a spiritual meaning as "enlightened" and such individuals often become overnight 'gurus' or 'teachers' (see Huston's critique of "Neo-Advaitins," "nondual relativists," or Wilber's "Boomeritis Buddhism" and "New Agers"; otherwise known as a variety of the "Born-Again" syndrome)
3. **Fearlessness as stage (level of development)**; when a 'centre of gravity' is achieved in the self/system developmentally (*via* evolution of consciousness) that could be called "second-tier" existence (see Beck & Cowan's "Yellow v-Meme,") whereby the self/system, is for the most part not motivated or organized by fear (see Maslow's "self-actualized" personhood and "B-values"); the "state" experience of 2. (above) is not considered so

amazing, rather the hard work of integration with the relative world is now the main task of living “enlightenment” (analogous in part, to the Bodhisattva’s task in Buddhism)

4. **Fearlessness as “gift”**; in several major Eastern religious philosophies (e.g., Hinduism, Buddhism, Jainism) it is of highest ethical practice to give the “gift of fearlessness” to another because it stops the spread of fear by ensuring that one’s thought and actions do not make others unnecessarily fearful
5. **Fearlessness as epistemology**; one’s way of knowing is “eyes wide open” 360 degrees, 24/7; openness to learning and knowing from all perspectives (see Wilber’s “integral theory,” Gebser’s “aperspectival integral consciousness structure”); seeing critically beyond “blind spots” especially in relation to one’s fear education; involves a rigorous critical understanding of fear and ways of constructing knowledge (and teaching) about fear and fearlessness
6. **Fearlessness as behavioral heroics, bravery or courage**; often a secular and popular meaning based on actions that seem to overcome or transcend fear(s)
7. **Fearlessness as archetypal phase in recovery**; this is the location of awareness and practices that constitutes the third phase of recovery from the first phase of being a “Victim” and second phase of being a “Survivor” (and across the ‘Fear’ Barrier threshold) to “Warrior” and/or “Magician” archetypes as preparing the way for emergence of “Royal Leader” (Lover); see equivalent archetype of “Outlaw” phase/stage in Keen’s five “stages of loving”
8. **Fearlessness as fear management system**; this is the Fear Management System (FMS)-7, in a continuum of nine evolutionary (developmental) systems of how “best” to manage fear; based on integral theory and Spiral Dynamics; FMS-7 is the first FMS to recognize the ‘Fear’ Matrix formation and fearism as the root form of oppression/repression under all other forms of oppression (e.g., classism, racism, sexism, etc.); FMS-7 is capable of acknowledging and validating all other FMSs in the continuum (which the first 6 FMSs cannot); it is the beginning of FMSs that are not ‘fear’-based or feeding a “culture of fear” dynamic; it is the foundation for a true “fearless” as FMS-9 and the highest attainable awareness and ethical perspective on the spectrum of consciousness; no organization or society known has ever been centered around a FMS-7 system
9. **Fearlessness as virtue**; in the Eastern spiritual traditions (e.g., Hinduism), fearlessness is the virtue before and above all other virtues and is seen as the source of peace and justice in Gandhian philosophy of non-violent social action
10. **Fearlessness as telos (historical fearlessness)**; as distinct from individual fearlessness or collective fearlessness at some point in time, place, event—historical fearlessness refers to a ‘spirit’ in evolution that works as a telos toward the unfolding of full fearlessness within the drama of history; in this sense it is “instinctive” and “inherent” in life systems as pivotal to an impulse to rebel when oppressed by fear (“fear”) in anyway; the impulse is not one of merely coping with, overcoming, or transcending fear but of transforming its very nature

