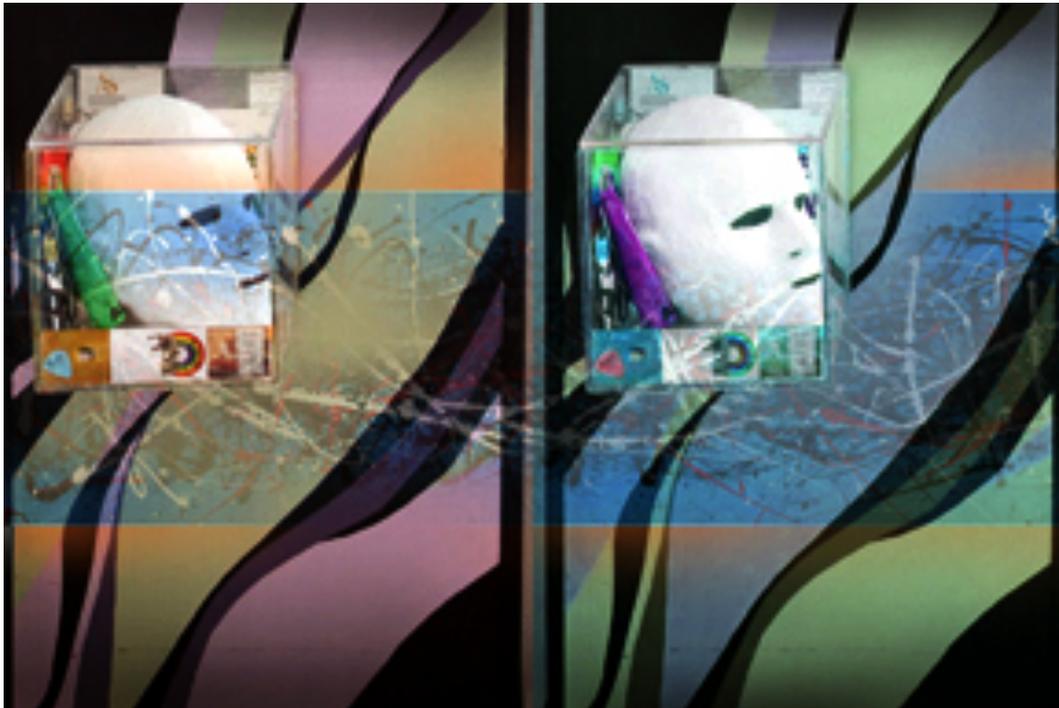


*Interdisciplinary & Transdisciplinary Approaches*



International Journal of Fear Studies  
Vol. 2 (1)  
2020

Published by the In Search of Fearlessness Research Institute  
& The Fearology Institute ©2020



# A Rejoinder to R. Michael Fisher's Critique: "The Love & Fear Problem: A Response to Michael Bassey Eneyo"

**Michael B. Eneyo**  
(Nigeria)

## **Abstract**

In recent times the concept "fear" has received much academic attention from a group of researchers known as Fearism (Subba) and Fearlessness Movement (Fisher). The main purpose of this new area of research is to know insightfully the role of fear and its relationship with all living beings. This article comes as a response to an invitation from R. Michael Fisher to me, to give clarifications to some of my claims in my two books; *Philosophy of Fear* and *Philosophy of Unity*, in which I advanced my theory on fear and love among others. In these books, I maintain the opinion that, though fear and love are primary motivational concepts, love is the grand motivational word and phenomenon. Clearly, the force of love is greater than the force of fear in any decision making venture. I stated in those books that Fisher and Subba hold a somewhat contrary opinion. They argue that fear is greater. Fisher had written an article (published in 2019 *International Journal of Fear Studies*, 1(2)) in reaction to my view and then asked for my response. The response herein is intended to give us all an opportunity to clear the misconceptions and lacuna characterizing our ways of presenting our views and the concepts we use. It will also help us to understand each other's views on love and fear more clearly and to expand our studies of fear and the new constructs introduced by different fear scholars and how they are used in different contexts.

\*\*\*\*

NOTE: I look forward to reading more reactions from Fisher and any other person that might be interested in this open-ended dialogue. When Fisher first wrote this critique in mid-2019, he too invited several colleagues in the fearism field to respond but no one did with any substantive remarks. Both of us are still inviting for more dialogue from those who are interested.

\*\*\*\*

## **Introduction: Power of Love vs. Fear**

This article is necessitated by R. Michael Fisher's (2019) call for my response to some of the contents in his *IJFS's* article entitled: "THE LOVE & FEAR PROBLEM: A RESPONSE TO MICHAEL BASSEY ENEYO." In the article, Fisher, founder of the Fearlessness Movement, who is also a member of the Fearism Movement founded by Desh Subba (Nepalese author), had critically engaged some of my positions on the issues of Love and Fear.

Much as the philosophical schools of Fearism and Fearlessness—hereafter combined “the school”—are in a relatively early-formation theoretically and re: methodological structuring. The school has received some intellectual boosts from some notable fearists/fearologists across the globe. To date there are no systematic critiques offered by those inside or outside the school, though that will be welcomed. Being an emerging school of thought, there are some ideological and term applications that conflict amongst some members. Albeit, this does not contradict the general presumption and belief among members that, *fear* is fundamental to all beings.

This article is part of the efforts to make the contemporary researchers in this new area, and those that will come later, to look at the *concept of fear* through a unique macro-*fearist* lens, or at least to have the understanding of how different scholars perceive fear in-operation. The members of the school have carried out many researches on the concept fear, and how it could be well understood in the contemporary world as one of the primary motivational concepts. It is believed that, if fear is well understood, it can be used effectively as a tool for human liberation from one’s tensions and fears; therefore, assisting one to grow in *fearlessness* and/or become *fear positive*. Such an enlightenment process can help human beings in realising their authentic self, thus enabling them to overcome most of the ambivalences and struggles of their existence.

Notable founding members of the school are Fisher and Subba; others include: Osinakachi Kalu (Africa), Maria Kumar (India), Rana Kafle (India) and Michael Eneyo (Africa). Fisher and Subba have been initiating thought figures of this new area of studies, founding various organizations; that is why observations from any of them are taken seriously by me. In this article, I intend to analytically discuss the concept “love”, which to me, is where Fisher seems not to fully grasp how I idealize it in my works, and most importantly, to respond to the call by him to defend my stance for attributing the statement “**fear is greater than love**” to him in my book *Philosophy of Fear*.

In Fisher’s critique he has questioned my source for the above claim, as he denied ownership of the claim. In *Philosophy of Fear, I wrote: “the book elevates love to the position of an ultimate motivator of all actions of fearful/fearless decisions. This in a way contradicts the Subbaian and Fisherian notions of love. For them, it is fear that is the greatest motivator within the framework of fearism”* (Eneyo, 2019b, p.xxxiv). The above assertion is predicated on Fisher’s epistemic evolutionally declaration in their book: *Philosophy of Fearism: A East West Dialogue*. Fisher in this book has made a categorical remark: “**I could make a strong case, evolutionally and developmentally that fear is stronger than love—yes, fear conquers love. I know that goes against a lot of philosophies, religions or spiritualities that say and/or believe as faith, more or less, that love will conquer fear**” (Fisher & Subba, 2016, pp. xxxvi).

It is on the strength of this declaration of Fisher by allocating much power to fear over love that I was bold to make the assertion against the duo in my book. Now, a position I am out to defend. This discourse for now is still open, since it is possible that Fisher will still react to some of my clarifications. I think the ideas that will generate from this dialogue and the ones that shall come later from us and others that will take part in this intellectual exercise, will greatly contribute to deepening our knowledge of the workings of love and fear in the world.

## The Heavy Load in Fisher's Abstract

In as much as I know that Fisher is a respected seasoned scholar and a researcher, who has spent three decades researching on the notions of fear, fearlessness and love, though with more interest on fear, I know how valuable his critical call is to the field of fearism. With his years of experience, and judging from his educational pedigree, I will not hesitate to recognize, appreciate and take seriously any of his opinions on intellectual discourses especially in the areas of fear and love, the degree of the factuality or fallibility of his claims notwithstanding. This does not in any way suggest that all of such opinions or views would be epistemologically justified or logically validated. However, I will be humble enough to admit and accept to denounce any of my early opinion(s) on the issue at stake, if they are found to be misleading.

I would like to start my response to Fisher's call by critically, analytically and logically taking a look at Fisher's Abstract and concomitantly pointing out what I think are the weaknesses embedded in his claims. In the abstract, he says: "Fisher makes the case that Eneyo has not fully owned his own disciplinarity as a philosopher of fear, and his own Christianity privileging of a faith in love,...". This statement is bias or 'fear-based' (using Fisher's terminology). The sharp shift from my theory on love and fear to my religion has already shown that Fisher may likely be interpreting my works based on how he perceives Christianity or his knowledge of Christians' doctrine on love. Such a distractive move is not really on what I have written on love. This is the first challenge of Fisher.

His overall claim here is ambiguous to me. What does he mean: "...Eneyo has not fully owned his own disciplinarity"? What does it entail to own one's disciplinarity, which seems to be lacking specificity re: my actual theorization on the notion of love? Linking such to my religious background to me is not scholarly. I think Fisher ought to have explained further the above assertion, since the real essence of this discourse is to expand our knowledge of fear and its management. The poser: Is Fisher saying that because of my Christian background I cannot understand fear from his own perspective, or is he assuming there's only one approach to knowing reality? If religion can influence one to reason in a given way, non-religion or a secular humanistic attitude can do likewise. Or, is Fisher saying that since he and Subba are not committed to religious beliefs as this suggests, that those who are, will not be able to understand fear from their own perspectives or even to understand it insightfully as a new body of knowledge? Or, can this be further interpreted to mean that belonging to a sort of religious group necessarily hinders one's understanding in his field of expertise?

Lastly, is Fisher saying that fearism or fearology is a non-religious intellectual movement? If any of the above should be the case, judging from Fisher's reference to my religious background which ought to have nothing to do with my fear-love studies. I think Fisher is also aware that he belongs to a non-religious group, which also has the potentials of influencing or distorting one's understanding as well? This is a "Tu que que fallacy." Accusing someone of the same thing the

person is doing. I had expected my senior and respected scholar to substantiate his reason for making such assertion, but this is lacking in his article.

Probing my claims further, Fisher questioned why I should rely only on his writing to draw conclusion on his position on fear-love theorizing. Hear him (Fisher): “so far, he (Eneyo) relies on a distant abstract text reading only and this makes his analysis susceptible to several mis-interpretations” (p. 80). My reason of relying on the testimony of Fisher’s writing is that, writing is an expression of self. It appears that Fisher has not adequately considered my careful research, while interrogating my view of his work. The point is, any published idea represents the writer’s thought, by extension, his belief. Also, Fisher’s writing on fear and love ought to adequately represent Fisher’s belief and position on the notion of love and fear. For Fisher to have demanded me to have had direct contact with him or know how he practically expresses love before writing about his work will mean that one needs to know or meet with all authors, exponents, theorists, etc. before one could write about them. I wonder why Fisher should expect me to engage him directly in person before I could understand his position on any knowledge claims he has put in print.

I know for sure that Fisher is aware that the present good students of Socrates, Aristotle, Kant, Hobbes, Rousseau, Hume, etc., didn’t see any of these persons, yet, are experts in their philosophies. I need not to travel to USA or Canada to interact with Fisher before I could know his philosophical positions or his fear doctrine. His writings ought to have spoken volumes of him, just as it implies that the good students of Socrates, Plato, Aristotle, Thales, etc. ought to have known these intellectual icons physically before they could write about them or know their philosophies or ideas. This seems to be absurd!

I need not to see how Fisher practises or applies his ideas and theories he presents in his writing before I could understand him. For Fisher to have said that I rely on “a distant abstract text reading only”(referring to my reading of his works) is worrisome. However, it is possible I misunderstood some of his theories as it is possible he does to my work too, but that doesn’t need our physical interaction to understand ourselves or our theories. His initiation of this dialogue is a good medium to understanding each other better.

### **Fisher’s Sub-topic of: A Grand Problematique Re: Fear Over Love (?)**

The main reason of the call by Fisher for my response to his critique is contained in the statement I attribute to him in my book (*Philosophy of Fear*) of which I claimed him to have said: **“fear is greater than love”**; an assertion which Fisher cannot completely deny, but only in part. While I will not want to raise argument on that, I prefer making reference to his expressions in his dialogue with Subba in their book *Philosophy of Fearism: A East West Dialogue*, when he said: *“I could make a strong case, evolutionally and developmentally that fear is stronger than love— yes, fear conquers love. I know that goes against a lot of philosophies, religions or spiritualities that say and/or believe as faith, more or less, that love will conquer fear”* (Fisher & Subba, p.

xxxvi). The above assertion, no doubt, can be interpreted in different ways without losing the central message intended. If fear conquers love, it means it is greater than love, and if fear is stronger than love, according to Fisher, I don't see anything wrong for one to use "greater" to pass the same message. I don't think that such a categorical statement needs detailed explanation or further interpretations, which should have warranted the call for clarification from Fisher as suggested in his critique except for clarification of my applications. All the analyses and explanation of Fisher on love-fear relationships in his article point to the fact that fear is a grand motivational concept.

On p. 84 of his article, Fisher summarized my call for his explanation why he thinks love is not sufficient to solving the Fear Problem in what he called Eneyo's challenge of the fearist: re: the analysis of the Fear Problem and Development of fear management/education as an intervention and solution to human misery into:

- (a) Love as insufficient and,
- (b) Downplaying love's role in general human/moral development.

In an attempt to offer a scholarly response to the above, Fisher in page 85 of his critique made reference to one of his published works of over 25 years back when he said: *"defining 'fear' is like trying to define 'love,' except the former is likely to be a thousand times more useful to human liberation."* This reference indeed validates once again my claim that Fisher sees fear as greater and it is more useful to human liberation than love within the framework of fearism. This is the position I differ from other fearists, like Fisher. I will make my reasons known as we proceed. Going further to prove his point, Fisher quarried my theory on negative and positive love, thus asked what proportion of negative and positive love would be at any point in time. He further asked how such proportion can be assessed and how such situation can be improved. These indeed are scholarly questions.

My response to the above is that the proportion of negative and positive love at any point in time depends on what takes greater influence on an individual, in particular, in a given situation. If one chooses robbing as a mean of becoming rich, then, the proportion of negative love for wealth would be greater than the love of not stealing to make a living. This is because the consequence of robbing (negative love) is more negative than that of not having wealth through illegal means (positive love).

The proportion of positive/negative love to be assessed depends on the individuals. The sense of right and wrong and the acceptance of right over the wrong is personal. This is not to say such assessment cannot be carried out on the group of persons or on the community of people. A charitable organization can be said to be an organization that is influenced by positive love, while a gang of armed robbers are those influenced by negative love.

To improve on positive love, we must ensure that we are guided by the moral codes or the ethics of the society. Better still, one need to follow the right way of doing things. But if we

keep breaking the law, then, we are likely to increase the proportion of negative love; the love to break the law. Thus, good ethical counselling, education and awareness can reduce negative love and increase positive love at the same time.

Even though Fisher had had premonition of my response to this query, for saying that I will likely speak in line with Pfister's and Kierkegaard's critique that "things would improve when fear of punishment due to doctrinism/dogmatism in Christianity ends". But I do not advocate for an end to fear; fear is part of us as well as 'fear'. In a more categorical way, fear is activated by thought or consciousness, but 'fear' can be reduced through awareness. One can argue that the home of fear is the mind, not just human minds, but the minds of beings. Wherever the minds or its thoughts go, fear goes with them. It becomes more active by the consciousness of knowledge and ignorance. Fear in potency is fear that has not yet been activated by consciousness. Fear does not begin with consciousness as Subba opines. Every consciousness must necessarily be consciousness of something, in this case, the consciousness of fear. Therefore consciousness doesn't create fear, but activates it.

But the point we should note about this position of fear is that, fear is sometimes not to be feared! For those who study deeply the notion of fear, will come to know that fear is not always fearful (in negative sense). Apart from its negative impacts on humans, it can be positive at times. Positive fear can give peace of mind, while negative fear is a threat to life, and this is the kind of fear we should fight to overcome, if possible; to eliminate. This is why I emphasize fear education awareness; whereby, negative fear can be overcome through fear education, while positive fear can enhance human good relations and development. When I say, "fear lives in the mind," the point I'm making is that without a living mind, there wouldn't be consciousness of fear. After being conscious of fear, it develops through thought, idea, action and then to consequence. You can read the process of fear in chapter 4 of my book, *Philosophy of Fear*. Thus, to end fear, is to end thinking or to eliminate the mind. My efforts in the fearism studies are to contribute ideas on measures to be used to overcome their negative aspect of fear through fear education and awareness; again, to guide one on how to use positive fear in actualizing human potentials. That is why I argue that it is not possible to put an end to fear, but we can subdue the negative and elevate the positive fear for the overall good of mankind.

In furtherance, Fisher in his Fear and Love discourses sees fear and love as contraries, while in another sense, complementary. He says: "For me, both Fear and Love "need" each other as part of the learning process... and thus I often refer to them in a dialectical relationship, although in certain ways, paradoxically, they are also "opposites"" (p. 86). The assertion that fear and love need each other is position to be reckon with, but to say that they are opposites contradicts my own notion of fear and love relationship. While I recognize them as motivational concepts, I do not share the idea that the two concepts are in anyway opposite. How can fear becomes opposite of love? I need to learn more from Fisher here.

Fisher also alleged that I, among others, do not know the distinction between his concept of 'fear' and fear. But I think Fisher is making a mistake by holding such opinion because I know clearly how he uses the two words in advancing his fear studies. Fear as it is used by Fisher is

natural as we know it, thus one cannot eliminate it, while 'fear' is his technical usage to differentiate the natural fear and the one caused by certain culture, belief, or attitude of human beings that promote fear. Fisher's concept of 'fear' is what I called in my book accident of fear. Unlike fear, Fisher's 'fear' can be eliminated or overcome through fear education or awareness. This is the idea I share. Even if I may not know all about its studies on fear and 'fear', at least I know the tenet or the axiom he uses in differentiating them.

Again, I have observed the problematic outcome of Fisher in making love an opposite of fear. Since love according to Fisher is opposite of fear, and that since Christians in a way have interpreted God to mean love, thus, God is love-based, and Satan is fear-based. Now Fisher is saying that since God is love according to Christians, then Satan must necessarily be fear. The question that Fisher must answer is, if such reductionistic conclusion is actually Christianity's position or his'? Is it a Christian dogma that love is opposite of fear? I don't think so. Hence, it is unfair for Fisher to impose his view on the generality of Christians. I want to reemphasize that love is not the opposite of fear, as such making God opposite of Satan is a bad philosophy. God does not have opposite, because such proposition and reductionism would mean that Satan is at the same horizon with God. Or that God and Satan have equal existential power. I don't think Fisher's claim of God as opposite of Satan is a Christian belief, dogma or doctrine.

Fisher again asked: *"What justification is there for this superiority of love over Fear-and, more importantly, what does it leave behind in its exuberant leap and claim of truth-in terms of the nature and role and value of Fear?"* What does such a Love-bias leave as left-over also for the value of a philosophy of fear(ism) or fearology? One could not, it seems, be a fearist and fully accept this ontological and theological devaluation of Fear...(IJFS, Vol. 1, Issue 2).

When Fisher in the article, as observed previously. interrogated my concept of positive love and negative love, he questioned what proportion at any point in time is negative love to positive love, and how we can improve the situation(?) These questions may suggest that Fisher did not take time to read my work or, that he didn't understand insightfully understand how I apply them. We need not be religious to have the sense of right and wrong actions. Morality or ethics goes beyond religion. I also believe that the majority of people have the sense of right and wrong even though they are not religious. Such people know when something is said to be negative or positive. The love for money that leads to stealing cannot be called positive love. If one loves sex and then goes about sleeping with people's wives, do we call such positive love? Or, would we say that the love for doing what is acceptable in the society as ethically right action is negative? These are elementary things that we all know. However, these questions and many other forms of critiques raised by Fisher, are meant to expand our knowledge of fear. Let me respond to some of these queries so as to explain why I maintain these positions as good paradigms of fear education.

## **My Response**

First, I will start by giving a justification for the superiority of love over fear. Love is a grand motivational factor of all human actions. When a decision is to be made, there's always

tension between positive or negative fear—the right and wrong. During this enduring conflict, courage which is a more close opposite of fear is needed in order to surmount the interest of one of these opposites (positive and negative fear). At the instance of the intervention of courage, we are no longer controlled by fear, but by love. How will this happen? Our love for one thing over another influences us into choosing from the two fearing alternatives. At this point also, we no longer operate in the realm of fear, but love. In a more logical and critical standpoint, no decision has ever been taken as a result of fear. Though fear may appear to have overshadowed our decisions, but this is not true in practical terms. When we're gripped with fear and we want to decide on what to do, we will first of all consider the cash value of our intending actions. For example, the options of telling lies and be free from being jailed and saying the truth and go to jail. In such scenario, we're no longer acting based on fear, but on what we value most (love). If one loves or values being a moral being, s/he will say the truth and go to jail, but if s/he values freedom over being a moral being, s/he will lie. It is with this sense of our ever commitment to the influence of love that I maintain the view that love is greater than fear.

Fisher also want to know the role and value of fear should the above position be maintained. I have to draw our attention to this undeniable fact about one of the roles of fear that fear brings us face to face with the reality of life; it presents us with the dilemma of decision making. Fear ushers us into the domain of love. It brings us closer to love; not as its opposite, but as a sub-motivational ingredient for decision making. Fear raises love consciousness and helps one to be critical about his/her action. While presenting us to the domain of love, courage must work with love to assist us choose from two fearing alternatives. One can argue here that fear introduces us to the reality of life. It can raise us and bring us down. It brings us to the domain of decision making, but the actual decision is always made by love. There is an overlap between love and fear, such that it becomes difficult to know when one stops and when another begins. This thin line between love and fear is not so clear for people to see.

The last part of Fisher's query is what would such a love-based notion to fearism or its value in fear study be? I don't think that the purpose of fearism is to promote fear. It is to create awareness on the need for fear education: that is, to know its meaning, effect and how best it can be managed for the overall good of human beings. It is to expose the benefits of fear in decision making and not to make fear unnecessarily superior to anything else. How will Fisher pay this much attention to the study of fear without the love to know? It is not the fear to know, but the love to know that is the driving force of all researches. It is with the above understanding that I found love as a grand motivational concept to be used in explaining how fear functions in every decision venture.

On the contrary, Fisher's query seems to mean that as a fearist, we must work so as to elevate the role of fear over love in human experiences. But this in itself, is a fear-based submission. I think, as a researcher, we shouldn't be interested on what our findings stand to promote, but on how true and useful are such findings to human beings.

In page 87 of his article, Fisher said that the division of love and fear into positive and negative is really of no value to fear studies. Hear him: *Be it Love-positivists or Fear-positivists, I get critical.*

*I don't even think dividing Love or Fear into "positive" and "negative" is particularly useful or transformative (i.e., it won't solve the Fear problem).*" Fisher has a lot of questions to answer here. First, is the word, Love a purely positive concept or can be negative as well? Is Fear always negative? Remember, Fisher had said that love and fear is both opposites and dialectical. Should this mean that Love is positive and Fear is negative? Is the love for stealing positive? And is the fear of God or constituted authority negative? If Fisher should insist that love is always good, and then he must tell us how good the love for stealing is. And if fear is always negative, Fisher must convince us that the fear of God or constituted authority is negative or bad.

The division of Love and Fear into positive and negative is to me, the foundation to fear study. As fearologists/fearists, we ought to educate people on the kind of things to be afraid of and the ones they should not. How would we succinctly talk about fear as a research worthy when we don't look at it as positive or negative, good or bad, etc.? The beginning to the solution to the problem of fear is to look at the status of fear. This is contra Fisher's view.

### **Fisher on Fear Conquers Love: An Equal Positionality: My view**

My concern here is on what Fisher tagged, his "haunting question." He asked: Why does a religion of love become religion of fear? (p. 86). Or, why does a choice to love yield and become a choice to fear" Or, why is a loving parent eventually a fearing parent? Or, why is your lover suddenly your enemy (a fearer)? Answer to any of the above questions is an answer to almost all of the questions (in a subtle manner). In my book of philosophy of fear, I recognized love and fear as the two motivational concepts that are capable of influencing humans' actions. Every religion preaches love, just like humanists insist on love to all mankind. Philosophically speaking, love itself has the potential to promote fear. One of the reasons that the religion of love has now become the religion of fear is because most religions followers want to make heaven or be in paradise at all cost; they love what is told about heaven or paradise, so they want to go there. They want to live forever. People don't really want to die, they want to live. Since it's told that heaven or paradise is where people live forever, people want to go there. They will do anything that their leaders tell them can make them go there. They do that "in fear and trembling" and as such, they become children of fear. "Children of fear" in that, even when such demands are beyond their logic or reasoning, they don't question for fear that they might loose heaven if they fail to do. This makes Christianity to become or look like a religion of fear outwardly, while inwardly it's still religion of love—love of heaven. The seeming children of fear in the present world are not really controlled by fear, but by the love for the rewards of being obedient to God.

### **The Challenge(s) in Understanding Fisher: Recommendations**

Fisher in his own words: "My work over 30 years on the topic of fear is vast, and typically I find most people take many years to sort it out carefully for understanding correctly, if they ever do." This statement of Fisher may somewhat suggests that there's difficulty in understanding Fisher's writing style, of which he is aware. If that's the case, then Fisher has the responsibility of elucidating his ideas for better understanding as this is what is expected of a seasoned educator and a researcher of his rank. I think having discovered this challenge, he should work hard to

change his writing style for ease of understanding for his readers and students. I think this is the right way to go rather than blaming those who interpret him, based on his way of presentation (p. 79). For Fisher's insistence that I don't know how he interprets love, and then fail to tell us how he interprets it, seems to me, unhealthy. I call on Fisher to educate us the more in this regard.

Again, Fisher's constant reference to Christianity and his linking it to my writing is what I do not understand. Though a Christian, I haven't in anyway addressed myself as a Christian philosopher. In my book (*Unity of Love*), I have critically discussed the Five Stages of Love in Hinduism but Fisher has not addressed me as a Hindu philosopher. This assumption clearly negates basic scholastic principles. Fisher instead of engaging me on the issues raised in my books alone, he rather expresses his experiences he had about Christianity and some of the followers of Christianity.

Besides, my approach to the study of love is not rooted in Christian doctrine of love. My research on love has revealed to me that love is both positive and negative, this clearly negates Christians' notion of love; the latter, which is generally believed as something that is always good. For me, love is not always good; it can be bad as well. This is the point of my departure from Christians' concept of love and that of Fisher.

Finally, I want to thank R. Michael Fisher for giving me the opportunity to explain some of the contents of my books on fear and love. I see this discourse as a healthy method to engage ourselves on some of our diverse positions and views in this new field of study. Fisher is a mentor, a teacher and educationist of high repute, and I am not ignorant of this. I look forward to reading more reactions from Fisher and any other person that might be interested in this open-ended dialogue.

#### References

- Abdu'l-Baha "Quotes on Religious Unity", Tejvan. <https://www.writespirit.net>. Write Spirit, 19, Dec. 2015.
- Asira, Asira. "Nigerian Traditional Religion: A Religion of Tolerance." *Sophia: An African Journal of Philosophy*, 7 (1), 2014,71-76.
- Asuuzu, Innocent. *The Method and Principles of Complementary Reflection in and beyond African Philosophy*. Calabar: University of Calabar Press. 2004.
- Eneyo, Michael, *Philosophy of Unity: Love as an Ultimate Unifier*, Xlibris Publications, Lightning Source UK, 2019a.
- Eneyo, Michael, *Philosophy of Fear: A Move to Overcoming Negative Fear*. Xlibris Publications, Lightning Source UK, 2019b.
- Eneyo, Michael, "Leveraging Fearism Ideology in Fear-Based Issues: Transculturalism, Transdisciplinarity and Transhumanism in Focus, *TAFFD's Journal*, 1(2), April-June, 2019.
- Fisher, Michael, R. & Subba, Desh. *Philosophy of Fearism: A First East-West Dialogue*, Xlibris Publication, USA. 2016.
- Fisher, Michael. "Fear Has No Place...": The Youth Movement for Fearlessness in Need of Critique" Technical Paper No. 76, 2018.
- Fisher, Michael, R. Love & Fear. DIFS Yellow Paper No. 6. Carbondale, IL: Center for Spiritual Inquiry & Integral Education.
- Fisher, Michael, R. On Pfister, O, *Christianity and fear: A study in history and in the psychology and hygiene of religion*. (Trans. W. H. Johnston). NY: The Macmillan Co. (original 1944)
- Fisher, Michael, R. Love-Fear: Uni-Bicentric Theorem as Basis for the Fearlessness Movement, Technical Paper No. 65. Carbondale, IL: In Search of Fearlessness Research Institute. 2017

Fisher, Michael, R. 'Fear' Studies, 12 Years Later: Progress and Barriers . Technical Paper No.74. Calgary, AB: In Search of Fearlessness Research Institute, 2018.

Gareth, Matthews. Animals and the Unity of Psychology. The Royal Institute of Philosophy, Vol. 53, Issue 206 (Oct., 1978) pp. 437-54.

Haralambos, Michael & Heald, Robin (eds) *Sociology: Themes and Perspectives*. New York: Manzorkhan, Oxford University Press, 1999.

Harrison, Paul. Unity and Diversity: The One and the Many. <https://www.pantheism.net>. *World Pantheism*, 12Dec. 1996.

Hegel, G.W.F. *Philosophy of Right*, Dover Philosophical Classics. xx. . Published by Courier Corporation 1820).

Ian, Paul. What Causes Disunity? <https://www.psophizo.com>. Psephizo, 16 June, 2017.

Individual Philosopher: The Basics of Philosophy <https://www.philosophybasics.com>. 2008.

Kalu, Osinakachi. *Conquering The Beast Fear*, CreateSpace Publishers, 2016.

Kukah, Matthew. Broken Truths: Nigeria's Elusive Quest for National Cohesion, Unijos Convocation Lecture at Multi- purpose Auditorium, Jos, Nigeria, 22 June 2018.

Kumar, B. & Sushmita, B. *The Youth Don't Cry: A critical commentary on the youth about their fears and hopes amidst adversities and opportunities*. Indra Publishing House, India, 2018.

Lawhead, William. *The Voyage of Discovery: A Historical introduction to Philosophy*, USA: Wadsworth Group, 2002.

Perbhupada, Bhaktivedanta (ed.). *Life Comes From Life*. India: Bhaktivedanta Book Trust, 1981.

Singh, Guru. Quotes on Religious Unity, Tejvan. <https://www.writespirit.net>. Write Spirit, 19 Dec 2015.

Subba, Desh. *Philosophy of Fearism: Life is Conducted, Directed and Controlled by Fear*, Xlibris Publication, USA. 2014.

Tay, Thamos. The Nature of Love; A Theology, <https://www.amazon.com>Nature-love> 7 April, 2016.

The Concept of Eros, [www.kocoonspalounge.com/ concept-eros.html](http://www.kocoonspalounge.com/ concept-eros.html), 14/7/2015.

Ucheaga, Dorothy. *Rudiments of Logic*. Calabar: Double Diamond & University of Calabar, Press, 2001.

Unit 1: Unity and Diversity among living things. <https://www.google.com.ng>

Wikipedia, Kryin, Randy. "Eros (concept)". [en.m.wikipedia.org/wiki/eros-\(concept\)](http://en.m.wikipedia.org/wiki/eros-(concept)), 3 June, 2015.

Wikipedia, "Universe". [en.m.wikipedia.org/wiki/universe](http://en.m.wikipedia.org/wiki/universe), 13 April, 2014.

Wikipedia, "Anaxagoras". <https://wikipedia.org/wiki/Anaxagoras>. 3 Mar. 2018. , "Greek words for love", <https://en.m.wikipedia.org>. 4 Jan, 2016.

## Bio

Michael Bassey Eneyo is a Nigerian philosopher, theologian, fearist, a detribalized political activist from Cross River State, Nigeria. He is a scholar from the prestigious University of Calabar, Calabar, Nigeria and a student of The Fearology Institute, Canada, as well as a Director, Fearism Academy, Nigeria. His books include: *Philosophy of Unity: Love as an Ultimate Unifier* and *Philosophy of Fear: A Move to Overcoming Negative Fear*. He has many academic articles published to his credit. His philosophical attitude is unification/ complementarity: where opposites are taken into consideration as having relatively equal existential values. He is a philosopher who seeks unity of the diversity and the integral parts of all beings; using love as a catalyst. Eneyo is an officer of the Nigeria Customs Service. Contact: [michaeleneyoo@gmail.com](mailto:michaeleneyoo@gmail.com) +234-8035004407, +234-8175004407

\*\*\*\*