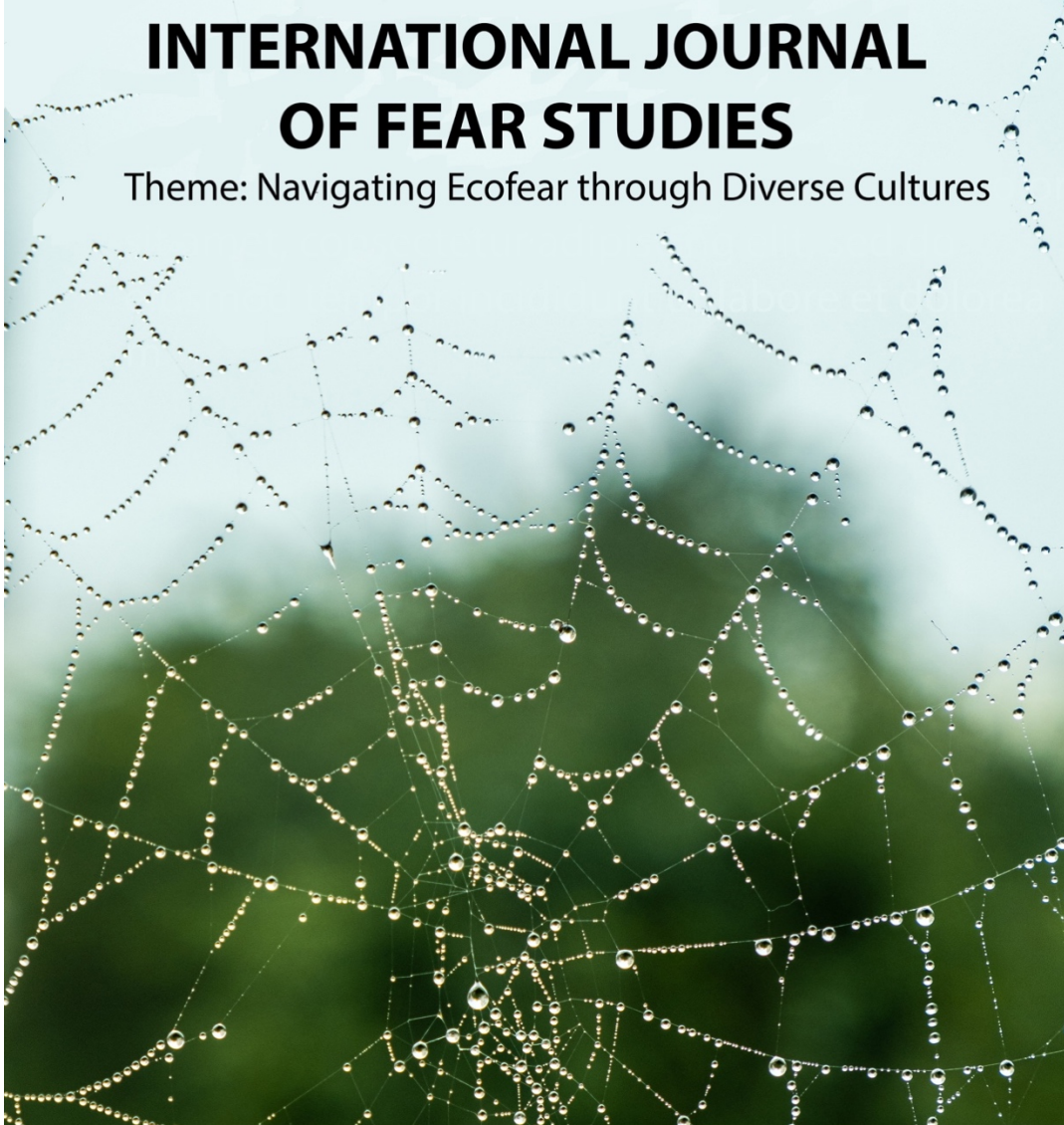


VOLUME: 3

ISSUE: 1

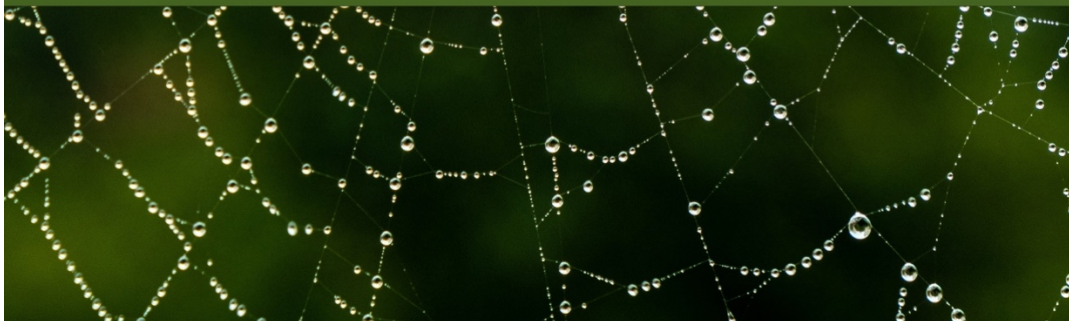
INTERNATIONAL JOURNAL OF FEAR STUDIES

Theme: Navigating Ecofear through Diverse Cultures



Guest Editors: RAYSON K . ALEX, SACHINDEV P. S.

Senior Editor: R. MICHEAL FISHER





Senior Editorial: Investigations from the Deep

-R. Michael Fisher

(Canada)

With this issue the *International Journal of Fear Studies* certainly takes a leap in its development. I was so pleased that Dr. Rayson Alex approached me well over a year ago with a proposal to Guest Edit the next issue (Vol. 3, No. 1). It was a timely request as I was ready to take a break from my Sen. Editorial duties. The fact that he had a theme and had a co-editor, ensured the care that this issue shows, as it emerged from an idea and passion for ecofear studies. I feel grateful for their team efforts and close working with the authors, as I am intrigued by the diversity that this work introduces from the far East, with a strong representation of women's voices, and mostly from the worlds of Literature, Humanities, Arts, Environmental Studies. It brings something new to most *IJFS* readers.

There is a lot of deep cultural infusion in these articles. As a Westerner, it'll be enjoyable to spend time reading these pieces more carefully in the months ahead. There is a particularly strong emphasis on Indigenous ways and cultural strategies towards fear management. I took initiative to finally edit the pieces to reflect a distinction: (a) *indigenous*, without a capital would refer to the more generic use of that term whereby people of any type might see themselves as 'indigenous' to an area because of a long history of dwelling there, including their ancestors and, (b) *Indigenous*, with a capital letter as a more specific designation to peoples who are distinctly practicing the 'old ways' of ancient peoples who are often called 'natives,' 'primitives,' aboriginal and/or original peoples, etc. I thought Indigenous to be the most respectful designation. It carries with it the sensibility of dignified and wise peoples, who live(d) closely with the land and nature. I utilize Four Arrows' (2016) Indigenous-based scholarship in particular for the universal characteristics of such people of the 'old ways,' who practice an Indigenous worldview—while, at the same time, acknowledge no generalizing ought to be done without due caution, as it is too easy for colonizers especially, to lump all Indigenous people into one generic category without realizing the beautiful uniqueness of many of their cultures and traditions.

What seems clear is that *IJFS* creates a 'nest' for creative people to come to and feel they get a fair hearing and a place to hang their work. This includes junior scholars and others who are looking for a place to publish and get their writing careers off to a good start. Of course, *IJFS* also is delighted to have more mature works by senior scholars. But besides building this next, this journal is also meant to be a place of dialogue with those who agree and disagree with the contents and approaches to Fear Studies that are found in these pages. This means there's still a lot of work to do theoretically and philosophically in regard to detailed critical analysis of articles. It would be a pity to merely see articles read and no follow-up interactions with the authors. I'll support this intellectual community however I can. I encourage people to contact each other and continue discussions of the best ways we can understand the nature and role of fear—and, in this issue,

ecofear and eco-anxiety are at the forefront. You can send dialogues, rebuttals, etc. to me and they may get published in the next Fall issue.

Our planetary ecosystems and human cultures have a lot of work to do—in sorting through what is going to be the best ways to not only understand fear but manage fear. All of our inputs are needed both from the conscious, subconscious and unconscious—from the individual and from the collective—from the human and the ‘greater-than-human’—the challenge is great but the opportunities even greater. Let’s not waste time.

Reference

Four Arrows (*aka* Jacobs, D. T.) (2016). *Point of departure: Returning to a more authentic worldview for education and survival*. Information Age Publishing.
