A Critique of Critical Thinking:
Towards a Critical Integral Pedagogy of Fearlessness

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The context of a post-9/11 era has placed a burden on critical educators to examine both the nature and role of critical thinking curriculum and pedagogies and their relationship with the critical theory tradition and critical pedagogies. After making distinctions between *criticism* and *critique*, the latter is taken as an appropriate idiom for elaboration of the fundamentals of *critical inquiry* as a *pedagogy of fearlessness*. The author argues that current cultural, spiritual, and critical pedagogical discourses of the *paradigm of fear to paradigm of hope* (and love) are well situated as an ethical-political-spiritual challenge to dominant curriculum and *pedagogies of fear* in a post-9/11 era. However, the author problematizes their over-simplicity, arguing they lack a critical integral perspective to their paradigmatic critique. Typically, they do not distinguish, and thus conflate, *state-shifts* from fear to hope (love) with the more difficult *stage-shifts* from fear to hope (love)—referred to metaphorically as a "quantum leap." In order to build existential capacities to prepare for that quantum leap and truly grow beyond a paradigm of fear and Platonic-logical notions of critical thinking, the author posits an alternative developmental and evolutionary integral-participatory framework, in light of a new paradigm for transforming critical thinking. An integral fearlessness praxis and epistemology is offered as a means towards the future development of a radical critical inquiry and paradigm as pedagogy of fearlessness.

Keywords: Criticality, Integral Theory, Pedagogy of Fearlessness

Introduction

Locating the Inquiry

Theoretically and historically, any discussion of *fearlessness* requires, at minimum, acknowledgement of the discourses on fearlessness that have occurred in the world that specifically mention the term "fearlessness." However, other terms, found in this essay, have also been used for what I distinguish as forms of the "spirit of fearlessness."

The East has offered the oldest and most articulate premodern discourses and understandings of fearlessness, with the classic version in *The Bhagavad Gita* which locates *abhaya* (fearlessness) as the first virtue

of any sustainable and just commonwealth[i]. It is the virtue of all virtues, and if it is not well attained all the other virtues may be corrupted, and that is, corrupted by fear. The religious scholar Hibbets (1999), for example, has studied the universal ethic of fearlessness in what is interpreted as the "gift of fearlessness" tradition in Jainism, Hinduism, and Buddhism. My research has shown that Western literature does not exclude fearlessness but does not locate it in such a central privileged position as the East. We need to integrate these understandings to develop a more postmodern view of fearlessness for the 21st century, and it is this trajectory that this essay locates itself upon.

To further locate and contextualize this essay, it is important to remember it is a philosophical inquiry, not an already developed curriculum or pedagogy. To understand fearlessness one has to understand fear, as the two concepts infer an inherently dialectical interrelationship and meaning. Thus, a considerable space is given in the essay to understanding fear, yet, it is done so in terms of what I call fear management systems. These systems are performances, and discourses, of the spirit of fearlessness. The integral approach I take to study these phenomena is based on decades of reading and experiencing both fear and fearlessness, while identifying fear management systems that manage fear. The core premise of this work is based on the dictum (and hypothesis) that: *when fear arises, so then does fearlessness* (Fisher, 2010). Fearlessness is core to all fear management, whether one is conscious of it or not. Yet, I point out herein, that fearlessness takes diverse evolutionary forms, from simple to complex, from adual, dual, to nondual.

Lastly, this essay is western-centric as much as I am a researcher born and raised in the West. I have never visited the East, and so I speak to issues in the essay through that perspective, albeit, my reading of Eastern philosophy and psychology goes well back to my interests in the 1970s. Overall, I view the Eastern countries and cultures as equally interested in the impact of fear and fearlessness, and in particular, as countries are absorbed more or less in the current War on Terror(ism) in a post-9/11 era and a growing globalizing toxic and violent "culture of fear." On these grounds, I see this essay as located in what is a poignant issue for our times and the future.

Two Lenses On The Critical

For a few decades, in a decidedly massive conservative turn of quantitative-technical-functionalist emphasis in education (i.e., back-to-the-basics) and accountability enforcement (i.e., authoritative behaviorist

punish-and-reward), it seems more than ever we desperately need curricular reform and strategies to maintain the pedagogical value of critical thinking, and attendant creative imagination. A small army of progressive and holistic educators, exhausted against the 'Goliath' of conservatism, fight for criticality and creativity every day. Yet, this essay is critical of critical thinking curricula, though not attacking it from a conservative turn, but rather disturbing it from a deeply ethical and radical fearlessness turn, which challenges thinking in general, especially in the context of a post-9/11 era and culture of fear.

I attempt here to ride the waves of a critical inquiry thrashing against and over the walls of Bertrand Russell's philosophical critique of our so-called highly "educated" Western world in the 20th century. His two lenses, of which I agree with both, are as complementary as they are also extremely different. The one lens, pessimistic, more humorous than the other, declared: "Many people would rather die than think—in fact, they do"[ii].

Critical thinking advocates in education (for example, Wilks, 2005) would heartily embrace this view and the need to counter both lazy "non-thinking" of today and the overly calculative technological thinking that Martin Heidegger (1966, p. 45) criticized as both partial, and distorted— while simultaneously being an insidious harbinger to a more general unethical "flight from thinking," or superficial "thoughtlessness" that abides and destroys quality and being. And that, for the existentialist philosopher-artist Albert Camus, was likely, in part, what inspired his 20th century poetic indictment of educational modern "progress":

The 17th century was the century of mathematics; the 18th was of physical sciences, and the 19th a century of biology.

Our 20th century is the century of fear[iii].
[And the 21st a century of terror]

The other Russellian lens is more critically contextualized, in my view, for a post-9/11 era—including and extending the imperative call for critical thinking in education: "One generation... could transform the world by bringing into it a generation of fearless children.... Education is the key to the new world"[iv]. This profound, very rare, ethical declaration is not unique to the Western world. Vinobã Bhave (1895-1982), a prophetic educator-activist-scholar in India and honored student of the nonviolence revolutionary, Mahatama Gandhi, wrote:

[O]ur whole education should be based on fearlessness, and so should the whole social and political structure.... The goal of education must be freedom from fear.... Until education is really based on fearlessness there is no hope of any change in society[v].

"Freedom from fear" is a term that resonates also in the Western modernist mind and social imaginary, perhaps most overtly celebrated in the United States by the former president, F. D. Roosevelt and the 1940s "Four Freedoms" as essential foundations to the global human rights movements:

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[vi].

What exactly fearlessness is, or isn't; and, what exactly is meant by fearless children in the above, is open to problematization, and this will be addressed more directly later in this essay. For now, I wish to set the stage for critically evaluating the status of criticality in education and society today. That said, on a personal note, I wish I could realistically believe Education could be, under this guiding vision of Russell's 2nd lens, or the Roosevelt's[vii] desire, such a liberating force that systematically undermines the "*culture of fear*" that pervades and decimates quality education today (Ecclestone, 1999, 2007; Fisher, 1998, 2003, 2006, 2010, 2011; Four Arrows (aka D. T. Jacobs), 2005, 2007; Ginsberg and Lyche, 2008; Giroux, 2003, 2006; Hargreaves, 2007; hooks, 2003; Lipman, 2003, 2010; Palmer, 1998; Ramsey, 2009; Saltman, 2009; Scott, 2003; VanderWeil, 2007; Zembylas, 2008, 2009); and to which Education too frequently becomes the very agent of a generic culture of fear and thus, its own decimation.

What is the culture of fear? It is a complex dynamic (see for example, Altheide, 2002; de Becker, 2002; Fisher, 2006; Furedi, 2006; Glassner, 1999). Not easily defined academically, although quick popular descriptions are common to label it as *fear-mongering and a build-up of unnecessary fear in a society, which is normalized as an organizational culture*, I believe the AGORA Swiss think-tank's 2000 published sentiment (on American culture of fear even before 9/11) gives a good sense of a major aspect of the Fear Problem[viii]: [re: American and] The new [global] cultural imperialism.... [is an] outgrowth of a new phenomenon—the *fear of living*—that has already severely infected American culture and threatens to undermine societies around the world. Bornout of paranoid risk aversion, an obsession with health and arbitrary standards of "correctness," fear of living leads to the refusal of risk as an inevitable and,

indeed, bracing part of life as well as a petulant denial that accidents do happen and that products and lifestyles cannot be made completely safe. Inherent in the fear of living doctrine is the rejection of self-reliant and personal responsibility. That, in turn, begets a society of both would-be totalitarians and complaining victims forever suing others. If rich, long-lived, healthy Americans want to worry themselves with imaginary terrors and undermine the culture of self-reliance.... [the consequences will be severe, and] the cowering *culture of fear* of living... [will be increasingly] exported to countries that cannot afford it....[ix] [italics added for emphasis]

To accomplish a generation of "fearless children" (i.e., future citizens), such a Russellian emancipatory victory, even in part—individually or collectively—would, I suggest, be an enormous leap. Many critics from a variety of philosophies and spiritual traditions across cultures and time, argue such a leap would occur *only if* we value, embody and integrate: *Love, more than fear,* as our primary motivator for an ethical and happy life (e.g., Chopra, 1994, p. 259; Fromm, 1965, p. 49; Hamilton, 1962, p. 103; Jampolsky, 1979; Krishnamurti, 2001, p. 110; Larson, 1990, p. ix; MacMurray, 1935, p. 58; Margolese, 2005, p. 227; Segal, 1987, p. 90; Zukov, 1990, p. 212). My own research, as 'Fear' Studies and fearology[x] (Fisher, 2006) follows this trajectory but also problematizes in a postmodern deconstruction the very ways we "understand" what "fear" ('fear') is, and thus, the influence that has on how "Love" will be constructed. I posit that a good way for teasing apart this complex dialectic critically, is to focus on a notion of fearlessness *via* fear management systems theory (Fisher, 2010). I'll unravel briefly those structures of analysis later.

Spiritual progressive-activist Rabbi Michael Lerner (2006) characterized this universal ethical polarity (Love vs. fear), with a slightly altered form, as a psychological, sociopolitical and theological call to ensure a dominant and redemptive "paradigm of hope" over a "paradigm of fear" (p. 83). Such would be essential in order to create and maintain a sane, nonviolent and sustainable global community in the 21st century; to which green economist-activist Korten (2005) lamented would be an evolutionary challenge—that is, to nurture and mobilize a "great turning" from a fear-based "Imperial consciousness" and its "sociopathic" "addictions of Empire" to a love-based "mature society" (pp. 48-49).

However, the real dynamics of such a transformation would inevitably involve (perhaps) one society reaching such maturity and others not (or, not at the same time developmentally). The global problem of developmentally different clashing groups, societies, civilizations, and

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Culture Wars, each with their privileged worldviews and value-system hierarchies is intense, and will not grow less for some time. It brings us to that intersection of developmental differences and "othering" processes that attend it, of borders, and border crossings, where fear meets fearlessness, on the way to Love.

Recently, some critical pedagogues, more or less, have adopted this *Love vs. fear* paradigm (e.g., Fisher, 2010, p. 39; hooks, 2000, p. 219; Ryoo et al., 2009, p. 141), in some cases aligning its sensibility and philosophy with Christian virtues such as in the activist-educational work of the late Paulo Freire and Martin Luther King, Jr. (Leonard, 2009, p. 325), and concomitantly a pedagogy of *love* (e.g., Darder, 2002) and *hope* (e.g., Denzin, 2007; Freire and Arüjo Freire, 2004; Giroux, 2006, p. 37; hooks, 2003; McLaren, 1995, p. 79) and *caring* (*a la* Nel Noddings and others).

Yet, the question emerges: *Do we actually know how to best accomplish and sustain such a paradigm shift?* Having studied fear and fearlessness for over 25 years, my conclusion is: *We have under-theorized critically, what such a paradigm shift involves as dynamic oppositional forces in a postmodern world (especially, post-9/11), and educators are not yet at the forefront of the best exemplar research and understanding in this regard.*

Russell's writing, like so many, yields not what is needed to call forth the know-how or resources (e.g., existential capacity[xi]) to achieve a generation of "fearless children" or pedagogy of fearlessness (to be defined later). Desiring, hoping for, having faith in, or envisioning such a liberated generation and future is not enough in a postmodern world. In fact, many are against children or adults being "fearless" and claim it is the cause of many of our problems today[xii].

Beyond Russell's dictum, this essay addresses some of the potential directions and solutions to this under-theorized educational rhetoric above. And, equally, this essay challenges what "critical" means today, especially in a post-9/11 era where the paradigm of fear (i.e., culture of fear) is hegemonic and saturated as postmodern "liquid fear" (Bauman, 2006).

Massumi (1993), writing eight years before 9/11, perceptively grasped the saturation and its psychosocial, cultural-political significance:[re: what I call culturally modified 'fear'] *Fear is not fundamentally an emotion*[xiii]. *It is the objectivity of the subjective under late capitalism*. It is the mode of being of every image and commodity and of the ground-less self-effects their circulation generates.... When we buy,

we are buying off fear and falling, filling the gap with presence-effects. When we consume, we are consuming our own possibility....[xiv] Capitalist power actualizes itself in a basically uninhabitable space of fear. That much is universal....[xv] Fear, under conditions of complicity, can be neither analyzed nor opposed without at the same time being *enacted*.... There is... a general consensus that we cannot in fact separate ourselves from fear, thus that it is necessary to reinvent resistance[xvi]. For this, Yes, "Fear is an immense problem," wrote Krishnamurti (2001, p. 111). Sardello (1999) located the Fear Problem in a spiritual context: "... I am speaking of fear always at the level of the soul... (p. xi). The most central spiritual task of our time is working with fear" (p. vii).

Massumi's and Sardello's warning as call for a new paradigm for *resistance* beyond fear ('fear'), but also beyond just hope and love strategies, is a starting point, for a unique critical integral intervention and pedagogy of fearlessness. This admittedly dramatic fear contextualization, pre- and post-9/11, is the assumption (location) from which I begin critical inquiry, not unlike McLaren's (1995a) notion of reforming and transforming our critical thinking about education in the context of "predatory culture" or Camus's "century of fear" (and terror), or what seems a target-enemy of progressive critical education today—namely, what Giroux (2003, 2006a, 2010) and others negatively label an insidious and pervasive context of "neoliberalism" ideology and its attendant culture of fear. I refer to all the above, more or less, under an umbrella term *'Fear' Matrix,* to capture the context upon which critical thinking and education cannot afford to deny.

Critical Distinctions in Criticality

"According to Plato, *critical thinking*, as logic, is the tool that will help us find the answer or solution to our confusion and problems," wrote critical thinking theorist/educator Thayer-Bacon (2000, p. 22) [italics added for emphasis]. There is something distinctly human to our use of logic and reason, yet, something beyond that particular historical and restricted sense of critical thinking is also important. It needs a critical update within the context of a post-9/11 era. An update not clouded by fear and terror but also not in denial of its fear-saturation of social space.

I utilize a larger umbrella term *criticality* as a function that makes humans fully human (*Homo sapiens*). It is the dimension or space of human activity where problems are both create and resolved, more or less, self-reflectively. As I attempt to incite a deconstruction (and decolonization[xvii]) of our current imaginary of criticality in a post-9/11 era, let's begin with a brief thought experiment. Imagine how the term

"critical" sounds inside your head, your neck, chest, stomach, limbs, and your being. For many today, it is an obnoxious term, representing "someone presuming to be more advanced and legitimated to criticize me." Our species easily experiences hurt, and resultant fear, even rebellion, with being judged critically (as in criticism), especially if it is unfair and delimiting to one's freedom. Being criticized by others is a hard road to negotiate for most humans. Was it useful? Was it not? Imagine over your life-time experiences of being criticized and criticizing.

Now, imagine a new term, *critique*. This term was introduced, I'm guessing, in order to somewhat soften the blow of criticism and assauge our wounds, balancing the necessity of criticizing by emphasizing negatives and faults only. As part of growing our criticality, critique is the lighter cousin, committed to positives and negatives. Critique was meant for developing our capacities, whereas the critical (criticism) was meant for our submission to the power of another to dominate, and use fear and hurt to maintain an illusory secured differential status.

Now, imagine *critical thinking*, which has respected that balancing paradigm shift from the negative only to the positive as balance. Imagine, why any good educator wants to nurture in learners and themselves a healthy criticality. And then, imagine, critical thinking with all its power finally reaching its limits of critique. Imagine critical thinking absolutely stuck to proceed or evolve with anything original or important to say to the future. Imagine critical thinking rather than freeing us to be human, turns on us to dehumanize us.

Then, after a moment's panic, perhaps, and another moment's dwelling with/in that lacunae and respite, that contradiction of growth itself—something new emerges, almost like a *telos* of evolution itself, or at least a different intelligence system evolves to adapt to the demands of our times, post-9/11. A new horizon, post-9/11, is visible from which critical thinking could not have imagined before its exhaustion in logicism.

The type of thinking arising is new, vaguely visible, including the best of the past of its roots, and transcending the limitations of its present. Where before it was invisible, when the horizon itself was invisible (not paid attention to), it did not exist. Yet, it is as if it always existed. Puzzling, yes, even bewildering to ponder. Imagine, you are witness to *arising itself* without an object, a becoming from within a (Heideggerian sense of) releasement—the arising of consciousness, of spirit. Words fail us, like critical thinking. Yet 'thinking' is arising like the inevitability of the sun—we are after all, still human.

If this would be, pedagogically speaking, I'd say, *via* Batesonian theory of learning, you would have experienced in such an imagining a "third level" and "fourth level" learning shift; which is learning to change "the whole world view" itself—beyond learning "first level" (learning to change behavior) and "second level" (learning how to learn the first level) and "third level" (learning to change the paradigm of learning)[xviii].

Think of all the critical thinking curriculums and techniques you may have seen in the field of education or business/management training over the years. Think how *it* (critical thinking) never seemed to admit its exhaustion or its conservative[xix] rooted enmeshment in historical discourses, going back to ancient Greece (Plato). Thayer-Bacon (2000), in her task to "transform critical thinking"[xx] and its theories, has argued the "paradigm of critical thinking" we usually get, and market, and teach is a "Euro-Western paradigm" easily traced to Plato's logic as a male-constructed temple, that most of us dare not deconstruct (p. 17). She suggests Rodin's sculpture The *Thinker* is iconic and reflective of that particular paradigm for critical thinking, and at the same time, a classic representation of its static reified exhaustion, and individualistic alienation, historically.

I agree, we need a serious update of the social Western imaginary of what criticality (thinking) can mean and do. Ramsey (2009) argued that,

Both Plato's views and those of the conservative policymakers in the [US, particularly in the 1980s forward[xxi]] Department of Education were shaped in a context of fear—fear of social change and upheaval....[xxii] In the contemporary period, conservative educational thought also has flourished in a *culture of fear* and social change....[xxiii]

According to Thayer-Bacon, a major block to going beyond the limits of "Plato's assumptions" in his delineating critical thinking (and philosophy of education), is a "fear of relativism" that appears in discourses that attack her own critique of Plato's theory of critical thinking which has dominated the West and Education. She wrote of her conservative critics' fear as a fear of loss of moral control, where right and wrong would be indistinguishable if logic is no longer worshipped at the core of critical thinking curriculum and pedagogy. She offers her critics a solution towards, what I would call a beginning release towards fearlessness:

I point out that the fear of relativism is based on a dichotomous, exclusive, either/or view of logic and an assumption of universal truths and solitary epistemic agency [typified by Rodin's sculpture The *Thinker*]. When

we embrace a socially constructed view of knowledge [and transform critical thinking's current paradigm] as something that is in process—always being deconstructed and reconstructed—and only able to be processed with the help of others, because we are limited, fallible, contextual beings, then the fear of relativism melts away. (p. 22)

So says her proposal. Sounds good, but I doubt the fear will melt away for others, even if it has for Thayer-Bacon in her journey and re-thinking of critical thinking in a postmodern light. I recognize many of the critics (like her critics) that attack my work on fear, when I suggest 'fear' is a process concept and experiencing that is contextual, and always under deconstruction and reconstruction. Then people get very worried usually, that is, those who prefer pre modern and modern paradigms of fear and fear management/education. They like their definition of "fear(s)" fixed and neatly categorized. Shortly, I'll delineate why those fixations are inadequate to a post-9/11 world. Thayer-Bacon (2000) had not yet experienced 9/11, but her wisdom for transforming critical thinking as male-constructed (p. 17), beyond a conservative fear-based Platonic legacy, is very much attuned to the critique and fear analysis I am offering in this essay. And yet, I assert, critique is not enough either.

Imagine critique now being confronted with a notion of something called *critical inquiry*, as if from out of the blue—an approach to developing criticality from a brother under the same genetic-net, yet it posits something clearly different (a difference that makes a difference, and *différance*). Imagine, a tired critical thinking being defensive to this new element of *inquiry* (as if it is less able than *research*) in the assumed competitive pursuit of knowledge and advancing modern human consciousness. Which word do you prefer when you think of academic work? Do you prefer inquiry, or research? Academic funding agencies usually prefer the latter.

Imagine. No doubt critical thinking, in its own privileged-power location (mainstream), would believe it discovered that something new, that new horizon I've been speaking of; and, with exhilaration immediately readies to fashion it into the tool box of another (added on) critical thinking and research skill, marketed, taught, marketed more again, in the next curriculum lesson, package, course, workshop, or education journal article. Imagine domination. Imagine threat and fear beneath it. Critical thinking begins to tremble and stops it by appropriating too quickly the best of what this new horizon might be.

Yet, what if the new partner, a step ahead or two, challenged that appropriation from a voicing behind the mirror of critical thinking's narcissism? Imagine, critical inquiry had critically inquired to such ethical and theological depths, so as to reveal the strengths, but also limitations, even pathologies, of critical thinking as we've known it. Now, imagine, even critical inquiry is not enough—not for a post-9/11 era.

In a bout of meta-thinking about thinking, imagine a critical inquiry into critical thinking , with the deliberate verdict: *critical thinking is not enough, and further more it has become embedded as an agent of a conserving functionalist agenda of a hyper-calculative thinking*—the latter, most useful for technological-scientific methods and paradigms and a technocracy. The prescription: *critical inquiry, under the lens and experience of critical theory and critical pedagogy, had created the balancing criticality needed today, and that is "meditative thinking"*[xxiv] *or "intuitive thinking."* And in the expected resistance to this prescription follows rancor and conflictual energy, as an emergent errant voice arises: *Calculative critical thinking, is fine for the realm of analysis, science and the external part of reality, yet, it alone, and when dominating, is not enough, and is dangerous ideology--so, let it be only the master tool of the "inorganic realm, natural law"—but in the "organic realm.... This demands intuitive thinking. The [critical whole] mind must acquire the power of perception in the supersensible [interior part of reality] realm [as well]: it must be able to perceive in thinking and think in perceiving.... Intuition means* being within *truth"*[xxv].

Fearanalysis[xxvi]: Critical Inquiry To Critical Pedagogy

What if that *new* "being within truth" as essential to healthy integrated criticality development was no longer imprisoned as the sole property of critical thinking? That is, what if it were not a type of thinking embedded in the Western and Eurocentric patriarchal imaginary? What if that new thinking was embedded in an honesty and trust that critical thinking has not yet imagined for itself—beyond the folly of a fear-based imaginary and paradigm?

These are some of the articulating questions as pivot points for this critique of critical thinking and the formation of a critical inquiry with critical pedagogy—becoming a radical critical pedagogy of fearlessness. The above are not hurled forth as "scientific" questions, not as "calculative" *only* questions, not as Eurocentric questions, nor Platonic questions, and not merely questions for "men" but questions for all humanity.

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In the spirit of a new humanity for the 21st century and a new pursuit of knowledge, as Camus's warning suggested we ought to pursue beyond creating a grotesque century of fear and terror, I turn to postcolonial critical thinker, the late Frantz Fanon (1968). Fanon exemplifies (but does not limit) a beginning *fearlessness turn* (defined below) for the W. His vision and liberatory praxis is that of a revolutionary spirit of the colonized mind working through its colonized condition(ing) and thinking, toward an emancipatory path from oppression and from the fear it inherited *via* "cunning pedagogies" as accomplice, to colonization as a "pedagogy of fear"[xxvii] (Welton, 2003, p. 4). I'll suggest, in the rest of this essay that freedom *from* fear is a first step to emancipation but it requires an essential next step of motivation in freedom *toward* Love.

Where else, but in echoes of Camus, in a truthful and honest fearanalysis of the Western mind, can we begin the full deconstruction of a pedagogy of fear and the reconstruction of a critical pedagogy of fearlessness for the 21st century? Let's start somewhere. There are multiple pivot points, and you are always invited to find your own. I offer here one fearanalysis begging the question of its own legitimation and healthiness—not itself saturated in the language and discourse of the culture of fear, a century of fear— one that is not limited, not distorted, not pathological (in denial)— but a fearanalysis in the hands of Jean Paul Sartre's "Preface" to Fanon (1968), speaking to the Western colonizers (and himself) to come out of silence and denial:

It is not right, my fellow-country-men, you who know very well all the crimes committed in our name, it's not at all right that you do not breathe a word about them to anyone, not even to your own soul, for fear of having to stand in judgment of yourself.... In other days France was the name of a country. We should take care that in 1961 it does not become the name of a nervous disease. Will we recover?.... Today, we are bound hand and foot, humiliated and sick with fear; we cannot fall lower. (p. 30)

Thus begins a decolonization of consciousness. It is not a surprise, but a welcome admission, that Dominique Moisi (2009), a big-thinker of politics and history in France, wrote that the world political stage is largely constructed on a geopolitics of clashing collective emotional sets. He argues convincingly that America and Europe, in the postmodern era, are essential "cultures of fear"—which 40 years early Sartre equally diagnosed—France being one, that are "sick with fear." And Sartre speaks of Fanon as a voice for the rest to listen to, "[H]e fears nothing..." that the colonial power may throw at him. Fanon was, in his own words, calling for all humanity to take up the struggle, even if that may invoke a relation to

"violence" as a "cleansing force" (who has not the blood of oppression on their hand?). Rebellion and the fearlessness turn go together. "It frees the native from his inferiority complex and from his despair and inaction; it makes him *fearless* and restores his self-respect" (Fanon, 1971, p. 103) [italics added for emphasis].

Yet, like Russell, Sartre, and even Fanon, the call for a "fearless" new generation typically has no adequate theory, resources, and pedagogies for its attainment—at least, not in a post-9/11 era. One finds precious little in critical theory and pedagogy, from my research, as to how fear transforms to fearless, never mind in a generation but even in an individual's lifetime. The terms are thrown around far too easily and superficially. A critical theory and pedagogy of fearlessness today, cannot follow that same luxury. This essay is a testament to that.

However, Fanon's *critical theory* is essential, as a postcolonial context. It is a good initial call for a decolonization (perhaps a transformation) of Platonic-based critical thinking and inquiry—that goes beyond a pedagogy of fear and colonization. What's being called for is a "decolonizing the mind" (thinking) of W. hegemony (e.g., Nelson, 1999, p. 116). Decolonization as complex as it is, ought to involve, as critical pedagogues well know, the decolonizing of the outside and inside worlds of the oppressed, but also of the oppressors. Decolonization of consciousness (thinking as *conscientization, a la* Freire) is a major first step on the fearlessness turn.

Beyond critical thinking, beyond critical theory and pedagogy, this essay points to a something else, yet undefined or fully known, in the liminal intuitive region of thinking—ascribing (imagining) itself beyond the grips of excess capitalization and commodification of fear, becoming 'fear'? How would we know when critical thinking is not merely serving this 'Fear' Matrix? Why should educators care?

Why should fear and Education get so much focus? I think Palmer (1997, n.p.) said it well, "Education's nemesis is not ignorance but fear. Fear gives ignorance its power." In my view, that is a call for a fearanalysis of Education. I have studied this relationship (for example, Fisher, 2003a) with an emphasis on how educational discourses situate and manage fear, under a term I call "fear education." To this date there are no systematic studies of fear education. The typical educational discourses on fear are superficial and unholistic, certainly not integral, and rarely with the "culture of fear" addressed as context. This is slowly changing with some recent scholarship, for example English & Stengel (2010) examined the

progressive educational theories of Rousseau, Dewey and Freire, comparing their philosophies and approaches to how fear functions in processes of learning and growth. The authors agree that affect (and negative emotion in learning) cannot be left out of social theory and educational thinking and practices today. They also implied that the topic is one often avoided or un-thought through by most educators: "Fear is not the first feature of educational experience associated with the best-known progressive educational theorists..." (p. 521). Although this topic is beyond the scope of this essay, suffice it to say that thinking on fear education, such as English and Stengl, or the others they cite, shows a virtual void in that they never talk about *fearlessness* (Fisher, 2011a). I leave Krishnamurti (1981) reflecting the sentiment and direction I am heading:

The [first] purpose of education is to cultivate right relationship [not success in grade achievements as first priority], not only between individuals, but also between the individual and society; and that is why it is essential that education should, above all, help the individual to understand his [her] own psychological process. Intelligence lies in understanding oneself and going above and beyond oneself; but there cannot be intelligence [of this existential kind] as long as there is fear. Fear perverts intelligence and is one of the causes of self-centered action. Discipline may suppress fear but does not eradicate it, and the superficial knowledge [fear education] which we receive in modern education only further conceals it.... The right kind of education must take into consideration this question of fear, because fear warps our whole outlook on life. To be without fear is the beginning of wisdom, and the only right kind of education can bring about the freedom from fear in which alone there is deep and creative intelligence. (p. 34)

We have to ask: What does fear give to critical thinking, and what has critical thinking traditionally given to fear? Are they assumed bed partners? I believe the evidence shows they have been in a long collusion in Western history. We are asked to continue a fearanalysis to inquire into: How may the paradigm of fear distort even our notions and practices of *critique, critical inquiry, critical theory* and *critical pedagogy*? I agree with critical pedagogue Giroux (1995) that we need a radical pedagogy as cultural politics that goes beyond "the discourse of critique." Where ought we begin, in a post-9/11 world, in a culture of fear, in a 'Fear' Matrix—in order to adequately deconstruct our current imaginary[xxviii] of criticality itself? We've begun here. The hard legwork is to follow, and one will need to be in for the long haul.

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In this introductory essay, beginning with this critique of critical thinking, I suggest that the *really new* and needed is much more profound and radical but not entirely new, and more so, is not the property of critical thinking *per se*—rather, it is likely an evolutionary advance (a step ahead) beyond critical thinking discourses as we know them. Of course, this 'new player' is related to, and built along with, the best of critical thinking, critical theory and critical pedagogy—yet it prefers a meta-critical view to see critical thinking from a radical fearlessness turn, which critical thinking, up until now, could not see itself—could not accept. It too often was blinded by fear ('fear'). The call here is for "new critics [who] are critically aware" providing "This new criticism [so it] will not simply destroy" but offer the "next insights" (Chittaranjan Das, 1982, p. 35, cited in Javed, 2011, p. 35).

The 'new player,' based on, but not restricted to, the fundamentals of good critical inquiry, for a post-9/11 era, *is* pedagogy of fearlessness. This latter, as a discourse of ethical import in dialectical relationship to fear and 'fear,' *directs* the new critical inquiry called *fearanalysis*, not the other way around.

Outline for a Pedagogy of Fearlessness: An Integral Approach

We need to "transform critical pedagogy" as McLaren (1995c) argued, but he, like most critical pedagogues, calls for a replacement in the form of" pedagogy of hope" (p. 79) in opposition to one of oppression, fear, despair and cynicism. It sounds good, but as I opened this essay, whether one believes they can shift the paradigm and pedagogy of fear to hope or Love, is to be put into question and doubt for deconstruction and eventual reconstruction. In such a postmodern-integral critique may be found the foundation for a critical pedagogy of fearlessness that discerns what is rhetoric and what is *real significant* developmental change and transformation, if not rebellion and revolution.

As well, as I have argued above, a good critical inquiry *is* a pedagogy of fearlessness, that is, if it is to be relevant to a post-9/11 world, and if it is to be cogent and efficacious to a future generation of 'fearless' children becoming adults, and creating 'fearless' societies. Such would be an accomplishment, I'd call liberated. Yet, such ideals, even if real (and I believe they are theoretically), need also to be challenged *via* a pedagogy of fearlessness as critical inquiry in pragmatic terms. Thus, I'll present in this part of the essay an integral theory of fearlessness in brief, whereby "fearless" is defined as an evolutionary fear management system

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(FMS-9) at the most sophisticated and highly evolved form of defense intelligence known to humanity today.

The implication of this critical integral approach, and pedagogy of fearlessness based on it, is that we can no longer toss around "fearless" with such ease as it is done in Russell, or Fanon, or the popular cultures of the day (for example, *Cosmos* magazine and its contest of "Fun, Fearless, Females"). The critical pedagogues, at times, will also use "fearless" to describe their heroes, as one student of Peter McLaren's wrote about her mentor (McLaren), admiring his "fearless defense of revolutionary praxis" (cited in Gabbard, 2003, p. 10). What does that exactly mean? These "fearless" words are usually the result of emotional explicatives, rather than carefully thought out concepts with theory. If critical pedagogy is seriously interested in the paradigm shift from a *pedagogy of fear* to a *pedagogy of hope* (*Love*) (e.g., Ryoo et al., 2009), then such concepts have to be reconfigured beyond emotional or spiritual rhetoric. A critical pedagogy of fearlessness does just that.

Fear Management Systems Theory: An Integral Approach

The *spirit of fearlessness* is the impulse, instinct, or primal awareness that arises when *fear* arises. This dialectical relationship is the basis of a developmental and evolutionary theory of defense systems (or Defense Intelligence) (see Fisher, 2010). To be brief, the spirit of fearlessness takes on at least 10 forms or patterns as systems of defense, that is, as systems of fear management. These forms (FMSs 0-9) have been carefully articulated based on integral theory (see below). They range from least complex to more complex and mature systems.

Each FMS is a type of intelligence, not unlike Howard Gardner's notions of multiple intelligences[xxix] that all humans have, with some intelligence systems more developed to complexity and maturity than others, depending on unique individuals and their environments. Similarly, people will have developed FMSs in different clusters in order to manage fear (and 'fear') in their lives. Collective groups likewise, will have clusters of most used FMSs. For example, the American administration's response (*via* president G. W. Bush, Jr. et al.) to 9/11, inciting the "War on Terror," was (and still is) based primarily on FMS-4 (e.g., with a black and white discourse of: *you are either with us or against us*, applied to virtually everyone be they insiders or outsiders).

I hypothesize (Fisher, 2010), based on hierarchical-based developmental theories,[xxx] observations, clinical experience, and critical

discourse analysis, that individuals operate on only two (maybe three) types of FMS,[xxxi] and most operate with a *single core FMS*—the latter, greatly restricting their *existential capacity* (e.g., fear management capability) and thus their evolutionary adaptability to diverse and challenging environments, especially with real (and imagined) threats being constantly flooded into their field of perception and living (e.g., such is the case in a "culture of fear" dynamic, and/or in traumatizing war zones). One of the measures of existential capacity, beyond the ability to manage fear ('fear') in its various forms, is to also be able to invoke and flow with the *spirit of fearlessness* when fear ('fear') arises. In my theory, the basic forms of fearlessness therefore, are aligned along the spectrum of consciousness of integral theory (*a la* Wilber) as "mapped" by stages or levels.[xxxii] My variant integral theory of fearlessness suggests the following developmental sequence of stages or levels: (1) *no fear*, (2) *bravery* (and *bravado*), (3) *courageousness*, (4) *fear-less*, (5) *fearlessness*, (6) *fearless* (Figure 1). These forms correspond somewhat to the nine fear management systems. They were derived by me in a massive critical study (critical discourse analysis) of the texts and discourses of thousands of individuals and groups over a 25 year span of collecting what people and traditions say about *fear* and how best to manage[xxxiii] it (and ourselves). I then used that fearanalysis and formatted it with Spiral Dynamics integral theory of worldviews. The match was quite parsimonious, as I was looking for a developmental universal sequence, moving from less complex forms as systems to more complex and mature forms of the spirit of fearlessness and FMSs.

Lastly, I realized these FMSs were all part of a power-knowledge complex, discourse or "regime of truth" (*a la.* Foucault), as one would expect with any favored worldview, and thus, there was an educational component to their creation, reproduction and power of influence. I refer to that power-knowledge complex as fear management/education (FME) (Fisher, 2010). In other words, we, as parents, teachers, and as a society (with sub-groups), are always teaching each other about *fear* and how best to manage it. FME cannot be avoided. FME, depending who is "teaching" it will access FMSs discourses, sometimes a few, but in most cases just one. The question is, how critically conscious do we want to inquire into that FME process, and its curricula, pedagogies, and ideological "hidden curriculum"?

Figure 1 outlines the evolutionary trajectory and hypothesis of the theory of fearlessness, and Table 1 lists the bare minimum characteristics of the basic FMSs using an arbitrary color-coding for each FMS (0-9) to assist remembering them and linking them to Spiral Dynamics integral

theory.[xxxiv] The thin hand-drawn curving line is a speculation on levels of toxicity from excess fear (and 'fear') over human evolution, and suggests that if the rising toxicity is not undermined soon by FMSs 6-9, then the whole Human-Life-System is bound to extinguish itself (indicated by the potential exponential rising hand-drawn line in our Modern era (especially, this toxicity rate has been exacerbated since 9/11). Note that the development of the "culture of fear" dynamic and/or 'Fear' Matrix, is illustrated graphically as having developed as a process, and is most readily apparent arising fast in FMSs 4-6. Figure 1 shows FMSs 6a and 6b as distinctive[xxxv] and located up on the curved toxicity line because they are unique in attempting to "push down" ("heal") the fear-based toxic domination of the *paradigm of fear* ('Fear' Matrix) that has gotten "out of control," so to speak.

Figure 1

Fear Management Systems: An Integral View

Evolutionary Development (Time)
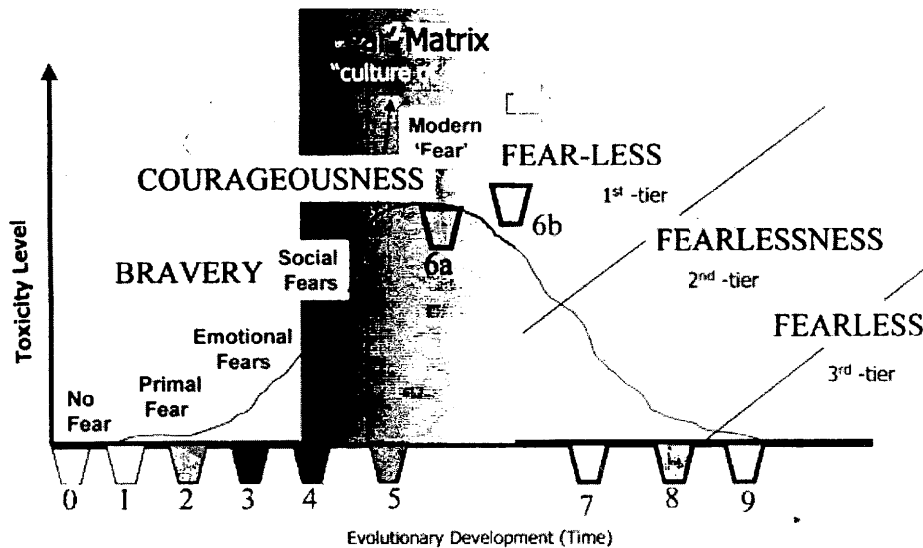
-R. Michael Fisher (c) 2004

Table 1 Fear Management Systems

Basics Characteristics of Fear Management Systems (FMSs)
(Adapted from Fisher, 2010)

Tier	FMS	Color	Name	Fearlessness Form	Key Organizing Principle(s)
0	0	-	Adual	No Fear	- matrixial, prenatal, early perinatal connection/bonding (copoiesis), primarily "love"-based
1	1	beige	Survival		- early dual consciousness, little-self
1	2	purple	Magical, Tribal	Bravery (& Bravado)	- magical thinking and systems
1	3	red	Rebel, Warrior		- power, might-is-right, chaotic
1	4	blue	Mythic-Traditional, Empire	Courage(ousness)	- dogmatism, social order, rules by law
1	5	orange	Modernist-Individualist		- success, wealth, self-satisfaction; competition, empiricism
1	6	green	Postmodernist-Sensitive	Fear-less	- justice, peace, equality, ecological, cooperation, phenomenological
2	7	yellow	Integral	Fearlessness	- integral-pluralism, holistic+; holarchical
2	8	turquoise	Post-Integral		- spiritual, subtle energetic networks
3	9	coral	Nondual	Fearless	- releasement, emptiness, love-based

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The percentage of the world population overall that operates with FMSs in the 2nd or 3rd-tier is extremely small (less and 2%). Less than 20% operate with some FMS-6 (e.g., "Cultural Creatives"[xxxvi]), and most are below that, with the bulk of the population centered in FMSs 1-4)[xxxvii]. Accepting this developmental global reality and limitations to change *via* weak (underdeveloped) existential capacities of people and societies, is an important attitude for the integral pedagogue of fearlessness. There are many implications of this theory, *patience* being a primary one.

Because I grew up with "Transformation" and "Aquarian Conspiracy" (Ferguson, 1980) as a young 20s radical educator, and those hopes met with great disappointment, especially as I have watched so much of Western society turn back (regress) to conservative ("old paradigm" ways of fear)—it has been a refreshing and humbling experience—of which the integral vision (more mature and realistic than the New Age "Transformers") has given me perspective and tools. Integral approaches for a Yellow Revolution in contrast with a Green Revolution (see Table 1), are more theoretically grounded in human development, holistic-plus thinking and integrally wise and compassionate embrace, fashioning truly workable means for facilitating change with potential societal transformation in the future. In this integral view, developmental

progress seems to follow the 1/2 step forward and one step back pattern, more often than not.

FMS-9 (Coral, Nondual Consciousness) is where I locate "Fearless" (Fisher, 2010, pp. 76-77), the fear management system of spiritual enlightenment. As well, the theory of fear management systems is envisioned from what I call a "fearless standpoint theory" (Fisher, 2008) and/or transpersonal psychology perspective. All these foundations for a critical pedagogy of fearlessness are based on integral philosophy and theory, primarily revolving around the thinking of the popular American philosopher Ken Wilber[xxxviii]. This view on discerning "fearless" is very different than most of the rhetoric one sees these days, where this term is tossed around without real or theoretical justification. For example, a coupon came out last year for a fund-raising campaign at the local supermarket where I live. The coupon and pink ribbons (from Susan G. Komen for the Cure, Inc.) passed out by cashiers read: "Every 3 minutes a woman in the U.S. is diagnosed with breast cancer" and on the flip side "3 keys to live fearlessly: know your risk, know what is normal for you, make healthy lifestyle choices." Based on an integral theory of fearlessness, such a discourse (FME) by this organization is hardly qualified to assert that merely following these three keys would lead to "fearless" (FMS-9). There are thousands of examples of this partial and mis-leading FME going on every day, everywhere. It may seem innocent on the surface to use "fearless" loosely, but I think not for many reasons.

According to integral theory, one can have a "fearless" *state-experience* at developmental stages in the first and second tiers. This is because states of consciousness are relatively fluid, and thus many have argued that children, as one example, can have nondual (third-tier) experiences of consciousness, as in "mystical states." Without defending those claims as true or false, the integralist is more interested in how *state* experiences can become *stage* experiences—that is, when consciousness shifts to the vertical spectrum of the stage beyond the current (more junior) stage of which the person experiences states and stages. A change, in evolutionary terms, on the vertical axis,[xxxix] that is, a stage-shift, according to Wilber (1995), is a "transformation," whereas the changes on the horizontal axes are integrative processes called a "translation" (p. 59).

Learning *is* about changing but a state-change is much simpler (and more ephemeral) and much quicker compared to the usually much slower stage-change. Peter Weir's film *Fearless* (1993) is a great example of the protagonist going through a high-crisis experience (trauma) and having experienced something like FMS-9 for awhile; but it dissolves as the story

progresses, showing it cannot hold (integrate healthily). Integral theory would explain this because the protagonist was at a much lower stage (less mature FMS) in his 'normal' life. High (exhilarating and/or terrifying) state experiences or FMSs don't last because not enough growth of stages has occurred (and/or there are repressed pathologies, of *bravado*, at earlier stages), especially if people are unable to integrate (i.e., accurately translate) the high states into their life-style, personality, and social worlds, which is usually the case. The protagonist had significant change and learning go on but it wasn't a sustainable transformation. In fact, he ended up in quite a psychological "mess" at the end of the film; albeit, he began to finally enter a healing process around the original trauma (i.e., a plane crash). The integral lesson: *one cannot skip stages*; they evolve sequentially. "Laws" of development are sacred. Educators who ignore them are likely to cause more harm than good in their interventions.

Further, using a "holon" (part/whole) theory, as the basic organizational structure of consciousness, Wilber asserts "Holons *translate* their reality according to the patterns of their agency [i.e., code, or deep structure that gives them agentic coherency]..." (p. 59), by which holons fit-their-worlds of stimuli cascading in and around them—thereby, constructing stimuli simultaneously to integrate and respond intelligently (as successfully as possible) at the stage the holon is located on the spectrum of stages. Wilber (1995) concludes:

> In *transformation*, however, new forms of agency emerge [for example, new FMSs], and this means a *whole new world* of available stimuli becomes accessible to a new and emergent holon. The new holon can respond to deeper or higher worlds, because its translation processes transcend and include those of its subholons. (p. 59)

Yet, Wilber, and integral theory of development, also tells us that *dissociations*, rather than *differentiations* in growth can occur in both horizontal and vertical processes, causing pathologies.[xl] Far too complex to excavate more of Wilber's theory[xli], suffice it to say one can get the sense of the complex distinctions (and corrections) that need to be taken into account when talking about growth: "transformation," "transformative learning," "transformative education." And this is especially critical in regard to distinguishing states from stages when describing experiences (e.g., "spiritual" experiences of altered states), and in distinguishing a *healthy* horizontal or vertical shift from a *pathological* one due to dissociation. Later, I'll remark on this in relation to paradigm shifting from fear to hope (Love).

In my experience such a nuanced developmental dynamic and understanding is rare in Educational discourses (including critical pedagogy) and beyond that discipline. A critical pedagogy of fearlessness, from an integral perspective, cannot ignore this discernment and thus, readers and practitioners of such would need to somewhat steep themselves in the intricacies of these distinctions made by Wilber and others. Fear management systems theory takes these distinctions into account, albeit the theory is still in its infancy. The point is, that there is a healthy and pathological side to each of the holons's defense intelligences (i.e., FMSs 0-9) on the vertical axes of the spectrum of consciousness.

Based on substantial evidence in human consciousness development, integral theory and critical fearlessness theory, I argue that first-tier FMSs are, more or less, fear-based; that is, they operate on a paradigm of fear. This is not a judgment, but it is an integral perspective, and discernment obtained from FMS-7 (and above). Only when we arrive at FMS-7 and above, do we shift to a paradigm of fearlessness, and finally to Love (FMS-9). Usually, we will shift in perspective cognitively before we can fully integrate, embody, and actualize effectively FMS-7 (and above).

The growth and learning demand of that shift (across the abyss or 'Fear' Barrier[xlii], *via* a "quantum leap"[xliii]) is enormous, due to both developmental limitations in the individual, but more so, because of collective cultural and political inertia of complex forces (e.g., 'Fear' Matrix) that keep advancing individuals from easily stepping beyond and/or transcending their group, tribe, or society. The old saying in New Age circles applies (step = stage): *if you are a 1/2 step ahead of the public masses you may get elected as a leader-politician, if you are one full step ahead you'll be seen as a 'saint,' but if you are two or more steps ahead you'll be demonized and likely eliminated.* Wilber's work goes into great detail explaining why, but there is insufficient space in this introductory essay to pursue details further in this direction.

In Fisher (2006, p. 51) I explain this oppressive and pathological dynamic as the interplay of *fearism* as the root of all forms of *terrorism* and other *ism* ideologies. Point is, FMSs compete with each other, and the 1st-tier FMSs viciously compete with each other, and especially will gang-up to attack the 2nd and 3rd-tier FMSs. This is an integral equivalent of intractable conflict due to "Culture Wars" (what I have sometimes called 'Fear' Wars; see Fisher, 2006, p. 59).

It ought to be evident now that anyone who suggests we can transform from a paradigm (and pedagogy) of fear to one of Love (hope) is

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taking an ethical position. What I have attempted to show is that it is not that simple, it isn't just about making a choice (or willing it) either, although that can help. The developmental, recovery, healing, and liberation work is enormous to get one stage shift in FMSs. To move from the first-tier to the second-tier is a "quantum leap." That said, this does not exclude anyone, more or less, having some capability to access momentarily intelligence from FMSs all along the spectrum (as a "state" experience).

The evolutionary *telos* for expanding consciousness and development is powerful but so is the resistance to it, and that makes Creation all rather much a paradoxical project. Never underestimate the resistance of the 'Fear' Matrix to transformation. The existential eye sees that paradox, and some religious figures see it as *"live"* vs. *"evil"* (= *live* spelled backwards). The seemingly opposing forces remain in battle. Why? Because as Callwood (1986) once wrote, "Fearful people want containment. They cannot bear freedom" (p. 97). Their existential capacity is underdeveloped and often stunted and delayed, and their FMSs in use are largely immature, if not heavily pathological. Callwood pointed to the very principle of organization of the first-tier FMSs, and that is 98% of the world's population. At least, that is what integral theory and fear management systems theory proposes.

Figure 1 gives the larger transpersonal view of history and evolution, and indicates that without a paradigm of fearlessness (FMS-7 and above) we are not transforming anything much anywhere. FMS-7 is the place to begin to add into our notions of pedagogy of fear to pedagogy of Love. FMS-7 is designed on a paradigm of fearlessness and critical pedagogy of fearlessness, albeit, these are still in emergent infancy and require a lot more research and theory to give us the efficacious liberational praxis needed for the 21st century, a century of terror. Unfortunately, in retrospect, that research on fear and fearlessness should have begun 50 years ago. We're behind the eight ball on catch-up, as 'fear' spreads like a virus.

Some Guideposts for a Critical Pedagogy of Fearlessness

In thinking more about "fearless children" and a truly liberated society they might create, I was struck recently finding this quote in my collection by Zukav (1990):

Great souls, such as the soul that was Gandhi, for example, run the risk of great contamination. At the level of soul contact, a great soul deals

not only with itsown fear, its personal fear, but it takes on the evolution of the collective fear of the species [through time and across space]. (p. 171)

It is not surprising to me that Gandhi at one point wrote, "God is fearlessness"[xliv]. As I now stake out some initial guideposts for developing a critical pedagogy of fearlessness, this quality of soul[xlv] work that Gandhi seems to have purveyed to humankind is undeniable as an underpinning to this essay and my vision of liberational praxis in the field of Education. In Fisher (2010) I argue we need fearless children indeed, but they will not appear without a fearless organization (society) first. The responsibility is on adults. Yet, this is scary. Dr. Carl Leggo, one of my dissertation supervisors responded to my work (pers. communication, 2002): "It is really terrifying to look at a fearless organization." Why? For him at the time it was beyond what his existential capacity could imagine perhaps, or he had a more negative view of "fearless" human beings and organizations that were pathological. He had no map, like in Table 1, to show "fearless" in its FMS-9 form. And, perhaps, most significantly, Leggo realized, as a professional educator, that he was still too fearful to live without fear, as he grew up on it, and knew it as comfortably uncomfortable clothing.

After 12 years of knowing him, he is finally ready to speak forthrightly in public, which I so admire, as admission to questioning what it means to really be "living love." Leggo (2011) is the first educator to publish on this vulnerable soul journey (a work still in progress) utilizing my work as a mirror of challenge to operating in a paradigm and pedagogy of fear for so much of his life. I believe he's not ready for adopting "fearless" as an ideal, but he is inquiring into the value of "fearlessness" as a bridge to his own liberation. That's a first step.

I suggest the following guideposts, which are meant to guide "great souls" but that does not exclude those other souls, as they too can benefit, and find their way to restoration of their ethical center, and potential transformation.

To build 21st century curriculum and create new pedagogies and/or reconfigure old ones, the following guideposts are recommended:

1. A new 2nd-tier ethically-based criticality is required for the 21st century (critical inquiry, at its best, is pedagogy of fearlessness)

2. When you hear or read someone saying: "Love is the only antidote to fear,"[xlvi] you respond: "And fearlessness is the only way to Love." (*fearlessness* being resistant to any one definition, and is best kept open to many meanings)[xlvii]

3. Integral theory (critical theory emphasis) is a major foundation, with FMSs theory as complementary to it

4. The Fearlessness Turn is an expression, not applicable to everyone at all times, not realizable to everyone either, but it is always potential as the alternative to the rule of Fear (i.e., 'Fear' Matrix)

5. 'Fear' Studies and the new scholarship on fear (Fisher, 2006) is essential to deconstruct and reconstruct current hegemonic and assumed definitionsof fear ('fear') and FME

6. Developing a critical literacy of fearlessness (via critical discourse analysis and other diverse methods) allows individuals and organizations (systems) to recalibrate their fear management strategies closer to 2nd-tier (FMS-7), and at least, teaches people their biases in use of one or two FMSs, when they potentially could access 10 FMSs, more or less (more choices is better than less)

7. Developing existential capacity (and intelligence) is the foundation to the successful understanding and utilization of critical integral theory and pedagogies of the 2nd-tier or 3rd-tier; this capacity is not a solo venture alone but is essentially integral within what is called the "participatoryturn"[xlviii]

8. Whenever you hear, see, or read anyone more or less promoting: "It's better to be safe than moral" (however, that notion is performed, or written, or spoken), know that is fundamental to the design of the architecture of fear and reproduction of the "culture of fear" dynamic (challenge it, don't ignore it)

9. Imagine, and re-imagine, a life (for all), truly beyond fear ('fear') and heal through the wounds and suffering in compassion based on a pedagogy of fearlessness (we've been a coping society for too long, it is time to become a healing society in order to undermine Fear's Empire)

What This Critical Inquiry Has Taught Me

This essay is not a report of my previous work. It is an inquiry into it and beyond it. New emergent ideas and connections came from thinking and writing in a rather spontaneous way at times. I practiced fearlessness by letting go, and releasement at times of the habitual ways of talking about my work in articles. It was very satisfying to learn new things.

At the same time, I also was aware that I may be writing to an audience that finds this all too complicated or "too soft" to be valid. I agree, in part, much of this is speculative, and I look forward to the day when I, and/or others, can write about some of the ideas here with more empirical rigor and applications. That said, I feel it is a strong piece, and some of the best writing I've done. We'll see what you think, and that's an invitation to further dialogue.

As for new findings from this writing inquiry, the most outstanding was how I realized my notion of "transformation" and "transformative learning" has to change now. The critical fearlessness pedagogy unfolding in the essay was ahead of me. I was trying to catch up to it. I don't think I ever fully did, but it left its traces. My position now is to not use "transformative learning" or "transformational education" as labels. I believe they are dubious and presumptuous. That's new. I used to cherish them and locate my work within them.

My new finding is something like this: (1) use critical pedagogy or critical education, (2) "transformative" ought to be used only depicting "stage-shifts" (which are very demanding and also need to be assessed in comparison with "state-shifts", (3) the better term is that of "restorative learning" (Lang, 2004)[xlix] as the front-end work of a critical pedagogy of fearlessness, and "transformative learning" and "transformation" are better seen as long-term potential outcomes and are always uncertain and equally potential to regress (e.g., a transformation from FMS-5 as a core for someone may, under stress and distress, and under terror and oppression, turn back to its predecessor FMSs, and as such a person or system may operate more from FMS-4, or further back for long periods of time, and may even remain there).

Restorative learning, although a complex topic beyond this essay's intent, is at minimum about the ethical correction and re-orientation of worldview (i.e., FMS) that a person or organization needs to readjust to sustain itself. I envision the Fearlessness Turn phenomenon as one of restorative learning in a short-term sense, and thus I envision a paradigm shift from fear to fearlessness (and potentially, Love) as a "quantum leap" which deserves the term "transformation" or more accurately "(r)evolutionary leap."

Endnotes

[i] The ethical and spiritual Hindu (Sanskrit) view of "fearlessness" is as one of the cardinal virtues: "Fearlessness is the fruit of perfect Self Realization—that is, the recovery of nonduality," according to *Brihadaranyaka Upanishad 1.4.2).* Retrieved from http://www.experiencefestival.com/a/Abhaya/id/57934.

[ii] Cited in Moore (2010), p. 61.

[iii] Excerpt from *Combat,* c. 1943, a French underground newspaper that Camus edited and wrote for; cited in Corradi (1992), p. 267, translated from French by John Eagan.

[iv] Russell (1992), p. 429. Although, he did say a generation of "fearless women" was needed, it is in my mind up to women, men and others identified differently, and the whole community/system to take on this responsibility. That said, I think that "fearless women" (and feminists) will likely take the lead in this direction, if anyone will (cf. Chapter One in Fisher, 2010).

[v] Cited in Hern (1996) from V. Bhave's essay "The Intimate and the Ultimate."

[vi] Alan Clements (1999) cited in Fisher (2000), pp. 5-6.

[vii] In 1946, two years before the famous Universal Declaration of Human Rights that fore-grounded FDR, Eleanor Roosevelt was working in the background on these same inalienable freedoms, and served to bring them about in her selected position of the newly formed Commission on Human Rights.

[viii] In Fisher (2010) this is discussed at length, and defined: "*Human Fear Problem-* the generic term and phenomena which involves many of human being's worst problems that are traceable to a source of fear ('fear')—that is, how well we do fear management/education" (p. 91).

[ix] From a book *Fear of Living,* written and published by AGORA, 1995, taken from online excerpts, and cited in Fisher (2000), p. 4.

[x] *Fearology-* (1) study of fear; (2) study of, and nurturance of, a healthy and right relationship of fear to life and death; ensures a transdisciplinary integral methodology with a focus on the dialectical relationship of the

subjects: fear and fearless (e.g., bravery, courage, fearlessness); incorporates the 'best' knowledge from the disciplines of evolution and biology of fear, psychology of fear, sociology of fear, geography of fear, economics of fear, politics of fear, spirituality of fear, etc., including popular cultural and historical knowledges as well in order to create the 'best' holistic, integral foundation of intelligence for applications in fear management/education across all domains of human experience; (3) often used in less systematic and colloquial ways to express excess fear and causing excess fear (analogous to fear-mongering). See Fisher (2001) for a brief history of the idea in my own life, and Fisher (2007) for application of "action fearology," and for my (less systematic) latest writing on fearology see my blog (8/1/11, 7/29/11, 6/18/11, 1/10/11, 12/8/10, 7/2/10, 2/8/10.

[xi] *Existential capacity* (sometimes referred to as "existential intelligence" by Howard Gardner and others), is used generically here as the capacity to deal with the paradoxical and dialectical nature of opposites (e.g., fear and Love, life and death, immortality and mortality). To deal with, means to manage them, and that means to develop a self-other identity formation (existential self) to the point of transcending the fear-based pattern of the self-other (a concept I address later in the essay on integral theory). There are also many other features to what entails an existential capacity and but this is beyond the scope of this essay's focus. What is evident, throughout the history of critical thinking, and philosophies, it is the "existentialists" (i.e., Kierkegaard to Heidegger to May, for example) who most forth-rightly explore the nature and role of anxiety and fear, dread and terror and how we may better or worse (in "good faith" or "bad faith") learn to live with this emotional roller-coaster and the so-called "negative" emotions that can stunt our growth and development and intelligence, or spur it on to advance in complexity, wisdom and compassion. On a larger evolution of consciousness map, see Ken Wilber's model in the discussion of integral. The existential capacity is essential for anyone to then transcend that level or stage to a more mature transpersonal capacity (this latter, often called "spiritual self" dynamics).

[xii] Elsewhere (Fisher, 2010, pp. xxix, 133, 179, 229) I have discussed at length the Western mainstream's pathologizing of "fearless" and "fearlessness" (especially re: children), and have also found the same but different form of (mis-)interpretations of these notions by those who advocate being "fearless" (especially in the W.) in popular, corporate, and/or military cultures.

[xiii] This is a direct challenge to the *psychology of fear* hegemonic, with its reductionistic bio-medical (politically non-neutral) paradigm and

normalization; whereby we are supposed to accept the modernist notion of *fear as an emotion or feeling*, as the standard English dictionary and encyclopedia will confirm, without question or doubt. Others have taken up this point, but that is beyond the scope of this essay (see Fisher, 2006). McLaren (1995b) has been the first educator to articulate that "... we are witnessing the hyperreal formation of an entirely new species of fear" (p. 148).

[xiv] Massumi (1993), p. 12.
[xv] Ibid., p. 23.
[xvi] Massumi (1993a), p. ix.

[xvii] Although there are many theorists in critical theory and postmodern and postcolonial discourse who write about this term, I am using *decolonization* in the Fanonian sense because of its liberatory praxis and because Frantz Fanon was a man of color, writing from outside of the American context in France in the 1960s, and because his perspective I find is realisitic (European, existential) and holistic (evolutionary), grounded in a long-historical overview, conflict theory, good political theory and good psychological theory of oppression-repression dynamics. He sees this process of decolonization much deeper than merely starry-eyed (often American) impressions, ideals, and religious rhetoric. He also sees the oppressed have to learn to free themselves by stopping the easy fear-based tendency to blame the colonizer (a view shared by Paulo Freire) and play the power-position of victim (a great concern of Frank Furedi, myself, and other critics of the "culture of fear" dynamic). He states from the beginning "decolonization is always a violent phenomenon" (p. 35) and this he writes of, as being inevitable due to the nature of colonization. It is beyond the scope of this article to explore the subtleties of what he means by "violence" and what I mean by it. My peace-loving American colleagues especially, who speak of decolonization, unfortunately, in my view, miss this aspect and its dialectical connection to nonviolence but also to the task and vision of real revolution itself (see Fanon, 1968, pp. 35-37). In that sense, I am also more a Camusian and see the greater value of "Rebellions" as politics than overly-structured and ideologically-driven "Revolutions" as the latter tend to mis-use fear and terror relative to the latter, as Camus (1956) argued. Examples today of Rebellions, not necessarily the most aware ones, are in several Islamic countries in the Middle East such as Syria, Lybia, etc. I agree with Camus (1956) "the [true, aware] rebel can never find peace" (p. 285).

[xviii] Excerpt summary of Gregory Bateson's theory of learning is from A. Mahzar (n.d.) (http://integralism.faithweb.com/1.htm).

[xix] By *conservative*, I do not refer only to what one may associate with a political party (e.g., Republicans in the USA), but to a larger (not all bad) form of ideology that is pervaded with historical discourses of positivism, functionalism and consensus theory of order; in contradistinction to conflict and critical theory and/or or *liberal* orientations to reality and social order. Both of these ideologies or political orientations can be fear-based, more or less, and, arguably, both can be freed from such a fear-based orientation. I admit, I see the conservative stance as more inherently fear-based than the liberal stance. My own stance goes beyond both in an *integral* ("third way") positioning (which integrates the best of the two orientations but transcends them as well), which I delineate later in the essay.

[xx] My comments are equally directed at what is today called "thinking-based" curriculum and pedagogy (e.g., Wilks, 2005).

[xxi] My research shows many critical educators tag *A Nation at Risk* (1983), as the governmental report in the USA that brought on this conservative fear-based turn more than ever before in Education, in an American context (e.g., Lipman, 2003).

[xxii] Ramsey (2009), p. 573.

[xxiii] Ibid., p. 580.

[xxiv] "There are, then, two kinds of thinking, each justified and needed in its own way: calculative thinking and meditative thinking. This meditative thinking is what we have in mind when we say that contemporary man is in flight-from-thinking [i.e., in fear of thinking]. Yet you may protest: mere meditative thinking finds itself floating [interiorly] above reality. It loses touch. It is worthless for dealing with current business. It profits nothing in carrying out practical matters. And you may say, finally, that mere meditative thinking, persevering meditation, is 'above' the reach of ordinary understanding. In this excuse only this much is true, meditative thinking does not just happen by itself any more than does calculative thinking. At times it requires a greater effort. It demands more practice. It is in need of even more delicate care than any other genuine craft. But it must also be able to bide its time, to await as does the farmer, whether the seed will come up and ripen" (Heidegger, 1966, pp. 46-47). Furthering Heidegger's discourse on thinking, he articulates how meditative thinking leads, unlike technical thinking, to "*releasement toward things*" (as an epistemology and ethical standpoint toward Being), concluding, "Releasement toward things and openness to the mystery belong together

[and often are beyond normal notions of understanding]. They grant us [as a paradigm shift] the possibility of dwelling in the world in a totally different way. They promise us a new ground [an "autochthony" or "rootedness," that is being lost rapidly in the modern world that he sees] and foundation upon which we can stand and endure in the world of technology [and science] without being imperiled by it" (pp. 54-55).

[xxv] The ideas here on thinking are paraphrasing and quoting O. D. Wannamaker who is translating and summarizing Steiner (1978, p. 130) (as taken from the 1886 original and translated in English by Olin D. Wannamaker in a 1924 edition.

[xxvi] *Fearanalysis* is a term I created nearly two decades ago to align this work in the tradition of, and with the imaginary, *psychoanalysis*; albeit, fearanalysis is not reducible to the dominant singular tradition of Psychology as was predominantly the case with psychoanalysis. The further elaboration of what fearanalysis is methodologically, and its applications, is beyond the scope of this paper, though at the same time, this entire essay is an application (performance) of fearanalysis. For an application of "critical integral fearanalysis" in my latest work, see Fisher (2009).

[xxvii] Welton described the way "spectacles" (e.g., Jesuit teachers in the 17th century in New France, Quebec, created popular theatre) for terrorizing native people to conform and convert to Christian ideology and white religious authority. He wrote, "These spectacles appeared to work—a spectacular pedagogy of fear designed to dynamite traditional mind-sets" (p. 4) as part of the colonization strategy. One could argue that similar spectacles are being used today in rogue-based terrorist strategies (e.g., 9/11) but also in modern state-based terror strategies like "wars" (e.g., US and UK post-9/11 spectacles).

[xxviii] *Imaginary* as distinct from (but related to) *imagination*, is the term I prefer throughout. Although many theorists have elaborated meanings for imaginary, to keep this short, I suggest it is the discourse of what can be imagined and as an imaginary discourse, both individual and collective, it therefore asserts (in a Foucauldian sense) direct and indirect power on everything we do in the present, and what we may do in the future because of a more or less restricted imaginary (or social imaginary). I use it as a psychosociopolitical concept, more than a literary one.

[xxix] There are many books on this topic, the best to get started is Gardner (1993).

xxx I have primarily relied on the Wilberian synthesis of these developmental research studies and theories (some 200), of which stages and lines (e.g., affective, moral, cognitive) of development of humans have been mapped out structurally in some way. This approach is basic to the very definition of "*integral psychology*" which is, according to Wilber (2000), "The endeavor to honor and embrace every legitimate aspect of human consciousness [body, mind, soul, spirit]..." (p. 2). Such a way of thinking is called "integral" consciousness or "vision-logic" or "aperspective-integral," depending on the developmental theorist.

xxxi Although beyond the scope of this introduction to this theory, one ought to know that doing a fear analysis involves a critical discourse analysis (variant of my own making), and results in often labeling a discourse in a text on *fear* as dominant in one FMS, and also having lurking sub-dominant elements of one or more other FMSs. There are at times, not usually, obvious exemplars of "pure types" of FMSs in some texts/discourses of FME.

xxxii The Integral Theory (of Wilber) is much more complex than the spectrum model, but it is a beginning point for articulating fear management systems theory and a critical pedagogy of fearlessness (at least in skeletal outline). The notion of "mapping" is crucial to appreciating integral theory (as a meta-theory), but all along there is a critical awareness that the 'map is not the territory.' It is important as well to appreciate that "stage" or "level" is also arbitrary as a demarcation, yet, in integral theory it is more than that, and is an attempt to represent an underlying "structural" reality (as the integrity of a "system"). Again, an understanding of systems theory would be good background for readers to better comprehend this. However, it is worth quoting a small section of McIntosh (2007) on the notion of a "*stage*," (or "level") from an integralist's perspective: "According to integral philosophy, each stage of consciousness is a *natural epistemology*, an organic way of making meaning with its own distinct view of the world that arises from a specific set of problematic life conditions and their corresponding solutions. These stages function as living dynamic systems which organize both entire human societies as well as the minds of the individuals who participate in those societies..." (pp. 34-35). The most important point of any "stage" theory of development (or evolution) is not the "structure" as a label, category or "box" to put things into, for such would be beside the point; rather, the really interesting research is to understand the dynamics of the particular stage/system, and how it interacts with other stages/systems

and what "transitional structures" in between stages are equally important, to integralists, in the processes of (vertical) transformation.

xxxiii Some postmodern readers may find my use of *management* disturbing to their sensibility and their value-system, preferring the elimination of "management" of people, of feelings, emotions, and affect. Note, I am using the term as a "process" and not a noun. I understand that concern, as much of what has been called "management" (*for your own good*) by authorities of all kinds, for a long history, is decidedly unhealthy or simply pathological "managerialism" (*a la* Foucault) and not healthy "management." So, I preserve that meaning of management as potentially and naturally quite useful to evolution; and, some may prefer to call the management process a system of "self-regulation." Likewise, my argument is the same for keeping the notion of "leadership" rather than discarding it.

xxxiv The color coding is based on Don Beck's "Spiral Dynamics integral" (SDi) model and is an attempt to convey that each of the levels of value-memes (or worldviews, and consciousness structures) described integrally, as not one being better than the other, but all are important for what they are, based on the conditions in which they evolved to solve the problems of those conditions (see Wikipedia for an introduction to "Spiral Dynamics"), as well Beck and Cowan (1996) is the classic text for SDi and its applications. I am a certified SDi, Level II practitioner, by Don Beck and Marilyn Hamilton. The other basic text to define the theoretical FMSs is by integral theorist Steve McIntosh (2007).

xxxv Since 2010, I've uncovered FMS-6c and 6d (discourse patterns), which are essential (as a staging-plateau or platform) to understand in the transitional existential 'quantum leap' to 2nd-tier FMS-7 (i.e., "integral") (Figure 1). Also note, there is no absolute end point intended with FMS-9, it is merely the FMS (stage) we know now, as the most matured form of defense intelligence. That doesn't mean there aren't new evolving ones to come, or that already exist and we haven't yet seen them. It is an open-ended spiral of growth. As well, there can be sub-systems within any of the FMSs (so far I have only found these in FMS-6, for some unexplainable reason).

xxxvi See Ray and Anderson (2001).

xxxvii These estimates come from Dr. Don Beck's work (Spiral Dynamics integral) re: v-memes, which I have transposed speculatively to reflect the same for FMSs.

xxxviii Ken Wilber is recognized in the field of Psychology as one of the founders of Transpersonal Psychology (or 4th wave). He left that wave and begun his own Integral Psychology. A recent issue of *The Psychotherapist*, *48* (Summer, 2011), features several authors discussing the basics of Integral Psychology (e.g., Wilber, 2000) and its applications to counseling and psychotherapy. For more background on him and his work, see Wikipedia for a general overview. In Fisher (2010), pp. 55-61, there is a good overview of who Wilber is and how his work is located. For those poststructuralist readers, it may be a turn-off that his work is based on structuralist premises and research, but it is important to know he uses "structures" usually in a very loose fashion (as do I with FMSs) and he's more recently has turned to a "post-metaphysical" (poststructuralist) orientation to his Integral theory. It is important not to pick one of his works or even a few to rigidly classify and categorize his thinking, because he has evolved five recognizable major shifts (and corrections) in his philosophy over the nearly 40 years publishing; these are known as Wilber-I, II, III, IV, and V (see Reynolds, 2004). I also acknowledge, Wilber and Integral Theory have a whole lot of critics, and outright enemies, as any scan of the literature or Internet will openly reveal. I have studied his work and his critics since 1982. His contribution directly, and mostly indirectly, re: the field of Education is documented in Fisher (2007a), see also Esbjörn-Hargens, Reams and Gunnlaugson (2010) for new writing on Integral Education. For a good review of the history of "integral philosophy" starting with Hegel (see McIntosh, 2007, pp. 153-98).

xxxix Wilber (1995) admits this term "vertical" is arbitrary and it could also mean depth or height, all based upon what a set of researchers could agree upon to describe the significant shift being addressed as "transformation" (p. 58).

xl *Differentiation* is the basic natural growth process where one becomes two (or more), be that in the physical world, or world of ideas. Creativity and complexity arise due to differentiation processes of development. *Dissociation* is the [natural or more so cultural] process when a differentiation occurs and the original one does not recognize its 'offspring' so to speak, and the bond or connectivity is dissociated, instead of integrated via recognition of partial sameness—which results in "othering," more or less severe depending on many factors. The analogous terms for this Wilber (2000) uses are "fragmentation, alienation." It is breeding fear ('fear') = fear of other. Wilber is basically a postmodern (integral) thinker, and refuses to dissociate from modernity and its gains like many postmodern thinkers do in their deconstructive criticism. Wilber,

using critique, expresses nicely the integral attitude of history, using these two concepts of growth: "The 'bad news' of modernity was that these value spheres [Science, Art, Religion] did not just peacefully separate, they often flew apart completely. The wonderful *differentiations* of modernity went too far into actual *dissociation.... The dignity became a disaster. The growth became a cancer* ['fear' pattern]. As the value spheres began to dissociate, this allowed a powerful and aggressive science to begin to invade and dominate the other spheres [*via scientism*], crowding art and morals [religion] out of any serious consideration in approaching 'reality'" (Wilber, 2000, p. 61). Dissociations need to be "healed" by therapy, or in a more philosophical intervention Wilber (1995, p. 73) called "therapia." My own work is both.

[xli] The core of Wilber's recent (Wilber-IV, V) theory is his AQAL (all quadrants all levels)— and its relevant Integral Methodological Pluralism invoked for researchers and practitioners (e.g., Wilber, 1995, 2006). As well, I am a fan of Wilber-early writing (pre-1997) for its richness in articulating foundations for a theory of 'fear' (or 'Fear' Project) and its dedication to its lineage within critical theory, a dedication that has dropped away over recent years to a more functionalist theory (i.e., *integral is a meta-theory only*). This latter shift has become hegemonic in the Integral Movement overall, much to my dismay.

[xlii] See this conceptualization of 'Fear' Barriers in the "Stages of the Soul's Journey" in Fisher (2010, p. 48). I have identified three 'Fear' Barriers (a real and as metaphors) in the evolution of consciousness along the Wilberian spectrum or Spiral of development. 'Fear' Barrier-1 is between FMS-0 and the first-tier FMSs (is easiest to traverse as we grow through early development from the womb), 'Fear' Barrier-2 (most difficult to traverse) is between FMS-6 and FMS-7, distinguishing first from second-tier. And 'Fear' Barrier-3 is between second and third-tier.

[xliii] As pointed out by various theorists of fear and terror (e.g., Ernest Becker and Terror Management Theory today) and my own reading of their work: "The 1st-tier FMSs (or 'stages' of consciousness) are Cultural phenomenon [largely, and most potently in terms of power] that have a fear-based structure and design (more or less, within the 'Fear' Matrix). That is, they are attempting to manage fear by largely a fear-based motivation; the result: there is a not a lot of healthy non-fear-based FME or analysis going on. Yet, they are the 'stages' and FMSs that are best available for certain conditions, at least, theoretically they were best at one time. Things change. New systems are required for the changes. This makes this all a very dynamic and complex process when looking at fear

and its management, individually and collectively. The point is, from a critical integral perspective (i.e., fearlessness FMS-7, 2nd-tier) one has to be critical of FMSs in all the 1st-tier because of their motivational design based in fear ('fear'). Thus, we want to learn about them, release them from their worst pathologies, and recover their intelligence to manage fear. And at the same time recognize their embedded reality in the Cultural, not so much the Natural—and this is particularly the case with FMS-2 (Purple, Magical) or What McIntosh calls 'tribal consciousness' (Fisher, 2010, pp. 63-64). *Bravery* at FMS-2 can easily become *bravado* (more or less), and thus a pathological bravado can invade all the levels of development (FMSs) thereafter. Of course, this pathology is virtually (but not totally) disarmed by the time one crosses the 2nd-tier and especially the 3rd-tier. Further evidence in SDi theory, originating with Dr. Clare Graves psychological work in the 1950-60s (which Beck and Cowan adapted), suggests, *via* Beck (2002) (as did Graves), that there is a "quantum leap" between 1st and 2nd-tier on the Spiral (spectrum) of consciousness in evolution. Beck wrote, "There was [in Grave's research] the *dropping away of fear* [as primary motivator], which is perhaps the most significant marker [of 2nd-tier]. Fear seemed to have vanished. Now caution didn't, but fear did." I've seen a similar theory developed in Abraham Maslow's developmental work but this is too much for the purposes of this paper to elaborate on.

[xliv] Cited in Rao (1978), p. 69.

[xlv] Introducing the concept of "*soul*" here is conscious and an aesthetic device, but I have no clear definition. It is "psyche" but more than that. It is "being" but more than that. I intend to publish on this in the future but suffice it to say, I am agnostic that there is an entity "soul" that reincarnates. I am more speaking to a quality of the holon, very subtle energies of integrity, and with a role of Quality-recognition of Life itself.

[xlvi] I recently got this title from an audio disc lecture presentation by John O'Donogue (2009).

[xlvii] In Fisher (2010), I identify at least 15 meanings that I use in the text and my research.

[xlviii] See Ferrer and Sherman (2008), Ferrer (2011, 2011a).

[xlix] I owe Barbara Bickel gratitude for introducing this to me years ago and I recommend anyone interested to look at her work, and how it has explained growth and learning challenges, for example, when working with

women multi-faith leaders (e.g., Bickel, 2008). A good deal of this inquiry has been in my developing a critical position in terms of current Integral Theory (and the Integral Movement as a whole), see my blogpost on a notion of "Integral-R" ("Missing the Matrixial: An Integral-R Corrective," 8/15/10), and the relationship with Ferrer's corrective integral work.

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