"Culture of Fear" and Education: An Annotated Bibliography, 1990-2011

R. Michael Fisher, Ph.D.
©2011

Technical Paper No. 28
(2nd Edition)

In Search of Fearlessness Research Institute
“Culture of Fear” and Education:
An Annotated Bibliography, 1990-2011

R. Michael Fisher, Ph.D.

Copyright 2011

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, without permission in writing from the publisher/author. No permission is necessary in the case of brief quotations embodied in critical articles and reviews, or other educational or research purposes. For information and permission address correspondence to:

In Search of Fearlessness Research Institute
507 S. James St., Carbondale, IL 62901, USA

contact author:
rmichaelfisher@gmail.com
www.feareducation.com
http://fearlessnesssteach.blogspot.com
http://csiie.org

First Edition 2007

Cover and layout by R. Michael fisher
ISOF Logo (original 1989) designed by RMF

Printed in USA
“Culture of Fear” and Education: An Annotated Bibliography, 1990-2011

- R. Michael Fisher

Abstract

This is the first annotated bibliography on “culture of fear” and educational professional literature. Although there are many discussions on excessive fear in the educational literature, only those who have used the term “culture of fear” have been recorded and annotated within. Over a period of 21 and half years (1990-2011) some 211+ authors-educators have been included and 303+ citations. The peak number of citations (41/yr) was in 2006. Ninety percent of the citations occurred between 2001-11 (post-9/11 era). The most citations, using the term "culture of fear," are authored by R. M. Fisher, and then H. A. Giroux, respectively.

Author Index

All authors included herein are alphabetically arranged and year of publication citation given. Go to pages 98-102.

Introduction

The following is the first annotated bibliography on “culture of fear” and educational professional literature. It ought to be of interest to educators of all political stripes and levels, both in Education and outside it. The publication offers a catalogue of all citations (found) using “culture of fear” in educational writing from professional sources. Addresses of authors are given where available in the annotation with each citing, as well an Author Index at the end offers a quick search of some 211+ educational researchers and/or teachers cited herein, who are (or have been) interested in the “culture of fear” concept and phenomena to some extent. In most cases the educators merely refer to the notion and/or cite an author using it outside of education (e.g., sociology), but some cite authors using it inside education.

Before jumping in right to the citations and annotations starting from 2011 (first half) to 1990 (which is the first date of a “culture of fear” citation found), I encourage readers to take the time to scan through the rest of this introduction in order to better understand the context of this initiative and its importance. Several corrections (deletions and additions) have been made to the first edition in 2007 in which 90+ authors were included. Why has the number of authors doubled in this search in four years? I'll explain that in the section below "Using This Resource Guide." See "Author Index" at the back.

Since the first edition (2007) an important publication came onto the global scene. D. Moisi (2009) wrote of the critical impact of a geopolitics of emotion that is heavily shaping political, economic and cultural world dynamics. He identified three basic

---

1 Fisher is currently founder-director of the Center for Spiritual Inquiry & Integral Education, and department head of Integral & ‘Fear’ Studies (http://csiie.org/mod/page/view.php?id=3). He is also an education and integral human development consultant and founder-director of In Search of Fearlessness Research Institute (1989-).
emotional cultures that predominate on the global scene of power, and he labeled “the West” (Europe and America) as embedded in and reproducing a “culture of fear.” He says, fear is the dominant emotion of the West and reflects what he calls the West’s “identity crisis.” And it is “This loss of control over [the world and] over the future [which] is the shared source of fear for all countries in the West.” My argument as a critical educator is, there are many voices (some scholars) who are suggesting we cannot ignore this context and its emotional basis in the shaping of society and Education. Thus, an annotated bibliography like this one is timely.

Of the many concerned voices, here are two:

Nearly 250 years ago Benjamin Franklin warned that those who ‘give up essential liberties in order to obtain a little temporary safety deserve neither liberty nor safety.’ This sentence sounds quaintly wooden in a globalized culture of fear in which people are increasingly prepared to pay for lost safety with the hard currency of liberty. The policies introduced following 11 September, 2001, have furnished proof of the fact that fundamental liberties are blithely being sacrificed at the altar of the terrorist threat.

It is not hope but fear that excites and shapes the cultural imagination of the early twenty-first century. And indeed, fear is fast becoming a caricature of itself. It is no longer simply an emotion, or a response to the perception of threat. It has become a cultural idiom through which we signal a sense of growing unease about our place in the world.

Nowadays, just about everyone is aware of the “climate of fear” and its insidious ever-presence in our lives. That’s not always been the case. The new stories via film, songs, books, CDs, DVDs, and articles on this topic have literally flooded our public and private spaces—especially since 9/11.

The U.S.-led “War on Terror” is arguably a “War on Fear.” Who can afford not to pay attention to what is going on with our human-global relationship to fear today? Who can afford to live without hope for a better world not ruled by fear? I for one, am convinced we need something much more valuable than “hope” (which is so often embedded in fear discourses as Furedi’s quote above indicates). I

---


5 The complexities of conceptualizing “fear” are enormous and cannot be dealt with in this publication per se (see my other publications herein). I would be first to acknowledge that there is a strong cohort of researchers and writers-educators, who believe “fear” also has a positive, creative, healthy and natural aspect (e.g., we need it for survival). I am not referring to that meaning here, and I am critical and cautious of the “fear-positivist” promoters’ (as I call them) rather simplistic arguments that tend to ignore the very transformation of ‘fear’ itself as a social construct in the last few decades.
recommend a good quality “fear education.” This technical paper No. 28 is dedicated to this larger mission. Fear management/education is in need of a makeover.

I’ll never forget the events of 9/11, watching (relatively) safely from my Canadian perspective. I was both horrified and excited by the possibilities of this global spectacle of terror. I had just handed in my doctoral comprehensive examination article entitled: “Education ‘Without Fear’, or a Proper ‘Fear’ Education?” on September 4, 2001. One week later, the world ethos was inflamed with the topic of my research. I had struggled for years prior to 9/11, attempting to find an ‘ear’ in the academy and among educators and leaders at various locations and in powerful positions. No one would seriously listen and engage my work and my warnings. I saw the need for a serious deconstruction and reconstruction of the very way we conceptualize “fear” (e.g., Fisher, 1995) and our so-called “management” of fear (see Latta, 2005, in this bibliography, with similar experience with teachers). The sad story is, that a lot of talk and hype (political correctness) went on after 9/11 about “fear” and “education,” and that the world had changed—but so little improvement could I find in the ability and authentic interest of leaders and educators to listen to my study of the “culture of fear” and its intimate interrelationship to the shaping of educational policy, curriculum and practices.

For nearly a year after the events of 9/11, I systematically went through the latest Education magazines, journals and books at the university library to see what editors and authors would do with the topic of 9/11 and the “state (or climate) of fear” that had gripped so much of the world, especially in the U.S. That research showed me that educators did respond in print but often their discourse was laden with grief, with words of hope, if not American triumphalism, sentiment about closeness of families and communities—while glorifying the role of education, but no discussion that maybe we as a world have to look at “fear” in an entirely different way and look at what role education could play in helping to critically examine “fear” with a broader cultural-political approach, beyond the default (and hegemony) of looking only at individualistic psychology (i.e., fears and how to manage them).

In my view, from years of research, educators as a group (Giroux, Palmer, and a few others, a partial exception7) are far behind the study of the “culture of fear” compared to other disciplines and fields.8 In writing this second edition it appears to

---

7 Henry A. Giroux, a neo-marxist critical pedagogue, had begun his writing on this topic in the post-9/11 era but has apparently dropped “culture of fear” as his preferred term and is now using “culture of cruelty” instead or along with the former (see e.g., Giroux, 2010).
8 To qualify this, there are several educational forums on the topic of “Fear” (post-9/11) that have been offered by various interest groups, associations and sometimes by higher education administrations, but these have typically not been sponsored by an Education Faculty or Education professional association. For example (excerpt from my website): The “Fear” conferences continue... here are a few I am aware of coming up you may want to check out further—May 19, 2006—“Fear” A one-day conference at Trinity College Dublin in association with the MPhil in Popular Literature. “This conference seeks to explore and engage in issues surrounding fear both as a subject matter and a tactic in popular culture and its varying
me there has been a decrease in public education about “fear” and its role since 2006 or so. This decline of attention is not a good sign just because we are now coming to 10 years after 9/11. Educators gave some serious attention to the topic right after 9/11 but their enthusiasm seems to have somewhat worn-off since, or has been side-tracked into other concerns. What I have seen in recent higher education writing on the topic is, so far, very thin, and particularly is lacking in a systematic discussion of fear and the culture of fear. Little good research is happening on this topic, yet, there is obviously a good deal of referencing to the "culture of fear" conception in the educational literature.

With the tenth anniversary of 9/11 coming this fall it is a good time to ask again what is the goal of education in our times? I don’t seek pat simple answers. I know there are diverse goals (e.g., Culture Wars) for diverse peoples and situations. However, I think there are many wise voices from human history to offer us some universal guidance. I’m interested in a revolutionary (and spiritual) education of actions—radical—for radically different times than our collective past, and yet, I have seen (and read of) so much in educational reforms and revolutions historically that often end up much less than anything transformative or revolutionary and usually end up twisted (fear-based) in their own narrow-minded pathologies of toxic rebellion, lacking guidance from fearlessness, wisdom and compassion. I’m reminded of a quote (one among many in my quote collection, that also would apply to our times):

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.

- Vinoba Bhave

9 In Fisher (2006), "Invoking 'Fear' Studies," I noted the rise of "fear conferences" offering a post-9/11 "fear education" at a public level of discourse and engagement (p. 40). These conferences occurred in community colleges, university campuses and other sites to help bring experts and others together to explore our new relationship to fear. This has declined after about 2004-06 substantially from what I can tell, even though I haven’t done specific detailed research to compare. That said, Figure 1 in this bibliography substantiates my intuition from another angle, in that, significantly less author-educators are citing "culture of fear" (peaking in 2006).

10 Of the eight short essays on the 10th anniversary of 9/11 in The Chronicle of Higher Education (Aug. 7, 2011, see http://chronicle.com/article/An-Era-in-Ideas/1281516/)―that focus on Death, Terrorism, Fear, Evil, Enemies, Courage, Justice, Patriotism―not one mentions the term “culture of fear” and what scholars and others have found out about it for decades. I am very concerned with this trend to drop that “term” as I have also noted that “fear” is being dropped in media discussions about the crisis of the economy right now in the USA and abroad. More popular terms like “freak out” are preferred and they lead to less in depth linking to research and what is already known, creating a surface of fragments and emotional words like “freak out” as our only way to understand ourselves (at least, the media seem intent on this function).

11 Bhave, chosen National Teacher of India, and spiritual successor to Mahatma Gandhi, was a contemporary with Gandhi and worked on the development of education based on the highest
Studying fear (and fearlessness) and the culture of fear in education circles has left me walking a very alone path. Maybe these topics will get their due in another ten years down the road as wars and other crises tear more of this world apart because of fear. That lament has gone on long enough, and I've decided to take action and at least attempt to bring together many 'voices' in education who have somewhat similar interests to mine. Collectively, maybe we can make more of a difference in the future. However, I'm not going to cheer-lead us on or anything like that; rather, I open this annotated bibliography with some serious challenges we all will face, especially in regard to our own postmodern relationship to fear (and 'fear').

Some contemporary critical-cultural theorists (e.g., Massumi) have convincingly argued that it is becoming literally impossible to know where the ‘self’ begins and ‘fear’ ends—we are becoming fear. The question is, are we just fear? And, do we even know what fear ('fear') is anymore? Is fear even an emotion or feeling? Is fear a manufactured discourse and lens of perception, which we cannot even see we are using? Mix “culture” and “fear” as commodities, and add to that the reality of our subjectivity being "completely" commodified via global capitalism, and the combination is highly disturbing if not inflammable: where does the culture of fear begin and end and is there an existence and intelligence of perspective ‘outside’ of it? Just how confident can we be in our information, knowledge and applications re: fear management? How does a politics of fear and culture of fear interact?

This publication will not examine such problematic questions but it points toward them and illuminates more of the territory in which those questions ought to gain legitimacy. The many authors (educators) herein have something to say about the problems and potential solutions—the latter, unfortunately, the less predominant in these texts cited. This bibliography ought to be a useful research tool for serious readers of culture and those who investigate the impact of culture on the structures and processes of education (formal, informal, non-formal)—and visa versa. There’s a gold mine in these abstracts and the original sources of these citations herein, and I trust many good analyses will come from this material in the future.

This annotated bibliography is a labor of love, coming from (albeit, indirectly from) some 25 years of dedication to searching on the ‘irrational’ roots of our contem-
porary global problematic. My transdisciplinary orientation and artistic-philosophical biases have led me into rather ‘marginal’ locations, if not outright rejections of the knowledges I synthesize and interpret, as well as the ideas and theories I promote. Research and writing on fear and fearlessness, with an interest for radical curricular and pedagogical applications, is not a common combination in the field of Education. It certainly is tainted as an initiative by resistance amongst most educationists to take up a topic thought to be best relegated in the clinical and therapeutic clutches of the ‘big’ power-fields like biomedicine (psychiatry), psychology (behavioral sciences) and the acceptable (status quo) sub-discipline of educational psychology. In two recent searches through professional “education” encyclopedias there was virtually nothing much listed under the topic “fear”.13 Luckily, this is slowly changing for the better of late.

To my knowledge never before has anyone brought together most all of the “educators” writing about “fear” (i.e., specifically, “culture of fear”) in one volume. This work ought to bring forward a more nuanced and effective scholarship in the field of Education around these critically important (insufficiently studied) topics. My intellectual scholarship work on the topic “fear” has led me down many critical inquiry paths; including, deconstructing the ‘normal’ and accepted definitions of “fear” within the hegemonic disciplines mentioned above, and questioning the commonsense versions of fear—as well, to reconstructing a new lexicon and imaginaries about and around the topic of ‘fear’ (all of this can be read further in my published monographs and blogs, see later in this bibliography). I’ve carved out a serious location for fearology and ‘Fear’ Studies.

I have been interested in what the ‘big’ fields have to say, but I am more attracted to anthropology, sociology, history, political sciences, cultural studies, philosophy, ecology, theology, architecture and urban planning, and generally the arts and humanities discourses on this topic of ‘fear’. I take a rather postmodern (holistic-integral) approach with a transdisciplinary lens.14 How we construct sociocultural and politcal-based knowledges cum ideologies about ‘fear’ and fearless and then teach those knowledges to ourselves and others, is what intrigues me (and disturbs me) most as an educator. In general, I have concluded that we are as a species much too arrogant (and ignore-ant) in our beliefs that we know all there is to know (pretty much) about fear or more commonly, that we know enough to be utilitarian

13 In the 1971 Encyclopedia of Education (L. C. Deighton, ed., NY: The MacMillan Co. and The Free Press), only eight listings (one page number each) could be found in this multiple volume classic set. In Vol. 10, Index, “Fear” was listed with eight topics for consideration worthy to educators: (1) approach to teaching about Communism 9:242, (2) child’s development 2:42, (3) children’s responses to media 6:72, (4) motivation and education, reliance on 6:413, (5) racism, implications of 7:487, (6) stability of response to 4:361, (7) symbolic models in media and 5:416, (8) teacher, loss of control 8:248, “Culture of fear” is apparently included in a 1996 updated version, but “fear” as an important topic is negligible in these texts. In the OECD International Encyclopedia of Adult Education and Training (A. C. Tuijnman, ed., 1996, Pergamon), there is no entry of “Fear” in the subject index, never mind “culture of fear.”
14 In particular, I am drawn to the American philosopher, Ken Wilber, and his critical integral theory and approach (epistemology). See my website www.feareducation from more information on my work and see the internet (e.g., Wikipedia) for more on Ken Wilber and his view of “integral” as a next evolutionary development in consciousness beyond holistic and integrative.
and pragmatic in managing fear. But all of that discussion is too complex for this short publication and so I refer readers to my monographs as well as other author’s publishing (listed herein).

Along my investigative travels with the topic of fear and fearlessness, the notion of a “culture of fear” has become of special gravity and fruitfulness. It also, of late, has a legitimation that makes it somewhat attractive to being heard by those in the mainstream (especially, of academia). Throughout my earlier years of independently researching (pre-1995) I had used several terms, other than “culture of fear,” to represent what I was reading and studying about the universally destructive nature and role of “fear” in human history and in current world conditions; for example ‘Fear’ Project, ‘Fear’ Virus Pattern (FP+) were a few. I hadn’t really taken-in or remembered the scattered bits I had read by scholars studying and writing about the “culture of fear” in those years. Beginning in Fisher (1995), I used the term “culture of fear” and “cultures are ‘fear’ and ‘mistrust’”-based sometimes, if not all the time. In Fisher (1995) I had cited Massumi’s (1993) term “capitalist culture of fear” to describe the current postmodern condition in the highly developed industrial Western world.

In later publications around 2000 I was using “cultures of fear and terror” and as time went on I was equating the “culture of fear” construct in the academic literature with other terms which I found or made-up: “fear culture,” “post-traumatic culture” and “Fear’ Matrix” to name a few. However, I always tend to return to the legitimate academic (now popularized) term “culture of fear” as foundational to the study of ‘fear’ and its role in our world. Terms like “climate of fear,” albeit, close to the meaning of “culture of fear,” is more colloquial, populist, journalistic, and less used in academia. I had to restrict the research net and thus also left out searching “climate of anxiety,” “culture of anxiety,” and “culture of terror,” etc. A thorough study of all these terms, and others related closely to meanings of “culture of fear,” would be important in future systematic studies. However, I am quite convinced that what is written and published by educators about the culture of fear is quite comprehensive and for the most part not too much new would show up in discussions from which these other similar search terms were used in the literature. That said, I’ll leave myself open to be corrected on that assumption if need be.

**Brief History of the “Culture of Fear” Concept & Research**

*Recent work on fear in contemporary culture is at once remarkably wide-ranging and surprisingly interconnected. Despite the myriad of topics scrutinized under the academic study of fear, scholars are unified in their assessment that fear is deeply engrained in contemporary culture.*

---


18 It ought to be noted that this does not mean that I think the research in Education on the culture of fear is even remotely adequate or extensive and systematic—for it simply is not.
If we ever thought that a total eclipse of fear was art of the natural [civilization] process of an enlightened [modern] society, it seems impossible to take that position today.\(^{19}\)

The first intense study of the culture of fear across the disciplines came in 2003, after I had finished my dissertation on the topic and its relationship to education (i.e., curricula for a post-9/11 world). This commissioned work (Fisher, 2003)\(^{20}\) systematically examined the literature written from many fields that utilized the term “culture of fear” to describe the phenomenon the quote above refers to. Sporadic examples of the “culture of fear” in education are noted therein (e.g., pp. 31-32, pp. 53-54) and interventions within education are specified at times (e.g., pp. 76-81). In 2004, I began collecting literature from the field of education (K-12, adult and higher education) and compiled a document “Education and the Culture of Fear: A Review” (Fisher, 2007). A more intense survey of the educational literature was then undertaken for this publication.

All along the interest of these research projects was to raise the awareness of leaders in all fields as to the critical importance for them to understand better what the culture of fear dynamic was and how to best manage it, or more radically, subvert, transform, and/or eliminate it. There is nothing worse than a leader believing they are helping to make a situation less fearful by fear-based means that only increase the problems fear caused in the first place. It is my conclusion after years of studying interventions of organizations and management in regard to “fear” in their organizations, that most all of these attempts are under-theorized, poorly studied in a scholarly way, and are thin veneers of interventions based on lack of an in depth (holistic-integral) analysis (i.e., fearanalysis).

In Fisher (2003a), I was particularly concerned that we required a new kind of “fearless leadership”\(^{21}\) that was informed about this culture of fear dynamic and knew how to lead wisely and compassionately in and through it. From a detailed analysis of the literature in Fisher (2003a), and intense phenomenological investigations in Fisher (2003), a working generic definition was established:

**culture of fear**\(^{22}\) - any human/living organization (system) that manages fear, overtly or covertly, in harmful ways that end up encouraging more fear in the organization, instead of less—and

---


\(^{22}\) The *culture of fear* concept of course is just that, an abstraction, mere conceptualization, unless one investigates its diverse meanings, and the phenomena it depicts, in a mutual causal relation between theory and experience—which, not surprisingly, has shown itself to embrace an impressive complexity of ‘reality.’ At least, that is my conclusion at this point. One ought to also recognize that the construct “culture of fear” has been problematized by some scholars in anthropology and sociology who think it is better not to be used or ought to be modified (see Fisher, 2003, pp. 26-28). For one of the best quick (popular) summaries of the characteristics of the culture of fear, see Demarco, T. (2001). Culture of fear. *Executive Excellence, 18*(9), 13-14.
It was evident from these studies that the culture of fear had been conceptualized, identified empirically and studied from at least two lenses which produced a syndrome/dynamic I’ve called a political culture of fear (e.g., in overt non-democratic totalitarian-military oppressive regimes) and cultural culture of fear (e.g., as news media, cyber-media, and corporate strategies create oppressive regimes in democratic states). Of course, these two syndromes overlap, interrelate, and feed upon each other to build ‘power’ to control and manipulate (see Fisher, 2003, p. 47). I’ve noted in many places that the “politics of fear” has been a topic increasingly used as well in academia, and it is a construct and phenomena that overlaps with “culture of fear.” Interestingly, however (and unfortunately), disciplines like political science and history (e.g., Robin, 2004) tend to downplay the use of “culture of fear” and cultural history (e.g., Bourke, 2006) tends to downplay the use of “politics of fear.” Both of these major scholarly texts (Robin, Bourke), perhaps some of the best research on fear to date, do not utilize “culture of fear” in the text, of which I think is an enormous fault in their research. There is such a plethora of serious works that have engaged the concept of “culture of fear” and to ignore that literature is unjustifiable and likely to lead to somewhat spurious results and interpretations. It is my view that disciplines ought to begin to talk together more closely to deal effectively with the total Fear Problem, of which the culture of fear is a major aspect in the 21st century.

The historical frequency of writing on the “culture of fear,” both implicit and explicit, between 1973-2003, indicated that on average 2-3 publications appeared in the literature (across disciplines) until 1994. After 1994, there is a sharp rise in numbers produced on average, with 84% of all 180 documents found being published between 1994-2003 (Fisher, 2003, p. 21). Since 2003, the numbers have skyrocketed once again, and as yet no one has compiled that work systematically across the disciplines. See Figure 1 later for a somewhat similar trend in publications in the field of Education.

Michael Moore’s (2002) film Bowling for Columbine (relying heavily on Glassner, 1999) was the first popular media exposé to give “culture of fear” its broad reputation today. Such popularity for the term was not always the case. The first use of “culture of fear” is not certain. However, if one scans the archives of the New York Times, The Washington Post, and Los Angeles Times newspapers, which date back to the mid-to-late 1880s, it is clear that the “culture of fear” did not appear (and only rarely then) in these major American newspapers until 1985, 1991, 1989 respectively. The term “culture of fear” had gained some popular relevance in North America and the UK during the late Cold War years but since the late 1990s and into the 21st century the term is commonly used and published in newspapers in (mostly) the W. highly developed industrial countries.

23 Robin, C. (2004). Fear: The history of a political idea. NY: Oxford University Press. Note, however, that within political science/history there are some authors who do in fact write about “culture of fear” or a least mention it (see Fisher, 2003, p. 24).
From a Google Scholarly Book search, the earliest the term was used in 1932 (once), a couple times in the 1970s and most often in the 1980s and early 1990s, most often these latter references involved the politics of Latin or Central America. Some books at that same time had used the term in regard to women’s experiences of rape and living as victims in societies, some books had used it in regard to criminology, American culture, revolution, Lebanon, apartheid in Africa, the mafia, terrorism, and peace activism.

Despite these relatively rare few citations using the term, it is evident that it had meaning. However, it was not until 1980, when the Social Science Research Council in New York funded an interdisciplinary systematic scholarly study of the culture of fear in Latin America, that the field opened to the rest of the world. Within five years the first and only conference entitled “The Culture of Fear” was held in Buenos Aires (see Fisher, 2003, p. 35). This led to a wide-ranging discussion on fear and society, much of which was later published in an anthology entitled Fear at the Edge: State Terror and Resistance in Latin America (Corradi et al., 1992), Berkeley, CA: University of California Press. The high quality, empirically-based cross-disciplinary approach of that book makes it a leading-edge classic in the field of studying the dynamics of the culture of fear (see Fisher, 2003, pp. 35-37). Scholarship (of equivalent depth) on the topic, for some reason, since then, has been near invisible from what I have found in the literature searches (up to August 2003). The next important pivotal early text, focusing on the cultural culture of fear dynamic is The Politics of Everyday Fear, an anthology edited by Brian Massumi (1993) and published by the University of Minnesota Press. I suspect the number of published serious studies on the culture of fear (and politics of fear and terror) will only increase steadily in a post-9/11 era. However, the evidence for this is spotty, as I reflect on it four years later in 2011.

In the area of published books it has been interesting to see the interest in the topic of the culture of fear rise high enough so that a college-level textbook specializing in the topic has appeared: Cultures of Fear: A Critical Reader (by U. Linke and D. T. Smith, eds., Pluto Press, 2009). I suspect more such texts will be produced in the years ahead but it is noteworthy that it took a decade or more for mainstream academics to give such a book credence as a foundation for college-level since Furedi’s (1997) and Glassner’s (1999) popularized books.

Although much could be said, and still needs to be studied, about the history of the culture of fear in Education per se, it is noteworthy that a few educators and social critics have more or less agreed that the culture of fear began in American society as a whole first—and, usually then filtered its way into the field of Education and the world of schools. Although other fields have devoted full issues in their journals to the new role of fear in society, only recently in 2008 was such an issue so devoted in the field of Education (journal: Education Policy, 22(1).)

---

26 Unusual documents, without details, were also found in this search where “culture of fear” was used in a 1969 text put out by the Radical Research Center and a much earlier American work (religious-spiritual domain) in 1889 “Essays Doctrinal and Practical” by O. Cone, published by Universalist Publication House. In 1909 the term was used in W. A. Sturdy’s book The Economy of Education (J. D. Bonnell & Son), p. 372.
I would not want to suggest the culture of fear is new; yet, calling it the “culture of fear” is relatively new. The uses of the term are usually around its *dynamics* in operations of systems and practices, however, equally important are its implications as *context* within which all systems and practices, more or less, are affected and thus shaped. The call of a “culture of fear” often is the new political weapon for the Left and critical theory and pedagogy camps.

In Education circles, Morna Mcdermott (2011) is one current activist-spokesperson, who sees the rise of the “pedagogy of fear” of late as reflective of “a society of fear” and argues that:

> This culture of fear began with *A Nation at Risk* (1983) and is most currently embodied in the film *Waiting for Superman* (2010), where the fearful message is sent that there are so many ‘bad’ teachers out there that we must hold, all teachers, even the good ones, to the same exact curriculum [and testing-mania]

Policy, curriculum and pedagogy are not operating in a neutral political or cultural-emotional climate. To better understand the culture of fear is imperative, if we really want to better analyze what makes Education the way it is, and what may make Education better in the future.

**Using This Resource**

Taking on a task like this is something one has to be prepared to maintain some responsibility for. I will need your assistance as educators to both correct errors and to add information to make it complete as possible. With the vast and growing literature in the field of education, it is virtually impossible to collect it all. I trust readers who see omissions, for example, of their own work, will assume it is because I did not find it in my data searches and not because of any intent to exclude their work. Send updates and corrections to rmichaelfisher@gmail.com.

I envision this baseline research as a quantitative and qualitative data base for further scholarly investigations into each article cited here and into the work of the authors who have chosen to cite “culture of fear.” I also believe this document will help policy makers, and educational leaders, teachers, students, and the community to better assess the impact of the culture of fear and how to intervene to undermine its negative consequences, which most every author in this bibliography points to.

The annotations, albeit, scant and mostly "neutral" or "objective" in tone, are a beginning for seeing patterns, and guiding educational researchers and teachers into each of the texts documented. There are endless questions, answers, and publications to come from merely analyzing what is already 'out there.' No one has systematically done that yet with Education and "culture of fear" (although my own work has come closest). I trust we'll make better use of the collective value of our work after having this new tool in our hands.

---

Cultivating expertise on this topic requires more than casual observation, repeating slogans, and sound-bites, and providing general rhetoric of concern. We have to include but transcend popular knowledge and common sense with this topic. It requires scholarly analysis, but not an isolated and esoteric presentation of that data. We have to cross the public and academic boundaries to be effective in counter-acting the forces behind the culture of fear. We also have to develop a praxis (theory and practices) for ourselves. Just having academic knowledge in our heads will help but it won't undermine the systematic-conditioning and habits we have formed that reproduce the culture of fear, more or less unconsciously. Of course, the ideal is that practitioners and theoreticians come together to discuss these problematics and they synergize their intelligences and experience. A transdisciplinarity is essential. Aren't we due for a three day conference on Culture of Fear and Education: The Next Steps 10 Years After 9/11?

**Selection Criteria:** All of the following parameters (primarily the first three) are necessary for an author-text to be included in this bibliography (I have been more strict in this 2nd edition): (1) cites the term "culture of fear," (2) published in some form in an educational scholarly and/or professional location, (3) author is an educator by profession (especially, if they work in the field of Education per se), (4) unpublished dissertation, thesis, paper, course outline (academic, professional).

**A Few Initial Findings From The Bibliographic Data**

**Figure 1**

---

28 Defining what a professional "educator" means is not easy nor easily agreed upon. Some (very few) authors in this bibliography are area experts or journalists but are public educators and/or paid to be teachers in some forum. They would likely see themselves as educators in a larger sense. Since 2007 ed., I took out some authors because this was not the case, at least as best I could tell.
Figure 1 depicts an impressive volume of citations, albeit, many of them are not substantial and more just a quoting of "culture of fear" or use of the term in the text or references. Yet, when 300 and some citations are spread out over 22 years the picture is more one of a very small number when one thinks of all the written works/presentations and publications produced internationally in Educational literature during that time. The vast majority of the citations are by American or America-based educators and publications. The peak number of citations is 2006, and 90% are after 9/11, 2001. Not surprising. Parker Palmer's (1998) book 29 While various disciplines (like sociology and political science) were starting to take this topic of "culture of fear" seriously (1985- to early 1990s) it was still marginal, and in the Education field even more so. Educators had not caught up to the other fields exploring this topic. Spiritually-based adult educator, Palmer wrote his classic Chapter 2 "A Culture of Fear: Education and the Disconnected Life" (1998) and a number of people were influenced by his work and began using the term. He put the concept on the educational map, so to speak. He and his followers are regularly invited into various educational circles, conferences and workshops to assist professional educators (school teachers often) of all kinds with the dilemmas they face teaching in sites of chronic and organized (institutional) fear. Unfortunately, Palmer, like virtually every educator in this annotated bibliography, had not cited the pioneering work of Corradi et al. (1992) and the concomitant studies in sociology and political sciences on the "culture of fear." Palmer was to give the concept his own version and that has stuck and become the standard for Education (if and when the concept is known or mentioned). It wasn't until Henry A. Giroux (a neo-marxist critical pedagogue from a very different stance than Palmer) (2003), when the first education book was published with "culture of fear" in the title.

29 While various disciplines (like sociology and political science) were starting to take this topic of "culture of fear" seriously (1985- to early 1990s) it was still marginal, and in the Education field even more so. Educators had not caught up to the other fields exploring this topic. Spiritually-based adult educator, Palmer wrote his classic Chapter 2 "A Culture of Fear: Education and the Disconnected Life" (1998) and a number of people were influenced by his work and began using the term. He put the concept on the educational map, so to speak. He and his followers are regularly invited into various educational circles, conferences and workshops to assist professional educators (school teachers often) of all kinds with the dilemmas they face teaching in sites of chronic and organized (institutional) fear. Unfortunately, Palmer, like virtually every educator in this annotated bibliography, had not cited the pioneering work of Corradi et al. (1992) and the concomitant studies in sociology and political sciences on the "culture of fear." Palmer was to give the concept his own version and that has stuck and become the standard for Education (if and when the concept is known or mentioned). It wasn't until Henry A. Giroux (a neo-marxist critical pedagogue from a very different stance than Palmer) (2003), when the first education book was published with "culture of fear" in the title.
Giroux's (2003) book are major contributors to spurring on a good number of these citations after their publications came out. The first appearance of the term in 1990 was at a time of the end of the Cold War but the real impetus for it was the inner-city fears growing as crime and violence was getting a lot of media coverage. The gap (disappearance of the term) between 1990 and 1994 is unexplainable at this time.

**Most Active Authors-Educators**


The next most active author is Katherine Ecclestone in the UK with nine citations (works between 1999 to 2007). Her work influenced greatly in this regard by Frank Furedi who in 1997 published a book on the culture of fear, which has become somewhat popular and reprinted a few times. Next is Paula Lipman (works between 2003-10) in the USA with five citations, and C. G. Robinson with four between 2004-10, and Parker J. Palmer with four between 1998-99, and Catherine Scott from Australia with four between 2003-07, and Kenneth Saltman with four between 2003-09. Of course, the number of works and relatively active use of the term by various educators herein is not indicative or necessarily equivalent to the quality of writing on the topic.

**No Date (Date Unknown)**


This document is designed for teachers in training and makes several points from Palmer's text, especially in regard to fear, and asks 21 questions for further discussion. All of the questions focus on fear(s) rather than on "culture of fear" per se (which Palmer named and located in higher education).


From these course notes (a first-year teacher education course), the instructor has labeled Palmer’s text as "a popularization of educational theory" with a "self-help" approach to primarily teachers. The author notes that Palmer was referred to by other educators, who found the text useful in their teaching careers.

The concept became a bit more popular through Giroux, especially in traditional critical pedagogy circles. Giroux is prolific in academic writing and citing of this topic. He politicized the term more than Palmer, the latter preferring a psycho-spiritual discourse as his major approach. Unfortunately, like Palmer, Giroux also never cited in his writing the core work in the sociology and political sciences that had studied the "culture of fear" for decades prior (e.g. Corradi et al., Chomsky, Furedi, Glassner, etc.).
This handout has four questions about Palmer's views mainly around fear and knowing. Question #2: "If Palmer’s theory about fear is true, how do you think students, teachers, and school leaders can change the culture of fear?"


The author noted that at the start of the 21st century Guatemala “... is emerging from a prolonged period of authoritarian rule and one of the worst experiences of militarization in Latin American history” (p. 1). The Guatemala’s Truth Commission concluded in 1999, that cultural change and active educational policy reform, and a direction of “education for peace” was essential to rebuild a democratic post-war society. She emphasized, “But in Guatemala, education for democracy must also address the “culture of terror” and the “culture of fear” that war has left behind (Sluka, 2000). What would such an “education for peace” look like?,” the author asks.


The author mentions his mother as a teacher, and how she kept her mouth shut around most problems in her school “for she was only too aware of what Parker J. Palmer calls ‘the culture of fear’—in her case, losing her job for criticizing authority.”


He said: “… in academic culture, we are afraid. It is a culture of fear. What are we afraid of? We are afraid of hearing something that would challenge and change us.”


The author wrote, “In a culture of fear and death, schools adhere to objectivity and technique, as happens today.... It sees the subjective self as the enemy to be feared.”


The author, Dean of Students, Stellenbosch University, is concerned over the Afrikaner culture vs. Black culture and wants to see a transformed future for the institution. The author wrote, “There is still reluctance by the dominant culture to critically evaluate and change some of the traditions and practices that would lead
to a more inclusive environment for others. This could in part be due to a culture of fear among members of the older generation. One gets the sense that the students are far more ready to embrace and deal with change. Perhaps it is due to the students having open opportunities, in contrast to their professors who are entrenched in institutional patterns of fear of breaking with tradition, fear of loss of rewards such as promotion, or simply ‘falling out’ of favour with the dominant culture.”

**In Press (Forthcoming)**


The author, an integral fearologist, offers to the world of Integral Theory (AQAL) a critical theory perspective, and one that is unique to even critical theory, whereby "... a historico-evolutionary and sociocultural pathology (i.e., 'Fear' Matrix or culture of fear) [is added] within the developmental spectrum itself (see Figure 1)" (p. 35). In another end note, the author wrote, "In my own work... [] would challenge the pathologies of postmodernity that led to the 9/11 and post-9/11 nightmare of a 'culture of fear' (and 'Fear' Matrix) that is sweeping over the world so destructively (Fisher, 1998, 2003, 2006, 2010)" (p. 39).


The author argues for a post-9/11 recontextualization of critical thinking curriculum and pedagogies, and suggests a "culture of fear" as context is important. Further, the author critiques pedagogies of fear and presents a pedagogy of fearlessness, the latter also as an offering to critical pedagogy and the pedagogy of hope (and love) discourses.


The author mentions meeting the client (co-author) of this paper at a community presentation he gave on "the negative impacts of a post-9/11 'culture of fear'..." (p. 21).

**2011 (Jan.-Aug.)**


"While this Journal is uncomfortable with the term ‘Islamophobia’ for its etymological generalizations, we, like others, feel that *Newsweeks* widespread publication of the term offers scholars an opportunity to raise questions about the current culture of fear directed toward Muslims in America” (p. 1).

Taylor and Francis.

The author wrote, "... schools in general may contribute more to conflict and violence than they do to peace, in myriad and complex ways: their competitive selective mechanisms, punishment regimes and cultures of fear, nationalism, support for macho gender cultures, their teaching about 'others' in history, religion, and even civics, the teaching of obedience to authority even if (or especially when) this authority is unjust or harmful, and in their neglect to provide secure identities through their curriculum and assessment. Any attempts at analyzing the impact of peace education initiatives has to be seen against this backdrop of what 'normal' schools do" (p. 105).


The author writing as a “fear correspondent” (Canadian living in the USA for the past 3 yrs) reflects on how America is seen as the "worst acute 'culture of fear'" among the highly developed industrialized nations. He shares his internalization of fears that have penetrated his being, as he has lived in this environment and studied and taught about it. Such practice of awareness is basic to the practice of fearlessness itself.


The author sets out a research agenda by inviting Americans (and others) to respond to a question about what they have been learning about their relationship to fear and fearlessness, since 9/11. He discusses a notion of a needed postmodern (integral) fear education, and "In a culture of fear, which many critics argue that is what America is today, the top value for organizing politics, economy, and society, is one based on 'safety and security' rather than any depth of analysis of what is moral, ethical, democratic, or educative. The more common drive, with fear behind the obsession with safety and security, is fear, terror, and thus a pathological form of power--the power to manipulate, control, order, violate--and side-step all ethical concerns of depth. Upon that base, in this culture of fear we are seeing the rapid decline in strong democracy and education.


The author, utilizing Ken Wilber’s integral theory, show four basic quadrants of reality (and epistemologies) and how one can located the basic set of disciplines (conceptualizations) for knowing fear and 'fear.' He noted: “The arising conceptualizing, criticisms, and discourses utilizing a notion (and reality) of a “culture of fear” to me are the most potent of all the discourses and discipline areas re: the study of fear (‘fear’) today.” He distinguishes he work from many other culture of fear critics by being “a more ‘integral’ perspective” and “less ranting”.... My point is, that most culture of fear critics are sort of holistic, but not very. And, they certainly aren’t integral.” He links his study of this cultural phenomena and concept within a transdisciplinary approach called fearology. In Fig. 2 he outlines several characteristics of the “culture of fear” across the ‘Big Three’ locations in integral theory as a unique contribution to the research on the topic “culture of fear.”

The author examines media and weather constructions in the USA, based on his experience living there in Tornado Alley. He links being a “fear watcher” with his educational and research agenda. He is concerned how media “construct weather victims” and the politics behind it. “My aim is to do more research in this culture of fear. I also want to teach about it. My aim is to create a culture of fearlessness.”


Abstract: “The author critiques the progressive approach of two contemporary educational philosophers (English and Stengel) on the topic of fear and learning. Using a postmodern integral approach, this article examines the tendency of reductionism, individualism, and psychologism as part of a hegemonic liberalism and modernism in discourses on fear and learning commonly adopted by educators. A critical fear management/education and ‘Fear’ Studies agenda are posited as both a location for critique of the hidden curriculum in fear studies, and as a new site for more productive and emancipatory discourses on fear and ‘fear’ for a post-9/11 world” (p. 1). The author acknowledges he value of this paper but is highly critical that 9/11 is not taken into account in their analysis and that fear is defined unquestionably as an emotion (i.e., “fear-positivism”) (p. 8). The author argues that “In an integral fashion, Palmer [1998] interweaves fear individually with collective fear (i.e., ‘culture of fear’ as context)—he refuses to un-link them” as English and Stengel have done (p. 10). The author mentions his own Annotated Bibliography on Culture of Fear and Education (Fisher, 2007) that shows 90 educators between 1989-2007 had “fore-grounded the context of education in a ‘culture of fear’ (especially post-9/11) and thus he questions how easily English and Stengel slide around this into reductionism. The author cites Giroux (2003) and Ramsey (2009), and Zembylas (2009) among others using ‘culture of fear’ in their educational analysis today; and mentions Moisi (2009) who locates America and Europe as geopolitical cultures of fear. He concluded: “Arguably, in a post-9/11 world and its growing problem of the culture of fear, this is incomplete knowledge, if not distortive, and thus unacceptable, if not unethical,” as he refers to the approach of English and Stengel.


“As I reflect on this 10th year in a post-9/11 climate and culture of fear, there are a few things worth reiterating from my research on this and my experience with professional (academic) educators.... Do I think they have changed much in the field of Education? No.... In today’s educational crisis provoked by business people’s and politician’s desire to maintain the US’s position as the international superpower, under the government-sponsored, publically supported demand for accountability and standardization, many educators feel trapped, enraged, or depressed [i.e., they are very afraid].” The author tracks through his own experience with educators and their denial or lack of interest to engage his work on the culture of fear and education, as well he asks: “Can we ever escape this medium of a culture of fear? Questions like that, I don’t see asked by educators?”

The author critiques spiritual education in the context of a post-9/11 world. He locates the “culture of fear” issue as core to a larger human Fear Problem, which is not going away. “If you look up “culture of fear” today on Google Books, there are 13, 300 hits, supposedly meaning “culture of fear” shows up in that many places in books that are digitalized on Google Books. I can say, a decade ago that number would be a small fraction of that. The topic has taken off in many circles of critics from many disciplines. However, despite its popularization as well, few if any take the culture of fear phenomena seriously, or at least they don’t study it ongoing.” Speaking of the USA, that author wrote: “Just because we are not in a dictatorship, and just because we have democracy—doesn’t mean much to me, because the violence/hurting is still immense and even more insidious in its subtlety in the Systems architectures—architectures of fear.”


The author examines a recent paper published in education philosophy (English & Stengel, 2010) on the role of fear in various theorists in education (e.g., Rousseau, Dewey and Freire). After several critical points he wrote of the problematic contextualization (i.e., ‘politically-neutral’) stance of E & S and others: “As well, Lehr & Martin, and E & S [progressive educators] do not engage the actual contexts in which the inquiry and recommendations about fear, learning and their management are shaped (see for e.g., Ramsey as cited in E & S, and culture of fear theorists). This discussion [re: E & S] is thus decontextualized too much...”. In footnote 6, the author further challenges E & S in their use of a ‘normal’ definition of fear without a lot of questioning: “My own questioning of norms comes from my study of the ‘culture of fear’ as context for society today (and in a lot of our history as a species—at least since post-WWII conditions and the ‘subtle’ ways fear morphs now into ‘fear,’ the latter not recognizable as an ‘emotion’ any longer).”


The author continues the series of blogposts (see above) with more detailed attention to “culture of fear” as a context for understanding fear and learning today, especially in a post-9/11 context, which E & S have virtually denied exists in their philosophical analysis. He writes about how Ramsey (2009), another educational philosopher in a recent paper does a better job of making the “context of fear” critical to any discussion of fear and education period. The author concludes: “My point, all along, is that the Department of Education [USA], like the State, are operating in a ‘culture of fear’ context—a context that they are creating (via social construction) as much as they are attempting to eradicate (manage) its symptoms (i.e., fears). The whole system is ‘mad.’” And, “... the good news is that many more educators are getting on this train and seeing that such a construct as “culture of fear” is useful on many levels. The problem so far, in my assessment, is that educators of this more critical contextual view have not got together—found a common ground and ‘unity’ toward which to research and cast this lens on Education with a strong front. Rather, they tend not to cite each other, and end up contributing fragments to the issue but not a ‘movement.’ If you read Chapter 4 and 5 in my new book [Fisher, 2010], you’ll see my agenda is to critique this tendency and to offer an alternative...”.

21


The author, a retired professor of science education, wrote, "Has high-stakes testing created a culture of fear, not only in Atlanta [recent Atlanta schools "cheating" scandal], but in other districts in Georgia, and indeed around the country? This is a key question, and from what we have heard the Governor say publicly, it may have contributed to the scandal in Atlanta."


Re: risks of challenging white privilege and the fears of European Americans, the author wrote, "These beliefs, mores, values and ideals are intricately related to issues of race, language, cultural traditions, and economic power and can thus be deliberately internalized by peoples' attitudes and beliefs, sustaining a culture of fear and paralysis that is stimulated by hegemony" (p. 320).


The author, a high school teacher, wrote, "The 800-page Investigation Report on the Atlanta Public Schools... cheating scandal involving 178 named school-based principals, teachers and other staff is a riveting and chilling anthology of the "culture of fear, intimidation and retaliation' that teachers face in schools around the country when they report mismanagement and abusive administrative behavior. The report repeatedly and concretely ties the years-long continuation of this scandal to this culture. Although it exists in many private and charter schools, in our public schools, it has been encouraged by No Child Left Behind and fueled by the top-down, privately-funded, 'turn-around' 'reforms' that blame teachers, tenure rights and union protections as the causes of educational malaise. Until reform truly engages teachers as part of the solution, we can expect more Atlantas in our nation's public schools." The author cited the Report: "In sum, a culture of fear, intimidation and retaliation permeated the APS system from the highest ranks down."


This educational-activist made quite a cyber-viral movement with this essay in 2011. It hits the chords of a lot of people’s concerns about how Education has been hijacked into a “code orange” alert system mentality and high-stakes testing and accountability fetish. The outcome is a “pedagogy of fear” in a “system” (and society) of fear. As a university education professor teaching and preparing Education students for school teaching, she sees the universal
fear(s) they have as well as teachers in the system. Before post/911 “culture of fear”, she writes, “teachers had more freedom. But in the last ten years I have spent countless hours in K-12 teachers’ classrooms evaluating curriculum, recommending instructional strategies, and advising teachers on various matters. When I speak with teachers to ‘think outside the box’ in an effort to help them, the individual responses vary but the collective themes are: ‘That sounds great but.... I am afraid I will get in trouble.’ She concludes: “The culture of fear began with A Nation at Risk (1983) and is most currently embodied in the film Waiting for Superman (2010), where the fearful message is sent that there are so many 'bad' teachers out there that we must hold all teachers, even the good ones, to the same exact curriculum, thus relegating what could have been great classroom teaching into the spectrum of mediocrity for the sake of public scrutiny and accountability. All travelers at the airport are subject to the same rigorous screening process.”


Re: hook's book Teaching Community: A Pedagogy of Hope
The author/reviewer wrote, "... hooks writes about the culture of fear in classrooms, which undermines the capacity of students to learn." She advocates for creating safe place classrooms for students to express emotions and feelings yet most teachers are afraid of doing so because they don't want to be accused of playing therapist and/or they feel inadequately trained to handle what might come up and create more conflict in a classroom.


Re: PE pedagogy and technocratic ideology that dominates in education, the authors wrote, "We must eradicate those commercial and institutional forces of the exercise-industrial complex that subjugate the body to cultures of fear, anxiety, and marginality" (pp. 116-117). They offer a more "culturally relevant, 'bio-pedagogical' turn in the kinesiological sciences” and a life beyond "healthism."


The author, and educational consultant, wrote, "Accusation of test cheating in Atlanta [schools system] and the investigatory report issued by Georgia's Governor Nathan Deal's office cite 'a culture of fear' in the district as a major factor." The author says he sees teachers as enormously fearful people, and as a profession over all, and thinks they are the ones that have to be accountable to change that, and resolving the culture of fear. "Education is a culture fear--and not simply because it is now a culture of testing--but because judgment and punishment have always been defining traits of Industrial Age factory-model schooling. Fear always has been used...". He offers two solutions to the "culture of fear" dilemma, as he calls it: "The first is... be accountable.... People cheated because they cheated--not because of a culture of fear, not because of pressure to raise test scores.... [and secondly, as Parker Palmer asks us in his book The Courage to Teach] to have the courage "to live divided no more, and to face the punishment that will follow" if you challenge the power hierarchies in education systems. The author concluded, "No approach to reform will work in a culture of fear. And no reform will work to calm the fear of a culture. The only reform that works, where fear is concerned, is choosing
to reform ourselves.”


The noted in one study: “In Urbanview Academy, at the time of our study there were both marked one-way flows of communication, consistent with top-down leadership which aimed to instill a different culture, and a wish to develop opportunities for listening and responsiveness—a kind of instrumental responsiveness. Struggle and tension in the process of change were apparent, especially in the early stages. For some staff, there was anxiety and, as one put it, a culture of fear existed” (p. 121).

2010


The author cited Paula Lipman (2004), on her studies of “accountability” and its resultant culture of fear in schools, and its excess and negative sides, under neoliberal models of education (pp. 74-5).


Discussing American inner cities, the author wrote, “Clusters of corrosive conditions, evidenced by dense, dilapidated housing, threat of violence crime, inaccessible healthy care, lack of employment opportunities, and limited public transportation give rise to an entrenched culture of fear, disconnection, and distrust (Massey and Denton 1993; Wilson 1987)” (p. 54).


Speaking on behalf of the Latino (marginalized) populations in schooling in America in a post-9/11 political climate, the author wrote, “Blanket accountability policies like NCLB need to be evaluated as to whether they are adversely affecting students, teachers, schools, and districts. Have we set up a culture of fear within our schools. Assessment should be used to better children, not point the finger at individuals that are falling behind. How do we shift the paradigm from a deficit model to one that focuses on the need for greater investment rather than punishment?” (p. 207). The author notes 52% of Latinos do not graduate from high school in the USA.

They wrote, “In culture studies, many of us have discussed the notion of a *culture of fear*. That phrase tends to identify issues regarding political and economic states of being, and current oppression of citizenry. It is also used in connection with racism and sexism, basically discussing how prejudices are rooted in visceral fear and ignorance. I contend that the culture of fear that I see daily exists in public schools and faculties of education. Tenure terror [etc.]...” (p. viii).


These progressive educators, taking a philosophy of education view, explore three major thinkers in Western thought and education. They focus on what each of them has to say about fear. They are interested in how fear functions in the learning process and they conclude, more or less, that some is okay and too much isn't okay. But fear is natural and part of the learning and teaching experience. They do acknowledge at the beginning of the paper that fear (or "negative affect") is a consideration beyond the individual and is part of social theory and a “discourse around fear and education” is an ongoing concern and interest, thought that social (and "sociopolitical standpoint") perspective they are leaving out of their literature study and interpretations (p. 521, 523). They mention the "culture of fear" only as it is part of the title of Ramsey (2009) that they cite in a footnote (p. 523).


The author begins a series of critiques on an article by English & Stengel (2010), progressive educators, published in a distinguished educational philosophy journal. E & S examine the role of fear in learning, via Rousseau, Dewey, and Freire. The author critiques E & S’s paper on several grounds, mostly it lacks any political reconciliation and in footnote 7 the author wrote: “See Fisher (2000) for a discussion of AGORA, a Swiss think-tank group of activists who charge the Americans as instigating and promoting globalization and the ‘new cultural imperialism’ of ‘fear of living’ [also called ‘risk society’], that is, ‘consensual paranoia’ adult mind (Keen, 1983, pp. 112-3, 146). Future sociological and political implications of this fear-based Americanism, have led to the concerns of sociologists, like Best (2001), with his idea of the ‘paradox of paranoia’ linked to undermining social progress (social policy) and ‘fears of social collapse’ (p. 7) (cf. Furedi, 1997 and the ‘culture of fear’ in the UK; or Glassner, 1999, and the ‘culture of fear’ in the USA).”


This paper discusses where to locate “Integral” as a force of Psychology. At a few points the author footnotes his own research context in coming to assess the overall hegemony of Psychology, especially as he locates "America is a 'culture of fear.' Again, note that an entire culture (nation) is being classified by a particular psychological construct. That’s the Age of Psychology and its powerful way of coloring everything, individually and collectively" (p. 8). He mentions the problem with the American Dream: “... that is, ‘security,’ and footnotes that the ‘culture of fear’ in America has taken over that Dream "prior to and after 9/11" (p. 9).

Fisher, R. M. (2010). World’s fearlessness teachings: Radical approach to fear
The author outlines a unique postmodern transdisciplinary method for studying fear and fearlessness, with a new conceptualization of “World’s Fearlessness Teachings (i.e., Fearlessness Tradition). He suggests it is ubiquitous across time and cultures. He includes extracts from his new book (2010) The World’s Fearlessness Teachings. He imagines new future institutions of education based on fearless pedagogy and a new maturity of our species. He cites from his marketing brochure for his book: “And now we see the repercussions of trying to fight fear with fear [re: Bush Administrations “War on Terror” in a post-9/11 era]—at a cost of great price to humanity, we can little afford.... There is no doubt that fear has become one of the major problems of our times, both in our individual lives as daily stresses increase and worries grow, and in our sociopolitical and cultural lives with the growing ‘culture of fear’ (especially in a post-9/11 era). No one has been unaffected...”. (p. 8). He describes several features of this culture of fear, like “better safe than moral.” (p. 9). He posits that the field of Education ought to lead us out of this mess and to do so it needs to use the World’s Fearlessness Teachings (p. 12).


After critiquing Pres. Obama’s recent speech in Afghanistan to USA troops there, the author critiques educational policy of this new administration since 2008. The author presents a case for “education-as-therapy.” He also wrote: “There is also a legitimate literature out there that sees education as a key part to any health delivery information and training, for example, in outbreaks and potential outbreaks of real diseases (not trumped up ones like those today in this culture of fear madness)...”.


After reviewing an empirical survey of the author’s research on aesthetics and perception of violence and valuing, he relates the results to fear and risk and managing uncertainty. “Intolerance to uncertainty” (IOU) and GAD (“General Anxiety Disorder”) are thought to be a huge problem in American society right now, according to the author and some researchers. He concludes this essay: “Ultimately, I’ll be pushing the cognitive behavioral research on IOU and GAD looking for how it supports my own sense that Americans are (for the most part) suffering from GAD—and that is a symptom of a high level of IOU.... I want to know how to change (reverse) this bias, prejudice, and violent valuing (lens) that has been so pervasive here for so long in this country (and the West). Of course, I’ll be linking how that is a ‘culture of fear’.... and how fearlessness theory (a la integral theory) can assist this therapia needed.”


The author explores educational politics through a discussion of Jonathan Kozol’s experiences in education, and the problem of being seen by others as a “deviant.” He wrote: “... being a curricularist can be dangerous work, that is, if you want to build an educational career in a culture of fear” and
that very culture of fear is what your curriculum is attempting to undermine. "I design curriculum for people to liberate themselves from fear (i.e., the culture of fear). Like Kozol, I was 'fired' early on in my career before I finished my degrees.... If I was to design anything that was not a contradiction to the culture of fear then I would be colluding with its reproduction, no matter how subtle. That's why 'fearlessness' is a key construct in my curriculum design work (and book)." The author compares his work with Freire’s and concludes: "Fisherian curriculum is designed for the oppressed too but in my world that includes all of us living in a culture of fear but especially those who deny they are.... we do live in an everyday culture of fear. The negative impact on Education is horrendous."


The author writes about his dissertation experience in a mainstream university, and the essential task of establishing a “fearless standpoint theory” (his own term) to describe and situate readers to understand his work on “fearless leadership” which traverses the ‘Fear’ Matrix (or culture of fear)—in and out. He wrote of his developing sense of being a “fearologist”: “Because I knew my dissertation was going to have to take a fearless standpoint theory on the study of fear (‘fear’) and more particularly on the ‘culture of fear’ (and remember, this is a few years prior to 9/11 in 2001). He tells of how he sees the academy as a “lie” and primarily inauthentic, in his experience with people there. “The academy is a ‘culture of fear’ and one of the worst (says, Parker Palmer). I agree. I called it a ‘terrorist operation’ in my masters thesis (in the same university).” He tells of talking to his research committee about his dilemma somewhat and he wanted them to become part of the “ride” of his own work. “They sort of agreed. They didn’t disagree, and that was good. But they didn’t agree and/or didn’t understand what would be different if we all entered this study of the ‘culture of fear’ in society (including the academy we were in) from a fearless standpoint theory..... Because I knew they were all ‘Agents’ of the ‘Fear’ Matrix itself—of fearism (of a university institution and academic culture that works on fearism)—and thus, [they] would become ‘enemies’ to everything I was writing, doing, saying, performing...”. Extending his experience beyond the academy to the Integral Movement he noted that it can’t be stressed enough we all become aware “... we are creating and feeding a ‘culture of fear.’ We can easily become ‘Agents’ of the ‘Fear’ Matrix, no matter how rigorous and scientific and statistical we may appear to be as we do and teach integral curriculum and practices.”


The author discusses the work of researcher Alexander (Sandy) Astin in universities, re: their sense of the “spiritual.” Astin points the critical role of “culture” in shaping their views of the spiritual and culture is often hidden below the surface. Culture is the important factor in any transformational change in academia and higher education. Astin cites Parker Palmer and need for courage. The author concluded: "What I leave readers of this blog with, is: how is "Integral" (conceived as a form of analysis and being and consciousness and methodology, meta-theory, philosophy) going to really ‘cut through’ the culture of fear phenomenon? Unfortunately, it has barely done so, and mostly it doesn’t at all and remains within what I call the ‘Fear’ Matrix framework (not unlike Astin’s discourse)."

This book is the first systematic theorizing and synthesis of what the author calls “fear management systems theory.” The culture of fear is held as a pivotal oppressive context within which this theory is derived and in which it is a theory (with practices) that can emancipate one (somewhat) from the culture of fear. The Index of the book (p. 298) gives over a hundred page references to “culture of fear” in this book. The author posits a notion of a counter-hegemonic “culture of fearlessness.” He wrote on the first opening page: “What foundation can we build upon to enact ‘great cause’ toward what sociologist Elise Boulding calls a ‘culture of peace’ or what I’d call a ‘culture of fearlessness,’ instead of what sociologist Barry Glassner and others, like filmmaker Michael Moore, call a ‘culture of fear’? The latter being a violent patriarchal ‘war culture’ of ‘Empire,’ as described so well by cultural-environmental critic David C. Korten in *The Great Turning* or by sociologist Benjamin Barber in *Fear’s Empire*.” (pp. xi-xii). On p. 98 the author locates “culture of fear” in his Evolution of Fear Management: An Integral View (Fig. 3.1). The Fear Problem, as the author explains, is at heart the long growing (historical and evolutionary) “culture of fear” or ‘Fear’ Matrix.


The author continues his critique of American society and politics, especially in regard to the past Bush/Cheney regime. “In the midst of a militarized culture of fear, insecurity, and market-driven values, economics drove politics to its death-dealing limit, a crucial consideration of justice, ethics, and compassion were largely expunged from our political vocabulary...” (p. 23). Such government, post-9/11 continues to “criminalize a range of existing social problems. They also cultivate a culture of fear and suspicion toward all those others—immigrants, refugees, Muslims, youth, minorities of class and color, the unemployed, the disabled, and the elderly...” (p. 36): “... the culture of fear and cruelty grows in proportion to the angry protests, the threats of violence, and the unapologetic racism aimed at the Obama administration” by Right-wing attitudes of Democrats and Republicans (p. 69), of which Giroux calls the Democrat component an ideology of neo-liberalism. He links “an apocalyptic zombie politics” with “culture of fear” and “its endless spectacles of violence that promote airtight forms of domination. We need new and educational narratives,” (p. 38) he says to get beyond this. “The call for a revitalized politics grounded in an effective democracy substantively challenges the dystopian practices of the new culture of fear and neoliberalism—with their all-consuming emphasis on insecurity, market relations, commercialization, privatization, and the creation of a world-wide economy of part-time workers—against their utopian promises” (p. 104)—and this, he remarks is a great challenge to higher education and our current social institutions. He is concerned that “more and more schools are breaking down the space between education and juvenile delinquency, substituting penal pedagogies for critical learning and replacing a school culture that fosters a discourse of possibility with a culture of fear and social control” (p. 124). “As the culture of fear, crime, and repression dominates American public schools, the culture of schooling is reconfigured through the allocation of resources used primarily to hire more police, security staff, and technologies of control and
surveillance” (p. 127). He wants more of those resources funneled to learning enhancement. He links the “culture of fear” dynamic to war mentality “now a commonplace feature of American domestic and foreign policy” (p. 138). He argues that the “rhetoric of democracy is now invoked to legitimate its opposite, a discourse of security and a culture of fear” (p. 154) and many types of people, including intellectuals and political pundits are re-producing this. And “As part of the logic of plain speak, scapegoating rhetoric replaces the civic imagination, and a brutalizing, calculating culture of fear” and processes of demonization predominate in political discourses (p. 156).


Cited “culture of fear” [not seen]


In one conversation on the outdoor and countryside educational programming in UK schools, the author says that most teachers want these experiences for their students and see the value, but 76% are concerned of safety issues and legal responsibilities. Actual data collected by the author from several schools in the system show that it is very uncommon a serious injury happens and that a teacher or school district is sued for it. He concluded that the problem is a “culture of fear” (p. 10).


The author wrote, “Pendlebury (2006, p. 52) has hinted that ‘putting the cultivation of compassion at the centre of an education [may help] overcome a pervasive culture of fear, and so open the way for fairness’” (p. xvi).


Cited Simon (2007) on the culture of fear and culture of crime connection in the USA.

officers in public schools. In T. Monahan and R. P. Torres (Eds.), *Schools under surveillance: Cultures of control in public education* (pp. 21-37). Rutgers University Press.

Cited Simon (2007) on the culture of fear and culture of crime connection in the USA.


The author’s research on the downside of accountability is reviewed and notes that it tends to over discipline students and teachers and overly-sorts students and schools. She wrote of the dynamic in schooling today, “based on the superficial images constructed out of test scores and promote[s] simplistic binary thinking. They create a culture of fear, competition, and individual blame that erodes the social solidarities. The authoritarianism of these policies is publicly directed to students of color and their schools and communities…” (p. 171).


Chapter 8 is devoted to “A Culture of Fear.” Fear is labeled as a “feeling... It is part of life,” says the author. But they are critical of how it gets used in Education: “As if this isn’t enough, high-stakes testing infects our educational system with a culture of fear. Threats of what will happen to states, districts, schools, teachers, and students are central to maintaining control. Administrators fear for their jobs if scores do not improve. Teachers afraid to speak out against policies.... Parents are cautious about talking to teachers and administrators.... Business leaders are afraid that low scores will erode our international competitiveness.... All of this concern [fear] is foisted upon students who are pressured into learning for the sake of improving their test scores. These [students] children fear what low scores can mean for their life” (p. 5).


The author wrote, “As [US laws] passed from federal legislation to local practice, the expansion and distortion of GFSA produced deleterious effects, some of which have only intensified in recent years. Zero tolerance intensified a culture of fear in schools that merely reinforces ambient fears located in the wider society more generally” (p. 117). He notes schools are relatively safe in empirical real terms as
places where probability of serious injury done to a student via violence is concerned.


Re: power relations, youth contesting them, and the impact on democratic space in schools, the author wrote how challenging back by students “leads to situations in which the burden of undemocratic school cultures is often borne by the students. The social conditions in many classrooms is such that the culture of fear acts to silence some students who respond by switching off, tuning out, and not learning. For others, the quest for voice and the attempt to alter power inequalities leads them into verbal and physical altercations... ending up with school policies being invoked in ways that propel these young people out of school” (p. 200).


Not seen.

2009


The author wrote, “The redefinition of roles [in schools and communities] under neoliberalism can have very harmful effects on communities. In her insightful analysis of the Chicago School Reform Act of 1995, Pauline Lipman demonstrates how the high stakes reform undermined community in schools, how it nurtured a culture of fear in some of these schools and tore apart what teachers had built” (p. 12). Citing Stephen Ball's work, neoliberalism behind policy in education, brings forth a “culture of performativity” with tremendous conflict for teachers.

of education. Macmillan.

The post-9/11 culture has been a culture of fear, fostered by George W. Bush’s ‘War on Terror,’ and Patriot Act and the curtailing of our civil liberties, the travesties at Abu Ghraib, and other embarrassments of executive power now too many to enumerate. The temptation is to take this culture of fear as the sign that our present historical situation is one that is marked by a continuous state of emergency—to be taken in the Carl Schmitt’s sense of the exception to which the law applies precisely by not applying” (p. 149). The author notes that Walter Benjamin said, ‘The tradition of the oppressed teaches us that the ‘state of emergency’ in which we live is not the exception but the rule’. The author proposes a “pedagogy of the abject” as needed, much like Freire’s earlier call decades ago for a “pedagogy of the oppressed.”


The author cited Regullo on Latin American melodramas and violent images in popular culture, stating the role of fear is critical in shaping contemporary societies “... and the limits it poses for a more democratic organization of community life” are substantial. The author concludes: “There seems to be a correlation between these shocking and tragic images and the culture of fear, media saturation, and urban uncertainty (Jaguaribe, 2007...” (p. 101).


This is the author’s extended critique (from a prior 2009 blogpost) of the work of “emotion(al) education” (especially, that of Michailinos Zembylas and his 2009 article). Figure 1 (p. 1) locates the field of Emotion(al) Education with “Culture of Fear” as a major contextual force influencing emotion(al) educators and their curriculum and pedagogy. Basically, the author argues that emotion(al) educators under-theorize and under-estimate the literature on culture of fear and its impacts, including in Education in general. After critiquing the “fear of emotions” and “schooling of emotions” (a la Daniel Goleman), the author suggests “culture of fear” is a form of continuous oppression (also called ‘Fear’ Matrix, by the author). “The culture of fear is a concept used by many (e.g., Chomsky, Glassner, Furedi, etc.); it is more or less obvious but is often accepted as ‘normal.’” (p. 7). He concludes: "... Zembylas's framing is relatively naive, as far as an Integral perspective and fearanalysis is concerned. He nods to ‘culture of fear’ as context. He misses the categorical level of my analysis of culture of fear as meta-context.... His strategy is such that it leads to less than a holistic and integral perspective (i.e., post-postmodern)” (p. 11). In footnote #28 the author cites Fisher’s (2007) annotated bibliography on culture of fear and education.


The author writes about writing The World's Fearlessness Teachings book: "I
knew I would have to devote some time in the book to contextualizing the importance of fearlessness teachings. Since the late 1990s I began studying the concept sociologists (e.g., Corradi, Furedi, Glassner) had labeled ‘culture of fear’ (albeit, the term had been used before, even as early as 1901 by an educator). However, in 1992, 1997, 1999 there were some major scholarly books published that introduced the ‘culture of fear’ as a worthy construct for study, but more importantly as a phenomenological dynamic of the reality of our times. Michael Moore’s documentaries (in 2002, 2003) followed these and popularized ‘culture of fear’ in America.... We are pre-programmed in the Western world toward this culture of fear dynamic—historically, it can be traced back.... which Delumeau called ‘guilt culture.’” The author discusses the work of Dominique Moisi (2009) on geopolitical emotions that can be linked to cultures, and “I believe he is on a powerful truth here, there is a ‘culture of fear,’ ‘culture of humiliation,’ and ‘culture of hope’ on the planet that are shaping major cultural and political (and economic) dynamics, creating the best and the worst of international relations.” The author notes there is a “positive” and “negative” side (and many sides) to how people interpret the ‘culture of fear.’ “These two faces are not recognized by any writer on this topic that I know of.” He concludes: “The real interesting bit, in my book, is that it seems almost inevitable for this culture of fear dynamic to exist, from a developmental/evolutionary perspective, up to a point—it is this ‘point’ of Reversal that intrigues me and it is a point of no return, where one operates more from fearlessness (i.e., Love-based) than from fear-based—and that, is the beginning process of undermining as an act of resistance and growth itself, the basis of the culture of fear. Again, none of the culture of fear theorists/critics are writing about this...”.


The author critically analyzes The Wachowski's trilogy “The Matrix” and how it was used in his dissertation as a primary platform to study fear. He wrote, “According to philosopher James Lawler, ‘The world of the Matrix is a world of fear.... According to the belief-structure of the Matrix, we can never escape from fear.’ Cultural critic Stephen Faller suggests the films represent the Matrix “... as an expression of the fears, the quests, and the dreams that human kind has struggled [with] to define and conquer.’ Education, as I and many other critical thinkers have said, is not about freedom as long as it is conservatively ruled by fear-based conditioning (i.e., a ‘culture of fear’ or ‘Fear’ Matrix)” (p. 7).


The author begins by talking about all the stakeholders (leaders of religion, governments, businesses, and our communities and families) who are in as sense an ‘enemy’ to his work and teaching on fear and fearlessness. They all more or less want to use fear to control others. He then discusses his own work and its relationship to emotionology and his reluctance with it. Then he critiques the work of educator Michalinos Zembylas on emotion education, while applauding its good features and that Zembylas (2009) did cite “my work, and has told me my paper on ‘Invoking ‘Fear’ Studies’ in a journal in 2006 was very important to guiding him in writing this current paper. He cites the ‘culture of fear’ problem and ‘fearism’ which I raise often in my work.”

The author wrote of the politics of a post-9/11 world, “The desire to protect market freedoms and wage a war against terrorism has, ironically, not only ushered in a culture of fear but has also dealt a lethal blow to civil liberties. At the heart of this contradiction is both the fate of democracy and the civic health and future of a generation of children and young people” (p. 36).


The author wrote, "Increasingly, as universities are shaped by a culture of fear in which dissent is equated with treason, the call to be objective and impartial ..." (as is want by administrators and sometimes the public) is lacking in any sense of true democratic integrity (p. 137).


The author notes the importance of an alternative model in higher education today, especially one that contradicts the domination of the isolation and competitive model. He suggests “connective practices” for academics: “Connection also means being openly and deliberately critical and worldly in one’s intellectual work. Increasingly, universities are shaped by a culture of fear in which dissent is equated with treason, the call to be objective and impartial, whatever one’s intentions, can easily echo what George Orwell called the official truth or the establishment point of view. Lacking a self-consciously democratic political focus, teachers and students are often reduced to formalistic rituals, unconcerned with the disturbing and urgent problems...” of the world (p. 235).


The author comments on a post-9/11 cultural politics in the USA: “With the dawn of the new millenium, the Gilded Age, however devalued as a result of the economic meltdown—with its ‘dreamworlds’ of consumption, property, and power’ returned with a vengeance. Market rationalities and entrepreneurial subjects are produced within a growing apparatus of social control while a culture of fear and a battered citizenry are the consequence of the militarization of everyday life. As war has become ‘the organizing principle of society,’ the state has been transformed from a social state into a punishing state, reinforcing what neoliberalism and militarism share in common: a hatred of democracy” (p. 204). “As the punishing state replaces the social state and a culture of fear spurs a gradual erosion of civil liberties, military power and policies are being expanded to address not only matters of defense and security but also problems associated with the entire health and social life of the nation, which are now measured by military spending, discipline, and loyalty, as well as hierarchical modes of authority”—all which has a great negative impact on universities (p. 206). Higher education is overly enmeshed, argues the author, with the military-industrial complex: “In this relationship, the dark side of power is displayed not simply through the buying of knowledge, research, and influence, but through tools of the punishing state, one
that shrouds itself in secrecy, suppresses dissent, perpetuates a culture of fear, and puts society in a full lockdown mode” (p. 212).


The authors wrote, "Since the 1980s, but particularly under the Bush administration, certain elements of the religious right, corporate culture and Republican right wing have argued that free public education represents a massive fraud or a contemptuous failure. Far from a genuine call for reform, these attacks largely stem from an attempt to transform schools from a public investment to a private good, answerable not to the demands and values of a democratic society but to the imperatives of the marketplace" (p. 1). In this context, "... more and more schools are breaking down the space between education and juvenile delinquency, substituting penal pedagogies for critical learning and replacing a school culture that fosters a discourse of possibility with a culture of fear and social control” (p. 2).


The notes a report by the Institute for Study of Civil Society (CIVITAS 2008), independent from government, reported in 2008 that school inspectors tended to overly rely on test and exam performance data to rate schools, and often used out-of-date information. “A primary head teacher from East London was quoted in the report as saying the inspections ‘currently help to create a culture of fear in our most vulnerable schools: the very schools that need the most encouragement and support’” (p. 210).


Studying youth who use the same gym but are from different ethnic (post-conflict) backgrounds, the author concludes that a "new culture of ethnic and religious homogeneity [still] penetrates youth’s approach to life, including the culture of dating and especially marriage.... This culture of fear of dating across ethnic lines lead [to] some students to even sign a petition against the reunification of the school in order to avoid the danger of mixing...” (pp. 119-20).


The author interviewed many critical educators and social critics (scholars), one of whom was Frank Furedi (p. 224). “When questioned on whether his [Furedi]
vision of a culture of fear and culture of therapy is fundamentally similar to the American work of authors such as Sykes (1992) and Murray and Hernstein (1994), Furedi replied..." to say there work is different with his own more historical in context and more about social solidarity, and the former were more focused on individuals (p. 244).


Speaking about one of the chapters in the book by Kehler, the editors write in the Preface of how boys who don’t quite fit in to male role stereotypes have to work the system. They wrote: “Traditional masculine codes are negotiated in exchange for the safety of heteronormative masculinity. The fears for this group of high school young men are numerous as they attempt to develop closeness and intimacy while maintaining their positions as men among their peers. The messiness of being men and enacting particular codes of masculinity amid a culture of fear and homophobia are evident as these boys are variously named and located by their peers as ‘gay’ or ‘freaks’” (p. xix).


The author is a professor in Teacher Education, and argues that “Both Plato’s views and those of the conservative policymakers in the [US] Department of Education were shaped in a context of fear—fear of social change and upheaval” (p. 573). In this climate of authoritarianism, cultural cohesion, distinct social roles for citizens and an under-grid of censorship, supposedly it “purifies the society of dangerous ideas” (p. 573). Both conservatives and Plato believe in an "ideal society" where education is used to control and manage the fears of change and upheaval: "In the contemporary period, conservative educational thought also has flourished in a culture of fear and social change (Robbins 2008a). The US Department of Education’s 1983 document A Nation at Risk, is a prime example of the Right’s uneasiness with social and economic changes” and emphasized the failing school system due to its own “fear of unsuccessfully educating students”—of which the author points out several other such books were produced after 1983 and NCLB’s emphasis “on school ‘safety’ panders to the fear that schools have become danger zones” (p. 580). He concludes, "More recently, the turn to the Right after the horrific terrorist attacks of September 11, 2001 unleashed a new wave of censorship. In this new culture of fear, as Kumashiro (2008) persuasively argues, conservatives have made numerous concerted attempts to silence leftist voices in education, particularly in higher education, by evoking a call for ‘national security’ (p. 583).

Saltman, K. J. (2009). Historical and theoretical perspectives (Edited and Introduced). In W. Ayers, T. Quinn, and D. Stoval (Eds.), Handbook of social justice in education (pp. 1-5). Taylor and Francis.

Since 9/11 the author wrote, “The Bush administration, the Republican Party, and a largely complicit Democratic Party have undermined the democratic rights of habeus corpus” and a lot of other democratic due processes and civil rights. "Public democracy has been further assaulted by the production of a culture of fear and a culture hostile to critical dissent not to mention historical fact. A large part of this has been created through the ideological [and propagandist] work of the mass media and the state that has, under the brand name, the Global War on Terror, instituted an historical amnesia.
Within the fundamentalist thought of the ‘war on terror’ not only are incompatible ideologies and values made interchangeable, and not only does the Big Enemy appear as a method of fighting, but to question the history leading to events appears treason in the current political climate” (pp. 1-2).


Writing about the failed utopian “freedom from fear” and want of FDR in American history (in a chapter devoted to “Elimination of Fear,”) the author wrote, “A culture of fear (Glassner, 1999) was successfully initiated and continued to be expanded and deepened in America ever since [FDR]” (p. 172).


The author wrote, “Giroux (2003, 2004) sees possibility for democracy beyond the culture of fear wrought by corporate culture’s war on children and indicates the need to inquire into popular culture as public pedagogy” (p. 411).


The author aims in the article to look at affective politics of fear in education, via “discourses of fear” in educational contexts (including his own classroom in university settings in Cyprus and America). He opens the article with the contextualizing of the work on the culture of fear: “In recent times, scholars across a variety of disciplines have begun to study fear an its implications on various aspects of life such as the economy, politics, urban planning, architecture, criminology and everyday life in general (Bourke, 2006; Furedi, 1997, 2006; Glassner, 1999; Robin, 2004). Catchphrases such as the politics of fear (Altheide, 2003, 2006), the geographies of fear (Shirlov & Pain, 2003), and the culture of fear (Furedi, 1997; Glassner, 1999) provide testimony to the cultural significance of fear today. The notion of the culture of fear has been surfacing more frequently and intensely since September 11 [2001] in the United States and fear is increasingly associated with immigration and asylum seeking in Europe (Buonfino, 2004). Although, there seems to be an increasing interest in the social sciences to study fear as a sociological issue in its own right (See Furedi, 2006), fear has not been systematically studied in education (Fisher, 2006). A few exceptions are found in the writings of Gillian (2005), Giroux (2003), hooks (2000), Sardello (1999), and Poyner and Wolfe (2005). These works emphasize the implications of various manifestations of the culture of fear within which contemporary education takes place—such as, the culture of fear in many schools as a result of increasing crime and violence; fear as a toll used by corporate and government interests to control pedagogy and testing in public education; and fear as an absence of love. The aim of this essay is to examine a neglected manifestation of the culture of fear in education, that is, fear of the Other, and the relationship between fear and politics” (p. 187). He notes: “Altheide (2002) argues that popular culture and media have been the key elements in promoting the contemporary fear culture. As a result, fear is produced, circulated and capitalized on to achieve political and economic purposes. Fear is now part of everyday discourse and structures the social life of individuals and communities” (pp. 189-90). He wrote: “Insights based on the previous analysis make possible the critical interrogation of the culture of fear built against the Other and help educators critique the resulting boundary formations in educational contexts” (p. 191).
The authors write of the important critique of Parker J. Palmer to the discourses on higher education and academia today, as well as the critiques by Alexander Astin and they thus synthesize: “Another way of describing the spirituality of much of today’s academy is that ‘it is a culture of fear’ [Palmer]. Indeed, it seems to be fear of change and loss of control that is largely behind insistent individualism and propels it. The ‘other’ is seen as a competitor... we cultivate fear rather than respect” (p. 116).

Discussing implications of the author’s Education dissertation on the “culture of fear” some four years later, he wrote, “I have not fundamentally changed my rationale for this arts-based strategy and use of a popular film (popular culture artistic platform) [The Matrix by The Wachowskis, 1999-2003] to act as a pedagogical platform for a troubling-site of ‘legitimacy’ (i.e., a significant fictional ‘reality’ that many people care about) and as a ‘foil’ to fearism itself (i.e., to the ‘Fear’ Matrix of big ‘S’ society/system). All the arts-means serves as an arational modality (i.e., alternative to rationality) to ‘get through’ (the fear-based defensive manoevers of the big ‘S’) in order to begin to expose (‘work through’) the deep irrational-bases/patterns (aka pathological aspects of the ‘rational’ modernist bases/patterns) of our everyday world. Ultimately, this dissertation is a type of ‘fear’ vaccination (process) in which to enact a truthing (rehabilitation) of educational (and academic) culture specifically, although I was (still am) challenging the entire big ‘C’ culture of the West (especially). The dissertation is/was a universal curriculum intervention (cura), of the sociotherapeutic genre (fearanalysis). It is all theory—it is all practice—all play/performance: fact/fiction. And is open to critical questioning as to its own aesthetic, epistemological, pedagogical, political, and therapeutic effectiveness” (p. 144). The author noted the problematic of researching and writing in and out of the ‘Fear’ Matrix (or culture of fear) of academia: “The dissertation presentation [and defense] had to ‘mirror’ some ‘reality’ of what I was picking up and learning and going through (and suspected that most everyone else was too—albeit, they are usually less conscious of it than I). All very disconcerting, exciting, terrifying, uncertain, dangerous. I couldn’t write ‘straight.’ I couldn’t be ‘straight-faced’ about any of this work. I couldn’t explain the ‘Fear’ Matrix. I had to perform it (with all the nebulousness that goes with it)—and I had to show that there is ‘little clarity’ about anything when it comes to what this dissertation (emancipatory curriculum) was all about.... The challenge was to do research that exposes the ‘culture of fear’ while working in the midst of (and being controlled by) a “culture of fear.” This is analogous, to some extent, with trying to do anti-racism education in a racist institution, and so on—but I was working with fearism (with no precedents, templates, or experienced guides of how to exactly do that kind of fearwork)” (p. 145).

With the authors relationships with the study participants, she talked about a "discourse of silence" in the LDS community: "Not only was I affected by the strong local culture of fear around disclosing any nondominant form of sexuality, but at that time I also could not communicate to the participants..." her own sexual orientation (p. 77).


The authors defend Education overall and attack the politics of various interest groups, media, and US Dept. of Education for exaggerating the problems. They begin their attack of the 1983 National Commission on Excellence in Education and its landmark report, A Nation at Risk. They conclude: “Nearly 25 years later, this sense of risk and fear still pervades the media.... in A Nation at Risk [the discourse] was not logical at all” (p. 11). Their paper research aims at the politics of reform in Education in the last decades: “Today it is argued that what Glassner (1999) labeled a ‘culture of fear’ in his analysis of misplaced fear in American culture has gripped the American psyche and underlies the politics of education. No doubt part of a larger thrust in American politics to sensationalize issues through fear, hyperbole, or even hate... the contention is that the politics of education today is different than it was prior to the use of reports such as A Nation at Risk as change agents. Heightening fears about performance and invoking a sense of crisis, stoked by the remarkable growth of television coverage and means for disseminating information through media ... have overwhelmed the agenda-setting process. Certainly, the use of fear as a political tactic is not new in American history” (p. 12). But “Today, the situation is quite different. There is no single defining event [compared to the Cold War period], but rather a constant promotion of a culture of fear regarding the failure of education at both pre-K-12 and higher education...” (p. 13). They ask: “how have selected issues in education been affected by the focus on fear in education?” (p. 13). They cited Glassnser (1999) further on his theory of the culture of fear and write: “The notion of a culture of fear regarding education is linked to the use of propaganda in politics...” (they cite several supportive references) (p. 14). They cite the Indian spiritual teacher J. Krishnamurti (1995) who has insights in their view as to the subjective side of any developing “theory about the culture of fear as it relates to educational politics” (p. 15). They begin their hypothesis for their research with “The release of A Nation at Risk is seen as an organizing event in the process that helped create the culture of fear that dominates educational policy making today” (p. 17). They find data to support “the idea of a culture of fear pervading the American psyche about public education” (p. 23). They conclude: “Overall, the data suggest that indeed education is a bigger concern today than it was during the past two decades.... It does seem clear that rising interest and negative feelings have taken hold and that a culture of fear has emerged concerning issues of public education. It is widely accepted and seemingly still growing” (pp. 25-6).

The author wrote of the current climate and politics in a post-9/11 America: “Militarization and the culture of fear that legitimates it have redefined the very nature of the political and, in doing so, have devalued speech and agency as central categories of democratic public life. Therefore it is to be opposed precisely as a particular ideology and cultural politics” (p. 51).


The authors argue that increasing social complexities and uncertainties, via social diversities, are in schools usually being dealt with “regressive rather than progressive” and “Over at least the last decade or so, and amplified by the new narratives of security within education and culture of fear more broadly engendered through the so-called ‘War on Terror,’ this regressive climate has resulted in increasing attacks on progressive education..." (pp. 9-10).


Re: [Shelby Steele (2006)] "... argues that in the post-Civil Rights Era the rules around social relations, not simply racial relations, are regulated by fear of being labeled as a perpetrator of inequality. He argues this culture of fear and guilt has limited the discourse on potential responses to inequality while overly stigmatizing Whites who themselves may not be 'guilty' of racial discrimination" (p. 208).


The author, a professor at The University of Nottingham, reacts to "gatekeepers" in the higher administration of that university who are warning professors not to research some of the "terrorist" and extremists materials available. He concludes we will defend his colleagues who do so, and says "... I hope that, one day, you [Chancellor] will not feed the culture of fear with your proclamations, but challenge it (and the terrorists) in your defence of academic freedom."


Regarding the amount of suppression of conflict in schools, and the ways power-over is constructed by administrations, the authors cite research: "For example, Blase and Blase (2002a) argue that given their positional assets, principals can create and perpetuate a ‘culture of fear’ wherein they may intimidate, mistreat, and abuse teachers without retaliation" (p. 162).

Meiners, E., R., and Reyes, K. B. (2008). Re-making the incarceration nation:
Naming the participation of schools in our prison industrial complex. *Perspectives on Urban Education, 5*(2).

The authors discuss “cultural anxieties” in general and various forms that they take in the USA today, including racialized contexts and sex offender registries and the overall way such data and contexts are part of a “construction of select children as vulnerable and in need of protection, requiring an increase in surveillance and policing...”. Reactionary approaches lead to “Schools [that] minimize or erase ‘real’ dangers, and [at the same time, paradoxically] reproduce fears that legitimate the expansion of the PIC [Prison Industrial Complex]” of which “… education is an integral part” (p. 2).


The author wrote, “… one profound and often overlooked expression of the culture of fear is the persistent, retrograde war that is being waged against youth, and poor students of color. While public schools have historically failed in providing this population appropriate, equitable, and meaningful learning/social opportunities, the current attack on youth mediated by public schools is fundamentally different, and more intense than previous battles.... because zero-tolerance, as legislated by the Gun-Free School Act of 1994 (Public Law 103-227, 1994), has legalized the exclusion of primarily poor youth of color from schools” as a result of “largely neoliberal cultural-economic initiatives” (p. 4).


The author wrote, “To explore state terror as a teaching-learning process that forges a political culture of fear, I use insights from three theoretical/methodological approaches,” which include feminist materialist intersectionality, institutional ethnography and decolonial knowledge based on the need to study the oppression-resistance of marginalized peoples, especially women (p. 202). Her field work in Guatemala and “knowledge of Latin America Cold War legacies of national security as a culture of fear” impact peoples’ lives and also learning itself, she argues. She wrote, "The racialization of space and place as a longstanding teaching and learning strategy of state terror was vital for modelling the narrowly political transition in Guatemala that some call democracy—and in order to build the hegemony that keeps the culture of fear alive simultaneously with a discursive peace in an environment where other latent structural violences, such as the violence of poverty and impunity...” (p. 210). She discusses military occupation in Guatemala where military “dragged” children from school for their interrogations and “During this genocidal period, many of these children were massacred, which in the August 2006 occupation, children were interrogated and threatened with weapons (but not shot at). In both instances, state terror as a culture of fear was taught and learned, simultaneously” (p. 211).


"Work cultures of fear, with psychological tactics that coerce others into compliance, work against interdependence and are increasingly viewed as archaic ways of being” (p. 110).

Not seen.


Not seen


As part of devoting a whole Chapter 4 to “Understanding Fear,” the author focuses in on some postmodern writers who set the context of a “culture of fear” (e.g., Furedi, and Giroux) as part of his intersecting interest in affect, fear, and politics, especially as it relates to trauma and history and educational discourse (of the Other). He wrote, [re: Zygmunt Bauman’s work] “… he shows, fear still reigns in the twenty-first century, whether it is the fear of natural disasters, the fear of environmental catastrophe, or the fear of indiscriminate terrorist attacks, there is a prevalent culture of fear in all aspects of contemporary life” (p. 99).

2007


The author wrote, “Teachers, lecturers and interpretation professionals have not lost any of their talent as innovators or communicators—but in some countries they have an increasingly difficult culture of fear and litigation to work within” (p. 393).


Cited Furedi (1999, 2nd. ed.).


The author praises the work of Parker J. Palmer in education and interviews him. He asked Palmer: “We have heard much in recent years from writers who are talking about our ‘culture of fear.’ How does a culture of fear affect our education
system?” Palmer goes on to articulate the arguments more or less from his book *The Courage to Teach* (1998), for eg.: “We mistakenly use fear to ‘motivate’ kids to learn, the fear of failure…. It’s a mistake…”.


In an invitation for his co-op community to participate in his latest art and fear project, the author wrote: “Most everyone these days is aware of the increasing culture of fear, with its prioritizing of safety, risk, security, and being afraid, as the primary value of society. I’m a critic of that trend, especially since 9/11. My research and educational art work has focused on how to bring about creative and critical dialogues on the impacts of fear” (p. 6)


The author dedicated this paper “to wonderful artists and musicians, like Sonia Rutstein of *Disappear Fear* and Lizzie West of *Anti-Fear Movement Agency* for particularly saying it straight, while being definitely not straight, not colluding with the culture of fear” (p. 1). Following a line of reasoning, utilizing Mannheim’s critical method of ‘unmasking,’ the author related this to fearology, as he conceives it. He wrote: “And, the ‘unmasking’ used in fearology as it critiques, must go on relentlessly to disintegrate the ideological formation that supports that fear is the adequate (natural, normal, essential) term/signifier for a postmodern world where we live in a ‘culture of fear’ (post-9/11 era)” (p. 12). He concluded the paper asking: “How can fear possibly be the same thing as it was in the past when we now live in a ‘culture of fear’? What is ‘fear’ in a culture of fear context? I argue, it is a ‘different species’ (and others are starting to argue this as well)” (p. 14).


Abstract: “Based on years of research of the literature on ‘culture of fear,’ the author is convinced that educators as a group are far behind the study of the ‘culture of fear’ done by other disciplines. This has to be corrected and soon; living in a post-9/11 world has surely brought this forth, and evidence is presented that the ‘culture of fear’ has emerged in research documents and books for the public mostly within the past 13 years, thus making the idea relatively new and more research is required” (p. 1). This paper is a copy of a draft done a few years earlier and got rejected (from a British educational journal) for its lengthiness. It is, so far, the most comprehensive document available on the culture of fear and education literature and issues. [Note: however, it is a bit out-of-date, and this annotated bibliography, 2007 ed., is the update on that literature]. After making the point in the Introduction that to study ‘fear’ one must dialectically study fearlessness, the author cited Gandhi’s work and leadership in this regard. The following headings in this technical paper give the reader a sense of the content: “Mis-education On Fear and New Educational Reform,” “Culture of Fear: They Don’t Teach That in School,” “Ideal ‘Fearless’ Societies and Contemporary Urban Reality,” “Culture of Fear: Definition and a Brief History,” “Popularizing ‘Culture of Fear’ and its Post-9/11 Dramatics,” “Documentation: Education and the Culture of Fear,” “Interpretation of the Data: School Violence, Fear of the Future, Media, Academic Culture and the Culture of Fear and Blame,” “Secular and Spiritual Interests in the Culture of Fear,”
“Brief Summary and Recommendations.” Among the summary points, the author noted “Three educational writers, Henry Giroux, Parker Palmer and R. Michael Fisher have been most influential in promoting an analysis of education from the perspective of the culture of fear notion. However, despite their efforts, little in depth analysis of the culture of fear appears in the documents studied. Educators have characteristically [Fisher an exception] not defined the term, nor have they cited the extensive literature in the Social Sciences... Educators have also not cited each other’s writing on the culture of fear, and thus, the importance of the term and further collaborative research efforts have been largely neglected” (p. 21). The author advocates for an Integral ‘Fear’ Studies curriculum for post-secondary education and Integral Fear Education for K-12, of which both are interrelational and dialogic with each other in their developments of theory and practices.


Abstract - “The author, a fearologist-educator, approaches the topic ‘fear’ from a transdisciplinary perspective, outlining seven important premises and seven principles for the creation of holistic fear management... The author writes this paper in order to begin to address a great ‘gap’ in the research literature and practices involving fear (‘fear’) management” (p. 1). The author writes: “I’ll touch on the problem of the current ‘culture of fear’ (especially in a post-9/11 era) and how the politics of fear is exacerbated to the point of obsession with endings, cataclysms, apocalypse and so on, all which are underwritten by a premise that everything is in ‘emergency time’... this construction of emergency time [a la Giroux] has to be challenged” (p. 2). The author cites Terror Management Theory (TMT) as supportive of his own position: where culture is a defense against fear of death. He relates “fear management systems” to “cultural worldviews” in the universal evolution of consciousness and culture—and wrote: “FMS-6 sees more and more fear being produced in late-modern societies and threats are greater with greater technology [i.e., postmodern= skepticism of progress]. A mood of pessimism accompanies FMS-6 as it fights to hold-off the increasing fear, but unfortunately it tends to reproduce it just as fast (typical of the ‘culture of fear’ syndrome)” (p. 13).


Abstract: “Any systematic approach to ‘Fear’ Studies in the contemporary postmodern world ought to take into account the growing body of theory and research in social psychology (Pyszczynski et al.) called “Terror Management Theory” (TMT), based in existential-humanistic philosophy (a la Becker), My own long interest in understanding ‘fear management’ from a critical integral perspective, has recently combined the framework of the Wilber-Combs Lattice (W-C) and TMT with my own Fear Management Systems Theory. This paper presents a beginning look at the synthetic model which shows how to design fear management/education around two interrelated but distinct paths of enlightenment-terror of which, together, compose the path of fearlessness on the way to ‘true integral enlightenment.’ In essence, the paper supports a notion that the ultimate solution to terrorism is ‘spiritual’” (p. 1). In discussing terrorism and terrorist’s agendas, the author suggests they “... forget they are so terrified and acting in ways to manage fear that are maybe ‘open’ to be questioned, reflected upon self-critically, and ethically, as practices. They certainly seem unable to see
that in bringing terror to others they are bringing terror to themselves and their loved ones, and a vicious cycle of 'enemy-making' continues the 'culture of fear'.... But terrorists, as I've been arguing, and as Wilber has argued, are still caught in using fear/terror [violence] to manage fear/terror (i.e., they breed a continual 'culture of fear' for everyone)" (p. 7). Fisher (2003) and his study of the culture of fear syndrome is cited. Furedi, 2006 is cited. "The tendency to perceive human activity through a narrative that emphasizes its selfish, destructive and toxic behaviour underpins our culture of fear,' says Furedi. The author wrote: "The caution for myself is not to think only in terms of these selfish, destructive (sinful) characteristics about humanity either, so as not to overly contribute to the culture of fear dynamic itself; for my reason for researching, writing and teaching about this topic is to undermine, if not eliminate, the culture of fear (pathology) from this planet." Further he noted: "There is no shortage of available knowledge on what the TMT researchers are doing what they are finding, which is universal in humans and directly related to the cause and perpetuation of 'wars' and a post-9/11 world ('culture of fear')" (p. 9). The author critiques multiculturalists who only want to look on the brightside of cultures and diversity and he suggests, based on TMT, that most of a culture's operations are 'fear'-based and it is this shadow-side that is real too and is what makes 'cultures of fear' breed so rapidly and become so destructive under certain conditions.... After six years of intense research on the 'culture of fear' dynamic, I am convinced that no one really knows how to manage a 'culture of fear'(terror(ism)) and fear(ism) well at all! We have a long way to go!" (p. 11). In the author's model of development he noted "...below 'Fear' Barrier-2, the accumulative dynamics of development is one of what I would gather under the term 'culture of fear' syndrome or 'Fear' Matrix..." (p. 14). "FMSs, therefore, below FMS-7, are typically responsive to 'different-other' [or dissociated-other] just in the exact way that TMT has found...". (p. 15)


Abstract: "The two main purposes of this paper are: (1) to document my own philosophical thinking about fear ('fear') and fearlessness in regards to existential philosophy... (2) to lay the groundwork for a genealogy of Fear Management System-5 (and its later re-emergence in FMS-6b). For the first time utilizing the term Fisher's fearlessness philosophy, [I] have had to come to terms with the existential movement in the Modern era and its role in my own postmodern philosophy, and in particular, to sort out why existential thinkers and concepts have played a minor role in my work..." (p. 1). The author wrote appreciatively and critically about the role of existentialism overall. On the critical side: "... I think it has a delusion at play in its over-dramatizing and reifying of a 'fear'-based reality (experience) that ends up manufacturing and supporting a 'culture of fear'" (p.9). He concluded, "The FMS-6b is aware of the 'Fear' Matrix ('culture of fear') as the context for current problems in managing fear and the FMS-6a does not tend to focus on context so much and relies more on psychology of the individual to bring [willed] 'positive' change. The FMS-6b see that the historical, sociopolitical, and cultural context is crucial in understanding 'fear' and how to best manage it" (p. 11).


Abstract: "This paper provides an introduction to several exciting discoveries and
initiatives that have led to clarifying both the importance of this historical ground/consciousness for the Fearlessness Movement (and ISOF Project) and clarifying the future possibilities for researching and writing a history of fearlessness" (p. 1).

In listing 15 “paradigms of the Great Tradition (ISOF),” the author lists #8 “Coping v. Healing” whereby “Coping, without healing, literally is a form of violence (oppression) and will produce more violence through the cultivation of a ‘culture of fear’” (p. 9). As an educator, the author wrote: “But perhaps more disconcerting was the growing literature in the field of Education and parenting, fed largely by diverse ‘safety’ and ‘risk management’ marketeers, politicians, and community-led interest group fear-mongering—which, reflected and reproduced a substantial social movement of ‘schools without fear’ (Lehr & Martin, 1994), ‘education beyond fear’ (Anderson, 1990), ‘safe schools’ (Arnette & Walsleben, 1998) and exams ‘without fear’ (Slayton, 1991), ‘freedom from fear’ (Laushway & Stevenson, 2000) to zero-tolerance notions like ‘fear-free education zones’ (Conway & Verdugo, 1999). This all could be placed under the umbrella concept of the growing ‘culture of fear’” (Fisher, 1999, 2003)” (p. 18).


This is a first edition of what is conceived to be an ongoing publication, which acts as a data base for all educators interested in Ken Wilber’s integrally-informed work, in terms of philosophy, theory and applications. The author’s numerous publications that cite literature on the “culture of fear” are listed in the bibliography.


The author wrote, “These are dangerous times in the United States, especially for young people, as war, fear, moral panics, insecurity, and a particular virulent contempt for social needs have become the dominant motifs shaping American life.... Everybody is now a customer or client, and every relationship is ultimately judged in bottom-line, cost-effective terms as the neoliberal mantra ‘privatize or perish’ is repeated over and over again” (p. 2). Among other criticisms, “Increasingly as universities are shaped by a culture of fear in which dissent is equated with treason, the call to being objective and impartial can easily echo what George Orwell called the official truth or the establishment point of view, however unconscious or unintentional” (p. 11). He cited his own book on the culture of fear (Giroux, 2003).


In regard to balancing financial and academic decision-making in private Japanese universities, some reform models are such as “In many cases...
decisions are made by individuals and boards far removed from the issues they are discussing. As a result, staff often feel not only disempowered but also that decisions are arbitrary, something which those who work in such institutions say can lead to the development of a culture of fear and mistrust" (p. 463)—yet, they are seen as quicker for short-term gain by administrations.


The author cited in an end note: "Chromophobia: Painting in a Culture of Fear" as a curricular resource developed and taught by A. Herrera and B. Vega. (p. 17).


The author wrote, "It is time to end [as educators] the collusion with cultures of fear and shame and the connivance with mechanical models of top-down implementation that deplete teachers' energy and to embrace instead the hope and optimism in people and professionals that are the lifeblood of educational change and renewal" (p. 469). The author posits that valuing the "power of emotional labor as a positive and energizing leadership resource" helps schools reform.


Writing from within an aboriginal perspective, the author discusses virtue-based education. He cited Palmer (1998) as a key text of guidance in this regard for today. He wrote, "The primary differences between the dominant worldview and the American worldview can be understood by saying what the latter is not.... It does not lead to a culture based on fear and its negative consequences..." (p. 3). In order to build "virtue-based college cultures" the author suggested several assumptions needed of which no. 10 is "The college will build such trusting relationships and policies that the culture of fear will disappear from every classroom! As with traditional indigenous cultures, fear, authority, language and nature will be interpreted in ways that allow each of these to serve, not hinder, progress toward a better world" (p. 4). As a footnote, Jacobs wrote, "Indigenous people use fear as a catalyst for positive action that gives value to the experience as opposed to an avoidance posture (see author's book *Primal Awareness*).


The author quoted Marshall (2005): "... as the level of ignorance about the depth
and breadth of duties owed under Part 4 (of Disability Discrimination Act 1995) has resulted in a culture of fear of the consequences of the act...” (p. 210). Also, according to the author, “Therefore, there have been various interpretations of the disability rights—academic standards, interface in higher, leading to the perception of a ‘culture of fear’ in higher education, e.g., in the UK and Australia” but there is no grounds for it, according to Marshall (p. 211).


Abstract: “Over the last few decades ethics committees have become a powerful force in academic life. This has not occurred in isolation but in the context of profound cultural changes that have altered social models of relationships between people. Trust has declined and suspicion increased to the point that it now seems that everyone is potentially either a victim or an abuser, terms that come with an extra charge of sexual anxiety.” The author discusses how researchers are hit by this suspicion and discusses the “Age of the Victim” as a context for the cultural conditions of our times (author cited Furedi, 2002a, 2002b on the “culture of fear”) and goes on to analyze how “Victimhood as Virtue” (p. 4) is part of the “climate of fear” and the problem of professionals speaking out against moral panics (e.g., child protection by sexualising children). She outlines her own problematic experiences as a researcher “Researching the Consequences of Fear” and “risk perception.”


This dissertation presents a positive view of “positive fear” in creativity and transformative learning in adult education. Using a heuristic methodology and interviewing five major educators [Parker Palmer was one], the author positioned ‘fear’ as a trickster in the field of education, having both negative and positive qualities, and many other terms and concepts were found that could qualify as ‘positive fear’ in learning. The author cited Palmer’s book (1998), with a chapter on “Culture of Fear” in higher education, as an inspiration for the study. She wrote, “The subversive nature of connectedness and integrity within educational culture was explored by Palmer within ‘a culture of fear.’ Palmer’s story of how fear is used to manipulate our education from the earliest stages resonated with truth for me...” (p. 3). Palmer had made it clear in this study [as an interviewee] there is a “healthy fear” (p. 4). She argued at one point, “Fear in education has been seen as antithesis to rationality and productivity in adult education. Interestingly, this devaluation of fear has occurred within a ‘culture of fear’ (Glassner, 1999)” (p. 35). The author cited other culture of fear theorists/critics as well, including Altheide, de Becker, and Fisher. The author noted, “The convoluted expression of fear in the contemporary American aspect of Western culture has become such that addressing it becomes a paradox of motivations” (p. 45).

Within an American context, the authors identify several discourses that give "citizenship" various contested meanings, which inform teaching practices. "Transnational" and "critical" (reconstructionist) discourses are identified as having not yet significantly challenged the hegemony of discourses that shape most of citizenship education in schools today. That latter two discourses encourage a "culture of discussion and dissent" (p. 673) compared to more conservative patriotic discourses which avoid such. "Our review of citizenship education texts reveals the conceptual conflicts under way, heightened and dramatized by the events of 9/11 and the current War on Terror" (p. 679). They cited Giroux (2003) as one of the advocates of criticalist challenges to the dominant discourses in American citizenship education today.


The author paraphrases the concerns Palmer has raised in his writing and teaching in the 1990s: "Education's cultures of fear are reflected in the lives of our students.... Students have internalized their rejection, and so educators often do not recognize the level of fear with which they live" [seeing silence, sullen, apathy, passivity]." As well he wrote, "The culture of fear is embedded in the lives and hearts of teachers and faculty.... Most obvious is the fear of revealing our fear [as educators] to others...." (p. 175).


Based on the empirical gathering of book titles purchased, the authors conclude that books on the "culture of fear" are Left in terms of politics (p. 29).


The author, researching, writing and teaching within the field of art education, takes on the topic of violence and its “attraction” that has been so evident in the past decades, especially in America. After examining four major types of violence, especially in media, he concludes with cautions as to just how effective educational interventions are going to be, at least, how they are currently designed—that is, often they deal with the “violent image” and ways to control or suppress it. The author cites evidence and rational arguments for why that likely won’t be very effective overall in stopping the addictive “cycle of violence.” He notes, in some detail that the bigger root problem is the production and consumption of fear, and
that locates fear/violence as two sides of the same coin and as yet not openly enough admitted by educators. He wrote, "I argue below that violent media helps create and maintain a culture of fear and anxiety, which, in turn, serves the socioeconomic and sociopolitical status quo because a pervasive sense of fear and anxiety has the effect of quelling dissent" (p. 31). He noted, "... some observers argue that the United States is notable for its culture of fear; [and thus] it is not surprising, then, that in the US media sympathy for victims [of violence] is displaced by the quest for punishment" (p. 33). The author makes a distinction between violence in media that is more benign in all likelihood, yet there is some violence we ought to see as "unhealthy"—the latter, "because democracy is built upon the freedom to dissent, which tends to be crushed by a culture of fear, and while the media is responsible for helping to generate many unwarranted fears about health and safety, one of he prime ways it engenders a culture of fear is through the constant representation of violence. Banning violent media, or even toning it down, however, appears not to be an adequate response" (pp. 33-34). The author offers a three step approach to dealing with the fear-violence linkage that is the real problem, especially in a post-9/11 world. "Art education needs to be part of these efforts" (p. 35).


From the author's Abstract (not included in the final article): "'Fear,' related to morality, politics, law, and democratic governance (post-9/11), has recently caught the interest of eminent legal and political scholars the likes of Cass Sunstein (2005) in Laws of Fear, Corey Robin (2004) in Fear: The History of a Political Idea, and Benjamin Barber (2003) in Fear's Empire: War, Terrorism, and Democracy. Between 2001-04, four scholarly journals in the social sciences devoted entire issues to the nature and impact of fear in a postmodern 'risk society' or what some critics have called a 'culture of fear.' A new term 'fearism' has emerged to acknowledge an unprecedented oppressive global phenomena in which 'fear' is systematically manufactured and, simultaneously contested by diverse interest groups. This led some scholars to challenge the 'normal' ways we conceptualize 'fear' itself. The chosen unit of inquiry suggested is that of a 'discourse of fear' in relation to power; no longer assenting to conservativism or liberalism and their adhesion to hegemonic psychological discourses that overly restrict the meaning of fear. Educators, generally, have not kept up with the recent scholarship on 'fear.' A new post-secondary curriculum of 'Fear' Studies is invoked as an early educational strategy toward better understanding and countering fearism. An integral approach (via Ken Wilber) is suggested as a way to analyze and create better fear/management education and research. The culture of fear theorists/critics cited in the paper are Altheide, Chomsky, Corradi, Fisher, Furedi, Giroux, Glassner, Palmer and others.


The author tells a true story of growing up as a child and having lots of risk and danger all around him, but no one (not often) telling him how dangerous things were. So he lived a zestful, trusting, and unafraid childhood for the most part. He compares this upbringing with children today, especially in the last decade and in a post-9/11 era. He tells the story of two female children in a public park with their parents and how they are all so conditioned in fear, a culture of fear.

Abstract: "This paper summarizes some fundamentals for any holistic (integral) critical inquiry into the nature and role of fear ('fear') in our world, utilizing a fearlessness paradigm (perspective, theory, inquiry, integral philosophy and practice). A guiding premise for this entire venture is: Fearlessness is essential to a healthy quality and 'complete' knowledge for understanding fear ('fear') and all its disguises. I argue that historical fearlessness (distinct, yet related to personal fearlessness) is the natural evolutionary impulse to 'self-regulate' and 'correct' fear-based pathologies in living systems" (p. 1). In closing, the author summarizes a few essential aspects needed for a fearlessness paradigm, of which "3. a fearlessness paradigm, or any paradigm, that attempts to understand fear (and its cousins, 'fear' etc.) ought to acknowledge the context or matrix in which we live (e.g., 'paradigm of fear' and/or 'culture of fear' in a post-9/11 world) and that such a context has to be taken into account as providing an 'architecture' for potential corruption (fearism) in any research, writing and teaching on fear and fearlessness" p. 17). In summarizing 10 different meanings on fear and fearlessness (discourses on fearlessness in the literature across disciplines, time, and geographies), the author noted that Fearlessness as Fear Management System-7 (the author's own theory), is the "beginning of FMSs that are not 'fear'-based or feeding a 'culture of fear' dynamic..." (p. 20)


The author wrote, "As peace movements and anti-war activists work to create peace and justice in the US and abroad, one student mentioned how the constant terror alerts within the US continue to create a culture of fear. As a result, the public might be convinced that invading, killing, imprisoning, and torturing others is okay and justified, to save lives and protect freedom. How has this 'necessary' violence become acceptable?" (p. 32).


He argues that today's American university, on average, is dysfunctional and dysacademic, due to a commodified and performative emphasis in recent years and loss of the ability to transform the self. He suggests a pedagogy of Bildung as a better alternative. Using Deleuze and Serres, the author argues: "The educated 3rd [of a population] is capable of deconstructing and resisting the frenzy of what I am inventively calling 'mediality' (a.k.a. media generated version of reality), and our political spin machines, as does Michael Moore in Bowling for Columbine. The 3rd citizen can thus work to temper and extinguish the culture of fear that predominates our societies' anxiety and misgivings over 'others,' over the reported intents and motivations of our worlds' evildoers,' and can be more at peace with both the unknown, and challenging 'known'" (p. 227).


Re: neoliberalism and the "war against terror" in the USA (post-9/11), the author wrote, "As the social contract is torn up by Bush's army of neoliberal evangelicals, neoconservative hard liners, and religious fundamentalists, we are witnessing a society organized increasingly around a culture of fear, cynicism, and unbridled self-interest" (pp. 45-6).

The author opens this book's first chapter with the subtitle “The Crisis of Democracy in the Age of Fear” noting "In the post-9/11 world, the space of shared responsibility has given way to the space of private fears.... the language of politics is increasingly mediated through a spectacle of terrorism in which fear and violence become central modalities through which to grasp the meaning of self in society... Law and violence have become indistinguishable as societies enter into a legitimation crisis, unable to guarantee protection to their citizens while intensifying a culture of fear that appears to mimic the very practices used by nonstate terrorists to spread their ideologies" (pp. 1-2). "Just as violence is staged as a global spectacle, language, sound, and image lose their critical functions as they are turned into weapons of combat an enemy that is ubiquitous and to glorify a politics mobilized around an unrelenting campaign of fear.... All dreams of the future are now modeled around the narcissistic, privatized, and self-indulgent needs of consumer culture and increasingly honed to respond to new markets produced by the omniscient culture of fear" (p. 3). "The American public is inundated and partly enamored by images of fear, violence, policing, highlighted in endless television police dramas, newspaper articles, popular magazines, and Reality TV programs. The culture of fear and its attendant mediated representations of violence, risk, and policing serve both 'as a lightning rod fro an escalating range of everyday anxieties’ and a s rhetorical umbrella under which to promote other public agendas of aggression and violence" (pp. 6-7). "As the culture of fear expands with the new media's strategic use of sophisticated technologies, aggression and 'unspeakably transgressive violence' become the driving forces behind a new kind of politics and pedagogy used by both state and corporate power, on the one hand, and stateless insurgents, on the other. Memory and fantasy entwine as actual and imaginary events fuse in an orgy of hyper-real violence [hyper-real fear, as McLaren called it] that conjoins the visceral experience of pain, torture, abuse, and suffering with the spectacular politics of fear" (p. 11). "This book is an attempt to examine the centrality of the new media not only as a political and pedagogical force that has become a defining feature of the culture of fear--invoked by state and nonstate groups alike--but also a new technology for redefining the very nature of politics itself.... my argument is that the new media provide the conditions, within the existing global war on terrorism and culture of fear" (p. 12). Giroux introduces again, his call for "the educational force of the culture--what I call public pedagogy" as pivotal along with new media applications from a critical perspective. "At stake here is the notion that the culture of fear, the discourse of terrorism, and the social relations forged by these forces cannot be understood outside of how the spectacle of terrorism undermines and limits democracy. A spreading orgy of global violence now links the power of the image with the culture of fear and has opened up a new space for understanding the political as a pedagogical force and the spectacle as the means of politics" (p. 13). Cited Massumi (1993).


The author writing in the context of what he calls “post 9/11 McCarthyism” in the USA: “In some cases, conservative accusations that seemed disturbing, if not disturbed, before the events of 9/11 now appeared perfectly acceptable, especially to the dominant media, when aligned with a culture of fear and insecurity (im)mobilized by the call for patriotism and national security” (p. 7).

The author wrote of "lost public spaces and public culture" in a post-9/11 America, and how they have been replaced by "modern anti-spectacle" (quoting Mirzoeff, 2005): "[such a cultural politics] dictates that there is nothing to see and that instead one must keep moving, keep circulating and keep consuming." Giroux remarked: "Non-stop images [e.g., Katrina] coupled with a manufactured culture of fear strip citizens of their visual agency and potential to act as engaged social participants. The visual subject has been reduced to the life-long consumer... public space is largely white and middle-class, free of both unproductive consumers, and those individuals marked by the trappings of race, poverty, dependence, and disposability. Under the logic of modernization, neoliberalism, and militarization, the category 'waste' includes no longer simply material goods but also human beings, particularly those rendered redundant in the new global economy..." (p. 187).


Not seen.


Not seen.


In his course introduction, the author wrote, "Mass ‘mediated society’ oriented drama is now joined with the spectacle of violence, torture, and beheadings so as to open up new space in which politics is shaped and the legitimacy of state and non-state violence is all but guaranteed. As the spectacle of terrorism and the terrorism of spectacle become one of the major organizing principles of all aspects of daily life, it becomes all the more imperative for educators, artists, parents, students and others to examine the centrality of the new image-based media not only as a political and pedagogical force that has become a defining feature of the culture of fear globally--invoked by state and non-state groups but also a new technology for redefining the very nature of politics itself, especially as it affects young people... The emergence of the spectacle as a new form of politics raises serious questions about: how fear and anxiety can be marketed...". He cited Bauman's (2006) *Liquid Fear* book as a reference for exploring what Giroux calls "The Crisis of Agency and the Culture of Fear."


The author wrote: [re: neoliberalism and Thatcherism as the 'only' supposed choice as presented by most mainstream politicians of late] "Situated within a culture of fear, market freedoms seems securely grounded in a defense of national security, capital, and property rights. When coupled with a media-driven culture of panic..."
and the everyday reality of insecurity, surviving public spaces have become increasingly monitored and militarized” (p. 23).


The author wrote, "We have witnessed four years in the United States marked by a growing culture of fear, insecurity, and repression. This is a culture largely controlled by religious, political [and corporate and military institutions]..." (p. 15). Political US leadership "... appear to mimic the very forces it was fighting as it gutted civil liberties and organized civil society around a culture of fear rather than a discourse of shared responsibility and democratic values... " (p. 26). "Modern democracy was increasingly subverted as public life was progressively militarized, undermined through a government-sponsored culture of fear, and financially weakened by an immoral war that drained valuable resources from social services...” (p. 27). He concluded that "... hopelessness, his [Bush’s leadership] 'continued assault on regulations designed to protect public health and the environment,' and his promulgation of a culture of fear that is gutting the most cherished of American civil liberties..." (p. 31).


Abstract: "This essay explores the new conservative assault on the university and the relative silence on the part of progressives in response to this challenge. In part, this retreat is a consequence of the vulnerabilities and anxieties of workers in the academy that result from the ongoing corporatization of the university as well as the pervasive culture of fear that permeates the US in the wake of 9/11, which tends to punish critique as anti-American." [not seen]


Writing about high risk neighborhoods, the authors say: "The [external objective] concrete indicators of poverty and social isolation [e.g., in inner cities] give rise to an entrenched culture of fear, disconnection, and distrust" (p. 339).


Having dealt with a real incident of police action in her school and classroom that was a "Code 10" (post-Colombine High School shootings), the author wrote, "Do I, in school, have the power to create a safe place for critical pedagogy? How much does my fear of challenging authority prevent me from doing so?... I felt violated when the [drug] search entered my classroom, my instructional space, my thoughtfully constructed learning community. And I did not stand up to this invasion; I did not protect our space. It did not feel like our space anymore. And, in a sense, it is not our culture, and in this case the culture of fear prevailed over the culture of critical pedagogy" (p. 74).

"Seymour Sarason has repeatedly argued that schooling and educational reform cannot be understood without addressing power relationships. The current reform environment is preoccupied with exerting power over teachers in cultures of fear, rather than building power with them in cultures of hope. This position is not only morally reprehensible and organizationally ineffective, but..." (p. ix).


Discussing "the culture of risk perspective" the author wrote of where the roots of such a perspective can be found across the scholarly disciplines: [e.g.,] "found in the work of Douglas (1966, 1985, 1992; Douglas and Wildavsky, 1982) and Wynne (1989, 1996), may be gained through a brief overview of varied approaches to risk evident within the social sciences"-- and they cited Furedi (1997). (p. 309)


The author, an intervention coordinator and teacher coach, talks of the repression experienced in public schools, from the perspective of a practicing teacher. She wrote of how teachers often feel too fearful to speak up against the authorities in the school and community. "In a culture strongly influenced by the punitive regulations of the No Child Left Behind Act--a culture of fear, threat, and retribution-administrators [of schools] evidently viewed us [teachers] only as troublemakers [when we dissented from the status quo position]."


The speaks about the drama of fear around paedophiles in early childhood in general with contexts of moral panics, risk society and what some have called the "'culture of fear' characteristic of late modernity (Furedi, 2002a, b)" (p. 422).


The article examines the "chilly campus climate" for women, which is not much different today than studies done along this line in the mid-1980s. The authors wrote, "... women [college] students in this study reported a chilly climate that served to further perpetuate a culture of fear women students felt for their campus safety. As one student interviewed reported, the changes in the current campus policies re: improving the physical coping and structures of their experiences were not going to "... get at the root of the culture of fear"" (p. 31). The authors contend that "The culture of fear is real for these women students" (p. 32).


The authors discuss "safer" schools as an ambivalent conception and reality, while noting: "Surveillance systems contribute to this culture of fear, making
people feel that the risks are greater than they really are. The culture of fear conveniently justifies the presence of such systems and cultivates dependency on private industry, but it may also radically transform public schools into institutions of control that increasingly construct students as either criminals or victims (not as social or political agents)” (p. 627).


"P. Noguera has asked, 'What stands in the way of better relations between teachers and students, and why do fear and distrust characterize those relations, rather than compassion and respect?' (1995, 205)." In answering this question, the author wrote that Noguera argues that urban schools breed a "culture of fear and paranoia, which translates into militarized solutions to school violence... school disruption is contained through penitentiary procedures and 'lockdown' facilities that merely increase the very social conditions that lead to escalating violence. The security measures employed by schools are similar to those used in jails and prisons..." (p. 64). They cited Devine (1996) on "maximum security" ideology that stands in the way or "education as enforcement" (Saltman, 2003).


The ideological climate associated with accountability discourses in education have cultivated, systematized, and legalized several repressive processes and made war acceptable, necessary and normal to many people in the population. This has been "... accomplished through the barrage of jingoistic patriotism and culture of fear promulgated by politicians of both political parties for broadcast on the nightly news" (p. 4). Authoritarianism in accountability policies discipline students and teachers alike, producing what the author called a "coercive climate" (based on her study of Chicago public schools). She wrote, "They sort students and schools based on the superficial images constructed out of test scores and promote simplistic binary thinking. They create a culture of fear, competition, and individual blame that erodes social solidarities" (p. 17).


They deal with the educational system of the last decades in American, and how it has become subject of a legislative punishment and an instrument for punishment of children. Writing on fear and identity in popular culture in sub-urbia, they note that their study focused on “the role that filmic representation of youth play in both supporting and producing a larger culture of fear in which schools operate, on our children as well as our imaginations and democratic aspirations” (p. 47). Reviewing critically the film Pleasantville, they argue “this popular text as a part of a larger cultural politics of representation that produces, confirms, and relies on a culture of fear in which young people figure prominently and in which their futures are literally at stake” (p. 64). As well, they conclude: “Many have argued that our recent fascination with all that is punitive is rewriting our present as a ‘culture of control,’ displacing our democratic imaginations (Hanson 1985) with a culture of fear (Glassner 1999)...” (p. 136).

Coming from a Marxist and anarchist perspective, the author examines pedagogies of insurrection and revolution and the potential of punk rock skateboarding in relation to sites of autonomy and revolution (Chomsky, Bey) and “cultures of resistance” (p. 5). The author argues for a “democratic pirate pedagogy.” He agrees we need a “life-affirming culture” of multicultural diversity and open debate. Cited Glassner (1999).


Coming from a Marxists and anarchist perspective, the author wrote (Abstract:), “This paper looks at the most current manifestations of the restructuring of teacher education programs in the US designed to meet the needs of capital. Drawing on personal experiences of being 'let go' I highlight how the business plan for education (Hill, 2003) directly impacts the content of teacher education courses through both the focus on standards and fear, therefore effecting the retention of those professors specifically working against capital such as the Marxist professoriate. Attention is given to NCATE (National Council for Accreditation of Teacher Education) because of its role in further corporatizing the university culture into one that more closely resembles that of mid-level corporate management transforming the focus from knowledge and content to outcomes and performance.... resistance and possible strategies for change are explored” (p. 1). Citing Taubman and Chomsky, as critics, the NCATE agenda for schools and teaching have to be examined for dissent can be "weeded out." The author concluded, "The underlying message: follow the party line or you will not be allowed to play the game. The hidden curriculum of NCATE therefore has a chilling effect and is engendering a culture of fear where professors tend to feel powerless at mounting an effective anti-NCATE resistance” (p. 5).


The authors, first from social work, second from education, have taken on the task to critique the current hegemonic discourses on the “abused child” and how social and educational systems have become infiltrated by these discourses with their attendant fears. The main point is that "Policing touch and other behaviours disables professionals (or even humans) judgment and efficacy.... We need a different [non-fear based] sense of professionalism, based on trust and agency, to counter the risk of incremental erosion of caring interaction between adults and children, so every child can matter, along with every adult, and so vicars [teachers, etc.] who spontaneously kiss the cheek of a child with joy at their success, do not subsequently feel ashamed and need to resign” (pp. 3-4). Heather Piper is a senior research fellow and contributing author to "Parents, professionals and paranoia"--the touching of children in a culture of fear. *Journal of Social Work.*

On an international scale of the problems today, the author concludes: “Another important dimension of alienating violence is the culture of fear prevailing in many school systems in which tests and examinations have become ends in themselves. When the purpose of each school cycle is solely to prepare for the next cycle, the anxiety to pass replaces the pleasure of learning.... Child suicides [among other problems] occur in closely knit cultures in which school failure brings humiliation for the child and disgrace to the family, as in Japan and Hong Kong” (p. 20).


The author cited Giroux (2003) and noted the "shift in thinking" in administrations within education and academia based on “corporate culture” which “largely cancels out or devalues social, class-specific, and racial injustices of the existing social order by affording the democratic impulses and practices of civil society with the [view of] narrow economic relations..." as priority, via neoliberalism (p. 44).


Cited Schmidt (1996) re: how conservative forces are controlling American education reform, especially with NCLB, of which these all “have created a culture of fear” (p. 44).


The author wrote, “Charter schools remain controversial in that progressive educators remain suspicious of their political positioning and true intent. A culture of fear persists in public school districts and stems from a lack of communication and understanding of the purpose for the charter concept (Staley, 2004)” (p. 8).


No seen.

2005


Reporting on empirical research around the growth of "managerialist and entrepreneurial models of leadership in the UK and elsewhere," the author wrote: "Ultimately many principals felt that the culture of fear and dependency promoted by [educational] reforms which were principal and not teacher-centered actively worked against innovation" (p. 192).


The authors note that "Grave concerns exist about leadership preparation programs' lack of relevance in preparing school leaders to address the crisis conditions facing many children and schools in this country [U.S.]" (p. 201). The paper looks at the extent to which considerations of social justice issues, on top of the regular demands of school leaders, can be integrated in leadership preparation. "Within a social justice context, school leaders are being called on to take up the role of transformative intellectuals, public intellectuals, or critical intellectuals--that is, individuals who engaged in critical analysis of conditions that have perpetuated historical inequities in schools and who work to change institutional structures and culture.... But traditional leadership preparation programs and licensure requirements give only token consideration to social justice concerns (Marshall, 2004): (p. 202). The authors investigate "the emerging social justice discourse in educational administration field and discuss its implications for reconceptualizing preparation programs for more just schooling" (p. 202). The authors discuss the problematics of "marketplace" or "corporatized" models of education, they cite a few Giroux references including his 2003 book on the role of the culture of fear.


The author wrote, ‘Zero tolerance policies stem from the culture of fear that pervades many schools today—fear of violence, bullying, and unruly behavior. The code of conduct is clearly spelled out and if students disobey, the retaliation is swift --usually suspension or expulsion.... I find the concept of zero tolerance oddly out of place in a public school system and jarring to my sensibilities as an educator” (p. 40).

The lead author, an active educator utilizing the "culture of fear" construct, has not just cited Furedi's work as in previous publications, but has co-written this work with him. This is the first time a sociologist and critic of the culture of fear has been in collaboration directly with an educator. Abstract: "Cultural and political interest in people's emotional well-being encourages the idea that education should play a prominent role in fostering students' emotional intelligence, self-esteem and self-awareness. This resonates increasingly with a broader therapeutic ethos that supporters claim promotes better personal relationships and democratic processes. The paper questions whether such goals are progressive in the education of adults, and explores their effects upon educators' professional roles and beliefs. It argues that a therapeutic ethos enables the State to legitimise cultural and political preoccupation with emotional well-being and to blur divisions between public and private domains.... Various aspects of affective politics, of victimization processes in the cultural sphere related to trauma, conflict and vulnerability are examined, including the outcome of these on a 'diminished self' conceptualization (p. 184). Furedi's (1999, 2nd ed.) book on "culture of fear" is cited among other works.


Writes of “Education after Abu Ghraib” affair with U.S. military personnel and torture of war prisoners. He wrote, "What kind of education connects pedagogy and its diverse sites to the formation of a critical citizenry capable of challenging the ongoing quasi-militarization of everyday life, the growing assault on secular democracy, the collapse of politics into a permanent war against terrorism, and the growing culture of fear that increasingly is used by political extremists to sanction the unaccountable exercise of presidential power?" (p. 233). He juxtaposes this situation with a "culture of questioning and engaged citizen action."


The author writes of a post-9/11 era (specifically America): “War as spectacle combines with the culture of fear to divert public attention away from domestic problems, define patriotism as consensus, and further the growth of a police state” (p. 53). “Zero-tolerance policies suggest a dangerous imbalance between democratic values and the culture of fear. Instead of security, zero-tolerance policies in the schools contribute to a growing climate of bigotry, hypocrisy, and intolerance that turns a generation of youth into criminal subjects” (p. 63).


The author wrote, "Coupled with a new culture of fear, market freedoms seem securely grounded in a defense of national security [in the U.S.] and a defense of property..." (p. 142).

Continuing his repetitive critique of the "atomizing call of market forces" and their impact on citizenship identity and democracy, the author wrote: "Educators and cultural studies theorists must fight against the manufactured culture of cynicism based on the culture of fear and insecurity that is so rampant in the U.S. This means resurrecting hope as a condition for individual and social agency and a basis for opposing an immobilizing politics of fatalism. Education must be seen as moral and political practice..." (p. 315).


The author wrote: "... America's turn toward authoritarianism between the construction of an ongoing culture of fear and a form of patriotic correctness designed to bolster rampant nationalism and selective popularism" (p. 41), when coupled with "a new culture of fear, market freedoms" (p. 85) leads "the course of politics in a permanent war against terrorism, and the growing culture of fear increasingly used by political extremists to sanction the unaccountable exercise of presidential power..." (p. 135). He concluded, "... in the face of massive corruption, the erosion of civil liberties, and a spreading culture of fear" (p. 152), we are left with what is typical of where America is heading.


Abstract: "This article explores the new conservative assault on the university and the relative silence on the part of progressives... [due, in part to] the pervasive culture of fear that permeates the USA in the wake of 9/11, which tends to punish critique as anti-American."


The author penned the same paragraph as in Goodman & Yonezawa (2007) (p. 17).


Note seen; cited Furedi's book on culture of fear.


Abstract: "A dominant theme arising out of a research project concerned with
elucidating theory-practice relations in prospective and practicing teachers is the role and place of fear in what it means to teach and to learn. The text for this paper grew out of extended conversations the researcher had with 12 of these participants forming a self-study research group centered on reconfiguring the concept of fear as holding agency within teaching and learning. Fear and its relation to the lives of teachers is examined alongside these 12 teachers naming fear as an internal concept they grapple with daily in their teaching/learning practices.... Practicing teachers portray fear as a disconnect between self and other(s) that contains and constrains their practices...” (p. 183). The author noted that characteristic ways of disconnecting between teachers is crucial in adding to the fear and insecurity (epistemologically and ontologically) that teachers find undermining”--and the author acknowledged that the background context in the USA is "a culture of violence and a culture of fear feeding into each other" as seen in Michael Moore's documentary films (p. 184). She wrote, after showing Moore's film [Bowling for Columbine]: "Obviously, the film ignites a conversation in me that further ensues with friends. Seemingly such conversations can be a catalyst to confronting and re-addressing fear. And, I surmise that these conversations are all too rare and the consequences of not doing so, all too grave. Am I further contributing to the culture of fear?” (p. 184).


In excerpts from her book, the author wrote: "... I argue that high stakes testing, scripted curricula, and institutional punishment via school probation, student retention, and teacher evaluations based on test scores [or their students] contribute to the legitimation of surveillance and punishment by the state as a normalized practice. The teachers I studied, especially those in schools on probation, experienced accountability as a system of intense monitoring and punishment by powerful state authorities. It eroded processes in which educators and communities were beginning to work together to evaluate their schools in order to improve them.... To varying degrees, a culture of coercion and fear stifled oppositional voices." She also talks about finding a “culture of blame” for low scores and racism linked to it.


Abstract: "Has the culture of accountability become a culture of fear for school leaders?.... In this article, the authors share the stories of three successful principals whose careers and reputations were altered by the impact of a set of test scores. The authors suggest that perhaps this culture of educational accountability, created by well-intended policy makers aiming to improve schools, has instead become a culture of fear, driven by unanticipated consequences of the system. [not seen]


The three presentations, respectively were entitled: "These are Strange Times:...

This article outlines and compares three models of group learning: cooperative, collaborative, transformative. They all have potentials for higher education learning environments. The author explores benefits and drawbacks of shifting university environments from the current models to transformative learning and sustainability. "There is a tension in this repeated discussion of crisis--are academics contributing to our culture of fear? How do we raise awareness without creating more anxiety, fear, and worry in our classrooms. How do we support students...?" [not seen]


The author wrote, "... ethnic-profiling and the culture of fear enforced by the Department of Homeland Security" (p. 173) is a major problem in education.


The author wrote, "... [G.] Gomez-Péna critically examines waning arts-funding in the U.S. and our current culture of fear..." (p. xxix).


In a Bush’s war post-9/11, the author wrote, "... terrorism, at its worst, evokes a culture of fear, unquestioning loyalty, and a narrow definition of security from those who treat it as a pathology rather than as a politics" (p. 184).


They cited Glassner (2000) on the sociology of the culture of fear and its impact in context for education in the USA (p. 8).


In "difficult times," says the author with "news of violence and turmoil" among other crises there is a "growing culture of fear [which] has left little room for difference, diversity, or dissent" (p. 264). The author offers a "critical interfaith pedagogy" as a potential solution.


The author contrasts views of major influences on youth violence [e.g., the mass murder at Columbine High School in 1999]: "... [Michael] Moore [Bowling for Columbine, 2002 film] offers the relatively complex argument that violence is a reaction to the 'culture of fear' propagated by a variety of sources, including the media, the federal government, and the education system" (p. 121).


Not seen.


The author wrote, "In fact, numerous researchers have reported that concerns about being labeled 'racist' [in classrooms] have resulted in a culture of fear, which leaves many students feeling estranged and silenced (Martin, 2000; Schick, 2000)* (p. 267).

---


Not seen.


The author wrote, "Bell Hooks, outspoken black feminist, author, academic, and social critic, spoke at Berea College on Oct. 29. hooks spoke about her recent book Teaching Community, which addresses ways of countering the culture of fear we are living in today."


In post-9/11 reactions, the author pointed out that the U.S. "...continued the path of limited freedoms and privacy rights... it both increased suspicions as well as bolstered Americans' faith in governments... and it exponentially elevated the already irrational culture of fear in the U.S. to unprecedented heights" (p. 22). The author cited a few times Giroux's (2003) book and Glassner (1999).


The article is written by Staff Officer in the Professional Development Program of The Alberta Teachers Association. The author noted that "Against the backdrop of September 11, 2001, and social and environmental concerns, young Albertans are both hopeful and fearful about the future" with suicide the second leading cause of death among Alberta's youth. The author continued: "Increasingly, young people live in a society of conflicting and imagined futures.... 60 percent of post-secondary students work while attending school.... Today anxiety about the future coupled with rising student debt-loads and mass consumerism march side by side. As the world scrambles for a sense of security and certainty, the culture of fear and spectacle leads us to ignore other problems and challenges" (p. 22). The author concluded: "The challenge facing today's educators is to teach their student that the world is not entirely evil and not to be feared (a situation captured by Naomi Klein, who sees the War on Terror as having evolved into a brand name). Where are the possibilities of educating for a culture of hope?" (p. 23).


The author (mostly speaking within an Anglo-American context) discusses controversial issues like "War Education" and "Examinations of Fear" and the way competition is enforced in so many school systems and in education generally today. She noted that "... education's contribution to war" cannot be denied and that children are taught to be conflictual, breeding "...violent schools, curriculum and textbooks, and the culture of examination and fear" (p. 109). She wrote, "While curriculum context (or omission) can perpetuate conflict, its assessment is possibly even more culpable [to violence production]. This arises from the 'culture of fear' prevailing in many school systems where tests and examinations have become an end in themselves" (p. 121). She wrote, "... education has a contribution [to violence and war] which is all its own. And this derives from the fatal combination of greed (for superiority) and fear (of failure). Fear is also reflected in the parallel growth of a gun culture and 'self-defence' in the home, as portrayed so well in the wonderful film [on America's 'culture of fear'] Bowling for Columbine [by Michael Moore, 2002].

The author wrote, "Rather than present new and creative ideas, competition (Palmer, 1999, 2) has actually fostered a culture of fear and a complacency that does not deviate radically from the knowledge of the status quo" (pp. 160-1). Education, thus creates "winners" and "losers" and can be somewhat countered as a trend by introducing spirituality into education (a la Palmer).


The author wrote, in the UK context, of her alignment with much of the thought of Frank Furedi and his critique of the culture of fear and educational systems that are caught in reproducing it. She mentions that there are of course critics of her own work and Furedi's: "Other detractors suggest that [Frank] Furedi both over-exaggerates and dramatises risk, ignores counter-examples to a supposed 'culture of fear' and 'the diminished subject' and offers no convincing reasons for the trends he identifies..." (p. 131).


The author challenges the rise of the "therapeutic ethos" in general; especially, its applications in education. She is concerned that a growing preoccupation with vulnerability (people labeled "at-risk", etc.) and self-esteem (so prevalent in Britain's education and welfare systems of late), leave political and sociohistorical aspects of oppression and social injustice to be ignored or displaced. A certain irrationality in this ethos is evident, in her view. The author details, utilizing Furedi and others, the "rise of therapeutic pedagogy" and she looks at Freire's emancipatory pedagogy and compares the two. In general, the postmodern perspective and risk society, according to Ecclestone, leave out important aspects of the critical pedagogy tradition (a la Freire). Basic agency, and capacity of individuals to create their own history with social (rather than individual) aims for the 'good,' is eroded, in the search for "radical rhetoric safe spaces" so common in therapeutic pedagogy she suggests, paraphrasing Furedi and others. She cited Furedi's (1999, 2nd ed.) book on culture of fear.


The author noted: "Culture of Fear" as important as a context in the debates in education today. Cited Furedi (1997). [not seen]


Not seen.


The author wrote, "The significance of fear to human evolution and the quality of
life is well-documented, although many people still do not understand fear well, or they are not always compassionate with others disabled by it (Marks, 1980:17); often not seeing their own fear in the process of criticizing other's fears, timidity and irrationality" (p. 2). The author cites references indicating that fear in contemporary cultures, especially the U.S., is ubiquitous and has become a dominant motif since 9/11. "Massumi (1993), a cultural critic, wrote of the pernicious culture of fear ('risk society') lens that we carry in the advanced industrial nations today" (p. 5). Later the author remarked, "Some have argued that 'fears have not changed much over the ages' (Marks, 1980:27) but the sophistication of the production and consumption of 'fear' itself has changed dramatically. Many culture of fear theorists (and critics)... have argued that we are becoming so controlled by a socially constructed 'discourse of fear' (mainly due to mass media news coverage), that the ultimate impact is 'to promote a sense of disorder and a belief that 'things are out of control.'" Of course, what is real and what is imagined (constructed for various interest-group purposes) is up for debate" (p. 8).


The author wrote, "My overall project is to find a 'linking' philosophy (and theories) that could uncover and define enough common roots to the varied, often contradictory, discourses of fear in the various disciplines and domains of human societies. I wanted an integral way to systematically organize the knowledge on fear..." (p. 1). The author uses this publication to stretch out his theoretical expression and creativity, building his own models upon those of Ken Wilber's. He concluded, "My experience is that there are a lot of pathological fear management systems out there--and recently, this has been linked to the very phenomena called 'culture of fear.' The most blatant example, is the way the Bush Administration of the U.S.A. attempts to fight (manage) the 'War on Terror'--a Fear Wars, by any other name. They still believe, they can use fear to manage fear. History will record the results of this regime's methodology and fear management tactics. Beyond that, my critique, as a fearologist, applies to the general lack of criticality in most all the writing and discourse on 'fear' period. And history will record the result of my work too" (p. 23).


The authors critique the "new militaristic school reform" since post-9/11 in the USA: "... the ways that public schooling has been defined through national security has changed markedly, in particular with regard to the rising culture of militarism .... Current attempts to redefine public schooling as a security matter participate in the broader attack on public space and public participation as corporate media propagates an individualizing culture of fear" (p. 160).


The author wrote, "If there were a litmus test for measuring the level of cultural toxicity for youth and people of color in the U.S., the results would be off the charts. Henry Giroux drives this point home..." (p. 383). This book, by Giroux, according to Gajda "...stands as an exceptionally compelling and provocative text that will challenge its readers to wake up and take action to reclaim dem-
ocracy for all our nation's citizens" (p. 386). Although Gajda glows on about the content of the book, he notes it is repetitive and collaged by chapters, rather than a concise cohesive read.


The author wrote, "Following September 11 [2001], American power is being restructured domestically around a growing culture of fear and a rapidly increasing militarisation of public space and culture" (p. 211). "As militarization spreads its influence both at home and abroad, a culture of fear is mobilised in order to put into place a massive police state intent on controlling and manipulating public speech while making each individual a terrorist suspect.... [adding to processes that] create those ideological and pedagogical conditions in which people either become convinced that the power of the command ing institutions of the state should no longer [be] held accountable or believe that they are powerless to challenge the new reign of state terrorism" (p. 220).


The author wrote, "The ascendancy of neoliberalism corporate culture... [in America] thrives on a culture of cynicism, fear, insecurity, and despair" (p. 494). Situated within an expanding culture of fear, market freedoms seem securely grounded in a defense of national security, capital, and property rights. When coupled with a media-driven culture of panic and hyped-up levels of insecurity, surviving public spaces are increasingly monitored and militarized" (p. 496).


The author wrote, "Coupled with a new culture of fear, market freedoms seem securely grounded in a defense of national security, capital, and property rights. When coupled with a media driven culture of fear and the everyday reality of insecurity, public space becomes increasingly militarized as state governments invest more in prison construction than in education. Prison guards and security personnel in public schools are two of the fastest growing profession" (p. 1). He critiques neoliberalism and "corporate culture" and their invasion into the civic and political life of societies (especially post-9/11). "In the vacuum left by diminishing democracy, religious zealotry, cultural chauvinism, xenophobia, and racism have become the dominant tropes of neoconservatives and other extremist groups eager to take advantage of the growing insecurity, fear, and anxiety that result from increased joblessness, the war on terror, and the unraveling of communities" (p. 2).


Abstract: "Coupled with a new culture of fear, market freedoms seem securely grounded in a defense of national security and a defense of property. Educators and cultural workers need a new political and pedagogical language for addressing
the changing contexts and issues facing a world in which capital draws upon an unprecedented convergence of resources—cultural, political, economic, scientific, military, and technological to exercise powerful and diverse forms of hegemony. If educators are to counter global capitalism's increased power... it is crucial to develop educational approaches that reject a collapse of the distinction between market liberties and civil liberties, a market economy and a market society" (p.1).


The author introduces the article, noting that "There is a war being waged in the United States (includes the 'War on Terror'). It is a war being waged on the domestic front that feeds off the general decay of democratic politics and reinforces what neoliberals hare more than pleased to celebrate as the death of the social" (p. 1). He noted the war (especially) on the working class and the role of the educational systems in both contributing to this war and how they can help undermine it. For example, "Zero tolerance policies suggest a dangerous imbalance between democratic values and the culture of fear. Instead of security, zero tolerance policies in schools contribute to a growing climate of bigotry, hypocrisy, and intolerance that turns a generation of youth into criminal suspects" (p. 13). He concludes, "We live in a society in which a culture of punishment, greed and intolerance has replaced a culture of social responsibility and compassion" (p. 13).


The author wrote, "In the post-Columbine era a manufactured culture of fear cultivates a view..." (p. 95), that undermines public space and democracy.


The author discusses the hardwiring of the brain and nervous system and the impact of fear generally. He wrote, "Learning to fear seems to be a hardwired animal instinct..." but he also talks about how fear can become hatred so easily, when we over do it. He noted, "Most people have irrational fears that are totally out of sync with the likelihood that feared outcomes might occur.... In his book The Culture of Fear, Barry Glassner shows in great detail why we are habitually so afraid of the wrong things. We must learn to catch ourselves in the act" (p. 22).


Re: the USA today, the author wrote, “A culture of fear and violence pervades the country” (p. 2).


Re: academic tenure, the author wrote, "The culture of fear stops faculty from using policies..." (n.p.).


Abstract: "This paper examines the role of education accountability policies as ideological support for political repression and war in the post-9/11 U.S. political context. It focuses on the relationship of accountability policies to the growing suppression of civil liberties and racial targeting and justifications for military aggression. Drawing on qualitative data from a study of Chicago public schools, I examine how accountability discourses and practices are actually experienced in schools as a system of coercion. I argue that the policies normalize surveillance, regulation and punishment; promote rigid binaries of good/bad students, teachers, and schools; erode social solidarities; and undermine critical thought and agency....

The author equates the situation in an American post-9/11 context as somewhat like Nazi occupation. "This is an ideological process that is fueled by the manufacture of fear. She concluded, by stating that the discourse of fear and ideologies of militarism (post-9/11) ended up as a means of sort "...students and schools based on the superficial images constructed out of test scores... [and] simplistic binary thinking. They create a culture of fear and individual blame and erode social solidarities" (p. 14).


The author makes an argument for the downside of over mechanization of learning and students through instructional technology, especially through excessive uses of the Internet. He claims the Internet is not as "equal" to all as it appears, and reinforces a kind of operant conditioning that assists those with commercial, and surveillance interests, over and above learning agendas. He wrote, "That a fear-based downshifting is systematic in American Education... observed by others, most notably Barry Glassner in *The Culture of Fear*... and director Michael Moore in *Bowling for Columbine*. Another good source on the topic is Parker J. Palmer's *The Courage to Teach*.... In his second chapter, "A Culture of Fear: Education and the Disconnected Life," Palmer argues that academic culture discourses engagement with learning by creating divisive structures and by shifting our agency to those structures through the cultivation of fear" (p. 344). The author makes the analogy that over use of the Internet and instructional technologies (web-based) can also bring about such divisiveness and that we ought to unplug (withdraw) from using them, just as Palmer advocates withdrawing from discourses that perpetuate the culture of fear.

Abstract: "Social systems foster toxic environments, instilling a culture of fear while ignoring the importance of preparing youth for advanced citizenship in a global civil society." The author wrote, "Many, if not all, children today live in fear of society. Media images invade homes and schools daily and make visible and real the random acts of destruction that occur with an irregular, but disturbing frequency, in the world today. With access to satellite technology, children repeatedly experience fear through the trauma of replayed media images of terrorism, violence, racism, and hate on television and the Internet. In Third World and developing nations, fear may not be invoked from violent media imagery but is realized through poverty where the reality of starvation, disease, and death are absolute. Within urban centers and the inner city culture, fear is the effect brought on by gang activity, drug trafficking, and living in crowded substandard dwellings. And still other children live in fear of abandonment, homeless and without shelter." (p. 127). The author calls this a "socially toxic environment" and "... depriving them [children] of opportunities to mature with respect for themselves and trust in others and [rather] instilling in them a culture of fear (Giroux, 1999; Gough, 2000; Warner, Weist, and Krulak, 1999)" (p. 217). She concluded that "Children need a sense of hope and social responsibility, a realization of the possibilities before them..." (p. 217). She challenges us all to no longer accept this world of hyperviolence and threat as we can "... seek ways to reduce the fear that currently constructs children's moral and psychological development within today's society" (p. 217). She concluded, "Herein lies the possibility of hope for our children's future, a future without fear..." (p. 217).


From studies of writing motivations of students, the authors noted the important role played by the nation's culture and society attitudes. They wrote, "As we have learned from the cross-cultural work described in this chapter, writing motivations can be deeply influenced by the culture of fear, distrust, and powerlessness that are established under oppressive regimes such as in those countries that were part of the former Soviet Union" (p. 261).


Abstract: "This article is an extended review of three recently published books on the persistence of racism and racial inequality in what is called variably the post-civil rights or color-blind era" (p. 1). After critiquing much of the postmodern era and neo-liberalism and loss of the 'social', the author links this with "whitewashing" race processes. In discussing Barlow and challenges to the professoriate, noted: "[that Barlow] ... recognizes the crucial role the articulation of history plays in understanding racism and racial inequality, and understands the culture of fear spawned by the war of terror, the process of re-imaging the public sphere..." (p. 23)

and M. Pruyn (Eds.), *Social justice in these times* (pp. 215-34). Information Age Publishing.

The author wrote, "In the aftermath of U.S. retaliation to 9/11, critical pedagogy has never had a greater need than now to develop critical consciousness and epistemological curiosity in the struggle against the neoliberal ideology discourse, which promotes a culture of surveillance, hyper vigilance, and Social Darwinism.... In the U.S., the same culture of fear [as with Zapatistas in Chiapas re: Mexico's culture of fear] is established by Republican new policies, legitimized by the invasion and occupation of Iraq and the so called 'war on terrorism.'" The author points to this as a revival of an "atmosphere of McCarthyism" (p. 216).


Good education "is about using life's experiences to put oneself into harmony with all things and not about creating cultures of fear and dominance" (p. 226).


The author wrote, "The book [Saltman et al.] does not shy from or ignore the events of September 11 either. The forward is Henry Giroux's 'Democracy, Schooling, and the Culture of Fear after September 11th.' A note indicates that many of the ideas come from his book of 2003 entitled, *The Abandoned Generation: Democracy Beyond the Culture of Fear.* Giroux calls for educators to posit public time for the emergency time imposed by Bush. Public time envisions civic education" (p. 3).


The author wrote, "The Culture of Fear. America's cultural love affair with fear has historically involved a variety of concerns. Throughout our history this cultural fear has..." (p. 157). "Culture of fear" is also cited on p. 156.

2003


The author argue many schools have multiple limitations on them from the outside which affect their capabilities: "[and] leaves them stagnating at the imitative-maintenance level. In addition, as of 2003, the real and perceived pressures on teachers and schools from high-stakes accountability have created a culture of fear that prevents urban schools and teachers from truly changing and growing and seeking out the creative-generative level" (p. 33). As well, "These bureaucracies are able to continue to function by the pressure and operation of a culture of fear, and by implementation of policies, mandates, evaluations,
controlled curriculum and standards, and lesson plans that continue this control…. [this does] not let best practices flourish” (p. 88).


This note by an educator points to a 2003 education conference entitled: “Teaching Matters” “Finding and Keeping Ontario’s Teachers,” in which the conference was geared around challenge The Ministry of Bill Harris’s “culture of fear” in education and society.


The author reviews his and other’s research on principal abuse of teachers in schools. In Chapter 6 “Worlds of Pain: The Undoing of Teachers,” the author wrote, "It is clear that working in an abusive environment causes considerable harm to teachers, classrooms, and schools as a whole. For mistreated teachers, as for employees in other fields of work, such environments create ‘fear and mistrust, resentment, hostility, feelings of humiliation, withdrawl, play-it-safe strategies, and hiding mistakes’ (Bassman, 1992, p. 141)” (p. 113). The author, examines chronic fear and anxiety in teachers and defines these terms and their impacts. He concluded, "Many teachers we interviewed indicated that principal abuse was sufficiently extensive among faculty at their schools [enough] to create what one described as a ‘culture of fear’” (p. 118). The author noted that these traumatic experiences with abusive principals can lead to chronic fear of administrators for several years even in different schools and with good principals” (p. 119).


The author wrote: “There are some tools that would help the family educator …. Parker Palmer, a nationally known educator, writes that there is an unspoken culture of fear in education” (p. 96).


Discusses the cultural aftermath of 9/11, and the challenges of many to continue to advocate for radical citizenship education, etc. Cited Giroux's paper "Democracy, Schooling and the Culture of Fear After September 11".


Not seen.

The author, a critic of simplistic attempts to portray education and lifelong learning as a way to gain "social" and "cultural" capital, brings for a discussion of the context of "risk society" (a la Beck, 1982) to enrich the debates. The author wrote, "For many teachers, then, social capital encourages a focus on the pedagogy of group dynamics, peer support and humanistic, non-didactic approaches to teaching and learning. Notwithstanding these progressive possibilities, I want to argue that social capital also opens up possibilities for invidious forms of normative control that constrain calls for all learners to develop meaningful cultural capital.... [she suggests] We therefore need to set social capital within debates about a 'risk society' and its political, social and psychological effects.... This, in turn, requires society, groups and individuals to be more 'reflexive' about risk as part of more cautious progress based on 'reflexive modernisation' (Giddens, 1991). Drawing on Frank Furedi's (2001, 2002a) analysis of 'risk aversion,' interest in social capital cannot be divorced from a broader pessimism and culture of fear among educators committed to liberal humanist or social justice aims.... Furedi argues that preoccupation with risk and reflexive modernisation both arises from and reinforces political, social and individual preoccupation with risk [safety and security], leading to low [moral and creative] expectations about the future and our collective and individual abilities to face it. New forms of mistrust and [p. 271] fear of the future depict people as individual victims of events and their own failings, isolated within fragmented communities. This leads to a growing acceptance that State agencies and professionals are the main experts in helping or controlling a growing array of educational, health and social problems. These encompass the most structurally embedded and intractable difficulties as well as the most commonplace, mundane and personal" (p. 272). From a culture of fear and/or risk society perspective, the author challenges the notion, common amongst educators who advocate for lifelong learning, that shifting to education to build self-esteem and allow for inclusion as a 'panacea for social, economic and individual problems" (p. 272). Both authors conclude: "We also believe that the educational research community could usefully consider the ways in which its own social capital might be built in the future. Our own preference is an open approach to networking that tolerates diversity, encourages newcomers and develops the capacity to bridge ties across different domains of educational practice, as well as into the world of policy. We see these as vital steps in the creation of a high-trust [low-fear] culture that will foster sustained debated and collaboration, encourage risk and innovation, and help raise the collective status of what remains a somewhat marginal and fragmented field" (p. 280).


The author wrote, "if arguments in the previous chapter about links between structural conditions and a culture of fear..." (p. 28). Cited Furedi (1997) on p. 204. [not seen].


Abstract: "*Capitalizing on Fear* is the first comprehensive survey of published documents that addresses the issue of the growing culture of fear in many areas of society around the globe. From some 180 authors writing on the culture of fear between 1973-2003, 84% have published since 1994, with the sharpest increase just prior to the end of the millennium and just after the 9/11 terrorist attacks on the World Trade Center and Pentagon in the U.S. Once a topic of interest to political
researchers studying dictator-based regimes, the culture of fear has recently become a fairly popular term to described a more generalized negative condition in organizational cultures and Western post-industrialized nations overall. The report offers information and recommendations that can guide leaders to better deal with the complexities of fear inside and outside organizational cultures. The culture of fear phenomena has been linked to the source of dictatorships, genocides, recent terrorist attacks, public health panics, paranoia associated with crime and violence, policing excesses, economic insecurity and globalization, urban racism and gated-communities, environmental scares, governmental human rights abuses, declining participative democracy, destabilized oppressive workplaces, unethical practices of major corporations, and several other critical events colliding to put extreme pressures on all kinds of institutions to better manage collective fear. This report is intended as a means to alleviate some of the building pressures on leaders alone to provide sound and wise guidance. The problems are going to be solved only with good education about the complex dynamics of fear today and collaboration amongst many groups and leaders. This study of the culture of fear is part of the renewed vigor and scholarly research directed at better understanding emotions and their role in leadership and organizational cultures. Fear is considered the most basic and important of the emotions in terms of its power to create destruction and initiate change. The culture of fear is a recent complex concept that focuses on the historical, socio-cultural and political dimensions of fear, while challenging and/or complementing the bio-psychological conceptualizations of the very nature of fear itself. The impact of news media, the Internet and other forms of communications technology on society and fear are reviewed in this report. Some studies suggest that fear has moved from a feeling to a 'lens' by which we view the world around us as one of imminent danger and risk, leading to declining hopefulness, lowered moral expectations, and apathetic civic engagement. Loss of creative social and entrepreneurial optimism, with increasing costs of security in this post-9/11 climate of fear, are thought by many authors in this study to be the pivotal leadership challenge of the 21st century (p. iv). The Foreword is written by one of the culture of fear theorist/critics, Gavin de Becker. After reading and studying the published literature, the author defines "culture of fear" in a generic way, for the first time: "any human/living organization (system) that manages fear, overtly or covertly, in harmful ways that ends up encouraging more fear in the organization, instead of less--resulting in a dispirited culture based on fear, and intimidation (injustice), instead of trust, cooperation and true democracy" (Fisher, 2003, p. 46).


Utilizing Ken Wilber's critical integral approach, the author re-visits his earlier work on defining fear ('fear'). He breaks down the discourses of fear and is management roughly into four epistemologically distinct but interrelated quadrants (a la Wilber)--which, span along continuums of objective to subjective and individual to communal focuses (and biases). In the Left-Hand lower quadrant of the cultural domain, the author wrote," The use of symbol, language, magic, myth, and advanced communication media today, make this quadrant one of the most powerful ways of both constructing fear as a form of product (as some critics have called 'capital!') and thus a market is constructed for consumption of fear. Through accumulating effects of media productions and consumer purchasing of fear, some critics have argued that in culture there is today an identifiable 'economy of fear' or an 'organized fear trade.' Fear is power and if a cultural industry can construct fear as virtual fear, then there is a virtual commodity called fear that brings about value, money, and manipulative [power] force. The term cyberfear is one example, or 'culture of fear' that suggests that fear is a new hyperreal species. 'Fear' is a
discourse, 'fear is a lens,' 'fear is the ground upon which identity is formed in late-capitalism' are the kinds of phrases, definitions, and conceptualizations that are being written about to understand the lower LH view of and methods of understanding fear [and 'fear']. Fear isn't what it used to be, best fits this last one of the four quadrants” (p. 13). Summarizing his research on fear (with its potential interrelationship to education), the author wrote, “1) the religious and modern scientific 'progress' of civilizing people to become less fear-driven (and more free) has been strongly questioned--throughout--history--and most systematically in the past 40 years with a feminist, postcolonial and postmodern critique--such critics could focus their analysis on the post-9/11 world, what many have called a rapidly growing and self-destructive 'culture of fear'...” (p. 18).


Abstract: "The report offers the first known summary on the status of fear education in Western society, and probably in the world. The results of studying fear education for the past 13 years casually, and the last four years intensely, have shown that fear education is not yet an entity (or field) self-reflective, never mind to be critical of itself. Fear education is now as inadequate as sex education was 100 years ago. With such an important topic as fear (and fearless), it is concluded that the lack of systematic study of fear education itself, may be equally as much of a problem to healthy human/global functioning, as fear is” (p. 1). In analyzing the writing of educators who have written on fear, for example and Israeli educator (Abu-Bakr, 1991), the author interprets Abu-Bakr's arguments thus: "Fear, he notes promotes 'selective facts' and ignores or undermines others, thus creating a culture of fear in the entire educational enterprise and the cultural situation as a whole--breeding more violence (racism, ethnocentrism, xenophobia) between Israeli's and Arabs. Fear, is a major factor, at the source of violence/war” (p. 8). In analysis of another work, the author concluded, "Typically, educational materials deal with psychological fears and avoid looking at fear ('fear') itself or notions of a 'culture of fear.' Why is that? A large problem with studying the subject fear, is that it can quickly stimulate fear of the topic itself and so there is a tendency to sugarcoat the lessons on the topic, especially if the teacher is not feeling comfortable... of the topic and [has] reactions to it. That is normal. But it is not necessarily healthy or sound FE [Fear Education]...” (p. 9). During another textual analysis, the author concluded, "... for administrators, teachers (and parents) living and working in the centers of large cities (like Los Angeles) there are many risks and dangers that breed in a 'culture of fear' (p. 10). Overall, the author wrote, "It is evident from this brief survey that Education and Fear have important connections, some of which surfaced (above) are: ... (b) role of the 'fear paradigm' ('culture of fear') at all levels of the education system... " (p. 13). He cited several sociologists who are recognized, in Fisher's view, as culture of fear theorists/critics (e.g., Altheide, 2000; Beck, 1992, 1998; Corradi et al.; Furedi, 1997; Glassner, 1999; Palmer, 1998).


The argues that a new kind of leadership in education is required in the 21st century, particularly in the context of what many critical observers have labeled the "culture of fear" or "culture of violence." After watching the popular sci-fi action film The Matrix (1999) by the Wachowski Bros., the author was led down a long road of heuristic inquiry into the question "What is the 'Fear' Matrix?" and
how can that question and its answers impact our view of education and ourselves as educators? The dissertation is a transdisciplinary arts-based performative piece of writing that enacts the culture of fear in N. Ireland as an exemplar of living in the IRA (fiction/non-fiction narrative and screen play). Within the End Notes various scholarly discussions and references on the culture of fear today can be found. Culture of fear theorists/critics are cited (e.g., Corradi et al., 1992; Chomsky, 1988, 1996; Fisher, 1998; Furedi, 1997; Giroux, 2003; Glassner, 1999, and others).


In this playful script (fictional dialogue) as if the author, a fearologist, was on the Oprah Winfrey TV show. The author responds to Oprah and noted, "I was funded by the Social Sciences and Humanities Council of Canada during my doctorate at UBC, to investigate the relationship of education and fear. There was a lot of fear around violence in schools, with the Columbine School nightmare, drive by shootings, you name it... gun culture... and we have all probably seen Michael Moore's documentary film, Bowling for Columbine on the American culture of fear. So I wanted to investigate how educators are thinking about fear..." (p. 2).


The first education book to use "culture of fear" in its title, this book deserves all the attention it gets. Unfortunately, the author is not precise in defining the "culture of fear" of which this book is supposed to address as context, nor does he cite relevant literature that would assist him to do so. The book is rather a summary of much of his previous writing on topics of neoliberalism and Bush's post-9/11 erosion of democracy in search of safety and security, but both processes leading to youth, particularly youth of color being the most repressed in this American culture of fear. The book is a call for a renewed action by teachers and educators of all stripes to reconceptualize the role of 'public pedagogy' and the spaces in which it is enacted, and that education must be seen beyond four walls of schools. He concluded: "Trust and respect now give way to fear, disdain, and suspicion. Moreover, this perception of fear and disdain is increasingly being translated into the social policies that signal the shrinking democratic public spheres, the hijacking of civic culture, and the increasing militarization of public space" (p. xvii).


Uses "culture of fear" (p. 132). [not seen]


Re: White supremacist propaganda in American media today and racial based anxiety among black folks (often ignored by researchers), the author wrote, "Documenting the fear Americans have of the wrong things, in his book The Culture
of Fear, Barry Glassner...". (p. 149).


Writing on an aboriginal perspective on character and authority, the author wrote, "Authority 1. American Indian views of authority have little to do with relinquishing power to others. Where the old ways are understood, authority is about using life's experience to put oneself into harmony with all things, not about creating cultures of fear and dominance."


Original article, republished (see Jones, 2006).


The author reports on a report by an 18 member panel appointed by the Regan Administration (U.S.) 20 years ago, of which there were no experts on elementary or secondary education. The report was used by neo-conservatives to undermine public education in Canada and the U.S., according to Lipman. Because the report was motivated, in large measure, by fear of being overwhelmed by global competitors who were achieving and educationally more "advanced" in test scores. Lipman concluded: "The fearmongering approach [from *A Nation at Risk* report] was swallowed up by the American media, which in the tradition of what Michael Moore calls the 'culture of fear,' searched out every possible failure of the U.S. public schools, an approach that continues to the present day."


The author summarized some ideas from Glassner’s (1999) book. [not seen]


The author wrote, "The culture of fear and formality was engrained" (p. 42) in many schools and leadership styles.


The author identifies discourses and meanings of security and how students are being "turned into securities in the sense of commodities"--and he critiques the repressive education/school policies around zero tolerance and processes of surveillance, police presence, searches and so forth. The author wrote, "... I show how the discourse of security is being used to unite educational policy reform [by conservatives] with other U.S. foreign and domestic policies that foster repression and the amassing of corporate wealth and power at the expense of democracy" (p. 2). He wrote, "Current attempts to redefine public schooling as a security matter, participate in the broader attack on public space and public participation as corporate media propagates and individualizing culture of fear. The
importance of highlighting these changes involves both challenging the idea that new militaristic school reform initiatives are merely a response to 9/11 and more importantly providing the groundwork to challenge the ways that education for national security undermines the democratic possibilities of public schooling and the public sector more broadly” (p. 3).


The author, a professor of education in Australia, talks about a friend who is a teacher and very strong and competent one who does well, but when it comes to her choices for education for her own children, she has chosen a private denominational school, not a public school, like the ones she works in as a teacher. Why is this?, the author contemplates. She implies that fear has overtaken her friend, to some significant and impactful way, not just privately but socially. She wrote, "Bernadette's beliefs cast considerable light on what teachers in the 'culture of fear' are, to use her phrase 'up against'. As a culture, we are fearful, as never before, and becoming more so. Bernadette's fears about her daughter's education have qualities that are typical of this generalised fear. First, we no longer trust professionals and authorities, especially to have our, and our children's best interests at heart. Second, our fears are nebulous and concerned with hidden risks of unknown proportions. We are constantly being told that new unrecognised threats are coming... the danger is probably unknown..." (p. 1). The author then discusses "Human Relationships in the Culture of Fear" (e.g., stranger danger), and she gives examples of her own problems working with children on video and the way she has been perceived as putting children at risk with exposing them on video and who knows what she may do with those videos. She also discusses security and violence in schools and the "policing mentality" that grows and various programs regarding health and how in a "culture of fear" "even our own bodies are invisibly contaminated and a source of risk to our well-being" (p. 2). Attraction to violence and the over-exaggerated reports in the media is "... typical of a culture that is profoundly anti-humanist and that views all people with snarling hostility and suspicion" (p. 2). She wrote, "The consequences of the culture of fear are a direct cause of this state of affairs [i.e., excessive restrictions, surveillance, policing of kids (and adults) in schools] combined with a belief that it is school's responsibility to tackle any social difficulty or risk that affects children" (p. 3). "Paralleling the growth of fear has been the culture of the victim," which she also called the "cult of the 'victim'" (p. 3). She concluded that "Furedi and I agree closely on the origins of the culture of fear. The massive social changes unleashed in an attempt to increase freedom and 'choice,' to make-over all human relations in the image of the 'market' and to force people to be more 'self reliant,' from the background of the growing levels of anxiety witnessed in contemporary society. Stripped of traditional value systems and social support structures, and told that their 'success' or 'failure' is their own 'fault,' people feel isolated, vulnerable, uncertain and, consequently anxious [she called the "Age of Risk"]" (p. 3). Cited Furedi (2002, ed.) on the culture of fear.


Cited Furedi's (2000, ed.) book. [not seen]

Re: some of the better schools that exist, the authors believe that they "... have effective ways of dispensing with 'heroic formulations of leadership' (Morley & Rassool, 2000, p. 179) and the 'culture of fear' (Furedi, 1997) that accompany them, and inserting in their place distributive versions of leadership that embrace difference and diversity of expertise wherever it happens to be located in the school" (p. 179).


The author notes students often get blamed for school violence, due to negative cultural influences on them as well, but "... experts [with such views] have further alienated nonviolent students from school and the curriculum. This alienation and the culture of fear that is bred within it exposes students to a negative developmental model of education, breeding an entire generation of citizens whose potential for societal contributions are lacking and whose fear of freedom will be reflected in a negative form of citizenship, possibly one that is inimical to democratic life.... In their efforts to make schools 'safe,' policymakers and school workers have rationalized an atmosphere of fear and mistrust among students by subjecting them to routine forms of monitoring and discipline.... this containment empowers the hidden curriculum to control students in ways that limit their educational freedom and their right to express frustration and disagreement in positive ways, especially through nonviolent means" (p. 12).

2002


"Mary Burgan, General Secretary of the American Association of University Professors, talked about the impact of September 11 and stressed the importance of a renewed commitment to academic freedom in these times. Delegates [at the conference on higher education] agreed universities and university unions must defend plurality of discourse in society and defend staff against a new 'culture of fear' in the face of simplistic, social, political, and military 'solutions' stemming from governments and disseminated by an increasingly concentrated global, corporate mass media."


The author wrote, "The universities and the university unions must defend plurality of discourse in society and defend staff against a new 'culture of fear' in the face of simplistic social and political--and military--'solutions' stemming from illiberal governments and disseminated by an increasingly concentrated global corporate mass media. Academic freedom must go hand in hand with the freedom of the press...."

They share their experience of watching 9/11’s tragedy and the one-sided domination of representations of “reactions” and “responses” to the event, and the obvious exclusion of feminist, and women's voices. They wrote of the sense of shock from 9/11, and the emotional distance from all the media and hype, yet closely watching and feeling a deeper artistic connection to the events unfolding. The wrote, "Michael, was equally feeling 'removed' from the losses, and more interested in studying the culture of fear (terror) that was quickly arising to show all of its worst extremist pathologies; for example, the heightened paranoia, xenophobia, racism, sexism, sympathetic voyeurism, a does of frantic patriotism, and so on" (p. 1). The rest of the article is a dialogical reflection upon 9/11 between the two authors as artists, researchers, teachers. Michael wrote: "We have learned to discriminate in ourselves between thoughts and actions that are fear-based and those that are not. And when fear and terror are so ‘on top’ in the current situation, I caution activists to avoid ranting and raving and organizing rallies with propaganda that use fear and blame/shame tactics to convert people, because such approaches tend to feed the cycle of fear and violence going on. Decisions in this climate of fear will not likely be good ones.... Activists and witches would do well to consider the fact that personal safety and security have become number one value for most people in the developed Western world, according to sociologists studying (prior to Sept. 11th) what they call a dominating ‘culture of fear.’ The media feeds this culturing of fear every day on the news (e.g., anthrax). We have to work with that new data and think about safety and security issues at all times, otherwise we may undermine our best of intentions as activists for change” (p. 5).... The activism, art and magic of the Crone seems to be the best feminist strategy in a culture of fear” (p. 7). The “gift of fearlessness” is also offered as a remedy to the times. The authors cited Furedi (1997) and Glassner (1999).


The author reporting on empirical research, wrote, "... fear dominated teachers' entire 'sense of being' for long periods of time ranging from several months to many years.... Many teachers we interviewed indicated that principal abuse was sufficiently extensive among faculty at their schools to create what one described as a 'culture of fear.' Fear affected entire schools, fostering a situation in which most teachers were afraid to express their opinions and concerns under any circumstances..." (p. 704).


The author, reports on and quotes the new Academic Affairs Advisor at UVSC, Eric Schmidt, who recently said, "When times are especially tough, avoid over-cautiousness and overcome a culture of fear."


The author wrote, "My own version of COFT [culture of fear theory] is slowly emerging. It begins with a critique of the COF theorists, generally, and returns with my own responses. But that is another essay [never completed]. Here, I want to first make some fundamental arguments for my own version, which I think, uniquely, derives a connection between trauma and fear unlike any other theories of culture. This is an unfinished piece that ends up discussing more about "fear education" and "fearless pedagogy."

The author engages his own troubled location as a 'fear' critic in an auto-biographical style of writing. He ends with, "You've seen the sci-fi action movie *The Matrix* (1999)? Anyway, I argue the 'Fear' Matrix is like a program, that allows you to perceive certain truths, and not others. It codes reality. Like culture. But this one is a *culture of fear*-- and I am not alone in this diagnosis, as some scholars are starting to use the term 'culture of fear' to describe the post-modern Western civilization of late" (cited Furedi, 1997; Glassner, 1999). The author concluded that "I would like to be a 'fear' consultant to world leaders" (p. 8).


This paper derives the metaphor (narrative) of the 'Fear' Matrix from the Wachowski Brothers' film *The Matrix* (1999). The author equates the "culture of fear" conception [more or less] with the 'Fear' Matrix (p. 3). He cited the various culture of fear theorists/critics (Chomsky, 1988; 1996; Corradi et al., 1992; Fisher, 1998; Furedi, 1997; Glassner, 1999) and wrote, "We are born as slaves into 'fear' and thus perpetuate 'fear' to enslave others. Cultural fear today, often produced by propaganda and news media productions of 'fear,' shows its ugly head as 'we are witnessing the hyperreal formation of an entirely new species of fear' (McLaren, 1995, p. 148)" (p. 8). He suggested 'fear' = cultural fear (p. 10). As well, he equated a "post-traumatic culture" (Farrell, 1998) with "culture of fear" (p. 11). The author wrote, "I have been particularly interested in American fear ('fear') (paranoia) and its spreading across Canada and the globe, particularly in the last decade as a 'culture of fear'. [Americanism]" (p. 14). Later, he links critical social analysis of the American "culture of narcissism" (a la Lasch) and "minimal self" structuring with it, as contributing and intertwined with the culture of fear conceptualization (pp. 15, 32). He cited Palmer (1998), who wrote, "In a culture where fear is the air we breathe, it is hard to see how deeply fearful our education is--let alone imagine another way to teach and learn (p. 39)" (p. 15). Later, he discusses how "culture" itself is one big defense mechanism against the fear of death--and thus, is 'fear'-based itself (a la Rank, Becker, Wilber). He concluded, "Maybe, someday, the 'Fear' Matrix will collapse when we quit feeding it with 'fear' (i.e., our "cultures of fear"). The choice is ours individually and collectively..." (p. 29).


Although "culture of fear" appears in the title, it is not directly stated in the article (until the last paragraph), other than indirectly through characterizing a post-9/11 American culture of which Giroux offers several points: "Shamelessly pandering to the fever of emergency time and the economy of fear, President Bush and his administrative cohorts are rewriting the rhetoric of community so as to remove it from the realm of politics and democracy.... Under the auspices of a belligerent nationalism and militarism, community is constructed 'through shared fears rather than shared responsibilities' and the strongest appeals to civic discourse are focused primarily on military defense, civil disorder, and domestic security. 2. Within the rhetoric and culture of shared fears, patriotism becomes synonymous with an uncritical acceptance of governmental authority.... steeped as it is in the ethic of neoliberalism with its utter disregard for public life.... How can any notion
of democratic community or critical citizenship be embraced through the rhetoric of a debased patriotism that is outraged by dissent in the streets?” (p. 1). In conclusion the author wrote, “Fear and repression reproduce rather than address the most fundamental anti-democratic elements of terrorism. Instead of mobilizing fear, people need to recognize that the threat of terrorism cannot be understood apart from the crisis of democracy itself. The greatest struggle Americans face is not terrorism.... [but rather] the struggle for democracy has to be understood through politics, not moralism, and if politics is to be reclaimed as the center of individual and social agency, it will have to be motivated not by the culture of fear but by a passion for civic engagement, ethical responsibility, and the promise of a realizable democracy” (p. 5).


This article pursues an analysis of the post-9/11 situation in America (although it is applicable elsewhere too), and attempts to provide an "alternative discourse" to the pervasive "militarism, consumerism, racism" organized around patriotism, via media and governmental control of the meaning of 9/11. He notes the relationship of fear to anti-democratic practices and loss of civil liberties and freedom due to focus on homeland security in the U.S. "Against a government and media induced culture of fear..." (p. 1140), he noted "... is the need for educators to use their classrooms not only to help students to think critically about the world around them but also to offer a sanctuary and forum where they can address their fears, anger, and concerns about the events of September 11 and how it has affected their lives" (p. 1142). He asserts a moral panic following September 11 has created a "fear economy" (p. 1145). He concluded saying "... no country can allow its populations to live in fear..." and they must find a balance between security and freedoms (p. 1158).


The author wrote, "... the struggle for democracy has to be understood through politics not moralism, and if politics is to be reclaimed as the center of individual and social agency, it will have to be motivated not by the culture of fear but by a passion for civic engagement and ethical responsibility, and the promise of a realizable democracy” (p. 341).


Writing in a post-9/11 climate in America, the author accuses President Bush, while having "incredibly high popular ratings" as "Shamelessly pandering to the fever of emergency and the economy of fear“ (n.p.).


Abstract: "Within our schools today, teachers work in a culture of fear of reprisal;
a discourse that is enforced by a perpetual pedagogy of surveillance.... As an explanation as to why teachers are silenced, elitism, hegemonic and post-structural theories are used to illuminate how a culture of fear of reprisal is permitted to operate within a larger discourse of power. As a source of agency, micropolitical strategies for resistance are offered based on Gilles Deleuze and Felix Guattari's concepts of deterritorialization and lines of flight" (p. 1). The author introduced the article noting that "Just when the thought that the second restoration of the conservative movement had done all the damage it could possibly inflict on schools, we awake on some promising morning with the news that another curriculum reform intends to hold teachers, children or parents more accountable to tougher standards.... While the academy and the arts are a buzz with the potentialities of postmodernism, our schools have sunk into a dark discourse mired in a neurotic culture of fear. In contrast to the postmodern waves of thought that promise freedom through multi-vocality, our public school teachers are silenced by a lock-down culture. It is a culture that uses the threat of reprisal as a way to silence those who oppose reforms that restrict teaching to a standardized curriculum and reduce learning to a test score by using small carrots as rewards and big sticks as punishment..." (p. 1). The author describes in some detail the culture of fear link to surveillance and self-surveillance, and concludes, "In the aftermath of 9/11, it has become evident that what people really want is more surveillance, more fear; in a word, they want fascism (Deleuze & Guattari, 1987)" (p. 4). The author wrote, "Through critique we begin to understand how the culture of fear and reprisal operates" (p. 7).


President of UBC [Piper], she delivered a speech in the post-9/11 fall out period, speaking about the role of the university in maintaining and encouraging civil society and democracy by "educating global citizens." She said, "Despite the many problems that face us, we are moving forward to replace a culture of fear with a culture of hope."


A teacher talks about their experiences and philosophy of teacher education. The emphasis is on potential harm professors can bring to students when they are uncaring or disconnected from them. He wrote, "... when a student thinks his or hers is the 'unobserved life'--alone, invisible, unheard, and unappreciated--a debilitating culture of fear, distance, disconnection, isolation, and mistrust appears. It can be subtle, masked, over. However, it is manifested, students begin to act like threatened prey" (p. 1).


Quoted Glassner (1999).

2001

This was an address to the Forum on "Critical Visions and Education Policy," University of Technology, Sydney, Aug. 24, 2001. The talk is entitled "The Political Crisis of Public Education." The author wrote, "Just as important, the private school system responds to the growing culture of fear in contemporary market society. The private schools tacitly--but persistently--offer fee-paying parents a gated community for their children, in which turbulence, diversity and threat are held at a distance." The author continues to discuss the rising sense of personal insecurity in the culture in general as part of new forms of "class fear" and "racial fear" that influence the future of education and the public system.

Fisher, R. M. (2001). Education "without fear" or a proper "fear education"?
Unpublished paper.

This extensively reference document made up the bulk of the author's doctoral comprehensive exams. This paper was finished and handed in to his research committee exactly one week before 9/11. He makes the point that his experience in the Faculty of Education, and with various attempts to communicate with educators all over, they have little time or interest to attend to the topic of 'fear' and education. He suggests they seem afraid of it but that such an avoidance will only exacerbate the creeping invasion of 'fear' into all aspects of our lives and our education processes. The author wrote, "Parker Palmer, an important American educator, who has written the most about fear as context for teaching, has introspectively argued that a devastating 'culture of fear' is animating most of our current school practice. Yet, he neither offers a theory of fear, nor potential ways to critically analyze how we conceptualize and talk about fear or a 'culture of fear.' As one looks through volumes of journals, reports, and books in the educational field, it appears educators don't take fear very seriously" (pp. 1-2). "Any reform movement in education that 'pushes the envelope' toward a radical transformation of education and curriculum reconstruction, ought to include a critical depth analysis of feer [via queer theory, as the author contends this would be disruptive and creative], 'fear' [via the author's previous work and his own integral and transpersonal theory] and fear [via the already existent theories]" (p. 5). He cited many educational movements and discourses in the literature that want to eliminate fear from schooling, but without a proper critical analysis of fear (feer, 'fear'), the author contends that such approaches would only "hide" the real problem of the lingering culture of fear. The author prefers a good quality "fear education" (analogous to a good quality "sex education") rather than these moves to have an education or schooling "without fear." Throughout the paper the author cited the culture of fear theorists/critics as important in that analysis (e.g., Corradi et al., 1992; Fisher, 1998; Furedi, 1997; Glassner, 1999; Massumi, 1993). The author suggested that good 'fear' (feer) theory must arise from acknowledgement of a "crisis in fear-knowledge" (p. 15) and that pursuit of a fresh understanding and creating of fear-knowledge will be within a violent world, what sociologists and others are calling a "culture of fear"-- of course, the educational problematic of that is great, the author points out (p. 16). Following Toni Morrison's project as a writer, the author wishes to promote a "... therapeutic project to create a 'place for fear'... (p. 17), which is at once creative, artistic, expansive, and secondarily 'safe and secure'."

Vancouver, BC: In Search of Fearlessness Research Institute.

In this paper, written soon after 9/11, the author declared that a new discipline of fearology is required, and in this paper he tracks out a biography of this idea in his own life and research. He notes that his earlier research on the psychology of
fear, led eventually to seeing the major role played by culture in the shaping of what
fear is—and this cultural impact he called "culture of fear" (p. 7). He later describes
how he made the connection between the "coping culture" notion (vs. "healing
culture") from his earlier writings and the "culture of fear" (pp. 8-9).


"Purpose: This preliminary document offers the conceptual framework, rationale,
key definitions, and areas of interest which serve to support 'Fear' Studies as a new
theme for post-secondary education, with implications for also designing 'Fear'
Education K-12 curriculum and instruction" (p. 1). He wrote, "... one of the world's
foremost experts on fear, risk and society, de Becker 1997b) says, 'We are at a
peak far point' in America's history and most of the world and some drastic
measures of re-education are required to deal better with the growing evidence of
"cultures of fear" and terror (Chomsky, 1996; Corradi et al., 1992; Fisher, 1998;
Furedi, 1997; Glassner, 1999) around the world" (p. 2). The author cited Massumi
(1993, p. ix) in a quote on '... our unavoidable participation in the capitalist culture
of fear... ' (p. 3). He outlined six rationales for 'Fear' Studies as "themes" requiring
equal attention to studies on violence, of which No. 5 noted that "...'Fear' Studies
curriculum design, classes or programs will focus on the sociopolitical construction
of 'fear' in 'cultures of fear' (or 'cultures of terror')..." (p. 6). In addition, he adds a list
of curriculum content potentials of which one is 'culture of fear 'culture of terror' and
the role of the Fearful State (Perdue, 1989); for example, implications for
institutions for public Education; when and how does safety and security become
priority over morality?..." (p. 14).

Lanham, MD: Rowman and Littlefield.

Re: loss of compassion in schools and militarization of late in the USA, the author
wrote: "The measure of such a transformation is not limited to the increasing
fortress quality of American schools—which are marked by the foreboding
presence of hired armed guards in the corridors, patrolled cafeterias, locked
doors, video surveillance cameras, electronic badges, police dogs, and routine
drug searches. It is also present in the racist culture of fear that exhibits a deep
distrust in, in not hostility and revulsion, toward young people, especially youth
of color" (p. 49).

Giroux, H. A. (2001). Mis/education and zero tolerance: Disposable youth and the
politics of domestic militarization. Boundary: An International Journal of
Literature and Culture, 28, 61-92.

Giroux, the most important educator writing on culture of fear in the educational
field today, began using the term "culture of fear" specifically in this paper (written
prior to 9/11). "There is growing evidence in American life that citizenship is being
further emptied of any critical social and political content. Of course, citizenship
itself is a problematic and contested concept..." (p. 61). He wrote, "As compassion
and understanding give way to rigidity and intolerance, schools increasingly
become more militarized and function as a conduit to the penal system. The
measure of such a transformation is not limited to the increasing fortress quality of
American schools—which are marked by the foreboding presence of hired armed
guards in the corridors, patrolled cafeterias, locked doors, video surveillance
cameras, electronic badges, police dogs, and routine drug searches. It is also
present in the racist culture of fear that exhibits a deep trust in, if not hostility and revulsion toward, young people, especially youth of color” (p. 88).


Discussing the UK content of Section 28 Local Government Act (1988), the author wrote, “This section of the 1988 Act has inhibited teachers from even discussing homosexuality as the culture of fear surrounding it, though possibly totally misguided, acted as a muzzle (Hattenstone, 2000)” (p. 35).


In this talk the author argues "It is never going to be safe. There is no safety for black people or for white people or for our other allies in struggle when we decolonize our minds” and love is always a risk, she asserts. "Part of what I've been trying to do in my work with students is to challenge this idea of safety--to challenge the whole idea of being safe. In *The Culture of Fear* Barry Glassner talks about how the very notion of safety is part of the reproduction of all this fear and paranoia."


Not seen.


The author, not a fan of media, wrote, "For two decades Kenneth Davidson has been railing against the mainstream press support of the privatization and savaging of the public sphere. He recently labeled the language of marketization and choice as being code words in education for a 'culture of fear' (Furedi, 1997)--as the middle class takes flight from public to private schooling. This '... middle class disdain for state education comes down to one thing: maintaining advantage' (Davidson, 2001, p. 7)” (p. 1). The author cited Palmer (1998) on the "divided life" of being a teacher as well.

**2000**


The book reviewer noted that in Martin's book: "... research on any attributes that were traditionally associated with women (including gender, reproduction,
motherhood) was attacked as creating 'false generalizations' (p. 16) that did not take women's differences into account and thus perpetuated stereotypes. This kind of critique has resulted in a culture of fear and separation within feminist scholarship, in which Martin sees feminist scholars 'losing sight of our mothers, daughters, sisters... [etc.]" (p. 24).


Empirical studies show that it is important teachers and leaders in educational settings mutually support each other, and they must do that through emotionality, vulnerability, and not just keeping themselves always under control emotional and thus allowing an "emotional numbness" to negatively impact their being and the environments they work in. Under a section called "School Climate" the author wrote, "In a climate of appreciation, of being seen and known, strongly felt emotional energies are generated, energies upon which individuals and whole systems can draw. While believing you may be watched can lead to Foucault's notion of self-surveillance and added caution, believing you are being seen, heard, approved of, and appreciated, can lead to better practice and more creative risk-taking based on the expectation that you are safe, no matter how the experiment turns out. A culture of fear and concern, or a culture of courage and creativity: the leader is largely responsible for this unseen but powerful variable in what goes on in schools.... [Unfortunately, Beatty points out] A culture [of fear] full of silence and emotional subversion pervades many school cultures, who members, in the name of 'being professional' and the expense of deeper human understanding and authentic relationship, unquestioningly accept the need for 'control' and the pursuant demands of complex organisational processes." She discusses the importance of acknowledging our own fears and desires and facing fear as a key management strategy, rather than avoiding it as we most usually do.


The author wrote, “The educator’s challenge [today], as Palmer [1998] notes, is to avoid fueling a pathological culture of fear and help cast fear in a positive role in student’s lives. The first step is for educators to acknowledge the reality of student fears as a factor that can obstruct learning and even damage personalities.... The next step, rarely taken, is to share this realization about the potency of fear with students...” (p. 221).


She discusses the relevance of Frank Furedi’s (1997) work in the "analysis of a 'culture of fear' and a climate of low expectations'..." (p. 79) for public schooling. She also wrote, "... an initiation, largely from the liberal Left, of a culture of fear and politicized morality” is causing negative consequences in the UK and tends to reproduce a “new authoritarianism” in the nation and schooling (p. 82).

The author wrote, "Some have argued that, far from becoming increasingly reflexive and innovative, late modern societies are virtually trapped in a cycle of mistrust and fear. In particular, the growth of new forms of personal development and growth such as counselling or alternative therapy are marks of ‘a society that lacks confidence about its future direction’ and is unclear about how to handle relationships (Furedi, 1997, 132-33)” (pp. 62-63). The author noted Lasch’s (1980) criticism of "pseudo-self-awareness" and marketing of introspection in W. societies (especially the U.S.) and commented that "More recently, Frank Furedi has described such phenomena as parent education and counselling as evidence of a learned helplessness (Furedi, 1997, 91). For Furedi, we live in a climate of fear, where individuals turn to counselling or education as a form of insurance. But does this make the new adult learning intrinsically superficial?.... Much of the new adult learning is designed to enable learners to deal with intangibles and uncertainties" via "cultural capital" investments (p. 50). Cited Furedi’s (1997) book.


The author, from within conflict theory, analyzed the discourses (a la Foucault) of 21 conflict management texts in schools and adult education manuals, using a combination of models from Paulston and Boshier with Ken Wilber's (1995) integral theory and its "three epistemological spheres of 'it,' 'I,' 'We' (a la Habermas) (p. 115). The author points out the ideological biases of conflict management education and offers a 'counterhegemonic discourse' of a 'conflict' pedagogy and critical conflict education, the latter, which "... is to acknowledge a world and 'culture' of violence, 'fear' and terror..." as the backdrop in which such learning ought to take place (p. 24). Thus, the author concluded, "In contradistinction to consensus theory and a 'peace and harmony' CME [conflict management education discourse], CCE [critical conflict education] adopts a historical context of 'systems of domination' and a sociocultural context of a 'violent society'... 'culture of violence'... 'performative terror of the state'... 'culture of terrorism'... 'terrorism and everyday life'... and an overall '... saturation of social space by fear;' (Massumi, 1993, p. ix) and what has been called a 'culture of fear' (Corradi et al., 1992; Fisher, 1998; Furedi, 1997; Massumi, 1993, p. ix)" (p. 24).


The author wrote in the Introduction: "Ultimately, as an educator, I am interested to challenge our ways of understanding and defining violence and the ways that we think are 'best' to deal with violence in all kinds of formal and informal learning sites. This publication is intended to briefly document a growing (populist and academic) movement that suggests that a non-violent society can only be founded on fearlessness—the ethical path of a fearless life—a way of 'Love'“ (p. 1). One of the movements important to this calling to undermine societies bent on violence is "Fearless Education," according to the author. He wrote, "Parker Palmer, a long-time internationally-known consultant-educator, with a spiritual emphasis, has written a stunning chapter on 'The Culture of Fear' in his 1998 book, as a must read for any teacher/educator/policy maker” (p. 6). As well, he included "... Fisher (1998) 'Culture of 'fear': Toxification of landscape-mindscape as meta-context for education in the 21st century" as a useful paper to better understand the implications of what a "Fearless Education" must deal with. He cited AGORA, a Swiss think-tank group, which has recently (mid-90s) charged the American
'culture of fear' (also see de Becker, 1997; Furedi, 1997; Glassner, 1999) as, in the author's words, "... a crazy imperialist culture that is now colonizing the rest of the world with its 'fear of living' and its resultant low moral expectations and diminishing personal responsibility to the community/society" (p. 4). In his concluding remarks he notes that 'fear' is also a political construct (citing Corradi et al., 1992; Massumi, 1993) and that if we are honest, with all the violence that exists in this world "Thus, we have a 'culture of terror' (says, Noam Chomsky and others). And more importantly, we have a 'culture of domination' that continually breeds 'fear' and resultant violence (and we are in North America--a 'democracy' so called).


The author summarized his main findings from his masters thesis research (see Fisher, 2000 above). He wrote, "My [upcoming] PhD research is dedicated to the study of 'fear' as another of the important components of the DFCV cycle [Domination-Fear-Conflict-Violence], a cycle which I believe is still poorly understood, and far form being undermined by the field of conflict resolution, peace education, and anti-violence and "safety" campaigns, etc. 'Fear' (and fearlessness) are likely to be critical aspects in both understanding 'conflict' and conflict knowledges and practices. The rise of research interests in the 'culture of fear' (e.g., Glassner, 1999) and its relationship to the search for safety and security in our communities and schools, is directly related to how people will conceptualize and handle conflict. What is the impact of this increasing fear (mistrust) culturally, and how ought CME [conflict management education] define and deal with fear? Is it possible to teach and learn conflict management without equal importance given to fear management? My concern is that "safety" is becoming the highest value in this culture of fear, and with that a flood of capitalist-technological interests to capitalize on this value shift. The sociologist, Furedi (1997) concluded, 'Personal safety is a growth industry' (p. 1)" (p. 10).


The author wrote, "A culture of fear, pervasive in so many schools, is a barrier both to collaboration and to working across difference in race, class, and culture.... In Schools where teachers are preoccupied with sanctions and the capricious use of punishment, there is little collaboration between staff members, and almost certainly none with parents.... The companion to this fear is a culture of blame..." (p. 21).


In the UK in assessing a successful school, “The Head and Senior Management Team make careful use of data in raising awareness of development needs, but not through a culture of fear” but rather via cooperation and collegial responsibility to each other and the larger educational system (p. 74).

The author wrote, "As adult educators, our work is much less encumbered than public school educators by the culture of fear and history of persecution directed at those whose sexuality or gender identifications are different from the norm."


Reprinted, see Ecclestone (2000).


"Chapter II: A Culture of Fear: Education and the Disconnected Life." "Fear is a powerful feature..." of education today (p. 20). [not seen]


Abstract: "When the learning organization is used for purposes not originally intended, it can create a culture of fear, in which constant change has a negative impact and employee knowledge is inappropriately exploited. The learning organization is not a destination but a vision of organizations and individuals using learning to build long-term capacity for survival" (p. 207). Note: in Watkins & Marsick, 1993, Sculpting the learning organization (San Francisco, CA: Jossey-Bass, the phrase 'a culture of disrespect and fear' was used.


The author wrote, "And, despite the process of concertacion (national accord) reported to have been taking place in Central America, the 'culture of fear' still prevails..." (p. 157). [not seen]


The author tracks through several main questions and points made in Palmer's book, with emphasis on how to teach with integrity, with a balance of intellectual, emotional and spiritual aspects to our teaching. She noted "Chapter 3 [sic] is entitled 'A Culture of Fear: Education and the Disconnected Life' where Palmer admits his own anxieties and their consequences...". He poses to the reader the question of how we can transcend fear and reconnect with reality for the sake of teaching and learning"-- Middlecamp, a chemistry teacher then asked, "As we train out teaching staff members and future chemistry teachers, both directly (by what we say) and indirectly (by who we are), a discussion of this fear within might set the tone for more honest dialogue about ourselves as teachers" (p. 2).

The author wrote, "... in academic culture, we are afraid. Academia is a culture of fear" (p. 21). "One of the great sins in education is reductionism, the destruction of otherness... [p. 24] This fear of otherness comes in part from having flattened our intellectual terrain and desacralized it: people who know the sacred know radical otherness, but in a two-dimensional, secularized culture, we don't possess that sensibility anymore" (p. 24).


The author is an educator-spiritual psychologist of the depth traditions. He has written substantially in educational journals. In this book, he wrote, "The most central spiritual task of our time is working with fear. This work has to be approached in a certain way, of course. If we try to insulate ourselves from fear, the strengths we need to remain fully human--vitality of body, a deep and rich inner self, and an openness to the spiritual dimension of life--will wither and die. We will become ever further separated from each other, distrustful, concerned about security of every sort--and finally, unable, really, to love" (p. viii). He writes about how fear has become so embedded and ubiquitous in the wider society and it cannot be avoided as part of our everyday lived existence. He notes some people's souls are very sensitive to fear and this causes extra burdens (if not pathological disorders) for them (p. ix). Further, "... fear is increasing in the world, and at a very rapid rate. Besides showing up as individual psychological difficulties, we now have to contend with this destructive force as a cultural phenomenon that touches us all, more deeply and significantly than we might ever imagine. The soul life is in jeopardy" (p. xii). "The cultural implications of fear are enormous" (p. xvii). "... becoming free of fear cannot mean abolishing fear" (p. 1). "Freeing the soul from fear means participating in fear, not naively and not like a sheep... but with the greatest consciousness and attention we are able to muster" (p. 21). The author suggests we work on developing soul capacities to better handle and free ourselves from fear. In Chapter 3, he discusses "Terrorism, Time Collapse, and Anger: New Appearances of Fear in the World"; suggesting, "The real power of fear resides in our wish to avoid it, and the result of such repression is that it then takes us over completely" (p. 56). On p. 59 he analyzes the "new capital economy of fear" (re: terrorism). Chapter 5, he discusses "The Ecology of Fear." He discusses the problem of becoming numb to fear and the serious self-repression that leads to and comes from--that is, "... we have become co-conspirators with fear without even knowing it..." (p. 145). He talks about the process of dissociation with intense and chronic fear situations and a soul overwhelmed by fear and the loss of a sense of unity, and this is "doubling" --"The problem.... doubling, however, is not just a problem of individual psychology but a problem of living within a culture of fear. The first step to becoming alert to the possibility of doubling is to guard against anything that diminishes our consciousness" (p. 166).


The author of the book review wrote, "Parker Palmer's *The Courage to Teach* was the subject of this February review by Dr. Dendy Sloan of Chemical
Engineering [Faculty]. Palmer, an educational consultant and seminarian, offers a Grecian perspective on teaching. Instructors should have and teach identity and integrity.... They should infuse their inner life into their teaching.... balance the intellect with emotion and spirit, thus enlivening students.... Dr. Sloan encouraged participants at this forum to think about our culture’s answer to the question: ‘Where do reality and power reside?’ Our answer: external technology and science. Where- as, our inner world, our heart, is viewed as a romantic escape from reality. The natural extension of such thinking, according to Palmer, is an educational culture of fear... that infects both instructor and student.... The result is that instructors become obsessed with ‘objective knowledge’” (p. 1).

1998


Abstract: "The paper presents the view that opening up learning beyond school walls and age barriers, although a positive extension of human potential, has let the learners of this open learning to be exposed to the toxic meta-context of a culture of 'fear' [and 'risk society] with its attending violence/hurting that pervades the cultural landscape. Evidence is presented that challenges the current dominating W. psychological conception that 'fear' is a "feeling/emotion" and therefore is located only within the individual mindscape (psyche). This apolitically theorized 'fear' within mainstream psychology has led to a preoccupation with the hundreds of individuals' "fears" ("phobias") and virtually no research on the phenomenon of 'fear' itself in a sociopolitical context. 'Fear' is recently being articulated in academic and popular literature as a social and political context. The author calls for a deconstruction and reconstruction of 'education,' with 'Love' and 'fear' as core aspects to understanding a new ethical base for education and its practitioners in the future." The author discusses at length the notions of the risk society and culture of fear citing several authors who utilized the "culture of fear" construct, such as Corradi et al. (1992), Chomsky (1996), Furedi (1997) and Palmer (1998).


The author wrote, "Phobos-centric culture is a term I created to speak about cultures/societies/civilizations or systems/relationships/groups/organizations that are dominated and ruled by 'fear.' A valid, and more restricted use of this term could apply to individuals who's lives or specific actions are dominated by 'fear.' Whether individual or collective, 'fear' (phobos in Greek) today seems to be the centre of motivation and impacts all values, beliefs, assumptions, perceptions, feelings, thinking and actions.... The 'fear' in a phobos-centric culture is not merely what is commonly thought of as a private 'feeling or emotion' (i.e., psychologized), as most W. dictionaries and encyclopedias purvey. I am referring to something much larger as a phenomenon ('Fear' Project, see Fisher, 1997, 1997a) which Massumi (1993:228) called part of the 'millenial anxiety.' The structure and functioning, as well as the 'inner' experience of a phobos-centric culture (or 'paranoid culture,' as Margaret Mead called it; 'fear/mistrust society' as Gibb, 1991:267) called it and Watkins & Marsick, 1993 called a culture of disrespect and fear') has barely begun to be studied. Further research on the conception of a phobos-centric culture is required and perhaps will gain enthusiasm
and support from the findings of this introductory paper. The discipline of phobosology (Fisher, 1998) provides the context in which much of this research can best occur. Other researchers have known of this all-consuming trait of ‘fear’ in contemporary civilizations and have made reference to the political and moral nature of the ‘culture of fear’ (Corradi et al., 1992; Furedi, 1997; Chomsky, 1995), which has become, in most cases, the very fabric of contemporary existence and self-identity (Massumi, 1993). Palmer (1998), a long time educator, reflected on this context of contemporary society [and higher education especially] from a teacher’s perspective and devoted an entire chapter to the ‘culture of fear.’ Another term similar to the expression of a culture of ‘fear,’ is the term ‘climate of fear’ (Dassin, 1992).... [and] Eisler's (1987) study shows that dominator cultures, characterized by a ‘... politics of fear’ (p. 185) have been with us for at least 5000 years’ (pp. 1-2).


The author, from a Quaker spiritual background, with an expertise in adult and higher education, is a pioneer in the area of the “inner” life of teachers and self-reflexive practices for teachers. He has offered one of the first and most provocative accounts of the role of fear in education, and the book is full of powerful ideas and critiques, with quotes like the following: “The external structures of education would not have the power to divide us as deeply as they do if they were not rooted in one of the most compelling features of our inner landscape--fear.... we collaborate [in the negative sense] with them, fretting from time to time about their ‘reform,’ because they so successfully exploit our fear.... From grade school on, education is a fearful enterprise... the fear that leads many children, born with a love of learning to hate the idea of school.... Our relations as faculty colleagues are often diminished by fear...” (p. 36). "Fear is everywhere--in our culture, in our institutions, in our students, in ourselves--and it cuts us off from everything" (p. 56). "Fear is so fundamental to the human condition that all the great spiritual traditions originate in an effort to overcome its effects on our lives.... [but] I need not teach from a fearful place: I can teach from curiosity and hope or empathy or honesty, places that are as real within me as are my fears..." (p. 57). Most poignant for this annotated bibliography is his Chapter 2 (somewhat famous amongst some educators) as it is entitled "A Culture of Fear: Education and the Disconnected Life." This is the first use of the term "culture of fear" with a significant analysis in the educational literature. His critique of higher education (a "culture of fear" itself, he says) and particularly academia (which he left as a full-time location in his career many years ago) points to "Academic institutions offer myriad ways to protect ourselves from the threat of a live encounter.... This fear of the live encounter is actually a sequence of fears that begins in the fear of diversity..." (pp. 37-38). He challenges an epistemological bias (ideology) in the academy as well that revolves around "objectivism," which he argues is largely "driven by fear" (p. 51). And he recommends that "If we dare to move through our fear, to practice knowing as a form of love, we might abandon our illusion of control and enter a partnership with the otherness of the world" (p. 56).


"The author [Palmer] provides exceptional insights into the culture of fear that permeates the educational experience, both for teachers and their students."


Abstract: "Recommends a change in the attitude toward fear toward teachers and students. Root cause of the tradition of fear towards teachers; respect towards teachers as something to be earned; teacher's fear of disruptive students."


This major review of the spectrum of literature, across disciplines, on the nature and role of fear and fearlessness, summarized some of Corradi et al. (1992) and their research on the "culture of fear." The author concluded that this "... notion of 'the culture of fear' has important implications for expanding the privacy of 'fear' as a mere feeling or emotion. There is a heavy analysis on the 'We' dimension of 'fear' in this manuscript and it is probably the greatest contribution to 'fear' research in that dimension [referring to 'We' and 'I' and 'It' from Ken Wilber's integral theory],... the book has raised the consciousness of not only the Latin American nations, but the whole of North America and the rest of the world to the impact of 'fear'-based regimes in social organizations. We may think that such 'fear' and terror would never happen in democracies but these authors challenge the reader to consider how prevalent various dictatorships surface in various nations and organizations from time to time in some of the most democratic of places. This book is a landmark in the study of 'fear' and will for a long time serve as a primary reference to building 'fear' into sociological and political theory [at least theoretically this may happen sometime in the future] (pp. 259-60). The author concluded with "What kind of relationship do we want with 'fear'? I can't thin of a more interesting political question" (p. 658). Chapter 8 discusses the sociopolitical and economic bases of the construction of 'fear' and 'fear-conditioning in society. "Maybe, after reading this book, politicians, educators and other leaders in the community will take 'a stand' and claim: We live in a 'fear'-based society and world. Maybe, they will then offer a new platform of inquiry into the nature of 'fear' and the best way for humans to relate to 'fear' (pp. 664-5). In footnote 2 (p. 666), the author critiques the "coping paradigm" of the researchers in Corradi et al. and thus implicitly challenges the hypotheses and basic conceptualizations of the "culture of fear" notion.


The author cites a participant (via Kpundeh) at a US Agency for International Development conference in Africa: "Another participant added that education would be crucial to the development of a culture of tolerance... [and democracy]: 'We must encourage citizens to learn the habits of civil disobedience on a massive scale... We must encourage people to go out and demonstrate, to show their opinion regarding issues, because we must eliminate the culture of fear' (Kpundeh, 1992: 24-5)" (p. 19).
1996


Abstract: "Divisions between and among women and a strong culture of fear prevent the academic woman from collectivizing their voices with those of the grassroots women for the purpose of their own empowerment." [not seen]

1995


Abstract: "Defining 'fear' is, could be, one of the most important research agendas of the human sciences in the next century because of its key role in oppression and liberation. This introductory paper is the beginning of a systematic search for one or more definitions of 'fear' that will be useful in a more complete understanding of the 'fear' phenomenon. Preliminary evidence indicates that there is no one definition that adequately defines the human experience of 'fear' at the individual and collective level. The traditional definition of 'fear' as merely an 'emotion or feeling' is inadequate to a holistic understanding.... The conceptualization of 'fear' has as much to do with development and evolution (ontology) as it does with the human's experience in a 'dominator culture' or oppressive (violent/hurtful) 'fear culture.' The author cited Corradi et al. (1992) here as providing the conceptualization and research agenda for 'fear culture' [ought to be read "culture of fear"]."


Abstract: "The temptation to think we know what 'fear' is all about is one of the key factors that gets in the way of truly understanding 'fear' as a very large and complex topic.... 'fear' has to be re-visioned and recontextualized as both a psychological and sociological aspect of contemporary life, whereby 'fear' is inherently a political phenomenon of oppressive societies" (p. 1). The author cited Massumi (1993, p. ix) as giving researchers an indication of the problem and questions we will need to ask as we approach understanding 'fear' (from a new paradigm). Massumi wrote, (as the author quotes his chapter): "How does capitalized fear circulate? Implant and reproduce itself? If we cannot separate ourselves from our fear, and if fear is a power mechanism for the perpetuation of domination, is our unavoidable participation in the capitalist culture of fear a complicity with our own and other's oppression?" (p. 9).

1990

Abstract: "The extent to which the inner city street culture, with its attendant 'culture of fear' described by Bourgois (1989) and others, has infiltrated the school...". [not seen]
Acker-Hocevar, M. - 2008
Adams, D. E. - 2003
Adams, K. L. - 2003
Akins, F. - 2004
Albight, C. - 2011
Allman, K. - 2011
Aronowitz, S. - 2006, 2004
Barton, F. - 2005
Bean, T. - 2007
Beatty, B. - 2000
Bennett, J. B. - 2008, 2006
Bennett, P. - 2002
Bickel, B. - 2002
Black, J. M. - 2009
Blase, J. - 2003, 2002
Bracy, N. L. - 2010
Brodie, R. - 2003
Brooks, A. - 1999
Brunsma, D. L. - 2004
Bull, S. - 2005
Burch, P. - 2009
Cambron-McCabe, N. - 2005
Carolan, B. V. - 2006
Carr, P. R. - 2010
Cassidy, W. - 2005, 2001
Cavanaugh, S. - 2003
Chapman, R. - 2004, 2003
Check, E. - 2004
Cho, K. D. - 2009
Cochrane, M. V. - 2008
Cohen-Vogel, L. - 2010, 2006
Connell, R. W. - 2001
Connelly, R. J. - 2000
Contreras, F. E. - 2010
Cook, B. J. - 2002
Couture, J. C. - 2004
Crequer, N. - 2003
Dale, J. - 2010
Darder, A. - 2006
Davies, L. - 2011, 2004
Dei, G. J. S. - 2004
Devine, J. F. - 1990
Diakos, K. - 2005
Drew, J. - 2006
Dreyer, E. A. - 2008
Dryness, A. - n.d.
Duncum, P. - 2006
Dussel, I. - 2009
Dyer, A. - 2007
Edmundson, J. - 2004
Elenbaas, A. - 2007
English, A. - 2010
Field, J. - 2003, 2000
Fielding, M. - 1997
Flemmmer, L. - 2008
Flower, D. - n.d.
Fuller, L. - 2006
Furney, S. R. - 2009
Gabbard, D. A. - 2004
Gajda, R. - 2004
Gaudelli, W. - 2008
Geiser, P. R. - 2006
Ginsberg, R. - 2008
Girod, M. - 2003
Giroux, S. S. - 2006
Goldring, E. - 2010, 2006
Goodman, R. - 2007, 2005
Gorlewski, J. - 2006, 2005
Graf, H. M. - 2009
Gray, R. - 2010
Gross, S. J. - 2009
Haber, C. - 1997
Harnish, J. - 2006
Harper, H. - 2007
Hassard, J. - 2011
Hattam, P. - 2003
Hayes, C. D. - 2004
Hayes, D. - 2009, 2005
Haynes, B. - 2010
Hilton, G. L. S. - 2001
Hirschfield, P. - 2010
Hope, A. - 2006, 2005
Hromadzic, A. - 2009
Hyslop-Margison, E. J. - 2010
Jaeger, E. - 2006
Jorgensen, E. R. - 2004
Junior, S. - 2005
Kamau, M. N. - 1996
Keddie, A., - 2008
Kehler, M. - 2009
Kelly, B. T. - 2006
Kelly, W. - 2004
King-White, R. - 2011
Konur, O. - 2007
Kupchik, A. - 2010, 2006
La Rocque, L. - 2001
Latta, M. M. - 2005
Lea, J. - 2009
Lewis, R. H. - 2008
Lewis, T. - 2006
Livesy, R. C. - 1999
Livingstone, D. R. - 2002
Lopez, V. G. - 2011
Lorentzen, E. G. - 2010
Lucas, S. - 2008
Lucido, H. - 2010
Lyche, L. F. - 2008
Lyons, W. - 2006
Main, E. - 2004
Malen, B. - 2008
Malott, C. - 2006, 2006
Marsick, V. J. - 1999
Martel, E. - 2011
Martino, W. - 2009
Mayo, K. E. - 2004
Mayo, P. J. - 1999
McCarthy, M. M. - 2005
McClennen, S. A. - 2006
Mcdermott, M. - 2011
McGhee, M. W. - 2005
McInerney, P. - 2003
Meiners, E. R. - 2008
Meyers, M. - 2005
Middlecamp, C. H. - 1999
Mills, M. - 2008
Miron, L. F. - 2006
Modi, C. G. - 2011
Monahan, T. - 2006
Moore, J. - 2005
Natriello, G. - 2006
Nelson, S. W. - 2005
Newman, J. I. - 2011
Nichols-Solomon, R. - 2000
Oldfather, P. - 2004
Peha, S. - 2011
Pena, E. - 2005, 2005
Peters, M. A. - 2005
Phillips, S. - 2003
Piper, H. - 2008, 2006,
Piper, M. - 2002
Poynor, L. - 2005
Puett, T. - 2005
Pyrch, T. - 2007
Ramsey, P. - 2009
Ramsey, R. D. - 2003
Reis, J. D. - 2005
Reyes, K. B. - 2008
Riley, R. - 2004
Ross, E. W. - 2004
Rossatto, C. A. - 2004
Salazar, E. M. - 2008
Salmi, J. - 2006
Sandlin, J. A. - 2010
Sardello, R. J. - 1999
Scapp, R. - 2006
Schmier, L. - 2002
Schubert, W. H. - 2010, 2009
Semenza, G. M. C. - 2005
Seymour, M. - 2004
Sguissardi, V. - 2005
Shannon, C. H. - 2004
Shapiro, J. P. - 2009
Shariff, S. - 2006, 2001
Simpson, M. W. - 2004
Singleton-Jackson, J. - 1998
Sloan, D. - 1999
Smrekar, C. - 2010, 2006
Snyder, K. J. - 2008
Snyder, K. M. - 2008
Solorzano, E. V. - 2006
Stengel, B. - 2010
Stronach, I. - 2008
Taylor, C. - 2006
Taylor, P. - 2006
Thomas, T. M. - n.d.
Torres, A. - 2006
Trevino, R. S. - 2006
van Harte, E. - n.d.
VanderWeil, E. - 2007
Wagner, A. E. - 2005
Watkins, K. E. - 1999
Weaver-Hightower, M. B. - 2009
Webber, J. A. - 2003
Webster, Y. O. - 2002
Wegwert, J. - 2004
Westbrook, S. - 2006
Wickens, C. M. - 2010
Wolf-Wendel, L. - 2004
Wolfe, P. M. - 2005
Woods, G. J. - 2011
Woods, P. A. - 2011
Wrigley, T. - 2000
Yonezawa, A. - 2007
Zehr, M. A. - 2008
Zembylas, M. - 2009, 2008