

Philosophy of Fearism: An East-West Discourse between Subba and Fisher

Om Prakash Pokhrel

Asst. Prof. Gyanpeeth Degree College, Nikashi Assam

ARTICLE DETAILS	ABSTRACT
Research Paper	<p>Fearism as a concept gained its foundation in 1999 bringing in global attention particularly in philosophy, social science and literature for its interdisciplinary appeal. History shows that there are few published fear texts that dealt with these complex phenomena, however no one has written a systematic history of Fearism or philosophy of Fearism except Subba from Hongkong. Building on Subba's insights,, R Michael Fisher in the west is also seen vocal in this regard to interpret the meaning of Fearism as a new ideology. Fisher argues that fear is the primary force shaping human thought, society, and existence; however, Subba asserts fear as the foundation of all action. Fearmorphosis, Fearsisyphus, Panopticans, scapegoat are the terms used by Subba to illustrate his concept of fearism. People are being watched by panopticans , powerful scapegoat the innocent, even the nature, sometimes with modern tools. Fearist thinkers believe that the notion of fear can be a fresh transdisciplinary discourse that can have a ground to construct a new literary domain. This paper is just a simple attempt to draw on a primer on the philosophy of fearism , a budding philosophy, despite being antique in its nature.</p>
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Introduction:

Fear is omnipresent since time immemorial. The holy epic of Ramayana depicts how fear politics lead to the central conflict in the family of Dasaratha, the powerful king of Ayodhya. Fear of breaking a promise to queen Kaikeyi, the two boons that he had promised to give her, is the root of all family and



political unrest. In the Bhagavad Gita, Lord Krishna teaches Arjuna to overcome fear in the battlefield of Kurukshetra where Arjuna had a fear of killing his own relatives in the war. So, Fear is a driving force in the Epic Mahabharata. Even the Phoenix was rising not from fire, but from fear because fear is not an end rather has become a fuel to transformation. The German leader, Adolf Hitler driven by deep fear of losing control led him to suppress opposition and resulted in the hatching of the World War II. The Britishers, out of fear of losing authority over the colonies devised new tactics of divide and rule policy. Many countries make military decisions, nuclear weapons out of fear of external aggression or political security and even democratic leaders often make policies to remain in the power out of fear of being thrown away from power. AI (Artificial Intelligence) is taking control over everything and it is the fear of the modern world. Fear of AI, biotechnology, cyborgs, and genetic engineering in literature can reflect fear structures.

The foundational moment of fearism shows that there is no such known source to authentic when and how the concept of fearism emerged as a philosophy and critical theory except when Desh Subba in the east and Michael Fisher in the west conceptualize it with a new outlook. Fearism in its E.(east) Originated in Nepal and in the W.(west) R. Michael Fisher, the Canadian, is credited for working on an article of Fearism to be posted on Wikipedia. Desh Subba, poet and novelist, introduced it for the first time in his unpublished novel *Ujad* in Nepali and later on published '*Philosophy of Fearism: Life is Conducted, Directed and Controlled by the Fear*' (published in English, 2014). He has even published so many other books including *Aadibashi (meaning indigene)* translated into English entitled *The Tribesman's Journey to Fearless* (2015).. Subba also talks about Transphilosophism, which he calls 'two eyes' or perspectives on interpretation and critical analysis. While, Fearmorphosis is his third eye project which is known as higher consciousness and mind-eye in Eastern mythology.

In 2010, R Michael Fisher, a self proclaimed postmodern fearologist in the W. Produced his specialist work entitled: *The World's Fearlessness Teachings: A Critical Integral Approach to Fear Management/ Education for the 21st Century*. Both Subba and Fisher had their contributions on the very philosophy of fearism without physically being in touch except the exchanges of emails and the texts that are written by them. However, both had so much common to talk and explore in this fresh concept, to focus on Fear as a serious philosophical thought. Fisher's theory of fearism is more restricted than Subba's Philosophy of fearism because Fisher's definitions vary slightly over the years, but basically asserts that fearism is a pathological ideological form of oppression (like sexism, racism, classicism) that has not been labelled prior.



Fearism and History:

Desh Subba, stays in Hong Kong, started fearism as a literary movement in 1999 with fiction and in 2011 with line poetry. But if we look back throughout the history some manifestations have been tracked and labelled at times, but no one has written a systematic good history of *Fearism or Philosophy of Fearism*. Nevertheless, there are some which deal with *history of fear* texts however none of them included 'Fearism'.

... the Burma Fearlessness Movement (a late 20th century form of the ancient gift of Fearlessness cultures and their spiritual tradition in the far East, with roots in the worldviews of many Indigenous cultures); The League for Fearlessness (early 20th century esoteric form, USA); A Course in Miracles (1960s- 70s new age form, USA); Shambbala Warrior Training (late 20th century Buddhist form, USA and Worldwide); In Search of Fearlessness Revolution (early 21st emancipatory Form, Canada)... Fearism Philosophy Movement (early 21st scholarly/ populist form from literary theory and activism out of Nepal. (p.13, philosophy of fearism)

A search on the Internet of 'Fearism' will bring the names of Desh Subba and R.Michael Fisher but not much research work on systematic way is found on Fearism. The Wikipedia still does not have that deep entry for 'fearism' and that history of writing one; one was written and it was taken down by Wikipedia and then rewritten by Fisher it has been a case of frustration for some fearists; but for the record, original was published in Fisher and Subba in 2016. (p.17.Fisher).

Fearism as a Philosophy:

Philosophy has a great role to play in understanding all phenomena that has to do with the human emotions and mind- our learning, our teaching, our organizations and socialization- that is, our human potential... Philosophy of Fearism...; is a philosophy all about fear, a central shaping dynamic. –Fisher, Subba, and Kumar(2018).

The base of all philosophy, according to this, is fear, and fear is a life carrier term that affects throughout human life. Philosophy of Fearism raises consciousness and life unlike Marxism, Materialism, or Idealism. It is a philosophy that extends beyond other philosophies and gives fear an 'ism' suffix. It continuously makes up other critical terms like fearsory, fearology, feiariaty and fearanalysis. According to Subba, the "ism" suffix has given them a philosophical coronation, but even



at that, they all stood at the base of Fearism because other philosophies do not give the real meaning of life.

Philosophy of Fearism teaches how a moderate amount of fear can be helpful in solving problems to a great extent. Fearism can teach solution to the problems of human life, it can guide us to live a comfortable life without being in confusions. Subba believes that excess fear, no fear or total absence of fear can be a problem; he illustrates his point with an example of a student who is going to write his exam paper. A student who studies hard does so for fear of failing in the examination. When he is completely out of fear then he may not do well in the examination even if he worked hard, so he needs a certain amount of fear within him during the examination. Supposing also that the said student has the fear of failing, he will surely work hard and writes well in the exam, similarly if he does not have the same fear, he surely won't study hard at home and the result would be fail. Thus, Philosophy of Fearism as a new philosophical Movement is to prevent, minimize or control any harm caused by the fear elements and make life better because life is conducted, directed and controlled by fear as Subba believes.

Fearism is new philosophy which defines fear as integral part of our life and how it co-exists together from birth to death. It should not be treated as enemy but as friend that alert us for possible accidents or wrongdoings and should be taken positively. (Naeem khan. Blog.2023,)

Philosophy of Fearism has explanation for all the questions and problems related to fear and it always sees the positive aspects of human fear. This philosophy attempts to re-explain all other existing philosophies, Ideals, principles, death and other aspects of life. No other philosophy, except Philosophy of fearism would be able to explain the questions like what is fear, from where does it come? What could be its effect? And how can we curb it or minimize it?

People behind the Philosophy of Fearism:

Desh Subba(1965-)- Desh Subba was born in the rural district of the eastern part of Nepal in 1965. Subba has settled in Honkong to exhibit his ingenuity and to prove the world that he is capable of much more. He is a voracious reader and widely studied many eastern philosophers along with western and that makes him a deep thinker. Subba has greater interest and love for history, psychology, philosophy which is reflected in his poetry, fiction and philosophical narratives. *The Tribesman's Journey to*



Fearless, published in English in 2015, a narrative of tribal magical world, is the best example of his ingenuity as a writer.

‘beyond the mundane, he also has been a political-artistic rebel, known to be part of an underground literary circle in Nepal as a movement for the struggle to free the Nepalese people from foreign colonial investments, dictatorships and/or other ideological repressive regimes for decades...it is no wonder that he is searching for an alternative philosophy for understanding reality/truth and making sense of the world and for truly free the people and human potential. Subba eventually called thier alternative, Fearism.(fisher, p.30)

Desh Subba’s major books *Philosophy of Fearism*(2014), *Transphilosophism*(2021), *Fearmorphosis*(2023) and few more co-authored books bridge the East and West philosophy to consolidate a fresh foundation. His manifesto of Fearism examines both the negative and positive aspects of fear in people’s life and society.

R. Michael Fisher (1952-) R. Michael Fisher was born and raised in Calgary, AB, Canada.. He went on to study on environmental issues, evolution, sociology, ecology, anthropology, animal behaviour, and psychology. He practiced counselling and became a school teacher, and then educator. He did his Ph.D. in Curriculum Design and Pedagogy from the University of British Columbia, Vancouver, BC.

Fisher has taught many subjects but *Fear and Fearlessness* became his vital topic that has got a new dimension. He co-founded the *In Search of Fearlessness Project* and finally established the *In Search of Fearlessness Research Institute (1991-)* , which he is still the director. The Institute publishes Technical Papers and Fisher has written more than 120 monographs. Fisher founded the *International Journal of Fear Studies* in 2018. Fisher has published a dozen of books and hundreds of articles and has recent book coming out in the field of educational philosophy, *The Fear Problematique: The Role of Philosophy of Education in speaking Truths to Power in a Culture of Fear.*(p.32, fisher). Fisher received the Tilmati Fearism Award in 2019, under the umbrella of activities initiated by Desh Subba.

“R. Michael Fisher began to use on rare occasions the term “fearism” since September 1990. These unpublished uses are the earliest records of human coining this term.Fisher’s very first meaning of the concept was “Egoism is Fearism”.(Fisher,2022, philosophy of fearism –a primer. P. 17)

Samuel Nathan Gillian jr. (1939-2016): Gillan was born in the Bronx(New York City) and stayed there as a black man living in a black neighbourhood of largely African-Americans. He was raised in a poor



working class family under the influence of Methodist Christianity. He attained a master degree in Education (City college of New York) and settled as an English teacher. His First book is ‘The Beauty of Fear’. He started his quest to know everything about the nature and role of ‘fear’ in 1972. His book, *The Beauty of Fear* reads:

“Understanding language and human behaviour has consumed Sam’s adult life. It was this quest that led him into researching “fear” as a subject beginning in 1972. Since 1986, he has been conducting motivational workshops based upon his (fear) research....He is working on a book currently entitled ‘Fear and Education’.”

Asinakachi Akuma Kalu: Osinakachi Akuma Kalu is from the Eastern (Abia State) part of Nigeria and an Igbo by birth. He graduated in Business Administration and Management at the Federal Polytechnic, Nekede, and trained as philosopher. He is a great inspirational speaker, visionary, philosopher and a fearist or fearologist. He is the founder of TAFEDs. He is a certified member of The Fearism Study Centre Dharan, Nepal, and the member of The World Fearlessness Movement and the founder of the PenLords. He is the author and co-author of a good number of books and articles on the philosophy of fearism. His books on fearism are available on Amazon with various articles on different International portals.

Bhawani Shankar Adhikari: Bhawani Shankar Adhikari is a senior lecturer of Sanskrit University Constituent Campus Balmeeki Bidyaputh, Kathmandu, Nepal. He has dedicated his life, almost over 25 years, for the noble profession of teaching from primary to university. He is an established author with books and a huge number of national and international articles. He was deeply influenced by the philosophy of fearism, and so he applied the theory of fearism in his Ph. D. Thesis.

Eco-Fearism: Eco-Fearism, a very new term was firstly coined by Dr. R.Michael Fisher in his technical paper 68 (Fisher, 2017). Fisher has presented the concept to illustrate Eco-Philosophy of fearism and Eco-Criticism which deals with eco-crisis philosophically as well scientifically. Eco-Fearism aims to generate a positive fear about the ecological global crisis in the heart of every human being. Fearism can be vocal in handling eco-crisis philosophically and scientifically because the rationality of the human being can direct them towards positivity that can help save the environment. The book *Eco-Fearism—prospects and Burning Issues* ‘co-authored by Bhawani Shankar Adhikari, Osinakachi Akuma kalu, Desh Subba,(2020), talks about the formula of eco-fearism which states:



"I use life-consciousness-knowledge-Fearism, normally as theory in philosophy of Fearism. This theory can be applied any where looking its requirements. Now, Eco-crisis requires it. So, it is better to apply here. (2020)

According to fearism only living beings have fear but they don't have same level of fear. Depending on the consciousness level and knowledge the amount fear increases or decreases. When we have more knowledge, it brings more fear. If we look at the early human civilization, there was no eco-fear even though there was life and consciousness, gradually, people started to understand about the ecological crisis, effect of negative impact on ecology, then it bore fear in human minds because more knowledge appeared in our minds. Thus, Eco-Fearism is constituted by fear. Thus, it means fear precedes eco-fearism. Eco-fearism was not a concern in the past because it was not a major issue. But the modern world can't relax for a single moment without talking about eco-crisis since it being a critical concern of the world. Therefore, eco-crisis ultimately leads to the knowledge of eco-fearism.

The function of Eco-fearism is to do theoretical analysis to eco-troubles and fearism can be the best way to explain it. If we look at the human civilization it shows that it has started with the invention of stone weapon, fire, herd and farming but at the same time it has been the beginning of eco-crisis. Deforestation, pollution and global warming are some of the issues that have challenged the modern world and the importance of eco-crisis and its study is the demand of the hour. Basically, culture of fear is raised by Fisher in his writing.

"I have raised it in my works many years ago and do so again to at least bring awareness to the potential harm and, perhaps worse, is to bring awareness that I may be reproducing the very thing I am criticizing and that is the "culture of fear" itself...whereby culture of fear is defined by me as trying to manage fear by based means and creating more fear not less.."(Fisher p.5)

According to eco-fearism the world doesn't seem to be moving in its proper channel because of the adverse treatment of mankind on nature. World has to look for some best solutions to address the burning issues most effectively. Thus, for this eco-fearism is the only meaningful option. It does not mean eco-fearism can control all the diseases of the earth but it can do the best cure since there is no alternative to this. Human beings themselves are the source of problem and solution too as we are the destroyer, at the same time can be conservator and protector as well. The world is so horrified for the crisis of pollution, ecological degradation, global warming and deforestation, so eco-crisis proved to a



fatal disease on earth which needs special attention and it can be really treated by this emerging philosophy of Fearism.(Fearology, eco-fearism)

Fearmorphosis: The concept introduced by Fisher and elaborated by Subba emerged from ‘meta’ and ‘morphosis’ which means ‘transformation’ or ‘change of formation’. He has used this term in an interview that was done by Biswa Raj Adhikari in his blog. He adds that human being is also like metamorphosis from birth to death, changing biologically as well as mentally, baby to youth, youth to adult, according to the time. Just as a caterpillar transforms into a butterfly, mankind also constantly undergoing Fearmorphosis. Human thoughts, ideas, feelings are changing due to evolving fear conditions. Language, literature, music, art, festivals, celebrations, rituals all have undergone changes with the passage of time and these changes are necessary and inescapable. Human beings adapt themselves into these changes unless they might lose the momentum of being in the race. So, this transformation or change is defined as fearmorphosis by Subba.

“We are pushing ourselves, religion, culture myth, belief, festivals which is called development but I call it metamorphosis caused by fearmorphosis”(subba, fearmorphosis, 2023, p.146)

According to Subba, our ancestors were first into hunting, then to agriculture and agriculture was metamorphosed to the system of capitalist. These changes are inevitable or human might get extinct, due to this fear of getting outdated human being cope up with the situations and transforms himself to adjust in this metamorphosed world.

Whether labour or master they were transformed into different forms as the metamorphosis of butterflies. The growth of plants and man is metamorphous. If they don't metamorphose on time, they will die.(subba, fearmorphosis, 2023. P. 149.)

Subba refers to the different kinds of myth, for example *Sisyphus, the panopticon, the scapegoat, Das capital, and Metamorphosis* as the most powerful driving forces for humanity. According to Desh Subba, apart from understanding Camus' concept of Sisyphus, there are people who are untouched by Camusian Sisyphus; some models of such Sisyphus are as given below.

- Philosophical Sisyphus: A philosophical Sisyphus is always focused on his own philosophy of life because nothing would distract him except his own thoughts. These kinds of people may be physically occupied with something but the mind tends to be busy solving philosophical issues. If we



look at the lives of the great thinkers, scientists, artists like Socrates, Einstein, Karl Marx, Picasso, Leonardo da Vinci etc we get to know that they forget everything, including food or sleep.

- Economical: A businessman works with his mind rather than body and heaves money into the mind. He is always worried about the capital. And remains happy with the profit, at the loss similar to a downward turn of the boulder, so he shoves a boulder as much as he can.
- Politician: For the politician politics only is his boulder as they are obsessed with the principles and ideologies of politics, therefore, sometimes shun their families, parents and devote themselves to the party works.
- Sports: To the sports personalities and athletes the gold medal or the trophy is their mountain top, they have to kick their game to the destination.

Politician rolls debate

Capitalist heaves up capital

Labour rams sweat & blood

Philosopher shoves idea

Scientist rolls experiment

Writers drive letters

Mathematician magics numbers

Singer rehearsals voice

The dancer moves hand, and leg. (fearmorphism, subba, p. 22)

Allegory of Panopticon: Jeremy Bentham, an English philosopher in the 18th century conceptualize the theory of panopticon to propose a design of institutional building to keep a watch on all the prisoners without their knowledge.(Wikipedia,<https://en.wikipedia.org>) .

According Desh subba human being is also a kind panopticon because they are always being watched by somebody in some form.

A human is a panopticon. The panopticon is by the man, to the man, and for the man. It is a symbolic name; being watched by someone....panopticon can be any device. Before it was merely limited to people, now, it applies from one country to another, one space to another space. Many agencies, institutions, and organizations are working on eyes.(fearmorphism, subba, p. 49)



Desh Subba has his own interpretation on the concept of Panopticon since he uses it for Sisyphus. Any Sisyphus, for him, rolls a stone because they think; they have been watched by someone and this consciousness of being under a lens affects life. Human being, as a social being perform daily activities and remain polite, honest, humble, moral, and try to maintain a balanced relationship as he has fear of being watched by someone. We can see the CCTV in the work places, on bus, train, hotels and public areas, being watched by the Panopticon people, people tend to control themselves.

A man can be always between internal and external Panopticons. Government, society, school, medical, institutions, organizations, workplace everything are being watched and viewed by their concerned authorities. There Panopticons are over them to review their works and performances, so the fear is a factor for all of them. Rule, Law, guidelines and punishment are all the examples of panopticon towers. Desh Subba asserts that if we look through Fearism, we can see everywhere, such Panopticons.

God and devil are sitting in the inspection house...we sense God will punish us. God is always watching our activities. It can be used in morality, ethics, discipline, and sincerity. It builds the best society, apparently. We think people are in self control, discipline, and morals. But no, they are controlled by unknown panopticons. The watchman is behind goodness. (Fearmorphosis, subba, p.57)

The Fable of scapegoat: According to the Bible, “a scapegoat is one of a pair of kid goats that is released into the wilderness, taking with it all sins and impurities, while the other is sacrificed.” (<https://en.wikipedia.org>). God needed animal sacrifices to provide a temporary cleansing of sins and to foreshadow the perfect and complete sacrifice of Jesus Christ (Leviticus 4:35, 5:10). The epic story of Troy is the scapegoat story of beautiful Helen, Likewise in the Hindu epics Ramayana and Mahabharata, Sita and Draupadi are the examples of scapegoat fable. Sisyphus was the scapegoat between Zeus and Ausophus; similarly we become scapegoats in the name of religion, culture, beliefs, colonies, poverty, subaltern, hegemony, marginal, caste and gender.

Thus, in a way we can define victimization as one of the formations of scapegoat. We find so many examples of scapegoats in the myths, stories, epics, politics, religion, society, and even in the family, and anyone can be scapegoated at the office, factory, or workplace. Desh Subba has categorized many kinds of scapegoats in our society, which are rarely noticed.

- Political scapegoat: Political leaders work for the nation and the public. They deliver for the mass gatherings and in the process sometimes some people or the leaders have to sacrifice to the



extreme. We can see many leaders being scapegoats in politics for the party or the nation. The party leaders or the High Command decides whom to sacrifice. At present we can see even civilians being scapegoats because of war, social or political turmoil. Everyday so many people, refugees are seen crossing borders because of famine, starvation; they are the scapegoats of different circumstances.

- **Religious and Cultural Scapegoats:** If we look at the ancient period, a large number of people are found being victimized as scapegoats in the name of God and religion by the so called priest or the rulers. Socrates, Aristotle, Galileo, Karl Marx, Sartre, Thomas Hobbes are victims of political, religious, and moral conditions and problems. Spiritual leaders, motivational speakers, priests, bishops, and pastors all present themselves as neat, tidy, spotless, smart like sacrificial animals. Their appearance is self-made, but they sacrifice others on their behalf.
- **Capitalist Scapegoat:** A capitalist launches a product, decorates it, he himself becomes very tidy, smart, dresses smartly, shows professionalism in dealing with customers or participants and sacrifices to a greater extent. Capitalist is in the scapegoat because he offers his projects or products and to get success people are used as scapegoats and sometimes a capitalist himself becomes the scapegoat.
- **Employee Scapegoat:** An employee offers to please the employer and performs to the satisfaction of the customer. When the employee is able to do his job well and the employer is pleased with his performance, the employee gets promotion, bonus or commission. Thus, the sacrifice of the employee is a kind of scapegoating process, his better look, physical fitness, degrees, skills; experiences may have more opportunities in the competition for success.
- **Ecological Scapegoat:** In this modern world of development and industrialization, we are not scapegoating only human beings; we are scapegoating nature, ecology, environment, and animals too. We plant industries scapegoating the ecology, destroy the forest and animals are left with no space to dwell in, thus scapegoating the natural resources and inhabitations in a way has scapegoated the humanity in return. Nature is scapegoating humanity in the form of flood, global warming, drought and famine. Most of the scapegoats are lower and weaker in position and status and therefore, they easily get victimized.

"The Weaker, the poor and the small companies always become scapegoats. In other words, it has a hierarchy of fear." (Desh Subba, Fearmorphosis, 2023, p. 81)

Subba adds that widow's position is very weak and delicate in the society, so she easily becomes the scapegoat. If we look at the *Sati system* prevalent in the past, Widows had first, culture and religion fear,



and second self-immolation. But why, according to him, could society not sacrifice a widow? Because a woman has no power as patriarchy governs and it is accepted by the society.

“Victims of Kafkaesque are weak in power. Why did Mr. Samsa, the father of Georg and Hermann Kafka not scapegoated? The answer is they had power. Rules and regulations were made by them. Likewise, lower caste, subaltern, colonize, refugee, female, migrant, hegemony, and marginal people always be scapegoated. (Subba, Fearmorphism, 2023, p. 81)

The scapegoats are always slaughtered by the powerful, rich, capitalist, dictators, bourgeois, priest, father, leader and men. A slave or a servant can hardly scapegoat his master because they are always under a known or unknown grip of fear. Fear is at the top of all in this hierarchy. According to Subba ‘Scapegoat is a soft word for exploitation’ and the first reason for it is the means of subsistence, other reasons, according to him are happiness, pleasure, success, benefit, ego, love and glory. Subba refers to the history or myths to illustrate his point-

We know the reason for the scapegoat in Troy, Mahabharata, and Ramayana. Why did Antonio become the scapegoat between Shylock and Bassanio? (Shakespeares , The Merchant of Venice). Why did Socrates Scapegoat? Why was Sisyphus victimized? The condition of Socrates and Sisyphus was under SSS (super scapegoat structure). We find many scapegoat characters in fiction and reality shows of life. We never notice them. (Subba, Fearmorphism, 2023, p. 85.)

Conclusion:

Fearism as a new discourse has its own way of interpreting life, events, nature, and environment even the whole world as a whole. West represented by Fisher and east, by Subba altogether seems to be on an agreement that fear controls and guide human life and if it accelerates beyond the control, tensions and conflicts, and troubles bound to affect the happiness of human life. The principle of Fearism agrees on a unifying category of reminding us that Fear is something to think about and it is worth caring for. Nevertheless, when we analyse and study the different perspectives of fearist thinkers it is seen that there are points, concerns, issues even conflicts where they differ to agree. Fearism study centres and its research institutions with its research insightful scholars can prove the world that Fear is not an enemy but a friend and can help us for survival and leading a good life. Fear is not just a mental or psychological condition but a socio-political, cultural tool that can shape narratives of survival



displacement, trauma and empowerment. In this age of global crisis in terms of ecological imbalances, climatic changes, pandemics, anxieties and psychological instabilities philosophy of Fearism can become the best human companion and a very timely tool to address and curb all these in this crisis – driven world.

“Fearism guides like a ‘Star’ and reminds us of who we ‘really are’.(fisher, 2022, p. 78)

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