TAFFD's Journal

ISSN 2643-4938 (online) · ISSN 2769-0490 (print)

OPEN ACCESS

Leveraging Fearism Ideology in Fear-Based Issues: Transcu lturalism, Transdisciplinarity and Transhumanism in Focus

Michael Bassey Eneyo

Published in TAFFD's Journal, Vol. 1, Issue 2, pp. 6–21, 2019

Article page https://journal.taffds.org/articles/leveraging-fearism-ideology-in-fear-based-issues-transcu-lturalism-transdisciplinarity-and-transhumanism-in-focus

CC BY 4.0 **Licence**

© 2019 The Author(s). Published by Transdisciplinary Agora for Future Discussions Inc. This is an open access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Licence terms: https://creativecommons.org/licenses/by/4.0/

This page was added by the journal. The article begins on the next page.

Leveraging Fearism Ideology in Fear-Based Issues: Transculturalism, Transdisciplinarity and Transhumanism in Focus

Michael Bassey Eneyo- The Fearology Institute- Canada, Email: michaeleneyoo@gmail.com

Abstract

This article explores how fearism, an emerging philosophy can be used to address different fear challenges that have engulfed societies in contemporary times. The discourse focuses on three broad areas of human existential engagement where fear has severely distorted good human relationships and suggested fearological methodologies towards managing them. The focus areas include transculturalism, transdisciplinarity and Transhumanism. Research on these areas shows that fear has almost created double walls and boundaries among people of different cultural backgrounds and ideologies. This new world of binary oppositions is, therefore, a threat, not only to contemporary society, but to envisioned postmodern communities where technology is assumed to have overtaken most social roles. The article argues that transculturalism studies can help in rebuilding the proper human relationship broken by the negative misconception of people about other people's cultures, occasioned by lack of knowledge. The research also recommends fearological education and the study of the integral parts of different fear constructs as well as proper use of fear management method(s) in addressing the fear-based challenges in the contemporary. Such knowledge will impede fear challenges in posthuman societies- usually characterized by increased scientific invention and production of dangerous technologies, chemicals and other deadly substances in the name of development.

Keywords: Fearism, Philosophy, Transculturalism, Transdisciplinarity, Transhumanism.

Introduction

Each human existential challenge gives human beings opportunities to think, research, suggest, or act towards finding a solution(s) in response to their emerging problem(s). Every

field of study like mathematics, physics, biology, economics, zoology and fine art, were introduced as responses to different existential challenges within a given historical dispensation. As new problems emerge, new means of managing or solving them also emerge. Fearism as a philosophical movement is, an emerging school of thought for people of the 21st century and beyond to contend with the problem of fear in general. For a clearer understanding of the effects of fear, the paper examines fear inclusively, under three purposively selected significant faculties. The faculties include transculturalism, transdisciplinarity and the Transhumanism. The author concomitantly looked at three fear faculties and examines how individuals' fearful beliefs have affected and hinder good human relations between and among different cultures of the world.

The article unveils how bridges of fearlessness/positive fear were perceived across cultures in general and between persons in particular. The discourse explores the development of fear management techniques to contend with the fear that would be likely emitting from different scientific and technological activities in the future. The present generations are assumed to be radically controlled by science through technological revolutions. It shall be a dispensation where machines will be doing more significant parts of the jobs that were initially designated for human beings. Fearology accepts the fact that development strives more where there is fear of being unsafe, insecure, or where there is a threat to humans' comforts. These viewpoints do not appear to oppose the scientific and technological advancement; rather, it is concerned with providing measures that will help in the reduction of the impact of fear emanating from the new world. They believed that this fearological analysis would serve as an opening into the inner domain of fear management through an in-depth study of the different fear constructs and its management techniques enunciated in this article.

The problem and method

The article looks at the use of fearology in the transdisciplinary study to address problems caused by fear in different fields of the studies. It also examines how such an undertaking can contribute to the removal of false fear and regarded as an accident of fear that which denies leverage of expansion in academic enquiries beyond our specific fields of studies. Some projections on how fear as managed in a technological revolution will favour science and technology inputs more than human efforts in the years to come were examined. Based on the pace of world acceleration toward the path of science instead of social power; there is a need to strategize on effective fear management. Such fear might likely engulf the world as a result of technological inventions and revolutions or be unfriendly to human health.

Hinged on the integral, connecting and non-reductionistic approach to fear studies as well as its management now and in the future, this article examines how fearism could apply in three areas of the philosophies mentioned above; especially the Transhumanism which is more about future than the present.

Using discourse analysis the paper, therefore, critically define the philosophy and give the historical background of Fearism/Fearlessness Movement as a new emerging philosophy borne out of the need to address the alarming challenges of the incidents of fear in the 21st century and beyond. It assumes that fearism, as a school of thought, will assist in projecting a relatively fearless or fear positive society in the present social order. Such projection also provides some guides for the sustenance of fear management system for the future generation.

What Is philosophy?

Eneyo (2019) in his *Philosophy of unity*, argues that it is difficult if not impossible, to have a univocal or unambiguous definition of the term Philosophy. It is based on this premise that Philosophy covers both existent and inexistent realms of beings. Because of this, anything can fit into the field of Philosophy. From its root meaning, Philosophy is a coinage from two Greek words; Philo and Sophia, meaning; love and wisdom (Philosophy-Wikipedia, https://en.m.wikipedia.org). The term philosophy can be loosely referred to mean love of wisdom. It is a critical reflection or pondering about the real essence of life. Philosophy is not primarily concerned with arguments, debates and doubts about a body of truth or existent; as many people believe it to mean. It is somewhat concerned with the curiosity to know the very meaning of knowledge and get to the reality of knowledge itself.

We can also put it that philosophy is a systematic approach to discover a solution(s) to all human problems. In Philosophy of unity, Eneyo points out that, Philosophers study everything that exists, unlike other disciplines that study different parts of existence or beings: biologists study human beings: zoologists study animal beings: chemists study chemical substances: physicists study non-living matter and botanists study plant beings. Philosophy deals with the totality of beings and non-beings. Because of this unending scope of philosophical enquiry, most scholars refer to philosophy to as the "*mother of all disciplines*" (Quora, Why is philosophy called the mother of all disciplines, https://www.quora.com, 23 Jan 2017). Every field of study is a branch of philosophy; and every enquiry whatsoever has an element of philosophy. It is from the above ideation that fearologists/fearists address fearology or fearism as a philosophical school of thought, and

recently tagged as 'Philosophy of Fear' (Eneyo, 2018).

Philosophy of Fearism/Fearlessness: An emerging philosophy for 21st century and beyond

From history, people have in through one way or the other pondered or contemplated on the phenomenon "fear", Such thoughts were not either in the sense of an intellectual movement or in the spirit of having fear as a field of study. Recently some authors have discussed the concept of fear, though in a subtle and reductionistic way. Most recently, however, some fearism scholars under Fearism and Fearlessness Movements emerged, to holistically, research on fear and related challenges. A commitment of which Fisher observed while drafting a foreword to Eneyo's *Philosophy of Fear* as he aptly opined thus: "before commenting directly on some of the content of Eneyo's first book on the topic of fear, it should note that he is courageous to align his thinking with the wide-open territory of the philosophy of fear." He note though the author is interested in such topic and area, it is challenging to identify philosophy of fear scholars as:

> Some are doing so, but have not named it as such, and others like the Norwegian philosophers Lars Svendsen have used "philosophy of fear" in a recent book title. Only a rare few philosophers have ever focused on developing a philosophy of fear per se consistently. Eneyo overstepped the boundaries of traditional at this point and incorporated the new fearism, producing his version and branch: the school of philosophy of fear (Eneyo, 2018, p. xii).

Meanwhile, the first book ever written about fear and often regarded as a foundational book on Fearism Movement is *Philosophy of Fearism* by Desh Subba, who was the founder of the Fearism Movement. Fisher had also written many articles on fear-related issues previously. He had been consistently working on his fearlessness movement which he believes could help human persons understand the expanding fear problems, most notably the concept of 'fear'. He concomitantly works to develop a method of solving these problems.

The beginning of "Philosophy of Fearism" can also be said to have accidentally emerged in 1999, when Subba wrote the manuscript of his book entitled *'Ujad'* (Desolate). According to Subba, his friend Sharan Subba after reading the paper had underlined the word *Bhayabad* with red ink. Subba, after a profound reflection on the word, said to himself that the word Bhayabad is philosophical enough to become a philosophy of its own. Since then, some friends of Subba and Subba himself started discussing fearism as a philosophical concept

that can be studied. It was from several discussions with his friends that Subba came up with the name, Philosophy of Fearism. *Bhayabad* is Nepalese's name for "Philosophy of Fear." Fearism as a philosophical movement was, therefore, first mentioned in a *Tapu* Magazine in 2005 (Rai, 2nd Sept. 2018) (Eneyo,2018, p. 110).

Though it emerged accidentally, Philosophy of Fearism was revitalised by Subba; and Fisher, who had independently pursued fear management before his contact with Subba in 2014. Other fearologists like; Osinakachi Kalu, Maria Kumar, Eneyo, among others in no small measure have contributed to building this new philosophical system. The new area could be used in reducing the effect of negative fear in society and how the fear problems could be managed; using a given fearological method. On his part, Subba sees fearism as the theory that explains the role of fear in human lives. He tries to analyze the concept *of fear* in a highly positive point of view to x-ray how fear motivates human actions and inactions. Although Subba coined philosophy of Fearism as a philosophical movement, the term 'fearism' precedes Subba's usage in his *Philosophy of Fearism* which he first mentioned in the East in 1999. According to Fisher and Subba, the likes of White had used fearism in a more subtle form in 1997 in his work entitled: *"low-grade fearism"* where he explained the impact of the terrorists' activities. Fisher also made use of the term in 1997 and 2001, respectively in some of his works (Fisher & Subba, p.12). However, it was Subba that originally, coined the name *"Philosophy of Fearism"* with more considerable attention to the role of fear in human history (Eneyo, 2018, p. 22-27).

Fisher viewpoint also takes the lead in contemporary Fearlessness Movement. The author's objectives include rescuing human beings from the enslavement of 'fear' and to make them fearless. He argues that this will lead to the enthronement of a fearless society. Unlike Subba, who advances almost all his fear discourses with the term "Fearism"; Fisher also uses "Fearology" as a better alternative to the study of fear. Fisher introduced many vocabularies into the study of fear like fear-analysis; fear-criminology; fear imaginary; 'fear', 'fear'-based, 'fear culture', among others. All these vocabularies help in expanding our knowledge of different fear constructs.

However, these Movements are still under construction, methodological development and re-adjustment. Other global members of the movement have also written book(s) and articles on fear, which is believed to be very useful to those who want to know the concept of fear better. Some of the fearology scholars include Osinakachi Kalu, Maria Kumar and Rana Kalfe. The books and articles written by the members of Fearism/Fearlessness

Movement have further helped in expanding the curriculum of fear studies. All fearologists/fearists believe effective fear management is plausible with a proper fear of education and epistemology. Fearsome is therefore established to be a new philosophical movement developed in the 21st century and beyond as a panacea to fear problems.

Fearism/Fearology perspectives in Transculturalism, Transdisciplinary and Transhumanism

We are not going to make in-depth studies of the above concepts in this article. The primary concern is to establish the width and breadth of the philosophy of fearism/fearology at a glance as a school of thought not limited to any individual discipline or field of studies. It also examined as a philosophy developed to remove any form of the barrier created between and amongst people of different cultures and disciplines. This discourse will equally help in developing a fearological template for proper fear management for the posthumanism/futuristic society, and celebrate technology at the expense of human efforts. The fear concepts are at this moment, scrutinized to see the application of fearism ideologies in managing fear problems in the selected areas of studies.

Application of Fearism/Fearology in Transculturalism Philosophy

Fearism/fearlogy is underscored in the transculturalism studies or philosophy when there is fearological approach adoption on the study of different cultural backgrounds, belief systems, myths and norms. It shapes the way of life of people within a given human settlement. The aim of such studies is the impacts of fear embedded in these cultures. It also examines how fear affects people as well as managing these identified fears. It believes that many of our beliefs derived from human imaginations in the quest for rules, laws and guides that can make for a better living among people within a given community.

Most of these imaginary rules, though positively conceived, are often falsely and erroneously applied by the people holding them; thus, creating a kind of fear-culture (unnecessary fearing belief) among the people. This wrong conception of people's cultures is capable of distorting development, creating division, disunity and segregation between people of a particular culture and the other. The conception might occur in the long run and can generate unnecessary fear and tension in society. A proper study of other people's cultures is thus of great importance in order to understand the axiom upon which different cultural ideologies or philosophies pivot. The misconception of other people's culture and belief systems are significant causes of incidences of fear in recent times.

Philosophy of fear offers a fearological investigation into the intercultural fear constructs

given, and exposing the 'fear'/accident of fear embedded in our cultures. Consequently, the atmosphere of fear and tension beclouds the world. It has also, shortened our chances of right human relations where people can freely interact with each other without negative thought or fear. Many cases are begging for urgent investigations in order to strip ourselves of the veil of fear imposed on us as a result of our misconceptions of other people's cultures. One of such cultures to be investigated is the Ekpo masquerades in Akwa Ibom State, Nigeria.

There have been many interpretations about the existence of Ekpo masquerades/society among the Annang and Ibibio people of the present Akwa Ibom state. Ekpo is literary translated as *a ghost.*. Ekpo masquerade is regarded as the highest traditional institution among the Annang; and the Ibibio people are usually initiated on the assumption that there is a link between the living and the death. Hence, Ekpo represents the presence of death in the affairs of the living. In this way, Ekpo provides good human relations between the ancestors and the living as well as providing good governance for the members of the community. It was a belief that the deities, particularly the ancestors, still have some influence and powers over the living, even after their death. They also assume that Ekpo masquerades as representatives of ancestors and deities should be respected by all. Any form of disrespect to Ekpo masquerade is regarded as disrespect to the ancestors and the entire community. It is this form of respect for the ancestors that provided the Ekpo traditional system as an institution for good governance in the Annang culture.

Ekpo masquerade is also believed to be a confirmation that intelligent life is obtainable to all, even though the right to be initiated reservation into the Ekpo confraternity is only for male members of society. This condition made almost every male child in the Annang community to be willing or forced to be a member of the Ekpo cult. The Ekpo society is believed to be the local school that teaches the youth the core values that should assist them to produce quality leadership in the community. Male children between the ages of 6 and seven are initiated and can as well become masqueraders. Typologies of Ekpo masquerades range from children to adult, but the youngster's masqueraders are said to be a continuum from the world of reincarnation. The general belief is that young masquerades can produce or give a child to the barren woman who requires a child. They are also said to possess the power to continue with reproduction in life, which made them more respected among the Annang people than the adult Ekpo.

The grand-Ekpo cult consists of elders responsible for the enactment of laws and decision-

making in the community. Religiously or spiritually speaking, Ekpo is a spirit; one can call it the spirit of the ancestors believed to be closer to God. They are the image of the ancestors, and that is why they are respected in the economic, political, social and religious life of the people. There are different types of Ekpo with different unique names which represent different functions of Ekpo in society. Among them are *Akanawan Ekpo, Eka Ekpo, Akpan Ekpo, Iyon Ekpo, Atat Ekpo, and Etuekpe*, which reflect different human existential conditions and experiences. Some are ugly, while some others are beautiful. The ugly ones are used to drive evil spirits away from the community, while the beautiful ones attract good fortune to society.

Unfortunately, the physical appearance of Ekpo is usually awful and often creates fear. This feature makes many people from other cultures to regard Ekpo as something that is only associated with evil. Gabriel Asuquo idealized the notion in *"A Reinterpretation of the Phenomenon of Witchcraft in Africa- A Reflection PT.1"* where he uses Ekpo masquerade to depict witchcraft. Such a presentation does not reflect what Ekpo masquerade represents within the Annang society. However, should we blame Asuquo or any other people who might have held this belief? Considering the good intentions or ideas behind the institution of Ekpo cult as discussed above, one will ask, why do the Annang people prefer to make Ekpo masquerade to be an awful, intimidating and a fearful looking masquerade? The fearful appearance of Ekpo makes many people, to refute and reject anything associated with Ekpo instead of embracing the culture as examined in this article

Sadly, the tenet of the Ekpo institution has recently changed drastically. Today, Ekpo is more associated with violence, breaking of laws and orders and creating tension and fear as the result of the activities of the masqueraders. It has caused more fears in addition to the intimidating nature of the Ekpo masquerades. Again, this is a type of fear (accident of fear) that was not natural to Ekpo and has seriously negated the idea of cult constitution. The younger generations are now using it as a means of distortion of money from people; means of intimidating children, women and the adult who are not initiates. For instance, in 2012, some youths in Mbiabong, an area in Uyo, Akwa Ibom State in Nigeria clashed with the police on official duty after a police van knocked down one of the Ekpo Masquerades who had blocked the entire road and refused motorists, including the police from passing. Apart from the above violation of the right to movement, most Ekpo masquerades in recent times have resorted to moving around with cutlasses and intimidate people for money. Those who turned down their demands are always beaten up and may sustain injured from the cutlass.

The abuse of the ideologies behind Ekpo institution has created fear about the activities of Ekpo among people of other cultures as well. This fear created by the activities of the masqueraders does not allow outside the community to know and appreciate the philosophy behind Ekpo institution, hence, depicting the Annang people and their culture in a wrong note which is a falsehood. Such a negative impression is as a result of certain factors such as:

1. The making of the Ekpo masquerades by the Annang people to look so intimidating and fearful, whereas it is a symbol of unity and good governance.
2. The elder's community inability to educate younger ones about the philosophy of Ekpo masquerade.
3. The lukewarm attitudes of the youths towards learning the ethics of their societies.
4. The moral decay and ethical values debasements in our various communities.
5. The general ignorance of the cultures and the belief systems of other people.

Therefore, some reorientation for people to be aware of what Ekpo institution stands for is essential. It will help discourages the masqueraders from acting noncompliant to the Ekpo norms and ethics. There should also, be a call for rebranding the aesthetics costumes of Ekpo masquerades to depict the idea of unity associated with Ekpo. Such an intercultural awareness and its consequent renovations helped to eliminate 'fear' or accident of fear created by masqueraders' overtimes. Other cultures, apart from the one under review, also have some different beliefs that pose fear to their society. They are naturally fearful, though we do not have sufficient knowledge of their philosophies and their application in everyday life. Fearology as an intercultural philosophy if taken seriously, will be an excellent tool that will offer us a transcultural training on how our human persons can relate to people of other cultures amidst their diverse cultures without fear. In the intercultural context, any 'fear'-based cultures that are increasingly troubling human good relations is globally discussed in fearism.

Fearism/Fearology in Transdisciplinary Philosophy

Micheal Fisher defined Fearology (analogous but somewhat different from fearism)- as a transdisciplinary study of the interrelationship between fear and human experience. The word transdisciplinarity was used in 2000 by Fisher. He initiated the new term fearology – to legitimize his passion for interrelational studies of different disciplines. Fisher symbolically launched the term (though not original to him) on Sept. 15, 2001. Then he began to use the name fearology just four days after the introduction of the

transdisciplinary approach for his studies of the integral part of beings (Fisher, course, TFI, 118).

The philosophy behind these new concepts, believes that since the world is vastly changing, we must look for different new means of approaching problems associated with the current fear issue that recently threatened human peace and development significantly. Fearism/fearology is one of the philosophies of the "isms" and the "logies" that offer an in-depth study of fear concerning human experiences as well as the impact of fear between human and other living organisms in every field of studies. It means that fearology or fearism as a philosophy is also interested in the issues that are capable of generating fear in all fields or disciplines of studies. In as much as every human being in one way or the other experiences fear, the study of fear ought not to be limited to fearology department.

Fearism offers fearological treatment to fear problems in all fields of studies as well as in all human endeavours which are prone to fear. It is transdisciplinary because it does not just try to understand fear in itself, but how fear affects human beings and how it changes human life in all fields of works. It is safe to say that in as much as every field of study has its own 'fear' or "accident of fear", every discipline, culture, and people; there is a need to study fear especially 'fear'-based cultures. 'Fear'/accident of fear impede inter-disciplinary learning, on the premise that people are always afraid to go beyond what they considered the scope of their studies. Even when they know that knowledge of such related fields can be of great help towards contributions to human -cum societal developments. A medical student might even understand much about politics, but will not want to engage in any intensive writing or research in the way of contributing idea(s) on the formulation of political policies.

In the above context, the apparent fear is that people will ask to know who talks about a politics based policy when is background is medicine. Not because he could not do it, but because of the fear that people might question the speaker's authority on the issues of politics. The Transdisciplinary study (fearology) is a type of philosophy that does not seek to remove idea in one's field of expertise. It does not ignore the fact that people can always do better if they concentrate on a particular discipline as a field of study. Instead, the emphasis is on the need to remove all forms of negative fears that have in anyway hindered human beings chances of actualizing their full potentials in their field of learning. One may argue that psychologists, criminologists and psychiatrists have differently dealt with the study of human emotions, temperaments which are capable of treating fear sicknesses in human

beings.

At this juncture, it is apparent that though different disciplines of studies are dealing with some parts of fear, fearism as a field of studies deals with the study of the totality of fear: It is the study of 'fear as fear' or the study of the 'fear of fears'. While the fields as mentioned in earlier studies are working on the effect of fear in the human body, fearism deals with fear itself concerning human beings; as well as concerning every other thing that can produce or experience fear. Therefore, fearism as a philosophical school ought to be adopted by the transdisciplinary scholars as an excellent tool that can aid in the eradication of all forms of negative fear in field of study; the type of studies notwithstanding.

Application of Fearism/Fearology in Transhumanism philosophy

Transhumanism is one of the 21st-century philosophies. It advocates the use of science and technology, especially biotechnology, neurotechnology and nanotechnology in overcoming human limitations and improving the human condition. It is an international philosophical movement that insists on the transformation of the human situation through the development of sophisticated technologies that can enhance human intellect and physiology. In this way, through transhumanism approach, human ageing can be eliminated, while physical and psychological capacities are modified. Transhumanist philosopher believes in the possibility of a generation where machines will do virtually every work that is presently done by man. There are already different cases in which living cells, bacteria, among others, are adopted to make useful products such as crops that insects are less likely to destroy (biotechnology). They are used mostly in the productions of commercial products like pest-resistant crops, new bacterial strains, or novel pharmaceuticals. There are many other biological science applications used in such manipulation.

Transhumanism is also concerned with the aspect of science. It focuses on the understanding of various brain constructs and its consciousness, thought, and higher-order activities in the brain (neurotechnology). Such technologies are also designed to improve and repair brain function, which can allow researchers and clinicians to view how brain mechanisms work. Some researchers have discovered that pharmaceuticals and neurotechnologies combinations can lower fear response; thus, they theorize that such a combination can also apply to PTSD.

Another form of Transhumanism is nanotechnology ("nanotech"). Richard Feynman, a

renowned physicist in 1959 in his work on the topic: *There is Plenty of Room at the Bottom*, was the first to discuss the concept of nanotechnology. Feynman explained the possibility of the direct manipulation of atoms to produce a synthesis. It involves the engineering of functional systems at the molecular scale, and also refers to the projected ability to construct items from the bottom up, using techniques and tools used today to make complete, high-performance products. It means that different atoms can be technologically manipulated to produce some other higher kinds of beings. However, Transhumanism is a futuristic philosophy. Transhumanism or posthuman philosophers are projecting a society for superman where the use of science and technology will take over all the significant responsibilities of humans; including reproduction in human beings, animals and plants.

There is no doubt that the reason for these scientific and technological discoveries and inventions were primarily meant to make life more meaningful and rewarding. However, some ethicists have questioned the moral implications of transhumanism philosophies. They opposed the envisioned Transhumanism society. Some also have tried to evaluate the positive and negative effects of Transhumanism to ascertain if the adverse effects of these inventions and discoveries will not outweigh the intended benefits of these recoveries. However, some people believe that the fear about Transhumanism is not that the inventions or the recoveries are evil in themselves, but that the ways of using those technologies, may result in more harm than good.

Dustin Ashley believes that Transhumanism has more positive effects than what it has as negative effect. Dustin argues that Transhumanism makes it possible through scientific and technological devices (for example, television) for people to reach out and connect with the public. He believes that those focusing on adverse effects of Transhumanism seem to have forgotten about its positive effect. He then stressed that transplants once seen as an impossibility are now made possible through the science and technology transhumanism. Massimo Pigliucci, on the other hand, has expressed doubt over transhumanists' claim of overcoming in future, the problems of disease, ageing and even death, which are undesirable and unnecessary through science and technology. Munkittrick succinctly notes that, transhumanists tries to escape ageing-and its inevitable symptom which is death-because "we acknowledge it for what it is: a horror."

From Munkittrick's assertion, we can see clearly that the fear of disease, symptom of sickness, pains, ageing and death are also behind the push for transhumanism philosophy. Can science and technology free us from fear, or will new inventions and technological

discovery create more fear? Attempt to answer these questions and to provide fear management procedures in case of fearful experiences in the transhumanistic society is one of the core functions of fearism school of thought.

Application of fearism techniques through a more extensive fear education in the transhumanism studies is therefore apt. It will undoubtedly address most of the challenges of an accident of fear which has already clouded both the moral and legal implications of Transhumanism futuristic society. Mainly when it is not guided by strict international policies and rules to avoid the abuse of the use of these technologies as it has already experienced today. Many of these discoveries are destructive to both human and the environment. Consequently, it may amount to an abuse of the sense of reasoning if we destroy or pollute our environment because we want to save life, only to end up destroying more lives through the use of these technologies.

Operationalization of terms

a. Accident of fear: A false or imaginary creation of images of fear which are not real: A deceptive fearing mental or empirical images/objects.
b. Faculty of fear: Any broad branch of teaching, study, or learning about a given aspect of fear.
c. Fear: Fear is an emotional threat that causes panic, tension, pain and unstable state of mind. Within the framework of fearism, fear is a motivator, controller and director of human actions, which can be positive or negative.
d. Fearism (philosophy): An emerging philosophical school of thought that deals with the study of fear in general.
e. Fearist: One who practices or who follows the fearism movement: An advocate for human liberation from fear.
f. Fearology: a systematic study of fear and its relationship with human beings and his society.
g. Fearologist: A person who chooses fearology as a field of study: A specialist in the systematic study of fear concerning the human being.
h. 'Fear'-based: 'Fear'-based according to Fisher is any consciousness, behaviours, structures, or discourses that are more than 50% motivated by fear (rather than love)
i. Transculturalism study of fear: The fearlogical studies which seeks for the removal of fear barriers that distort one from seeing self in the other or one's culture in another. Thus transculturalism is an extending through all human cultures or

involving, encompassing, or combining elements of more than one culture aimed at removing all forms of 'fear' or accident of fear in cultures.

j. Philosophy of fear: A philosophical study of the nature, scope, territory, causes and impacts of fear. Its concerns with the attempts to providing solutions to the problems of fear using its specific methodology.

k. Transdisciplinary Study of fear: This is an application of fear management approach as a research strategy that crosses many disciplinary boundaries to create a holistic approach to the study of fear.

l. Transhumanism study of fear: This is the fearological study of the belief which holds that the human race can evolve beyond its current physical and mental limitations through the aid of science and technology.

Discussion, conclusion and recommendations

The questions now are; can there be a society without fear (what Fisher called a fearless society)? Can fear be eliminated in human society? Is it possible to experience a fearless life in a transhumanism world? Would there be an increase or decrease of fear factors in the envisioned posthumanism world order? What should be the role of fearists/fearologists in a transhumanism/futuristic society? Can fearology answer the above and other related questions? These are part of the things that should occupy our minds at this point. These questions may not need a "yes" or "no" answer even though they are so precise and clear. We shall approach answers to these questions, using different fear constructs and terminologies. They will help expand our knowledge of how important it is to understand fear in general. It will help us to manage our fears today and filtrate in future, all fear inventions and discovery.

As Maria Kumar corroborates Lera Boroditsky, a cognitive scientist's view, who had inferred from her research that new words and new dialectics do shape the way we think. The authors agree "Fearism is not just a philosophy that seeks a complete elimination of fear in human society as many people may perceive" instead, it is the philosophy that seeks the understanding of fear in totality: both the natural and artificial. On this note, one can be able to manage, treat, overcome or eliminate the negative fear in order for human beings to live a relatively fearless or fear real life no matter the condition. The positive fear mindset should be guided appropriately in order not to be controlled by any form of fear that will limit our chances of achieving our positive goals.

Going back to our first question, can we have a society without fear or a fearless society?

Then, one answers by saying that a fearless society does not mean the absence of fear. Instead, it means the ability to overcome those fears created by our wrong beliefs, ignorance; misunderstanding of the natural fear, as well as fear resulted from our lack of courage. It is the ability to eliminate or overcome the 'fear', an accident of fear, padded fear, fear brocading and all forms of artificial fear. Ability to do this will undoubtedly make the society becomes fear positive or fear-free. While 'fear' can be eliminated or overcome through constant education and fear-awareness campaign, one cannot eliminate natural fear, but it can be controlled and managed positively for the good of man. It is possible to experience fearless life in a transhumanism society if there is a sufficient fear of education. Otherwise, a transhumanism society will create more fear through the invention of atomic nuclear weapons, bio-chemical substances and machines that can endanger human life.

Indeed, there will increase fear factors in transhumanism society. The point is that every aspect of growth comes with its unique kind of fear, as society grows, fear grows with it. However, this fear is to reduce through a proper fear management approach. Therefore, we cannot overstress the role of fearologists in the projection of Transhumanism and futuristic society. Fearologists need to work with the neurotechnologists in developing fear management techniques to cope with the problems of fear associated with the transhumanism era.

Effective management for a fear-free society, thus demand increased awareness campaigns organized by government, corporate organizations, and scholars on fear management procedures. Security agencies such as police, immigration, customs, army and other related agencies ought to be trained by a combined team of psychologists and fearologists on how to dictate errors from an offender's disposition using fear-analysis and evaluating methods. All these ideas if well channeled, can contribute to reducing fear tendencies in technological prone society. From the preceding, we can convincingly recommend that fearism/fearology as a philosophy of fear treatment should be studied in various institutions to educate people on how to manage the problems of fear in the contemporary and postmodern societies.

Reference List

Asuquo, G. (2018). A Re-interpretation of the phenomenon of witchcraft in Africa- A reflectic

1. Personal Facebook Post, 7 May.

Biotechnology. Retrieved from https://emn.m.wikipedia.org.

Dustin, Ashley, D. (2013).Transhumanism and its Impact on society. Retrieved https://ieet.org/.index

Eneyo, M. (N.D.) Philosophy of unity (Unpublished).

Eneyo, M.(2018). Philosophy of Fear: A Move to Overcoming Negative Fear. Calabar

Evans. N. (2018). "The full history, belief, and, culture of Ekpo Festival in Annang, Akwa I State. Retrieved from https:factworld.com.ng,

Exclusive: of Philosophy and Culture on Ekpo Masquerade in Annang Culture(2016, Oc Retrieved from www.naijaperminute,com,ng

Fisher R.M. (ND), Fear Imaginary. Materials form Course Work: (TFI 118).

Fisher, R.M. & Subba., D. (2016). *Philosophy of fearism: A first East-West Dialogue*, USA: X Publications.

Fisher, R.M. (2018). Fear Studies.

Fisher, R.M.. (2010). Retrieved from https://fearlessnessteach.blogspot.com.

Nanotechnology. Retrieved from https://en.m.wikipedia.org.

Neurotechnology. Retrieved from https://en.m.wikipedia.org.

Offiong DA. (1984). The functions of the Ekpo society of the Ibibio of Nigeria. Retrieved https://www.jstor.org.

Philosophy. Retrieved from https://en.m.wikipedia.org

Pigliucci, M. (2000). *The problems with transhumanism*. Retrieved https://www.psychologytoday.com

Posthumanism, Retrieved from https://en.m.org.

The Terrors of Masquerades-Sensor, (N..D.). Retrieved from www.sensornewsonline.com.n

Transhumanism. Retrieved from https://wikipedia.en.m.org.

Why is philosophy called the mother of all discipline (2017). Retrieved https://www.quora.com,