

(135) FEARS OF PEOPLE

Fears of people always have at least in some manner to do with people we know or we think that we know about. Fears because of threats coming from other people, or from somebody else, whom we fear, because we are afraid that these people, that this man or woman will wrong us in a manner, which is dangerous for our very being, which even might destroy us.

1. Fears make us un-free

Fears are about people who are outside of us, but they are in the same time in us. They occupy us. They in fact obsess us. We feel helpless against our fears. We eventually fight against them but they have more power than we have. Fears are feelings we have, because people, whom we fear, entered already into us and exercise in us their power over us.

When we fear we are fighting against the people whom we fear and who entered already in our life, in our very being. In our fears we are not a besieged city, we are in fact already occupied. When we have fears, fears in fact have us, we try to get rid of them to push them out of us, out of our lives, out of the very reality we live in order to become free again.

2. Fears and violence

We are fearful because we fear the violence of (the) others. However we ourselves are already violent, because we are fighting against our fears, against the people who entered into us. People we are afraid of, whom we fear, very quickly become for us more or less like devil-gods, people who threaten to overpower us, who are almighty, who have very bad designs, who are heartless and ruthless, as devil-gods generally are.

In a deep sense we know how devil-gods generally are. The knowledge about them, religious knowledge, is as old as culture. It is in our cells. We automatically use, without really being conscious of what we are doing, the old religious knowledge to characterise the people we are in fear of. When we really are possessed by fears, we become helpless creatures, desperately trying to defend themselves against the overwhelming sacred, against the old central reality of religion.

3. Fears and the disappearance of Reality

Because of all this, because those people are totally in us, becoming in the same time devil-gods, they being that near and threatening us thus horribly, we lose all our possibilities to see clearly what really is going on. We lose the relationship with normal, human reality. We are not any longer getting along with humans, but with devils. We live in some sort of spectral world. Consequently, in order to be able to cope with our fears, we have to go back to normal reality. We have to get those frightening people out of us, we have to see them only and totally outside of us, in their own humanity, in their own fears, in their own possibilities and impossibilities.

4. Fear and rivalling

How do we become fearful? We always think that the others are the culprits. They make us afraid. They “began”. But here, as ever when something happens between human beings, both “sides”, both “parties” play their own and decisive roles. We only become afraid, we only disappear in fears, when we already have a relationship with the others, when we rival with them, when we try to win over them and become afraid that we will lose. When the issue at stake is very important, very high and we become afraid that we will lose, then we eventually disappear in fears.

Fears always begin by getting into and being in the mimesis with the other(s), by rivalling or by being or coming in a model-obstacle-relationship with them. The other did not penetrate into us without our complicity. We let him/her, we let them come in into us. We were desiring to win, we were fascinated. And we lost, or we fear to lose. The opponent(s) become almighty, real gods-devils.

Another aspect of this is, that the fears we have are, in one manner or another, mirrored by the fears of those we are so afraid of. They are, in there is (some find of) contact between those who fear and those who are feared, exactly as big, although they might be totally hidden, both for those who fear and for the others, the frightening people. They might any time, when the situation between the two changes, come into the open.

5. Mind-reading

When we are afraid, when we consequently are fighting with those of whom we are afraid (although, of course, we might not at all be conscious of our fighting, because we feel so helpless in our fears), we often assume that we know what the others are thinking and planning. When our fears are rising, we do this more frantically. Seeing our opponents as devil-gods, we are convinced that they plan all the devilish designs we can devise. In fact we behave ourselves like devil-gods. We not only “know” everything about the others, the people who fill us with themselves and consequently are so near to us, about what they think and plan. The devilish plans we fantasise in fact are our own fantasies, are products of

*** Page 3 of the document is missing ***

9. What can be done by an “outsider”?

9.1 If fearful people are willing to receive the “outsider” in their midst, or invite her/him to be with them, first of all this outsider has to show that she/he really is with them, sympathetic, understanding and in the same time free, not taking part in the atmosphere of fears. She/he has to be in all this clear and matter of fact.

9.2 The outsider can never forget that both the people she/he is with and the “opponents” are just human beings and not god-devils. Both are they victims of the situation. Both are able to do just everything, however horrible, but only when they remain devil-gods for each other and consequently in themselves and in fact give each other the opportunity to be devil-gods. So too, although eventually horrible facts or, more likely, fantasies about the opponents are told, she/he never forgets that it all is about humans, about people, who all

are afraid, victims of the sacred and of violence, and who all, in the end, long for peace and a decent living.

9.3 She/he lets people tell about their fears. These fears are already changing because she/he listens carefully and in the same time, again, matter of fact. She/he does not become excited, angry, indignant. When real atrocities are told, she/he simply states that it is a fact that they are atrocities. She/he does not go along with the members of the groups, who see in these atrocities proofs that the others are devil-gods. When they tell about risks and dangers, she/he lets them explain, till the dangers and risks become real and get their right proportions, or simply disappear. She/he makes the difference clear between reality, known facts, and mind reading, fearful fantasy.

Generally she/he tries to bring the group as far as possible outside of the fundamentally religious world of fears and violence, of the sacred, in which everybody and everything loses his/her/its real meaning, her/his humanity, into the more real world of veritable human relationships.

9.4 If there is time and opportunity, it can be very important to let members of the group tell about former, old fears, their experiences with them, thus giving them the possibility to recognise the repetitions.

9.5 Very generally the task of the outsider is, being her/himself outside of the fears, to bring the group who is obsessed by fears, outside of the realm of these fears, to give them the opportunity to stop the scapegoating and to take the responsibility for their lives upon themselves, instead of trying to get rid of it by accusing others, "bad people".

9.6 Thus the next, or anyway a necessary stage is: how do we, in a responsible way, cope with the situation? Do we simply live our lives, waiting for what eventually comes, to act, later on, as is necessary? Is it useful to do something now and what?

9.7 In fact what is happening with a group who is together with an outsider is a process, during which all the aspects mentioned, and eventually other ones show up. There is no necessary sequence. The outsider has to have them in mind. Probably in many cases more than one "session" is necessary really to bring the members of the group involved into another, a more human world, in which they can again carry their responsibility because they are freed of their fears.