

# References

## Preface

- 1 Roland Barthes, *Lysten ved teksten*, trans. Arne Kjell Haugen (Oslo 1990), p. 48, from *Le Plaisir du texte* (Paris, 1973).

## ONE The Culture of Fear

- 1 See, for example, Frank Furedi, *Culture of Fear: Risk-taking and the Morality of Low Expectation* (London and New York, 2005), and Joanna Bourke, *Fear: A Cultural History* (London, 2005).
- 2 Ludwig Wittgenstein, *Tractatus logico-philosophicus: Werk-ausgabe in 8 Bänden* (Frankfurt am Main, 1984), I, § 6.43.
- 3 Jean-Paul Sartre, *The Emotions: Outline of a Theory*, trans. B. Frechtman (New York, 1986), p. 87.
- 4 Michel de Montaigne, 'Forsvarstale for Raymond Sebond', in *Essays: Første bok*, trans. Beate Vibe (Oslo, 2005), p. 220.
- 5 Genesis 3:10.
- 6 Cf. Niklas Luhmann, *Risk: A Sociological Theory*, trans. Rhodes Barrett (New York, 1993).
- 7 Furedi, *Culture of Fear*, p. xii.
- 8 The figures for the occurrence of 'fear' over the past decade are:

1996	3,331	2002	4,709
1997	3,319	2003	4,757
1998	3,774	2004	4,443
1999	3,821	2005	5,308
2000	4,163	2006	5,883
2001	5,168		

I have limited myself to the years 1996–2006, since various newspapers have been included in the database at various points, and a search prior to 1996 – when *Dagbladet*, among others, was included in the database – cannot simply be compared with searches from 1996 and later. There is also a difference in the number of searchable sources from 1996 to 2006, and clearly such an overview based on occurrences in an *a-text* does not provide a fully reliable picture, although the database can at least be used to indicate an overall trend.

- 9 *Aftenposten*, 11 August 2005.
- 10 Cf. Paul Slovic, *The Perception of Risk* (London, 2000), chap. 8.
- 11 *Ibid.*, chap. 13.
- 12 See, for example, Cass R. Sunstein, *Risk and Reason: Safety, Law and the Environment* (Cambridge, 2002), p. 4.
- 13 See Eric Howeler, 'Anxious Architectures: The Aesthetics of Surveillance', *Archis*, 3 (2002), and Eric Howeler, 'Paranoia Chic: The Aesthetics of Surveillance', *Loud Paper*, 3 (2004).
- 14 Sibylla Brodzinsky, 'Bulletproof Clothing that's Fashionable Too', *Business 2.0 Magazine*, 17 August 2006.
- 15 Paola Antonelli, *Safe: Design Takes on Risk*, Museum of Modern Art (New York, 2005), p. 80.
- 16 *Ibid.*, p. 118.
- 17 *Ibid.*, p. 15.
- 18 Nan Ellin, ed., *Architecture of Fear* (New York, 1997).
- 19 Melinda Muse, *I'm Afraid, You're Afraid: 448 Things to Fear and Why* (New York, 2000).
- 20 Jared Dimond, *Collapse: How Societies Choose to Fail or Succeed* (New York, 2004); James Howard Kunstler, *The Long Emergency: Surviving the End of Oil, Climate Change, and Other Converging Catastrophes of the Twenty-First Century* (New York, 2005); Eugene Linden, *The Winds of Change: Climate, Weather and the Destruction of Civilizations* (New York, 2006).
- 21 Matthew Stein, *When Technology Fails: A Manual for Self-*

- Reliance and Planetary Survival* (White River Junction, VT, 2000); Jack A. Spigarelli, *Crisis Preparedness Handbook: A Complete Guide to Home Storage and Physical Survival*, 2002).
- 22 Henrik Svensen, *Enden er nær: En bok om naturkatastrofer og samfunn* (Oslo, 2006), p. 15. Cf. p. 172; English edition *The End is Nigh: A History of Natural Disasters* (forthcoming London, 2009). The italics are original.
  - 23 A spectre that has haunted the Internet has to do with the allegedly dangerous substance *dihydrogen monoxide* (see [en.wikipedia.org/wiki/Dihydrogen\\_monoxide\\_hoax](http://en.wikipedia.org/wiki/Dihydrogen_monoxide_hoax)). If one looks at the dangerous effects of this substance, there are indeed reasons for concern: (1) It causes many deaths every year. (2) It is highly habit-forming, and abstinence symptoms can kill a person in a few days. (3) A large intake of the substance in liquid form can poison a person, resulting in death. (5) In gas form the substance can lead to serious burns. (6) The substance is often found in cancer tumours. (7) It also has the name 'hydroxylic acid', which is one of the main ingredients of acid rain. (8) It contributes to soil erosion and the greenhouse effect. A substance with so many dangerous effects apparently ought to be subject to rigorous control, or even banned. For this reason, many people have signed petitions calling for its prohibition. The problem is that the substance being described is ordinary *water*.
  - 24 In connection with the twentieth anniversary of the Chernobyl disaster, many environmental activists and organizations took the opportunity to spread striking figures concerning the extent of the accident, the aim being to scare us from even considering nuclear power as a source of energy. Greenpeace published a report that claimed that the number of deaths and incidences of cancer had been seriously underestimated. According to Greenpeace, 270,000 people in Belarus will contract cancer as a result of the accident, and 93,000 of these will die of the disease. Greenpeace also estimates that 60,000 Russians have died as a result of

the accident and that the total number of deaths for the Ukraine and Belarus can reach a further 140,000. (*The Chernobyl Catastrophe. Consequences on Human Health*, Greenpeace, Amsterdam 2006: [www.greenpeace.org/raw/content/international/press/eports/chernobylhealthreport.pdf](http://www.greenpeace.org/raw/content/international/press/eports/chernobylhealthreport.pdf).) These figures were quoted quite uncritically by most mass media, despite the fact that the figures diverge considerably from those of WHO and The International Atomic Energy Agency, which estimate that between 4,000 and 9,000 people will eventually die (*Chernobyl's Legacy: Health, Environmental and Socio-Economic Impact*, IAEA, Vienna: [www.iaea.org/Publications/Booklets/Chernobyl/chernobyl.pdf](http://www.iaea.org/Publications/Booklets/Chernobyl/chernobyl.pdf)). Immediately after the accident, about 30 people died, and so far around 100 people have died for certain, although this figure will eventually reach several thousand. These figures, however, are far from those of Greenpeace, for which there is little or no independent support, and which it would seem have been vastly inflated in order to gain attention and funding for the organization. For the Greenpeace figures to have any credibility, small amounts of radiation must have several times more dramatic an effect than we have any reason to believe.

- 25 Lee Jones, 'Turning Children Green with Fear', *Spiked*, 12 March 2007 [www.spiked-online.com/index.php?/site/article/2950/](http://www.spiked-online.com/index.php?/site/article/2950/)
- 26 Bourke, *Fear: A Cultural History*, p. 259.
- 27 For a presentation that takes this threat particularly seriously, but which can hardly be said to have made it seem likely, see Graham Allison, 'The Ongoing Failure of Imagination', *Bulletin of the Atomic Scientists*, LXII/5 (2006).
- 28 For a readable presentation of how the gas attack on the Tokyo subway in March 1995 was experienced by those involved, and how their lives changed after the attack, see Haruki Murakami, *Underground: The Tokyo Gas Attack and the Japanese Psyche*, trans. Alfred Birnbaum and Philip Gabriel (London, 2003).

- 29 See Human Security Centre, *Human Security Report 2005 – War and Peace in the 21st Century* (Oxford, 2006).
- 30 Furedi, *Culture of Fear*, p. vii.
- 31 For a comprehensive study of this, the emphasis being on American conditions, see David L. Altheide, *Creating Fear: News and the Construction of Crisis* (New York, 2002).
- 32 Cf. George Gerbner, 'Violence and Terror in and by the Media', in *Media, Crisis and Democracy: Mass Communication and the Disruption of Social Order*, ed. M. Raboy and B. Dagenais (London, 1992).

## two What is Fear?

- 1 For a highly readable presentation and discussion of various theories about the emotions, the emphasis being on a cognitivist perspective, see Frode Nyeng, *Følelser – i filosofi, vitenskap og dagligliv* (Oslo, 2006). Most useful, in my opinion, is Robert Solomon, *The Passions: Emotions and the Meaning of Life* (Indianapolis and Cambridge, 1993).
- 2 Paul Ekman, 'An Argument for Basic Emotions', *Cognition and Emotion*, 6 (1992).
- 3 See Andrew Ortony et al., *The Cognitive Structure of the Emotions* (Cambridge, 1998), p. 27.
- 4 For a readable summary and discussion of the debate about 'basic emotions', see Robert C. Solomon, 'Back to Basics: On the Very Idea of "Basic Emotions"', in *Not Passion's Slave: Emotions and Choice* (Oxford, 2003).
- 5 Maurice Merleau-Ponty, *Phenomenology of Perception*, trans. Colin Smith (London, 1989), p. 184.
- 6 *Ibid.*, p. 189.
- 7 Cf. Joanna Bourke, *Fear: A Cultural History* (London, 2005), p. 19.
- 8 For a study that has such a perspective, see Daniel M. Gross, *The Secret History of Emotion: From Aristotle's Rhetoric to*

*Modern Brain Science* (Chicago, 2006).

- 9 Cf. William M. Reddy, *The Navigation of Feeling: A Framework for the History of Emotion* (Cambridge, 2001), p. 12.
- 10 Michel de Montaigne, 'Om drukkenskap', in *Essays: Annen bok*, trans. Beate Vibe (Oslo, 2005), p. 28, and oregonstate.edu/instruct/phl302/texts/montaigne/montaigne-essays—2.html.
- 11 David Hume, *A Treatise of Human Nature* (London, 1984), book 2.9, p. 491.
- 12 Cf. Antonio Damasio, *Følelsen av hva som skjer: Kroppens og emosjonenes betydning for bevisstheten*, trans. Kåre A. Lie (Oslo, 2002), pp. 68–72.
- 13 Cf. Reiner Sprengelmeyer et al., 'Knowing no fear', *Proceedings of the Royal Society: Biological Sciences*, 1437 (1999).
- 14 Joseph LeDoux, *The Emotional Brain* (London, 1998).
- 15 Cf. Hans Selye, *The Stress of Life* (New York, 1976).
- 16 LeDoux, *The Emotional Brain*, p. 302.
- 17 Michael Meyer, *Philosophy and the Passions: Towards a History of Human Nature*, trans. Robert F. Barsky (Philadelphia, PA, 2000), p. 1.
- 18 Cf. Mohan Matthen, 'Biological Universals and the Nature of Fear', *Journal of Philosophy*, 3 (1998).
- 19 Aristotle, *Den nikomakiske etikk*, trans. Øyvind Rabbås and Anfinn Stigen (Oslo, 1999), p. 52 (1115a), and classics.mit.edu/Aristotle/nicomachaen.mb.txt.
- 20 Martin Heidegger, *Sein und Zeit* (Tübingen, 1986), p. 140.
- 21 Ernst Cassirer, *An Essay on Man: An Introduction to a Philosophy of Human Culture* (Garden City, NY, 1954), pp. 42–3.
- 22 Ernest Becker, *Escape from Evil* (New York, 1975), p. 148.
- 23 Thucydides, *Peloponneserkrigen, Første bind*, trans. Henning Mørland (Oslo, 1999), book 1.23 (§28); 1.88 (§61).
- 24 For such an examination, with the emphasis on fear and angst, see Isaac M. Marks and Randolph M. Nesse, 'Fear and Fitness: An Evolutionary Analysis of Anxiety Disorders', *Ethology and Sociobiology*, 15 (1994).

- 25 François de La Rochefoucauld, *Reflections; or, Sentences and Moral Maxims*, trans. J. W. Willis Bund and J. Hain Friswell (2007 edn), § 27.
- 26 Lucretius, *Om tingenes natur*, trans. Trygve Sparre (Oslo, 1978), p. 86, and [classics.mit.edu/Carus/nature\\_things.3.iii.html](http://classics.mit.edu/Carus/nature_things.3.iii.html).
- 27 William James, 'What is an Emotion?', *Mind*, 9 (1884), p. 190.
- 28 W. B. Cannon, 'The James-Lange Theory of Emotion: A Critical Examination and an Alternative Theory', *American Journal of Psychology*, 39 (1927). See also W. B. Cannon, *Bodily Changes in Pain, Fear and Rage* (New York, 1929).
- 29 Stanley Schachter and Jerome Singer, 'Cognitive, Social and Physiological Determinants of Emotional State', *Psychological Review*, 69 (1962).
- 30 Cf. Martha C. Nussbaum, *Upheavals of Thought: The Intelligence of the Emotions* (Cambridge, 2001), pp. 35–6.
- 31 For a good discussion of this, see Ronald de Sousa, 'Self-deceptive Emotions', in *Explaining Emotions*, ed. Amélie Oksenberg Rorty (Berkeley, CA, 1980), pp. 283–97.
- 32 'Furcht über einen unbestimmten Übel drohenden Gegenstand ist Bangigkeit.' Immanuel Kant, *Anthropologie in pragmatischer Hinsicht* (Berlin, 1968), §76, p. 255.
- 33 Precisely this point – to what extent I actually have to believe in the existence of fictional characters in order to feel fear in relation to them – is in fact a highly debated issue in non-fictional literature. I do not, however, intend to pursue this discussion here. For a quite easy-to-read presentation of the central issues, see Noël Carroll, *The Philosophy of Horror; or, Paradoxes of the Heart* (London and New York, 1990), chap. 2.
- 34 Elias Canetti, *Masse og makt*, trans. Niels Magnus Bugge (Oslo, 1995), p. 9.
- 35 H. P. Lovecraft, 'Supernatural Horror in Literature', in *At the Mountains of Madness* (New York, 2005), p. 105.
- 36 Aristotle, *Den nikomakiske etikk*, p. 54 (1115b).
- 37 Michel de Montaigne, 'Om frykten', in *Essays: Første bok*, trans. Beate Vibe (Oslo, 2004), p. 110.

- 38 Edmund Burke, *Philosophical Inquiry into the Origin of our Ideas of the Sublime and the Beautiful* (Oxford, 1998), p. 53.
- 39 Heidegger, *Sein und Zeit*, p. 342.
- 40 Cf. Damasio, *Følelsen av hva som skjer*, pp. 68–72.
- 41 Aristotle, *Retorikk*, trans. Tormod Eide (Oslo, 2006), p. 121 (1382a).
- 42 Thomas Hobbes, *De cive* (Oxford, 1983), book 1.2, pp. 58ff.
- 43 Adam Smith, *The Theory of Moral Sentiments* (Indianapolis, 1982), p. 30.
- 44 David Hume, *A Treatise of Human Nature* (London, 1984), book 2.9, p. 486.
- 45 Aristotle, *Retorikk*, p. 123 (1383a). It should be pointed out here that Aristotle is not completely consistent, since he also suggests: ‘The coward is thus a person without hope, since he fears everything.’ (Aristotele: *Den nikomakiske etikk*, p. 54, 1116a).
- 46 Thomas Aquinas, *Orden og mysterium*, trans. Vegard Skånland (Oslo, 1964), p. 90, no. 310.
- 47 Ibid., p. 90, no. 311.
- 48 For an easy-to-read and informative discussion of courage, see William Ian Miller, *The Mystery of Courage* (Cambridge, MA, and London, 2000).
- 49 Aristotle, *On Generation and Corruption*, in *The Complete Works of Aristotle*, (Princeton, NJ, 1985), 323b1ff. See also *Metafysikken*, in *The Complete Works of Aristotle*, 1002b15.
- 50 For a readable article that claims we are not at all passively at the mercy of our passions, and that they are not simply something one ‘receives’, see Robert C. Solomon, ‘On the Passivity of the Passions’, in *Not Passion’s Slave: Emotions and Choice* (Oxford, 2003).
- 51 Heidegger, *Sein und Zeit*, p. 141.
- 52 Ibid., p. 137.
- 53 Martin Heidegger, *Nietzsche: Erster Band* (Pfullingen, 1989), p. 119.
- 54 Ibid., pp. 62–3.



- 55 Martin Heidegger, 'Was ist Metaphysik?', in *Wegmarken, Gesamtausgabe Bd, 1x* (Frankfurt am Main, 1976), p. 111, and [evans-experientialism.freewebspace.com/heidegger5a.htm](http://evans-experientialism.freewebspace.com/heidegger5a.htm).
- 56 Heidegger, *Sein und Zeit*, p. 140.
- 57 Ibid., p. 141.
- 58 Ibid., p. 342: 'Die Zeitlichkeit der Furcht ist ein gewärtigend-gegenwärtigendes Vergessen'.
- 59 Jean-Paul Sartre, *Erfaringer med de Andre*, trans. Dag Østerberg and Halvor Roll (Oslo, 1980), p. 146.
- 60 Jean-Paul Sartre, *The Emotions: Outline of a Theory*, trans. B. Frechtman (New York, 1986), p. 63.
- 61 Ibid., pp. 52ff.
- 62 Ibid., pp. 78–9, 84.
- 63 G.W.F. Hegel, *Enzyklopädie der philosophischen Wissenschaften 1: Werke, VIII* (Frankfurt am Main, 1986), §410. See also Aristotle, *Den nikomakiske etikk*, 1152a, 25ff.
- 64 As Maurice Merleau-Ponty puts it, 'one says that the body has understood and the habit has been acquired when it has allowed itself to be permeated by a new meaning, when it has acquired a new core of meaning' (*Kroppens fenomenologi*, p. 103).
- 65 Cf. Isaac Marks, *Living with Fear: Understanding and Coping with Anxiety* (Maidenhead, 2005).
- 66 Cf. Brian Massumi, 'Everywhere You Want to Be: Introduction to Fear', in *The Politics of Everyday Fear*, ed. Brian Massumi (Minneapolis and London 1993), p. 24. See also Brian Massumi, 'Fear (The Spectrum Said)', *Positions*, XIII/1 (2005).
- 67 Zygmunt Bauman, *Liquid Fear* (Cambridge, 2006), p. 3.

### THREE Fear and Risk

- 1 Anthony Giddens, *Modernity and Self-Identity: Self and Identity in the Late Modern Age* (Cambridge, 1991), p. 3.

- 2 Ulrich Beck, *Risk Society: Towards a New Modernity* (London, 1992), p. 96.
- 3 Don DeLillo, *White Noise* (New York, 1984), p. 35.
- 4 Ibid., p. 22.
- 5 Ibid., pp. 174–5.
- 6 Ibid., p. 114.
- 7 Ibid., p. 193.
- 8 See in particular Mary Douglas, *Risk and Blame: Essays in Cultural Theory* (London, 1992).
- 9 Those with a *realistic* view of risk believe that reality transcends our conceptions of it, and a risk is an objective fact. *Social constructivists* believe that a risk is basically a social entity, that it is shaped by the social environment of the players. Social constructivism does not consider knowledge of a risk as objectively related to an independent, external reality, but rather to the social groups that formulate them. I do not intend to take up this discussion here – and I myself adopt a moderate intermediate position. In doing so, I agree with, for example, Ulrich Beck, who sees strengths and weaknesses in both positions, where the one position captures the objective and measurable aspects of risk but does not take into account that these are always situated in a cultural and political context, while the other position does the opposite. For a lucid description of this position, see Ulrich Beck, *Ecological Politics in an Age of Risk* (London, 1995).
- 10 With Aaron Wildavsky, Mary Douglas cites the Lele people, who are exposed to a number of diseases and dangerous natural phenomena, but who emphasize lightning strikes, infertility and bronchitis in their thinking about risk. Other groups and peoples emphasize other dangers. Mary Douglas and Aaron Wildavsky, *Risk and Culture: An Essay on the Selection of Technological and Environmental Dangers* (Berkeley, Los Angeles and London, 1982), p. 7.
- 11 Ibid.
- 12 Beck, *Risk Society*, p. 176.

- 13 Douglas, *Risk and Blame*, p. 26.
- 14 David L. Altheide, *Creating Fear: News and the Construction of Crisis* (New York, 2002), p. 147.
- 15 Cf. Frank Furedi, *Culture of Fear: Risk-taking and the Morality of Low Expectation*, revd edn (London and New York, 2005), p. 99.
- 16 Cf. Peter N. Stearns and Timothy Haggerty, 'The Role of Fear: Transitions in American Emotional Standards for Children, 1850–1950', *American Historical Review*, 96 (1991).
- 17 Cf. Joanna Bourke, *Fear: A Cultural History* (London, 2005), pp. 87ff.
- 18 Cf. Paul Slovic, *The Perception of Risk* (London, 2000), pp. 106–7.
- 19 Garric Blalock et al., 'The Impact of 9/11 on Driving Fatalities: The Other Lives Lost to Terrorism', [www.news.cornell.edu/stories/March05/Sept11driving.pdf](http://www.news.cornell.edu/stories/March05/Sept11driving.pdf). We are often told of the dangers of driving a car, but an investigation concluded that the most dangerous of all means of transport was the oldest – walking (cf. Michelle Ernst, *Mean Streets 2004*, Surface Transportation Policy Project 2004). 'Safe' transport would thus seem to be an impossibility.
- 20 Slovic, *The Perception of Risk*, chap. 16.
- 21 Cf. Cass R. Sunstein, *Laws of Fear: Beyond the Precautionary Principle* (Cambridge, 2005), p. 82.
- 22 Slovic, *The Perception of Risk*, p. 323.
- 23 The objection can be raised here that those who die of ordinary influenza are, on the whole, old people with an already weakened state of health – and that these people, from a statistical point of view, would soon have died anyway. Viewed thus, the comparison can be slightly misleading.
- 24 For an informative and easy-to-read book that has this perspective, see Jan Brøgger sr., *Epidemier: En natur- og kulturhistorie* (Oslo, 2002).
- 25 [info.cancerresearchuk.org/cancerstats/survival/latestates/](http://info.cancerresearchuk.org/cancerstats/survival/latestates/)

- 26 [www.pfizer.no/templates/NewsPage\\_1217.aspx](http://www.pfizer.no/templates/NewsPage_1217.aspx)
- 27 A. J. Wakefield et al., 'Ileal-Lymphoid-Nodular Hyperplasia, Non-Specific Colitis, and Pervasive Developmental Disorder in Children', in *The Lancet*, CCCL1/9103 (1998).
- 28 For a good, easy-to-read account of the whole Wakefield issue, see Michael Fitzpatrick, 'The MMR Story', in *Panic Nation*, ed. Stanley Feldman and Vincent Marks (London, 2005).
- 29 See Ståle Fredriksen, *Bad Luck and the Tragedy of Modern Medicine*, Medicine Faculty, University of Oslo (Oslo, 2005).
- 30 See Michel Foucault, *The Birth of the Clinic: An Archaeology of Medical Perception*, trans. A. M. Sheridan (London, 1997), especially chap. 9.
- 31 Zygmunt Bauman, *Flytende modernitet*, trans. Mette Nygård (Oslo, 2001), p. 95.
- 32 A classic discussion of this problem is Ivan Illich, *Medisinsk nemesis*, trans. Truls Hoff (Oslo, 1975).
- 33 John Krebs, 'Why Natural May Not Equal Healthy', in *Nature*, 415 (2002), p. 117.
- 34 Cf. Lakshman Karalliedde, 'Pesticides in Food', in *Panic Nation*.
- 35 For an easy-to-read account of the scientific studies within the field, which conclude that this research does not provide a basis for preferring organic farming to conventional farming, see Alex Avery, *The Truth About Organic Foods* (Chesterfield, MO, 2006).
- 36 Cf. Furedi, *Culture of Fear*, p. 57.
- 37 Ronald M. Davis and Barry Pless, 'BMJ bans "accidents"', *British Medical Journal*, 322 (2001), pp. 1320–21.
- 38 Fredriksen, *Bad Luck and the Tragedy of Modern Medicine*.
- 39 See Christopher Frayling, *Mad, Bad and Dangerous? The Scientist and the Cinema* (London, 2005).
- 40 Beck, *Risk Society*, p. 183.
- 41 Niklas Luhmann, *Risk: A Sociological Theory*, trans. Rhodes Barrett (New York, 1993), p. 44.

- 42 Hans Jonas, *Das Prinzip Verantwortung: Versuch einer Ethik für die technologische Zivilisation* (Frankfurt am Main, 1979), p. 63.
- 43 Ibid., p. 391.
- 44 Harvey Scodel, 'An Interview with Professor Hans Jonas', *Social Research*, 2 (2003), p. 367.
- 45 The following discussion of the precautionary principle is greatly indebted to Sunstein, *Laws of Fear*.
- 46 Some theorists also link the precautionary principle to the so-called maximin principle, which says that alternatives ought to be ordered according to their worst conceivable result, and to eliminate the worst of the worst, so that one is left with the alternative that the worst case has a less bad result than the others. A problem about the maximin principle is that it does not take probability into account – only what the worst conceivable result is. Moreover, it can easily generate absurd consequences, e.g., that one ought not to try and combat global warming, because this would be very expensive without it necessarily being successful, and it is a worse result to use a lot of resources and yet still have the problem of global warming than it is to have global warming without using a lot of resources.
- 47 Sandy Starr, 'Science, Risk and the Price of Precaution', [www.spiked-online.com/Articles/00000006DD7A.htm](http://www.spiked-online.com/Articles/00000006DD7A.htm).
- 48 See C. Anderson, 'Cholera Epidemic Traced to Risk Miscalculation', *Nature*, 354 (1991), p. 255. Some people have claimed that the cholera outbreak cannot be traced so unequivocally to chlorine no longer being used in the water, since the possible causes are much more complex. See Joel Tickner and Tami Gouveia-Vigeant, 'The 1991 Cholera Epidemic in Peru: Not a Case of Precaution Gone Awry', *Risk Analysis*, 3 (2005), pp. 495ff.
- 49 The literature on DDT and malaria has become quite comprehensive. For a relatively easy-to-read yet thorough presentation and discussion, see Richard Tren and Roger Bate, 'Malaria and the DDT Story', *IEA Occasional Paper*, 117 (2001).

- 50 Frank Furedi, *Politics of Fear* (London and New York, 2005), p. 10.
- 51 Ibid., p. 11.
- 52 François Ewald, 'Two Infinities of Risk', in *The Politics of Everyday Fear*, ed. Brian Massumi (Minneapolis and London, 1993), pp. 221–2.
- 53 Ibid., pp. 227–8.

## FOUR The Attraction of Fear

- 1 Friedrich Nietzsche, *Morgenröte, Kritische Studienausgabe*, III (Munich, Berlin and New York 1988), §551.
- 2 For a good overview of the history of the Gothic as a genre, see Richard Davenport, *Gothic: 400 Years of Excess, Horror, Evil and Ruin* (London, 1998).
- 3 Oscar Wilde, *Complete Works* (London, 1966), p. 1038.
- 4 Cf. Gerard Jones, *Drep monstrene: Barns behov for fantastiske forestillinger, superhelter og liksom-vold*, trans. Sigrid Salen (Oslo, 2004).
- 5 Jean Genet, *Tyvens dagbok*, trans. Herbert Svenkerud (Oslo, 1986), p. 7.
- 6 Ibid., p. 194.
- 7 Ibid., pp. 18–19.
- 8 Ibid., p. 179.
- 9 Quoted from Hagerup, 'Postscript', in Charles Baudelaire, *Spleen og Ideal*, trans. Haakon Dahlen (Oslo, 1999), p. 142.
- 10 Baudelaire, 'Hymne til venleiken', in *Spleen og Ideal*, pp. 41–2.
- 11 Baudelaire, 'Til lesaren', in *Spleen og Ideal*, p. 11.
- 12 Charles Baudelaire, *Dagbøker*, trans. Tore Stubberud (Oslo, 1975), p. 33.
- 13 This essay and a large number of De Quincey's texts on the same subject have been collected in Thomas De Quincey, *On Murder*, ed. Robert Morrison (Oxford, 2006). The following presentation of De Quincey is indebted to Joel Black, *The*

*Aesthetics of Murder: A Study in Romantic Literature and Contemporary Culture* (Baltimore and London, 1991).

- 14 De Quincey, *On Murder*, p. 11.
- 15 Edmund Burke, *Philosophical Inquiry into the Origin of our Ideas of the Sublime and the Beautiful* (Oxford, 1998), p. 43.
- 16 *Ibid.*, p. 44.
- 17 *Ibid.*, pp. 36, 79.
- 18 *Ibid.*, p. 54.
- 19 *Ibid.*, p. 42.
- 20 Rainer Maria Rilke, *Duineser Elegien* (Munich, 1997), and [www.tonykline.co.uk/PITBR/German/Rilke.htm](http://www.tonykline.co.uk/PITBR/German/Rilke.htm).
- 21 Immanuel Kant, *Beobachtungen über das Gefühl des Schönen und Erhabenen*, in *Kants gesammelte Schriften*, x1 (Berlin and New York, 1902–) See also Immanuel Kant, *Bemerkungen zu den Beobachtungen über das Gefühl des Schönen und Erhabenen*, in *Kants gesammelte Schriften*, vol. xx.
- 22 Immanuel Kant, *Kritikk av dømmekraften*, trans. Espen Hammer (Oslo, 1995), §23, p. 118.
- 23 *Ibid.*, §28, p. 136, and [ebooks.adelaide.edu.au/k/kant/immanuel/k16j/part8.html#ss28](http://ebooks.adelaide.edu.au/k/kant/immanuel/k16j/part8.html#ss28).
- 24 Burke, *Philosophical Inquiry*, p. 53.
- 25 Kant, *Kritikk av dømmekraften*, §28, p. 135.
- 26 *Ibid.*, §29, p. 144–5.
- 27 *Ibid.*, §28, p. 135.
- 28 *Ibid.*, §28, pp. 137–8.
- 29 Quoted from Paul Oppenheimer, *Evil and the Demonic: A New Theory of Monstrous Behaviour* (New York, 1996), p. 79.
- 30 Kant, *Kritikk av dømmekraften*, §26, p. 127.
- 31 Don DeLillo, *White Noise* (New York, 1984), pp. 127–8.
- 32 Friedrich Nietzsche, *Nachgelassene Fragmente 1884–1885*, in *Kritische Studienausgabe*, vol. x1, (Munich, Berlin and New York, 1988), pp. 267–8.
- 33 Michel Foucault, *Det moderne fengsels historie*, trans. Dag Østerberg (Oslo, 1977), p. 64.

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## FIVE Fear and Trust

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## SIX The Politics of Fear

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- 51 The most radical proposal was formulated in *The Domestic Security Enhancement Act* ([www.publicintegrity.org/docs/PatriotAct/story\\_01\\_020703\\_doc\\_1.pdf](http://www.publicintegrity.org/docs/PatriotAct/story_01_020703_doc_1.pdf)). The document contained a clause that every American citizen supporting an activity by an organization that the American authorities judge to be terrorist can lose his or her citizenship. In short, this meant that a citizen can be deported if that person's presence in the US can be defined as contravening national interests. This bill from the American Justice Department, which was leaked in February 2003, was never put forward as an official proposal, but it is worth noting that it was taken to the level of an official draft. Such a radical proposal would, even so, have had little possibility of being approved, but it fits in as a continuance of other encroachments on the freedom of the individual.

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## SEVEN Beyond Fear?

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