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Approaching and Re-stating the Question of Global Anxieties: Some Suggestions for Psychology and Therapy Studies

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Pedagogy of the Global Anxieties

The recognition of anxiety as a psychosocial reality follows from double methodological premises: first, the deep and unencumbered perception of anxiety as a metacognitive process indicating diminution in energy levels and normative expression or behaviors - one in which the individual responder finds oneself in a situation that is out of sync with the environment, and experiences low emotive valence. Anxiety is cognitively visible as a state of depression that continues to intimidate and demoralize the person. Anxiety represents this demoralized and dispirited state of the individual as it encounters a world of depleted resources, and as it fears for its existence or survival. This ethologically evident, collective cognitive fear that underlays human survival creates preconditions for global anxiety. Global anxiety, therefore, refers to a global category - an obscure, introspective moment in the lives of peoples within a certain or another region, a political or biologic territory or among migrant populations across frontiers. Global anxieties could also indicate towards historically localized expressions of human anxiety - and in this second determinant form anxieties could be studied pluralistically - as they arise in times and places. Yet on the whole, if we were to determine the notional causes or consequences of anxieties on a quantitative scale, we would still try to find how anxiety affects us and how conditions conducive to emotions, alleviate anxiety could be identified and administered for well-being and human emotional improvement quotient. In either case - the need to identify, analyze and unroot the pressures and tensions causing anxiousness, and to diminish or palliate physiological conditions that induce anxiety remain our conscious rudder for anxiety studies.

Emotive Binaries

What interdisciplinary approaches to analysis of anxieties help us understand in a clearer way is - to consider the fuller range or ambit of an anxiety disorder emotion. A dysfunctional emotion cannot be a normative entity for observations or for experiments. But observable anxiety processes present a unique instance for applied psychology retinues. Interdisciplinary methodology has the potential of explaining the complete *circumplex* trajectories of the emotion first suggested by Russell (1980). Any emotive condition (or dysfunction) is capable of being viewed through its affective other, or valence or alteredness. I refer to the circumplex model only

to suggest - as has been already considered in great detail by- the studies of Russell (1980), Frijda (1986) and others. Frijda's works are most impactful in this regard till date and also contains a description of what Frijda calls *arousal*. Indeed, arousal is an indispensable factor for the evocation of emotions, including 'basic emotion states' (Ekman 1977), like that of *fear* or *anxiety*. Barrett (2014) also speaks of an architecture of arousal - the point is to note what we suspected about emotions from insights provided in traditions of emotion studies from very different philosophical or analytical traditions. The same emotional traumas could be aroused and contemplated in a positive state of affects - so that the emotion or affect may harbor an intrinsic potential to transform and get aroused. Valence is of essence here and is directly related to the practice of potentializing optimal feelings of well-being and self-esteem, and in general, developing the ability to negotiate with negatively valenced states, depression or traumatic withdrawal. Anxieties of global nature could be seen in this context of our Eastern, Indian psychosocial traditions, as posing these great potential questions of acting as alleviatory mechanisms and emotions for the well-being of humanity (Mukhopadhyay forthcoming 2023). Anxiety studies will therefore find its fuller meaningfulness in the pursuit of the knowledge of 'transforming' valences of physiologically built-in emotive conditions or potential. How much transformative potentials effect emotive base change by means of engrammatic neurodynamic or synaptic processes may thus emerge as an element of futuristic studies. Levitt asked in a very relevant manner: *Does the pattern of physiological reaction differ among emotional states; can these patterns be used to differentiate among the emotions?* (Levitt 2015). I believe that these are very important questions for the analysis of anxiety and fear - that should be raised, even if it were in a rather inchoate form, in contemporary Applied Psychology and psychosocial behaviorism. They point to the need for a re-consideration of the basic emotion paradigm in psychology and replace it with a basic *circumplex* emotion model which looks at how emotion potentials are capable of being triggered or aroused and modified in their nature as sources of their own medicine. Feelings caused by trauma could also be a source of self-transformational cure of trauma -of looking at how trauma could also contain itself out of itself, like a *protean emotion*, and therefore cultivated by practice to be released and realized as its altered and therapeutic other, on the binary unit of crisis and its management by self-induced therapies.

Political Emotion

The search for wellness, mental health, mindfulness and freedom could be therefore re-stated in terms of the primacy of valence as emotive essence. Not the nature of the emotion - not the category of emotion or the basic emotion itself -is what now appears to us to matter. In its place what is in focus is the question of *valence* and *movement* in the circuit of any appraisal experience. The global anxieties are best resolved in terms of a politics or *praxis* whose root actions include policy decisions in favor of positive emotive arousal in matters of decisions involving life-transformations. The base of this kind of political thinking is already evident in the knowledge of

emotive transformations of the kind that change the perception of a prosocial need from *conflict* to *peace* and *self-abnegatory activism*. The instances set by Gandhi and Nelson Mandela in the last century -have been overwhelmingly reflected in the politics of Pepe Mujica - the former President of Uruguay, and Andres Manuel Lopez Obrador, the current President and leader of the *4th Transformation* in Mexico. The ardent fervor of their activism is executed in movements that explore the transformation and containment of anxieties through their exploration in alternate expressions of self-abnegation and the emotional freedom of the individual.

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