



## Another Look

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There are probably as many definitions of addiction as there are ways of thinking, based on both research and personal experience. It is not surprising that there are many areas of honest disagreement in the definitions that we hear. Some seem to fit the observed and known facts for some groups better than for others. If we can accept this as a fact, then perhaps another viewpoint ought to be examined, in the hope that we can discover a way more basic to all addictions and more valid in establishing communication among all of us. If we can find greater agreement on *what addiction is not*, then perhaps *what it is* may appear with greater clarity.

Maybe we can agree on some prime points.

### 1. Addiction is not freedom.

The very nature of our disease and its observed symptoms point up this fact. We addicts value personal freedom highly, perhaps because we want it so much and experience it so seldom in the progression of our illness. Even in periods of abstinence, freedom is curtailed. We are never quite sure if any action is based in a conscious desire for continued recovery or an unconscious wish to return to using. We seek to manipulate people and conditions and control all our actions; thus we destroy spontaneity, an integral mark of freedom. We fail to realize that the need for control springs from a fear of losing control. This fear, based in part on past failures and disappointments in solving life's difficulties, prevents us from making meaningful choices; choices which, if acted upon, would remove the very fear which blocks us.

### 2. Addiction is not personal growth.

The monotonous, imitative, ritualistic, compulsive, and obsessive routines of active addiction render us incapable of responsive or meaningful thought and action. Personal growth is creative effort and purposeful behavior; it presupposes choice, change, and the capacity to face life on its own terms.

### 3. Addiction is not goodwill.

Addiction insulates us from people, places, and things outside of our own world of getting, using, and finding ways and means to continue the process. Hostile, resentful, self-centered, and self-concerned, we cut off all outside interests as our illness progresses. We live in fear and suspicion of the very people we have to depend on for our needs. This touches every area of our lives and anything not completely familiar becomes alien and dangerous. Our world shrinks and isolation is its goal. This might well be the true nature of our disorder.

All that has been said above could be summed up in...

# Another Look Na

**William Henry**



## **Another Look Na:**

*Medievalism in Finland and Russia* Reima Välimäki, 2022-11-03 Since the end of the Cold War the Middle Ages has returned to debates about history culture and politics in Northern and Eastern Europe This volume explores political medievalism in two language areas that are crucial to understanding global medievalism but are due to language barriers often inaccessible to the majority of Western scholars and students The importance of Russian medievalism has been acknowledged but little analysed until now Medievalism in Finland and Russia offers a selection of chapters by Russian Finnish and American scholars covering historiography presidential speeches participatory online discussions and the neo pagan revival in Russia Finland is currently even more poorly understood than Russia in the discussions about global medievalism It is usually mentioned only as of the birthplace of the Soldiers of Odin The street patrol is however a marginal phenomenon in Finnish medievalism as this volume demonstrates Instead of merely adopting the medievalist interpretation of the international alt right even the right wing populists in Finland refer more to the nationalistic medievalist tradition where crusades do not mark a Western Christian victory over the Muslim East but a Swedish occupation of Finnish lands In addition to presenting particular cases of medievalism the chapters here on Finland challenge and diversify today's prevailing interpretation of shared online medievalism of European and American right wing populists This book reveals that while medievalisms in Finland and Russia share many features with the contemporary Anglo American medievalist imaginations they also display many original characteristics due to particular political situations and indigenous medievalist traditions They have their own meta medievalisms cumulative core ideas and interpretations about the medieval past that are thoroughly examined here in English for the very first time

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