

## Becoming Achilles Child Sacrifice War And Misrule In The Iliad And Beyond Greek Studies Interdisciplinary Approaches

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*Becoming Achilles: Child-sacrifice, War, and Misrule in ...*

Viewing the Iliad and myth through the lens of modern psychology, in *Becoming Achilles: Child-Sacrifice, War, and Misrule in the Iliad and Beyond*, Richard Holway shows how the epic underwrites individual and communal catharsis and denial. Sacrificial childrearing generates but also threatens agonistic, glory-seeking ancient Greek cultures. Not only aggression but knowledge of sacrificial ...

*Becoming Achilles: Child-sacrifice, War, and Misrule in ...*

*Becoming Achilles: Child-sacrifice, War, and Misrule in the Iliad and Beyond (Greek Studies: Interdisciplinary Approaches)* eBook: Richard Kerr Holway: Amazon.co.uk: Kindle Store

*Becoming Achilles: Child-sacrifice, War, and Misrule in ...*

Through Plato, the dominance of the Achillean model has undermined the image and growth of democracy, fostering generations of self-sacrifice and war. *Becoming Achilles* is an interesting and provocative work that offers a fresh way of thinking about warrior psychology. Given the complex associations being traced, it is also commendably readable, and typographical errors are very few.

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Brief Summary of Book: *Becoming Achilles: Child-Sacrifice, War, and Misrule in the Iliad and Beyond* by Richard Kerr Holway. Here is a quick description and cover image of book *Becoming Achilles: Child-Sacrifice, War, and Misrule in the Iliad and Beyond* written by Richard Kerr Holway which was published in 2011-11-17. You can read this before *Becoming Achilles: Child-Sacrifice, War, and Misrule ...*

[PDF] [EPUB] *Becoming Achilles: Child-Sacrifice, War, and ...*

Richard Holway, *Becoming Achilles: Child-Sacrifice, War, and Misrule in the Iliad and Beyond* (Lanham MD; Plymouth: Lexington Books, 2012), xiv + 255 pp., \$29.95, ISBN 9780739146910 (pbk). Richard Holway's *Becoming Achilles* fits into a rich vein of scholarship on the ancient world in which the concepts of psychology or psychoanalysis are used to interrogate classical [...]

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*Becoming Achilles: Child-Sacrifice, War, and Misrule in ...*

My book, *Becoming Achilles: Child-sacrifice, War, and Misrule in the Iliad and Beyond*, offers an account of what is involved in producing hero-sons who

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excel all others. Following a snippet of the Introduction, the ensuing discussion illustrates how the book is anchored in psychology, mythology, the Iliad, and Plato's dialogues of Socrates' last days.

### *Anchors / Becoming Achilles*

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### *Becoming Achilles Child-Sacrifice, War, and Misrule in the ...*

Becoming Achilles Child-sacrifice, War, and Misrule in the Iliad and Beyond. Richard Kerr Holway. \$45.99; \$45.99; Publisher Description. Viewing the Iliad and myth through the lens of modern psychology, Richard Holway exposes sacrificial childrearing practices at the root of competitive, glory-seeking ancient Greek cultures. The Iliad ...

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May 11, 2020 becoming achilles child sacrifice war and misrule in the iliad and beyond greek studies interdisciplinary approaches by richard kerr holway 2011 11 17 Posted By Clive Cussler Media Publishing TEXT ID f150344db Online PDF Ebook Epub Library becoming achilles child sacrifice war and misrule in the iliad and beyond greek studies interdisciplinary approaches

### *20+ Becoming Achilles Child Sacrifice War And Misrule In ...*

Becoming Achilles: Child-Sacrifice, War, and Misrule in the Iliad and Beyond, by Richard Holway, applies perspectives learned from the discipline of psychology to the figure of Achilles in the Homeric Iliad. His reading transcends not only the conventional views of Achilles that are current in our time but even the conventions of ancient Greek epic mythmaking.

Viewing the Iliad and myth through the lens of modern psychology, Richard Holway exposes sacrificial childrearing practices at the root of competitive, glory-seeking ancient Greek cultures. The Iliad dramatizes and cathartically purges not only strife within and between generations but knowledge of sacrificial parenting. Holway's analysis yields a new reading of the Iliad, from its first word to its last, and a revised account of the family dynamics underlying ancient Greek cultures.

This ground-breaking collection dares to take the next step in the advancement of an autonomous, inter-disciplinary restorative justice field of study. It brings together criminology, social psychology, legal theory, neuroscience, affect-script psychology, sociology, forensic mental health, political sciences, psychology and positive psychology to articulate for the first time a psychological concept of restorative justice. To this end, the book studies the power structures of the restorative justice movement, the very psychology, motivations and emotions of the practitioners who implement it as well as the drivers of its theoreticians and researchers. Furthermore, it examines the strengths and weakness of our own societies and the communities that are called to participate as parties in restorative justice. Their own biases, hunger for power and control, fears and hopes are investigated. The psychology and dynamics between those it aims to reach as well as those who are funding it, including policy makers and politicians, are looked into. All these questions lead to creating an understanding of the psychology of restorative justice. The book is essential reading for academics, researchers, policymakers, practitioners and campaigners.

Defending pacifism against the charge that it is naïvely utopian, Transformative Pacifism offers a critical theory of the existing world order, and points in the direction of concrete ethical and political action. Pacifism is a transformative philosophy with wide ranging implications. It aims to transform political, social, and psychological structures. Its focus is deep and wide. It is similar to other transformative social theories: feminism, ecology, animal welfare, cosmopolitanism, human rights theory. Indeed, behind those theories is often the pacifist idea that violence, power, and domination are wrong. Pacifist theory raises consciousness about unjustifiable violence. This in turn leads to transformations in practical life. Many other books defend nonviolence and pacifism by focusing on failed justifications of war, as well as on the strategic value of nonviolence. This book begins by reviewing and accepting those sort of arguments. It then focuses on what a commitment to pacifism and nonviolence means in terms of a variety of practical issues. Pacifists reject the violent presuppositions of a society based upon power, strength, nationalism, and the system of militarized nation-states. Pacifism transforms psychological, social, political, and economic life. This book will be of interest to those who are disenchanted with ongoing violence, violent rhetoric, terrorism, wars, and the war industry. It gives anyone with pacifist sympathies reassurance: pacifists are not wrong to think that violence and war are immoral, irrational, and insane and that there is always an alternative.

The purpose of this book is to contribute to the appreciation of the linguistic, literary and contextual value of Homeric personal names. This is an old topic, which famously interested Plato, and an object of constant scholarly attention from the time of ancient commentators to the present day. The book begins with an introduction to the particularly complex set of factors that affect all efforts to interpret Homeric names. The main chapters are structured around the character and action of selected heroes in their Homeric contexts (in the case of the Iliad, a heroic war; the Odyssey chapter encompasses more than one planes of action). They offer a survey of modern etymologies, set against ancient views on names and naming, in order to reconstruct (as far as possible) the reception of significant names by ancient audiences and further to shed light on the parameters surrounding the choice and use of personal names in Homer. An Appendix touches on the underexplored career of Homeric personal names as historical names, offering data and a preliminary analysis.

John T. Hogan's *The Tragedy of the Athenian Ideal in Thucydides and Plato* assesses the roles of Pericles, Alcibiades, and Nicias in Athens' defeat in Thucydides' Peloponnesian War. Comparing Thucydides' presentation of political leadership with ideas in Plato's *Statesman* as well as *Laches*, *Charmides*, *Meno*, *Symposium*, *Republic*, *Phaedo*, *Sophist*, and *Laws*, it concludes that Plato and Thucydides reveal Pericles as lacking the political discipline (*sophrosune*) to plan a successful war against Sparta. Hogan argues that in his presentation of the collapse in the Corcyraean revolution of moral standards in political discourse, Thucydides shows how revolution destroys the morality implied in basic personal and political language. This reveals a general collapse in underlying prudential measurements needed for sound moral judgment. Furthermore, Hogan argues that the *Statesman's* outline of the political leader serves as a paradigm for understanding the weaknesses of Pericles, Alcibiades, and Nicias in terms that parallel Thucydides' direct and implied conclusions, which in Pericles' case he highlights with dramatic irony. Hogan shows that Pericles failed both to develop a sufficiently robust practice of Athenian democratic rule and to set up a viable system for succession.

Year of publication in resource is 2016, year publication received is 2015.

The end of the Bronze Age in the Eastern Mediterranean was a time of social, political, and economic upheaval – conditions reflected, in many ways, in the world of Homer's *Odyssey*. Jeffrey P. Emanuel examines the *Odyssey's* Second Cretan Lie (xiv 191 – 359) in the context of this watershed transition, with particular emphasis on raiding, warfare, maritime technology and tactics, and the evidence for the so-called 'Sea Peoples' who have been connected to the

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events of this period. He focuses in particular on the hero's description of his frequent raiding activities and on his subsequent sojourn in the land of the pharaohs, and connections between Odysseus' false narrative and the historical experiences of one particular Sea Peoples group: the 'Sherden of the Sea.'

SHORTLISTED FOR THE ORANGE PRIZE FOR FICTION 2012 Greece in the age of heroes. Patroclus, an awkward young prince, has been exiled to the court of King Peleus and his perfect son Achilles. Despite their differences, Achilles befriends the shamed prince, and as they grow into young men skilled in the arts of war and medicine, their bond blossoms into something deeper - despite the displeasure of Achilles's mother Thetis, a cruel sea goddess. But when word comes that Helen of Sparta has been kidnapped, Achilles must go to war in distant Troy and fulfill his destiny. Torn between love and fear for his friend, Patroclus goes with him, little knowing that the years that follow will test everything they hold dear.

Numerous ancient texts describe human sacrifices and other forms of ritual killing: in 480 BC Themistocles sacrifices three Persian captives to Dionysus; human scapegoats called pharmakoi are expelled yearly from Greek cities, and according to some authors they are killed; Locrin girls are hunted down and slain by the Trojans; on Mt Lykaion children are sacrificed and consumed by the worshippers; and many other texts report human sacrifices performed regularly in the cult of the gods or during emergencies such as war and plague. Archaeologists have frequently proposed human sacrifice as an explanation for their discoveries: from Minoan Crete children's bones with knife-cut marks, the skeleton of a youth lying on a platform with a bronze blade resting on his chest, skeletons, sometimes bound, in the dromoi of Mycenaean and Cypriot chamber tombs; and dual man-woman burials, where it is suggested that the woman was slain or took her own life at the man's funeral. If the archaeologists' interpretations and the claims in the ancient sources are accepted, they present a bloody and violent picture of the religious life of the ancient Greeks, from the Bronze Age well into historical times. But the author expresses caution. In many cases alternative, if less sensational, explanations of the archaeological are possible; and it can often be shown that human sacrifices in the literary texts are mythical or that late authors confused mythical details with actual practices. Whether the evidence is accepted or not, this study offers a fascinating glimpse into the religious thought of the ancient Greeks and into changing modern conceptions of their religious behaviour.

For more than thirty years, the study of honor has been fundamental to understanding southern culture and history. Defined chiefly as reputation or public esteem, honor penetrated virtually every aspect of southern ethics and behavior, including race, gender, law, education, religion, and violence. In *The Field of Honor: Essays on Southern Character and American Identity*, editors John Mayfield and Todd Hagstette bring together new research by twenty emerging and established scholars who study the varied practices and principles of honor in its American context, across an array of academic disciplines. Following pathbreaking works by Bertram Wyatt-Brown, Dickson D. Bruce, and Edward L. Ayers, this collection notes that honor became a distinctive mark of southern culture and something that—alongside slavery—set the South distinctly off from the rest of the United States. This anthology brings together the work of a variety of writers who collectively explore both honor's range and its limitations, revealing a South largely divided between the demands of honor and the challenges of an emerging market culture—one common to the United States at large. They do so by methodologically examining legal studies, market behaviors, gender, violence, and religious and literary expressions. Honor emerges here as a tool used to negotiate modernity's challenges rather than as a rigid tradition and set of assumptions codified in unyielding rules and rhetoric. Some topics are traditional for the study of honor, some are new, but all explore the question: how different really is the South from America writ large? *The Field of Honor* builds an essential bridge between two distinct definitions of southern—and, by extension, American—character and identity.

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