

Is Lions Not Sheep Political

Is Lions Not Sheep Political? Deciphering the Movement and its Implications

Introduction:

The phrase "lions not sheep" has transcended its initial military context to become a potent symbol within certain political circles. But what does it really mean? Is it a simple call for strength and independence, or something more complex and potentially problematic? This in-depth analysis will explore the "lions not sheep" ideology, examining its origins, its core tenets, its political manifestations, and its potential downsides. We'll delve into the nuances of this seemingly straightforward slogan, uncovering its intricate relationship with political action and societal impact. Prepare to dissect a movement that resonates with some and repels others.

1. Understanding the Origins of "Lions Not Sheep"

The phrase itself carries a history rooted in military and leadership rhetoric. It's a call to courage, self-reliance, and independent thought, contrasting the perceived passivity of "sheep" with the assertive strength of "lions." While its origins aren't pinned to a single source, its application has consistently emphasized individual agency and a rejection of blind obedience. This initial meaning, however, has been significantly reshaped and politicized in recent years.

2. The Political Interpretation of "Lions Not Sheep": A Multifaceted Lens

The political use of "lions not sheep" is far from monolithic. It's embraced by a spectrum of ideologies, each interpreting the core message through its own lens. For some, it signifies a rejection of mainstream political narratives, a defiance of perceived governmental overreach, and a championing of individual liberty. These individuals often identify with libertarian, conservative, or even populist movements. For others, it represents a call for assertive foreign policy, a strong national defense, and a rejection of international cooperation perceived as weakness. However, this interpretation can easily slide into aggressive nationalism and isolationism. It's crucial to acknowledge this wide range of interpretations to understand the movement's multifaceted nature.

3. The Appeal of "Lions Not Sheep" in the Digital Age

The internet and social media have amplified the reach and impact of the "lions not sheep" ethos. Online communities have formed around this ideal, fostering a sense of belonging and shared identity among individuals who feel marginalized or disenfranchised by traditional political structures. These online spaces provide a platform for the dissemination of information and the organization of political action, but they also create an echo chamber effect, potentially reinforcing existing biases and limiting exposure to opposing viewpoints. The ease of spreading information, coupled with the potential for misinformation and echo chambers, complicates the narrative around the movement's influence and effectiveness.

4. Criticisms and Potential Downsides of the "Lions Not Sheep" Ideology

While the call for individual agency and self-reliance is appealing, the "lions not sheep" ideology has drawn significant criticism. Critics argue that its emphasis on individualism can foster a disregard for collective action and social responsibility. The rejection of authority, while sometimes necessary, can be taken to an extreme, leading to a distrust of legitimate institutions and experts. Furthermore, the potential for this phrase to be appropriated by extremist groups cannot be ignored. Its simplistic binary – lion/sheep – can oversimplify complex political issues and foster an "us vs. them" mentality that can be divisive and harmful. This necessitates a critical examination of the context and application of this seemingly simple slogan.

5. Navigating the Nuances: A Call for Critical Engagement

The "lions not sheep" movement, while possessing a core message of individual strength and independence, needs careful consideration. Its adoption across various political spectrums underscores the need for critical analysis rather than blind acceptance. Understanding the nuances of its interpretation and its potential pitfalls is crucial for responsible political engagement. We must move beyond the simplistic dichotomy presented by the slogan itself and engage in thoughtful debate about the values and actions it represents.

Article Outline:

Title: Is Lions Not Sheep Political? Deciphering the Movement and its Implications

Introduction: Hooking the reader and providing an overview.

Chapter 1: The Origins of "Lions Not Sheep."

Chapter 2: The Political Interpretations of "Lions Not Sheep."

Chapter 3: The Influence of the Digital Age on the Movement.

Chapter 4: Criticisms and Potential Downsides.

Chapter 5: A Call for Critical Engagement and Responsible Political Action.

Conclusion: Summarizing key findings and offering concluding thoughts.

(The detailed content for each chapter is provided above in the main article.)

9 Unique FAQs:

1. What is the original meaning of "lions not sheep"? Its origin lies in military and leadership contexts, emphasizing courage and independent thought.

2. How has the phrase "lions not sheep" been politicized? It's been adopted by various political groups to represent individualism, anti-establishment sentiment, or assertive foreign policy.

3. What are the positive aspects of the "lions not sheep" ideology? It promotes individual agency, self-reliance, and critical thinking.

4. What are the potential negative consequences of the "lions not sheep" ideology? It can foster disregard for collective action, distrust of institutions, and an "us vs. them" mentality.

5. How has social media influenced the "lions not sheep" movement? Online communities have amplified its reach, but also created echo chambers and potential for misinformation.
6. Can the "lions not sheep" ideology be linked to specific political ideologies? Yes, it's found across various ideologies, including libertarian, conservative, and populist movements.
7. Is the "lions not sheep" movement inherently right-wing or left-wing? It transcends traditional political divisions, encompassing a range of viewpoints.
8. What are some examples of the "lions not sheep" movement in action? This can include various forms of political activism, online communities, and even certain forms of political rhetoric.
9. How can one engage with the "lions not sheep" movement critically? By analyzing its diverse interpretations, considering its potential downsides, and engaging in thoughtful debate.

9 Related Articles:

1. The Rise of Populism and the "Lions Not Sheep" Mentality: Examines the connection between populist movements and the appeal of independent thinking.
2. Individualism vs. Collectivism: Navigating the "Lions Not Sheep" Debate: A deeper exploration of the tension between individual liberty and collective responsibility.
3. The Role of Social Media in Shaping Political Identities: The "Lions Not Sheep" Case Study: How online platforms contribute to the formation of political identities and movements.
4. Echo Chambers and Political Polarization: The Dangers of the "Lions Not Sheep" Online Community: Analyzes the negative effects of echo chambers within online political communities.
5. Libertarianism and the "Lions Not Sheep" Philosophy: Explores the overlap between libertarian principles and the themes of individual liberty within the movement.
6. Nationalism vs. Globalism: The "Lions Not Sheep" Perspective on Foreign Policy: Examines the various approaches to foreign policy embraced by those identifying with this philosophy.
7. The Psychology of Resistance: Understanding the Appeal of the "Lions Not Sheep" Ideology: Explores the psychological motivations behind the movement's appeal.
8. Misinformation and Disinformation in the "Lions Not Sheep" Ecosystem: Focuses on the spread of false information and propaganda within these communities.
9. Responsible Political Engagement in the Age of "Lions Not Sheep": A Guide for Citizens: Offers advice on navigating political discourse and avoiding the pitfalls of polarized thinking.

is lions not sheep political: Politics of Fear Manuel G. Gonzales, Richard Delgado, 2015-12-03
Lucidly written, widely informed, and uncompromisingly honest -- a valuable expose. Michael Parenti Documents the stunning success of a network of wealthy donors and corporations in creating and sustaining a set of think tanks, legal action groups, and media strategies. Gary Orfield, Harvard University What explains the electoral success of Republicans, particularly of the ascendant

neoconservatives who now dominate the Party? Based on a thorough and up-to-date examination of the New Right over twenty-five years, *The Politics of Fear* proposes some provocative answers, including globalization, new technologies, and a far-reaching network of right-wing think tanks and foundations. As the authors show, all have opened the doors to a new politics of fear successfully waged by the neoconservatives. By manipulating insecurity, the New Right has created an extraordinarily successful populist conservative movement. Utilizing extensive documentation, the authors argue convincingly that the fear of immigrants and racial minorities has served as the most effective tactic in the GOP arsenal, while their approach also implicates gays, feminists, and terrorists. The book explains why Americans have willingly supported a party that promises them security, just as it delivers greater economic and political insecurity. The authors argue that, despite their striking political successes, neoconservatives have delivered to voters a set of policies harmful to working Americans in the way of regressive tax measures, military exploits, tort reform, deregulation, and environmental destruction.

is lions not sheep political: Dimensions of Politics and English Jurisprudence Sean Coyle, 2013-06-27 Understandings of law and politics are intrinsically bound up with broader visions of the human condition. Sean Coyle argues for a renewed engagement with the juridical and political philosophies of the Western intellectual tradition, and takes up questions pondered by Aristotle, Plato, Augustine, Aquinas and Hobbes in seeking a deeper understanding of law, politics, freedom, justice and order. Criticising modern theories for their failure to engage with fundamental questions, he explores the profound connections between justice and order and raises the neglected question of whether human beings in all their imperfection can ever achieve truly just order in this life. Above all, he confronts the question of whether the open society is the natural home of liberals who have given up faith in human progress (there are no ideal societies), or whether liberal political order is itself the ideal society?

is lions not sheep political: Humour as Politics Nicholas Holm, 2017-10-10 This book argues that recent developments in contemporary comedy have changed not just the way we laugh but the way we understand the world. Drawing on a range of contemporary televisual, cinematic and digital examples, from *Seinfeld* and *Veep* to *Family Guy* and *Chappelle's Show*, Holm explores how humour has become a central site of cultural politics in the twenty-first century. More than just a form of entertainment, humour has come to play a central role in the contemporary media environment, shaping how we understand ideas of freedom, empathy, social boundaries and even logic. Through an analysis of humour as a political and aesthetic category, *Humour as Politics* challenges older models of laughter as a form of dissent and instead argues for a new theory of humour as the cultural expression of our (neo)liberal moment.

is lions not sheep political: American Political Thought Morton J. Frisch, Richard G. Stevens, The Second World War was a crisis not just for America but for the whole of Western Civilization and, in the wake of that war, a new crisis arose which came to be called the Cold War: 'Just when that gave the appearance of being resolved, the world reached a new juncture, a new crisis, which Samuel P. Huntington dubbed the clash of civilizations: 'The statesmen having political responsibility in confronting the first three crises in America's history came as close to philosophic grasp of the problems of liberal democracy as one could demand from those embroiled in the active resolution of events. Their reflection of political philosophy in the full sense informed their actions. --

is lions not sheep political: The Saturday Review of Politics, Literature, Science and Art , 1882

is lions not sheep political: The Saturday Review of Politics, Literature, Science, Art, and Finance , 1872

is lions not sheep political: American Political Thought Richard Stevens, 2017-07-05 This book focuses on the political thought of American statesmen. These statesmen have had consistent and comprehensive views of the good of the country and their actions have been informed by those views. The editors argue that political life in America has been punctuated by three great crises in its history?the crisis of the Founding, the crisis of the House Divided, and the crisis of the Great

Depression. The Second World War was a crisis not just for America but for the whole of Western Civilization and, in the wake of that war, a new crisis arose which came to be called the Cold War. Just when that gave the appearance of being resolved, the world reached a new juncture, a new crisis, which Samuel P. Huntington dubbed the clash of civilizations. The statesmen having political responsibility in confronting the first three crises in America's history came as close to philosophic grasp of the problems of liberal democracy as one could demand from those embroiled in the active resolution of events. Their reflection of political philosophy in the full sense informed their actions. Since we cannot confidently explain the future, Aristotle warned us to call no man happy while he still lives. Thus the book, in its third edition, keeps to its settled pattern of dealing with settled matters. The preface to the third edition confronts the three later crises and, to the extent consistent with truth, attempts to relate them to the first three.

is lions not sheep political: American Political Thought Morton Grodzins, 2017-07-05 This book focuses on the political thought of American statesmen. These statesmen have had consistent and comprehensive views of the good of the country and their actions have been informed by those views. The editors argue that political life in America has been punctuated by three great crises in its history the crisis of the Founding, the crisis of the House Divided, and the crisis of the Great Depression. The Second World War was a crisis not just for America but for the whole of Western Civilization and, in the wake of that war, a new crisis arose which came to be called the Cold War. Just when that gave the appearance of being resolved, the world reached a new juncture, a new crisis, which Samuel P. Huntington dubbed the clash of civilizations. The statesmen having political responsibility in confronting the first three crises in America's history came as close to philosophic grasp of the problems of liberal democracy as one could demand from those embroiled in the active resolution of events. Their reflection of political philosophy in the full sense informed their actions. Since we cannot confidently explain the future, Aristotle warned us to call no man happy while he still lives. Thus the book, in its third edition, keeps to its settled pattern of dealing with settled matters. The preface to the third edition confronts the three later crises and, to the extent consistent with truth, attempts to relate them to the first three.

is lions not sheep political: Wildlife Politics Bruce Rocheleau, 2017-03-30 An analysis of forces affecting wildlife politics worldwide, covering topics such as overexploitation, hunting, ecotourism and trafficking.

is lions not sheep political: Religion and State L. Carl Brown, 2001-08-20 If Westerners know a single Islamic term, it is likely to be jihad, the Arabic word for holy war. The image of Islam as an inherently aggressive and xenophobic religion has long prevailed in the West and can at times appear to be substantiated by current events. L. Carl Brown challenges this conventional wisdom with a fascinating historical overview of the relationship between religious and political life in the Muslim world ranging from Islam's early centuries to the present day. Religion and State examines the commonplace notion—held by both radical Muslim ideologues and various Western observers alike—that in Islam there is no separation between religion and politics. By placing this assertion in a broad historical context, the book reveals both the continuities between premodern and modern Islamic political thought as well as the distinctive dimensions of modern Muslim experiences. Brown shows that both the modern-day fundamentalists and their critics have it wrong when they posit an eternally militant, unchanging Islam outside of history. They are conflating theology and history. They are confusing the ought and the is, he writes. As the historical record shows, mainstream Muslim political thought in premodern times tended toward political quietism. Brown maintains that we can better understand present-day politics among Muslims by accepting the reality of their historical diversity while at the same time seeking to identify what may be distinctive in Muslim thought and action. In order to illuminate the distinguishing characteristics of Islam in relation to politics, Brown compares this religion with its two Semitic sisters, Judaism and Christianity, drawing striking comparisons between Islam today and Christianity during the Reformation. With a wealth of evidence, he recreates a tradition of Islamic diversity every bit as rich as that of Judaism and Christianity.

is lions not sheep political: Managing Existence in Naples Italo Pardo, 1996-09-19 Italo Pardo has produced a thoughtful and original account of the moral life of Naples, a city in which the ethics of work, family and neighbourhood exist in complex relationship with the teachings of the church and, crucial to key processes of democracy, with the power and limitations of law, bureaucracy and government. Dr Pardo identifies the importance of strong continuous interaction between material and non-material aspects in the entrepreneurial strategies of the ordinary Neapolitan and shows the ways in which different ethical systems are negotiated in everyday life. Success is measured not only by material gain, but also by satisfying spiritual obligations and meeting the claims of intimate loyalties. This is one of the very few ethnographic studies of a European city; it questions old assumptions and raises fresh issues in the field of urban studies, demonstrating the significance of empirical analysis to mainstream debates in social theory.

is lions not sheep political: Reason, Social Myths and Democracy Sidney Hook, 2009-01-01 Dedicated to the memory of a Great Adversary, this 1940 work is a startling clarion call to embrace reason and rationality as the only way to solve social problems. Hook discusses: [democracy and scientific method [the meaning behind nonsense [the folklore of capitalism [ideas as weapons [integral humanism [science, atheism, and mythology [science and the new obscurantism [the mythology of class science [and much more.

is lions not sheep political: Encyclopedia of Politics of the American West Steven L. Danver, 2013-04-25 The Encyclopedia of Politics in the American West is an A to Z reference work on the political development of one of America's most politically distinct, not to mention its fastest growing, region. This work will cover not only the significant events and actors of Western politics, but also deal with key institutional, historical, environmental, and sociopolitical themes and concepts that are important to more fully understanding the politics of the West over the last century.

is lions not sheep political: The Political Emerson Ralph Waldo Emerson, 2004-09-23 Ralph Waldo Emerson (1803-1882) never considered himself a political thinker. And yet he rose to prominence during one of the most turbulent times in U.S. history. As a result, political questions grew in importance for him, becoming by the 1860s one of his chief concerns as a public intellectual. In *The Political Emerson*, David M. Robinson has brought together for the first time the best of Emerson's numerous writings on politics and social reform.

is lions not sheep political: The Oxford Handbook of Food, Politics, and Society Ronald J. Herring, 2014-12-31 Food has, for most of our species history, been intensely political: who gets to eat what, how often, and through what means? The scale of polity in question has shifted over time, from very local institutions dividing up grain piles to an international community imagined in the Millennium Development Goals of the United Nations. Simultaneously, the numbers and interests of people asserting political stakes in food and agriculture have likewise shifted up and out. Global networks advocate social justice in distal agrarian systems, promotion of some farming techniques and prohibition of others, food sovereignty or efficiencies of markets and trade. Political consumerism allows the well-endowed to vote with their dollars for changes in food systems far from home, but depends on certification and labeling from unseen institutions. As an object of governmentality, food has never been so prominent. The thirty-five handbook chapters confront four major themes in the politics of food: property, technology, justice and knowledge. Ronald Herring's editorial introduction asks how food is political, highlighting contention around the role of market, state and information in societal decisions. The first section of the handbook then examines technology, science and knowledge in food production. What is known - and disputed - about malnutrition, poverty and food security? The second section addresses ethics, rights and distributive justice: agrarian reform, gender inequality, entitlements and subsidies, and the social vision of the alternative food movement. The third section looks to intersections of agriculture and nature: wild foods, livestock, agro-ecological approaches to sustainability, and climate change and genetic engineering. The fourth section addresses food values and culture: political consumerism, labeling and certification, the science and cultural politics of food safety, values driving regulation of genetically modified foods and potential coexistence of GMOs, and organic and conventional crops.

The fifth and final section looks at frontiers of global contentions: rival transnational advocacy networks, social movements for organic farming, the who and why of international land grabbing, junctures of cosmopolitan and local food narratives, the supermarket revolution and the international agrifood industry in low-income countries, and politics of knowledge in agricultural futures.

is lions not sheep political: History of Political Thought , 1999

is lions not sheep political: Saturday Review of Politics, Literature, Science and Art , 1864

is lions not sheep political: Financial and Political Affairs of the Country John Francis Collin, 1879

is lions not sheep political: The Politics of the Past: The Representation of the Ancient Empires by Iran's Modern States Maryam Dezhamkhooy, Leila Papoli-Yazdi, 2018-12-31 This book examines the highly problematic politics of the past surrounding the archaeology of ancient empires in Iran. Discussing their personal and professional experiences, the authors exemplify the real, ethical dilemmas that archaeologists confront in the Middle East, calling for reflectivity and awareness among the archaeologists of the region

is lions not sheep political: Philippine Politics Lynn T. White III, 2014-12-17 Philippine political history, especially in the twentieth century, challenges the image of democratic evolution as serving the people, and does so in ways that reveal inadequately explored aspects of many democracies. In the first decades of the twenty-first century the Philippines has nonetheless shown gradual socioeconomic progress. This book provides an interpretive overview of Philippine politics, and takes full account of the importance of patriotic Philippine factors in making decisions about future political policies. It analyses whether regional and local politics have more importance than national politics in the Philippines. Discussing cultural traditions of patronism, it also examines how clan feuds localize the state and create strong local policies. These conflicts in turn make regional and family-run polities collectively stronger than the central state institution. The book goes on to explore elections in the Philippines, and in particular the ways in which politicians win democratic elections, the institutionalized role of public money in this process, and the role that media plays. Offering a new interpretive overview of Philippine progress over many decades, the author notes recent economic and political changes during the current century while also trying to advance ideas that might prove useful to Filipinos. Presenting an in-depth analysis of the problems and possibilities of politics and society in the Philippines, the book will be of interest to those researching Southeast Asian Politics, Political History and Asian Society and Culture.

is lions not sheep political: Changes of State Annabel S. Brett, 2014-05-04 This is a book about the theory of the city or commonwealth, what would come to be called the state, in early modern natural law discourse. Annabel Brett takes a fresh approach by looking at this political entity from the perspective of its boundaries and those who crossed them. She begins with a classic debate from the Spanish sixteenth century over the political treatment of mendicants, showing how cosmopolitan ideals of porous boundaries could simultaneously justify the freedoms of itinerant beggars and the activities of European colonists in the Indies. She goes on to examine the boundaries of the state in multiple senses, including the fundamental barrier between human beings and animals and the limits of the state in the face of the natural lives of its subjects, as well as territorial frontiers. Drawing on a wide range of authors, Brett reveals how early modern political space was constructed from a complex dynamic of inclusion and exclusion. Throughout, she shows that early modern debates about political boundaries displayed unheralded creativity and virtuosity but were nevertheless vulnerable to innumerable paradoxes, contradictions, and loose ends. *Changes of State* is a major work of intellectual history that resonates with modern debates about globalization and the transformation of the nation-state.

is lions not sheep political: Middle East Forum , 1963

is lions not sheep political: The Saturday Review of Politics, Literature, Science and Art , 1916

is lions not sheep political: Handbook of Political Leadership Billie Bender, 2019-08-09

Leadership is an increasingly relevant area of research, especially for social scientists. Leadership in rural areas of developing societies has acquired more importance in the era of globalization. Political leadership is a concept central to understanding political processes and outcomes, yet its definition is elusive. Many disciplines have contributed to the study of leadership, including political theory, history, psychology and management studies. Political leadership has made a comeback. It was studied intensively not only by political scientists but also by political sociologists and psychologists, Sovietologists, political anthropologists, and by scholars in comparative and development studies from the 1940s to the 1970s. Thereafter, the field lost its way with the rise of structuralism, neo-institutionalism, and rational choice approaches to the study of politics, government, and governance. Understanding and measuring political leadership is a complex business. Though we all have ideals of what makes a 'good' leader, they are often complex, contradictory, and more than a little partisan. The world is full of aspiring political leaders but sadly, very few live up to the leadership ideals. In fact, many political leaders seem to severely lack some of the most important leadership qualities, such as integrity and accountability. It is no coincidence that for many people, the word *politician*; has such negative connotations! However, history - and present day - shows us that there are still a few who come close to the leadership ideals and who are good examples of an effective political leader. In this book quality of leadership which played a dynamic role in the political, has been analysed.

is lions not sheep political: Cobbett's Political Register , 1808

is lions not sheep political: *Cobbett's Political Register* William Cobbett, 1808

is lions not sheep political: The Global Politics of Globalization Barry K. Gills, 2013-09-13

Are we moving inexorably towards a 'new empire' or is global civil society transforming global politics into a 'new cosmopolis'? In *The Global Politics of Globalization*, the alternatives of 'Empire' and 'Cosmopolis' are counter-poised as representative of two antithetical conceptions and practices of world order, both historically and in the present era, and each expresses an alternative idea of human unity and community. Today, global politics is embroiled in a clash of globalizations, a clash between these two opposed forms of world order. The contributions in the debate range from deep historical reflections on world civilizations, critique of neoliberal economics and imperialism, new thinking on the ideals and practices of (global) citizenship, the philosophical basis for cosmopolitan politics, and the emergence of new forms of global social forces and movements. Previously published as a special issue of *Globalizations*, this book brings together a very distinguished set of contributors to explore and debate the relationship between globalization processes and world order in light of recent controversies over the return of 'empire'.

is lions not sheep political: America's Unholy Ghosts Joel Edward Goza, 2019-03-22

America's Unholy Ghosts examines the DNA of the ideologies that shape our nation, ideologies that are as American as apple pie but that too often justify and perpetuate racist ideas and racial inequalities. MLK challenged us to investigate the ideational roots of race hate and *Ghosts* does just that by examining a philosophical trinity--Thomas Hobbes, John Locke, and Adam Smith--whose works collectively helped to institutionalize, imagine, and ingrain racist ideologies into the hearts and minds of the American people. As time passed, America's racial imagination evolved to form people incapable of recognizing their addiction to racist ideas. Thus, *Ghosts* comes to a close with the brilliant faith and politics of Martin Luther King, Jr. who sought to write the conscience of the Prophetic Black Church onto American hearts, minds, and laws. If our nation's racist instincts still haunt our land, so too do our hopes and desires for a faith and politics marked by mercy, justice, and equity--and there is no better guide to that land than the Prophetic Black Church and the one who saw such a land from the mountaintop.

is lions not sheep political: Cobbett's Weekly Political Register , 1808

is lions not sheep political: American Political Thought Sue Davis, 1996 This new text explores the development of political ideas in America from the seventeenth to the late twentieth centuries. It approaches political thought as a series of recurring questions and systematically draws the reader's attention to the historical context in which the ideas developed--

is lions not sheep political: The Quest for Political Unity in World History Stanley McCrory Pargellis, 1944

is lions not sheep political: The Political Uses of Motherhood in America Cynthia Stavrianos, 2014-11-13 As various contemporary groups use the language of motherhood to advance their political causes, maternal rhetoric has become very visible in the American political discourse of late. Yet while it has long been recognized that women have invoked their political status as mothers to organize and authorize their political action in the past, scholars have only just begun to examine the recent reemergence of this frame. This book describes the wide variety of political causes that mothers are organizing to address, and analyses whether ideologically conservative organizations are disproportionately represented among groups using motherhood to mobilize women. Stavrianos examines the use of maternal discourses in closer detail through a comparative case study of five groups using motherhood as their primary frame for collective political action: Mothers Against Drunk Driving, Million Mom March, Mothers Against Illegal Aliens, Mainstreet Moms Organize or Bust, and Mothers in Charge. Scholars interested in women and politics, interest group politics, social movements, political behavior, women's studies, motherhood studies, and framing strategies will find this book noteworthy, as it adds to a growing body of literature exploring the use of motherhood as an emerging political frame, and to the interdisciplinary discussion of contemporary discourses of motherhood.

is lions not sheep political: The Political History of Food Paul Ariès, 2023-07-04 How was human (in)equality built across the table? Why were the first great banquets at the origin of the communal goods of humanity? Who, after forcing men from eating bread, wanted to forbid them chestnuts and popularized the potato? The Egyptian food table invented the notion of symbols for food. The Greek food table invented the notion of sharing. The Roman food table invented the concept of pleasure. How was the person, caught eating and drinking alone, punished? Why did people die less of hunger in ancient times than in Africa in the 21st century? Why in China do people eat round things to show their love? How and why do we choose to eat this way? Why do societies choose to express their unity through their conception of the food table? Did the division in prehistoric societies first occur at the dinner table? Did the first great civilizations make the food table a major political tool with the rationing and banqueting systems in Mesopotamia and Egypt? Were the Gallic food tables swept away by the political alliance between the Catholic Church and the new masters coming from the great invasions? Did the feudal politico-religious system durably structure our food table? Did absolute monarchy have to invent its own conception of the food table with music, dance and architecture? What were the great French revolutionary conceptions of the food table? Did the philosophy of the Enlightenment change our conception of the food table? Did the French Revolution impose a new way of eating with the adoption of the three-fold table service and the banning of cuisine made with mixtures and knots? Does the grammar of our food correspond to a social project? Was Robespierre afraid of the great popular banquets? Did the Republic enforce the eating of potatoes instead of the breadfruit tree (the chestnut tree)? How was the myth of Parmentier imposed on schools? What were the great food utopias in the history of the world? Paul Ariès invites you on a gourmet journey from prehistory to the present day. You will know (almost) everything about what our ancestors ate and drank. The prehistoric food table, the ancient food table, the Gallic food table... Paul Ariès shows how the tables of the world remain largely dependent on the tables of the past. This political history of food is the result of thirty years of teaching and research. Better known as a political scientist specializing in ecology than as a specialist of the food table, Paul Ariès has been teaching since 1988 in the most prestigious international hotel schools. He is the author of *La fin des mangeurs* (DDB), *Les Fils de McDo* (L'Harmattan), and *Manger sans peur* (Goliath).

is lions not sheep political: Yahweh to Hell Rich Woods, 2015-03-18 Yahweh to Hell comes at a time in our nations political discourse when the eight-hundred pound gorilla in the room is Christian Dominionism. Renowned author and satirist Rich Woods returns, and this time he's got the twenty-first century version of the Republican Party in his sights. With an uncommon perspective

and singular wit, Woods systematically dissects the runaway bigotry, social regression, misogyny, economic illiteracy and overall lack of rationale in the fundamentalist Christian dominated Tea Party/GOP. At times brutally funny, and/or gut wrenchingly astute, Woods is unique amongst his peers in his ability to combine acumen with unapologetic mockery. Yet while Y2H oscillates back and forth between sobriety and satire, it manages to shine a light in the darkest parts of American politics. Indeed, Rich Woods demonstrates once again that he is equally adept with both a scalpel, and a chainsaw. This book will anger many and drive others to uncontrolled laughter. As long as it makes them rethink what they've been told, the author doesn't care. Bob Ingle, award-winning journalist, Radio and TV commentator and co-author of The New York Times Best Seller, *The Soprano State: New Jersey's Culture of Corruption* and *Chris Christie: The Inside Story Of His Rise To Power* Rich Woods is down to earth, outspoken, acerbic, and has absolutely no patience for ignorance or stupidity. He has mastered the art of the book-length rant, and gives voice to the frustration so many of us feel with religion in the United States. William Hamby, Columnist, Examiner.com This book should be required reading of all Republican voters in America. Rich pulls the curtain back from a party that many of us used to respect, to show that there is nothing decent left. Brian Sapient, Secular activist, and Founder of the Rational Responders

is lions not sheep political: Researching the Far Right Stephen D. Ashe, Joel Busher, Graham Macklin, Aaron Winter, 2020-11-09 *Researching the Far Right* brings together researchers from across the humanities and social sciences to provide much needed discussion about the methodological, ethical, political, personal, practical and professional issues and challenges that arise when researching far right parties, their electoral support, and far right protest movements. Drawing on original research focussing mainly on Europe and North America over the last 30 years, this volume explores in detail the opportunities and challenges associated with using ethnographic, interview-based, quantitative and online research methods to study the far right. These reflections are set within a wider discussion of the evolution of far right studies from a variety of disciplinary viewpoints within the humanities or the social sciences, tracing the key developments and debates that shape the field today. This volume will be essential reading for students and scholars with an interest in understanding the many manifestations of the far right and cognate movements today. It also offers insight and reflection that is likely to be valuable for a wider range of students and scholars across the humanities and social sciences who are carrying out work of an ethically, politically, personally, practically and professionally challenging nature.

is lions not sheep political: Vinoba Bhave on Self-rule & Representative Democracy Michael W. Sonleitner, 1988 Political and social views of Vinobā, 1895-1982, Indian social reformer.

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