

Chapter 1 : Consensual homicide - Wikipedia

Consensual Genocide celebrates our survival and marks our rebel memories into history. "Leah Lakshmi Piepzna-Samarasinha's words leap off the page--urgent, sumptuous writing that demands, and deserves, a wide audience.

Well planned consensual Genocide of White. Rarely have any creatures consented to their own culling. White race is an exception. The race was at its peak after the Industrial Revolution, spreading out to all corners of the globe to modernize the lifestyle of locals. Then come WW1 and WW2 that made that race look invincible with nuclear powers, space technology and then suddenly came its own destruction. Yes the demise of White is a consensual business the approval by the leaders of almost every White nation. Studying the unfolding imminent extinction of White race may simplify the study of the sudden disappearance of Egyptian, Inca, Mayan Civilizations in the past. A well planned course of action against White. The following plan has to be meticulously executed in this exact order by any group who wants to carry out consensual Genocide against White: Make White believe that they can be the images of their God, they should be told that their God is forgiving. White race had been hard working and successful with their Industrial Revolution. They think that they can be the image of their God. Make White believe that they can be the images of their God, They should be told that their God requires them to sacrifice themselves for the common good. Yes, they can be persuaded to do this [1]. Hijack the languages of White people. Have the exclusive rights to print and publish their dictionary and language text books. Distort and convolute their languages so that they cannot even call a spade by its name [2]. Semitic means all descendants of Sam, including both Jews and Arabs. But whenever a White argue against a Jew on behalf of an Arab, he is called anti-Semitic! In this way he will be confused and may drop dead. Silence them by vilifying type-casting them. If they argue against mass immigration, call them xenophobe and racist. In communist countries silence them by calling them reactionary. Own all their mass media, traditional or on the internet. Carry out invisible censorship by ownership to suit this plan. Make them apathetic to their own rulers by making voting non-compulsory, allowing elected office holders and voters with multiple or dual citizenships. Separate them from their rulers by requiring astronomical expenses to contest elected positions. The boundary between campaigning donations and briberies is never clearly defined. If necessary, disarm them while militarizing their police forces so that they cannot rebel against their oppressive rulers. Declare and assign their GUILT for being successful and rich in their countries while the rest of the World not under their control anyway is messy. Never let them know that their wealth may have come from the hard works of their ancestors. From their designated guilt, require them to allow unlimited immigration. Negotiate to have a common ground position of allowing mass immigration for all people with no historic relation to them [3]. Once they are over-populated [6b], their fate follows that of White South-Africans [7]. Immigrants occupying previously White populated countries will have no connection to the countries. They will play the role of useful idiots and can be easily dealt with. Current progress of the plan. The plan is currently going well, reaching step 1 with only some nuisance resistance in USA from its Pres. Plan practitioners should thank German Chancellor A. Merkel for her special contribution [8,9] as well as the Scandinavian EU countries for their enthusiastic support to A.

Chapter 2 : Consensual Genocide

Straight-to-the-point -- Leah Lakshmi's direct, present writing style makes this collection of her works very accessible and powerful. Her struggle, pain, triumph around her identity, and politics - actively whitewashed by her mother, passively let go by her father -- and her ongoing journey to claim and reclaim her ancestry are the resonating themes in a good portion of her work.

Leah Lakshmi Piepzna-Samarasinha Where does the future live in your body? Touch it 1 Sri Lankan radical women never come alone. We have a tradition of coming in groups of three or four. The Thiranagama sisters may be the most beloved and famous, but in the 20s my appamma and great aunties were the Wild Alvis Girls. Then there is your sister, your cousin, your great-aunts everyone infamous and unknown. When war forces our hands, we all move to Australia or London or Thunder Bay together or, if the border do not love us, we are what keeps Skype in business When one or more of us is murdered by the State or a husband we survive whether we want to or not. I am an only child I may not have been born into siblinghood but I went out and found mine. We come in packs even when we are alone Sometimes the only ancestral sisterlove waiting for you is people in books, dreams aunties you made up people who are waiting for you in the clouds ten years in the future and when you get there you make your pack and you send that love back 2. When the newly disabled come they come bearing terror and desperate. Everyone else has left them to drown on the titanic. They come asking for knowledge that is common to me as breath, and exotic to them as, well, being disabled and unashamed. They ask about steroids and sleep. About asking for help. About how they will ever possibly convince their friends and family they are not lazy or useless. I am generous- we crips always are. Do you even remember that? Do your friends say that to you, now? Do you want to come join us, on the other side? Is there a free future in this femme of color disabled body? The future lives in our bodies Originally published in Hematopoiesis Press, Issue 2. Used with the permission of the author. Originally published in Hematopoiesis Press, Issue 2.

Chapter 3 : Consensual Genocide by Leah Lakshmi Piepzna-Samarasinha

Consensual Genocide This long-awaited first collection of poetry by queer Sri Lankan writer and spoken-word artist Leah Lakshmi Piepzna-Samarasinha is full of the stories we've been waiting for.

Share on Facebook Click me! Share on Twitter Click me! Based on a novel of the same name, the film would tell the story of Gabriel Bagradian, a wealthy academic whoâ€”upon returning from Paris to his Armenian village in what is now modern-day Turkeyâ€”is forced to help defend his village against the genocidal onslaught of the Ottoman army. The film, however, never made it to production. State Department pressured MGM to drop the film in an effort to protect its political relationship with Turkey. The studio put up a fight, but eventually caved and dropped the movie. She, however, is already in a relationship with Chris Christian Bale , an American photojournalist who wrangles with the Turkish government while trying to document the atrocities. There has been a very well-organized systematic attempt to suppress the story, as the final phase of genocide. To this day, Turkish lawmakers cite an article in their penal code in order to censor journalists, professors, and activists who speak too brazenly about what transpired. And, in an effort to preserve relations with Turkeyâ€”a major geopolitical power in the Middle Eastâ€”no U. He would later go on to buy, and then sell, MGM, the very same studio that had triedâ€”and failedâ€”to make a film about the horrors. The film depicts, in gory detail, the roundups of Armenians, the concentration camps, and even the bloody executions. In one scene, dead bodies are grotesquely piled up on the riverside, discarded by the Turkish army without proper burial. She would later study the events as an international relations major in the United Kingdom. They really killed millions of these people. This really did happen. And then I lost it. This one was made all the more difficult because American audiences are largely ignorant to the cause. Kerkorian and my producing partner Mike Medavoy felt strongly that a love story would open up the film to a wider audience. But it was happening in the news, not long before that film was made.

Chapter 4 : Leah Lakshmi Piepzna-Samarasinha - Wikipedia

Consensual Genocide: Leah Lakshmi Piepzna-Samarasinha: This long-awaited first collection of poetry by queer Sri Lankan writer and spoken-word artist Leah Lakshmi Piepzna-Samarasinha is full of the stories we've been waiting for.

Worthy of mention is that confrontational politics has, in all its myriad guises, arguably courted more controversy and at times been cause for violence on the continent. With the lingering legacy of genocide ideology and its architects littered across the globe, post Genocide Rwanda chose to guard against divisive politics and ensure inclusivity to warrant reconciliation, unity of purpose and sustainable peace. The turbulent past has motivated the "Land of a Thousand Hills" to initiate a rational alternative political approach - "Consensual Democracy", which broadly is a consensus-based decision making political option that nourishes diversity and fosters unity. Conversely, the alternative approach of confrontational politics was considered as susceptible to fostering discord in political parties that could easily flourish and rejuvenate ethnic based politics whose infamous fruits are well known in Rwanda: From its inception, the RPF professed a determination to establish "true democracy", defined as political majority rule based on a genuine political programme of uniting all Rwandans. In so doing, combating ethnic divisions and reinforcement of reconciliation has characterised modern Rwanda and with very commendable results. This is indeed evidenced by its policies of Unity and National Reconciliation and the tireless efforts and resources invested in fighting sectarianism, divisionism and discrimination as well as sensitising Rwandan Diaspora and ex-refugees on their rights as Rwandans. Broad national consultations were conducted in late s between all stakeholders, including politicians from the pre-genocidal era, civil society members and members of the Government of National Unity. The overarching intention was to recreate a sense of community and belonging among all Rwandans to ensure they transcended regional, religious and ethnic divisions. In short, the birth of this policy direction was a quintessential form of "consensual democracy" and the consensus reached informed the trajectory of Rwandan politics that we see today. With the provisional government installed in , creation of some key commissions warrants attention as they reflect the thought processes and political governance type of choice. It was initially established to analyze and confirm the candidatures of members to join the National Transitional Assembly. Later, the forum was solidified in the Constitution of to maintain the principle of power-sharing and give room and opportunity for political organisations not represented in the government to give their contribution and play a role in the leadership of the country. The NURC was established to prepare debate on national unity and reconciliation, restorative justice initiatives, civic education, conflict mediation and community initiatives. The Legal and Constitutional Commission was established in to carry out nation-wide public consultations that would be considered in the drafting of the new Constitution, which was adopted in NEC was created in to monitor and guarantee the conduct of free and fair elections. Fast-forward to present Rwandan social sphere; the government has made noteworthy strides in service delivery, for example in providing both free primary and secondary education for all Rwandans. Procedurally, the post leadership of Rwanda has had commendable formal democratic attributes, namely: The current Constitution was approved with slightly over ninety percent of the popular vote in a referendum held in May , replacing the Fundamental Law that guided the transitional unified leadership. Additionally, the first multiparty presidential and legislative elections in heralded the end of the provisional transitional government which subsequently signaled commencement of a new multi-party democratic dispensation. According to the Constitution, the President and the Speaker of Parliament cannot belong to the same political party - irrespective of the score of the winning party at the polls. Furthermore, irrespective of its electoral popularity, no political party can exceed fifty percent of the cabinet and parliamentary positions. Principally, a power-sharing arrangement among different political parties has been constitutionalised, thus nurturing an atmosphere of consensus-based decision-making in the whole government. For productive political discourse, Habermas offers this critical theory as an alternative to the customary option, particularly in political discourse, of Strategic Action which denotes "how individuals calculate other people into their plans to reach subjective goals or self-interests. In this view, the legitimacy of democracy depends not only on constitutional processes of enacting laws, but also

on the discursive quality of the full processes of deliberation leading up to desired harmony and ownership of the thought processes, decision and outcomes. To contact the copyright holder directly for corrections or for permission to republish or make other authorized use of this material, click here. AllAfrica publishes around reports a day from more than news organizations and over other institutions and individuals, representing a diversity of positions on every topic. We publish news and views ranging from vigorous opponents of governments to government publications and spokespersons. Publishers named above each report are responsible for their own content, which AllAfrica does not have the legal right to edit or correct. Articles and commentaries that identify allAfrica. To address comments or complaints, please Contact us.

Chapter 5 : Well planned consensual Genocide of White – Additional survival tricks

CONSENSUAL GENOCIDE. LEAH LAKSHMI PIEPZNA-SAMARASINHA. TSAR Publications. REVIEW BY KERRY RYAN. The book itself may be slim, but the title Consensual Genocide hints at the intensity of this first collection of poems by queer spokenword artist Lean Lakshmi PiepznaSamarasinha.

A frequent contributor to Bitch and Colorlines, her writing has been published in numerous the anthologies. Leah has performed her work widely throughout North America from immigrant-rights rallies to Yale University. Somewhere in there, she found time to write her first book, *Consensual Genocide*, which has just launched. In this candid interview, Leah speaks with novelist Elizabeth Ruth about telling raw truths, brown-girl border crossings, mixed-race journeys and high-femme rebellion. You are a quick-witted, dynamic presence on any stage, often implicating the audience in direct ways. How do you define or describe your work in *Consensual Genocide*? Were there particular challenges you faced in taking your three-dimensional sensibility and translating it to the two-dimensional page? But I was totally concerned that *Consensual Genocide* not come out looking like a crappy book of spoken word that was fun on stage and boring in print. The title of your book, *Consensual Genocide*, is strong and encompasses the major themes of colonization, racism, erasure, hunger and war. The thread that frequently ties these themes together is the experience of passing. It could change back tomorrow. But my relationship to passing has shifted a lot from when I was in my early 20s. Back then, I was so much more isolated as a mixed woman, the conversations about being mixed were really different and I was more agonized by feeling like no one saw me as who I was, feeling like I had to prove myself. I think I get read as a light-skinned brown woman in a hoodie who is probably South Asian, most of the time now. One thing I am clear about rejecting is passing as a survival strategy. My parents and grandparents thought it was the only way they were going to survive in the world, and if fascism really busts out on my block tomorrow, who knows, I might feel the same way. Among the various identities you render visible through your writing, is that of sexual abuse survivor. Unlike the excavation of a Sri Lankan identity, the excavation of abuse in the book is treated tentatively. What do you see as the relationship between these lost and recovered selves? Do you see similarities between the colonization of a people and the colonization of an individual body? Incest is all through the book! I was dealing with healing from sexual abuse and dealing with coming home as a Sri Lankan at the exact same time in my life that many of these works were written. Whether it comes from the racism of a white person or the internalized shit of a person of colour, the lesson is similar. What advantages, as a writer, do you think you have as a result of not standing firmly in any single comfort zone? We are living in a time of war, and you write of war in various forms, and of the everyday experience of terror for those who are marginalized. Would you say that this book is as much about love or hope as it is about struggle? But damnit, sarcasm is a survival strategy! And speaking the truth is also about love and hope, even if the truths are hard sometimes. How do these projects influence your writing and activism? Toronto in the late 90s gave birth to me as a writer because there were places where I could perform as a queer woman of colour. But what other choice do we have? Given the span of time in your life and the world events you document in *Consensual Genocide*, this work has been a long time coming. You obviously took your time getting it right. How is it for you then, to have spent so much time one-on-one with these words, and now to share them with the world? My abusive ex sent me this email at 4 a. Would all the people who were implicated be able to hear the stories that are in the poems? Part of the time lag was that most of the queer and feminist presses I thought would be around to publish my work went bust before I finished the manuscript. It worked out in the end. I self-published a limited-edition, handbound book in with my friend Jamie Munkatchy at Booklyn, and then TSAR responded and wanted to bring it out. I really wanted the book to be accessible to anyone who wanted it, not just people who came to a show I did. In between the self-published version and this one I was able to take out a lot of the really old pieces and put in new ones. When I was living in new York for two months this fall, I was working with Bushra Rehman, my friend and editor, and I was moaning about how I was gonna have to tour the book and there were all these sucky poems and she was like, "You know you can put in new ones, right? Are you working on another book-type project? I

promise all the names will be changed. Marian is a spoken-word artist, dancer and theater artist, and Varuni is a cellist who plays with Mango Tribe and Stone Forrest Ensemble, a group that uses beatboxing, cello and violing with MCs over the top. More people are reading rabble. Our only supporters are people and organizations -- like you. This is why we need your help. If everyone who visits rabble and likes it chipped in a couple of dollars per month, our future would be much more secure and we could do much more:

Chapter 6 : Well planned consensual Genocide of White â€” VikingLifeBlog â€” The Voice Of National Soc

Well planned consensual Genocide of White. Rarely have any creatures consented to their own culling. White race is an exception. The race was at its peak.

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Chapter 9 : Consensual Genocide By Piepzna-Samarasinha, Leah Lakshmi,, - OpenTrolley Bookstore Sing

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