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psudwidth-dependent. dnotes, but these are pest to bost bons book access to the text. We try our lack the time to read or lack bick each month for those who spare quotes from the main looking for another read. We cases), or are speed readers something shorter (in most main pick, are looking for may have already read the the bonus pick is for those who brimary suggested read, and mouth. The main pick is our Two books are selected each **DBC PROVIDE?**

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definitions of Indigeneity or

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Indigenous perspectives come

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Hernandez's position that Black

recognize and share Dr. Jessica

our communities. Here, we

solutions to issues threatening

Indigenous perspectives and

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The DBC provides an

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YOUR INTEREST IN OUR RADICAL READING

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not you get to the book.

our website. Join whether or

month via instagram, Lex, and

sunounced in advance each

events. Meeting locations are

berson meetings are masked

(colonial philadelphia). All in-

berson in Lenapehokink

EST, either via Zoom or in

M90E:8-00:7 morth from

on the last Thursday of that

^S The DBC meets every month ^S

DBC WEET NEXT?

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MAHALO KĒIA HUI 'ANA WE ARE SO GLAD OUR PATHS CROSSED! PLEASE LET US INTRODUCE OURSELVES

්ම WHO ARE WE? ේ Decolonial Book Club (DBC) is a safe space (on IG & Lex) for ALL members of the online liberation community regardless of their gender, race, religion, size, nationality, class, or sexual preference to come together and learn from authors from our communities to create a world where we are ALL free of the shackles of capitalism and global imperialism. Here, decolonization means LAND BACK.

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WHY DID WE G START THE DBC?

The DBC's co-founders, one Indigenous and one not Indigenous, noticed a deficit of decolonial strategizing and organizing in radical left spaces on Turtle Island. This absence was not due to evil intentions but a lack of exposure to radical decolonial thinkers, literature, and histories of victories against the empire as a by-product of amerikkkan colonial K-12 education. The co-founders sought to create a space that allowed all members of the radical left to fill their decolonial knowledge void in a community that was accepting and also learning.

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ANOTHER WORLD IS POSSIBLE WHEN WE COME TOGETHER AND LEARN HOW TO BUILD IT