

“Struggles against coloniality and white supremacy, past and present, struggles grounded in the below-ground of ontological nonexistence, can claim no easy victories, no historical guarantees, no preordained progress, no comfort of reason in history. Their cunning instead lies shrouded in the invisibility of nonbeing, swathed in the folds of the colonizer’s own blindness; not in grave-diggers breaking ground from above but in moles tunneling up from the obscurity below, in the explosivity of the ontological ambush, Nat Turner’s hatchet slicing through the night air, the seismic churning of a human Vesuvius that wakes the sleeping oppressors only when it’s far too late.”

Excerpt from *Anticolonial Eruptions* by Geo Maher, page 104

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“Love is an action, a participatory emotion. Whether we are engaged in a process of self-love or of loving others we must move beyond the realm of feeling to actualize love. This is why it is useful to see love as a practice. When we act, we need not feel inadequate or powerless; we can trust that there are concrete steps to take on love’s path. We learn to communicate, to be still and listen to the needs of our hearts, and we learn to listen to others. We learn compassion by being willing to hear the pain, as well as the joy, of those we love. The path to love is not arduous or hidden, but we must choose to take the first step.”

Excerpt from *All About Love* by bell hooks, page 165

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“The same is not true, however, of revolutionary leaders; if they do not think with the people, they become devitalized. The people are their constituent matrix, not mere objects thought of. Although revolutionary leaders may also have to think about the people in order to understand them better, this thinking differs from that of the elite; for in thinking about the people in order to liberate (rather than dominate) them, the leaders give of themselves to the thinking of the people. One is the thinking of the master; the other is the thinking of the comrade.”

Excerpt from *Pedagogy of the Oppressed* by Paulo Freire, page 132

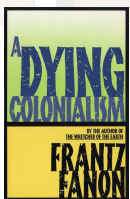
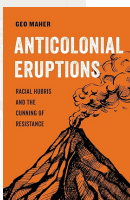
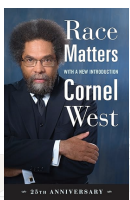
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“Today the great systems have died or are living in a state of crisis. And it is no longer the age of little vanguards. The whole of humanity has erupted violently, tumultuously onto the stage of history, taking its own destiny in its hands. Capitalism is under siege, surrounded by a global tide of revolution. And this revolution, still without a center, without a precise form, has its own laws, its own life and a depth of unity--accorded it by the same masses who create it, who live it, who inspire each other from across boundaries, give each other spirit and encouragement, and learn from their collective experiences. This revolution is changing humanity.”

Excerpt from *A Dying Colonialism* by Frantz Fanon, page 1

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“I could also see that the intransigence and ignorance of the white world might make that vengeance inevitable - a vengeance that does not really depend on, and cannot really be executed by, any person or organization, and that cannot be prevented by any police force or army: historical vengeance, a cosmic vengeance, based on the law that we recognize when we say, ‘Whatever goes up must come down.’ And here we are, at the center of the arc, trapped in the gaudiest, most valuable, and most improbable water wheel the world has ever seen. Everything now, we must assume, is in our hands; we have no right to assume otherwise. If we - and now I mean the relatively conscious whites and the relatively conscious blacks, who must, like lovers, insist on, or create, the consciousness of others - do not falter in our duty now, we may be able, handful that we are, to end the racial nightmare, and achieve our country, and change the history of the world.”

Excerpt from *The Fire Next Time* by James Baldwin, page 86-87

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“Malcolm X was the prophet of black rage primarily because of his great love for black people. His love was neither abstract nor ephemeral. Rather, it was a concrete connection with a degraded and devalued people in need of psychic connection. This is why Malcolm X’s articulation of black rage was not directed first and foremost at White America. Rather, Malcolm believed that if black people felt the love that motivated that rage, the love would produce a psychic conversion in black people; they would affirm themselves as human beings, no longer viewing their bodies, minds, and souls through white lenses, and believing themselves capable of taking control of their own destinies.”

Excerpt from *Race Matters* by Dr. Cornel West, page 136

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