

VERGÈS, FRANÇOISE. *Un féminisme décolonial*. Fabrique, 2019. ISBN 978-2-35872-174-5. Pp. 208.

This book stands as a critique of racial capitalism and heteropatriarchy. Vergès, a Réunion-born independent scholar, defends a decolonial feminist approach to fight against the coloniality of power and advocates for a maroon political disobedience grounded in the possibility of futurity (38). Her book, soon to be translated in English, calls for a depatriarchalizing of revolutionary struggles (19) and questions the *privilegé de la blancheur* (49) in the making of a civilizational feminism that continues to dismiss the experiences of racialized bodies today. Astonished by France's constant dismissal of slavery and colonialism in the contemporary understanding of its society, she poses that such avoidance is grounded in France's "passion pour les principes abstraits plutôt que pour l'étude des réalités" (52). While the first part of the book opens with the racialized figure of *travailleuses domestiques*, leading Vergès to critique the constant overlooking of indigenous struggle in imperial feminism, the second half of the book calls into question the fundamentalism of *laïcité* that subsequently develops against the background of a certain Orientalism centered around the white liberal elite. She highlights how "[l]es femmes racisées sont acceptées dans les rangs des féministes civilisationnelles à la condition qu'elles adhèrent à l'interprétation occidentale du droit des femmes" (79). For Vergès, decolonial feminism is not a new wave of feminisms, a perspective that tends to erase the longstanding tradition of underground and indigenous fights for justice and recognition. She condemns white feminism's tendency to empty indigenous struggles of their revolutionary potential by being complicit with the racial, neoliberal, and automated capitalist order (22). Vergès's goal is to rewrite the history of feminism from the standpoint of the colony (29), thus standing against a *fémi-impérialisme* that is complicit in establishing the naturalization of the racialized state of servitude (32). Along with scholars such as Félix Boggio Éwanjé-Épée, Stella Magliani-Belkacem, and Tithi Bhattacharya, Vergès argues in favor of an *approche multidimensionnelle*, bringing together "patriarcat, État et capital, justice reproductive, justice environnementale et critique de l'industrie pharmaceutique, droit des migrant-e-s, des réfugié-e-s et fin du féminicide, lutte contre l'Anthropocène-Capitalocène racial et criminalisation de la solidarité" (34). The work of revalorization and re-discovery of revolutionary struggles not only allows for the possibility of epistemic justice but it also assumes the dismantlement of a certain Western-patriarchal ideology based on lack. Vergès calls into question the *économie de l'usure* of racialized bodies (115) and highlights that a society based on an economy that produces waste is inseparable from the production of human beings as excess/waste (117). She explains that the segregation of the world operates according to this division between clean and dirty, itself conditioning a racial divide of the urban space (119). Therefore, Vergès calls for the necessity of reviving the imaginary power of feminism, "trouver les mots qui redonneraient vie à ce qui avait été condamné à l'inexistence, des mondes qui avaient été hors humanité" (126).



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