The book mainly presents an alternative epistemology that problematizes the ideological and epistemological dependency on the West of the humanities, social sciences and specific feminist frameworks such as certain variants of Turkish feminist paradigm, which I closely examine through my research. This dependency is basically grounded on the ‘spatial-temporal matrix of modernity’ which builds its argumentation on invented concepts like ‘tradition,’ and ‘patriarchy’ to idealize and universalize the validity of Western modernity and modernization. Inspired by Tlostanova’s emphasis on such artificial divisions, I noticed that the most influential Turkish feminist theories have succumbed to subalternizing meta-narratives due to hegemonic implementations of the rhetoric of modernization, enlightenment and progressivism through a secularization process.

The alternative epistemology (i.e. Decolonial option) the book provides has oriented my research in a very new way. That is, the Turkish feminist framework has a complicated genealogy, methodology and epistemology which the western academic circles are not that familiar with. Moreover, Turkish feminist understanding is also not applicable to other Third World and Middle Eastern feminist understandings (i.e. postcolonial) as it emerged from the ruins of an imperial background. Thus, Turkish feminism stands at the verge of a multinational, multi-belief imperial history (i.e. Ottoman empire) and the nationalist, laicist republican Turkish history.

Through the book, Tlostanova refers to a number of scholars (Walter Mignolo 2010, Artura Escobar 2010, Maria Lugones 2007) who have demonstrated a decolonization of the monolithic/modern/colonial system of knowledge production through decolonial option and decolonial feminism. ‘Coloniality’ is the most prominent keyword within the text, Tlostanova
differentiates the term from colonialism. While the latter appears to have ended officially, the former is the logic that rules our perception of subjectivity, economy, gender, sexual relations, political and social processes. Obviously, this logic has close relevance particularly with the discriminative and marginalizing positioning of the formerly presented Turkish feminist paradigms.

Through her book, decolonialist thinker Tlostanova puts emphasis on the coloniality of gender and the modern/colonial gender system formulated by gender theorist Maria Lugones. Though the writer elaborates on the geo-politics and body politics in regions of post-USSR in terms of gender, her approach depicts a comprehensive critique of Western and non-Western feminist genealogies (e.g. Turkish feminist framework). Accordingly, she starts by problematizing Western feminism’s false generalizations (e.g. homogenization of third world women) which imposes its theoretical, ethical and reformative stance as the norm. For instance, the homogenization of muslim women is predicated on fixing religious, social and cultural assumptions. Western feminist discourses perceive those women through the lenses of the modern/colonial gender system which, interestingly, also applies to the most prominent Turkish feminist theories of today. The muslim woman or the pious woman with regard to the Turkish feminist context becomes stuck within the dichotomy of Western modernity/ versus Islamic tradition. Thereupon, the writer focuses on non-Western feminisms (i.e. women of color feminism and third world feminism). For instance, women of color feminists like Chandra Talpade Mohanty and Chela Sandoval are role models who have shifted to the radical questioning of Western theoretical assumptions. While Tlostanova regards these feminists’ sucess of building a new model of gender discourse as inspiring, she problematizes their theoretical stance that does not reject the rhetoric of modernity and Western epistemology altogether. Thus, the writer proposes decolonial feminism as an alternate approach which grants radical epistemic delinking from the modern/colonial epistemology. This epistemic strategy based on delinking has deeply formulated my theoretical and so critical stance while elaborating on the pitfalls of Turkish feminism. Accordingly, this sort of strategy will provide oppositional discourses which will include the visibility of various complex groups of women (e.g. Women of ethnic minorities in Turkey).

Consequently, the book presents effective solutions like developing the logic of difference, and so creating coalitions in difference. ‘Trans-value dialogues’ and ‘pluri-
versality’ (opposed to uni-versality) are other offered positionings. Yet the book seems a bit vulnerable in not putting any emphasis on possible alliances of Western and non-Western feminists. However, one can not underestimate its value in providing radical, enriching, and pluritopic perspectives to gender and diversity issues, especially, when dealing with complex feminist models from non-Western contexts such as Turkey.

**Keywords:** decolonial feminism, Turkish feminism, Turkey, modern/colonial gender system, coloniality, non-Western feminism(s).