

Carrasco-Miró, Gisela (2025). *Decolonizing feminist economics: Possibilities for just futures*. Bristol: Bristol University Press, 220 pp.

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The looming threat of a profound global crisis - economic, ecological, social - echoes across media headlines, policy debates, and everyday conversations. This apocalyptic vision of the future is often framed as the inevitable outcome of capitalism. Yet, rather than prompting collective reimagining, the dominant response remains one of adaptation and resignation. In *Decolonizing Feminist Economics: Possibilities for Just Futures* (2025), Gisela Carrasco-Miró, lecturer and independent researcher whose work focuses on feminisms, decolonial thought, and ecological economics, refuses this resignation. Instead, she invites readers to confront a foundational question: *What kind of economy do we want?*

Carrasco-Miró begins with a deceptively simple premise: capitalism is not immutable. This illusion of permanence, she argues, is reinforced by the discipline of economics itself, which cloaks its ideological foundations in mathematical neutrality. Capitalism is a historically constructed system, rooted in the drive for profit and structured through hetero-patriarchal, colonial, and ecologically extractive relations. By naturalizing these dynamics, mainstream economic thought narrows political imagination and normalizes systemic dispossession.

Rather than proposing a new model or policy program, Carrasco-Miró offers a theoretical intervention. The book draws together feminist economics, critiques of development, and decolonial thought to stage a conversation across disciplines and epistemologies. Through this interdisciplinary engagement, Carrasco-Miró brings a vision for economies rooted in justice, reciprocity, and care.

The book is primarily aimed at scholars, graduate students, activists, and politically engaged readers seeking a theoretically informed critique of capitalist economics. While it may offer fewer concrete policy proposals, it provides essential tools for critical reflection and political organizing.

A key thread of this intervention is her engagement with feminist economics, which critiques neoclassical paradigms by highlighting care work, gendered labour, and structural inequality. However, Carrasco-Miró also critiques feminist economics itself - especially in its mainstream forms - for universalizing “women” as a category and for reproducing developmentalist logics that mirror capitalist assumptions. In response, she calls for a decolonization of feminist economics, which centres Indigenous political subjectivities and epistemologies - particularly those rooted in struggles over land. This leads Carrasco-Miró to centre land as a site of both material and epistemic struggle.

In neoclassical economics, land is reduced to a mere factor of production. In contrast, decolonial thought restores the land’s relational, cultural, and spiritual significance. Decolonizing the economy, therefore, means resisting both material dispossession and epistemic erasure. It is also an ongoing political and conceptual project - one that rejects extractivism and envisions economies that sustain, rather than exploit, life. This attention to land and extractivism naturally extends to a broader critique of capitalism’s foundational commitment to economic growth.

One of the book’s most incisive critiques is directed at the growth imperative. Carrasco-Miró challenges the deeply ingrained belief that human well-being depends on endless economic expansion. This growth logic, she argues, legitimizes the creation of “sacrifice zones” - places, communities, and ecosystems deemed expendable in the name of progress. These are not unfortunate side effects but structural necessities of capitalism’s functioning. Her analysis calls into question even well-meaning discourses of sustainable growth, revealing how they can perpetuate similar harms under a green guise.

While the book’s conceptual richness is a major strength, some readers may find its lack of empirical case studies - aside from a brief discussion of Ecuador’s 2023 Yasuní National Park oil referendum - disorienting. But this absence is deliberate. Carrasco-Miró avoids anchoring her vision in fixed examples, which might constrain the reader’s imaginative capacity. Instead, the book operates as a theoretical exercise - one that encourages the reader to envision non-hegemonic economic futures beyond the familiar.

Carrasco-Miró’s approach to economics is, to my understanding, encapsulated in a metaphor drawn from Simone Weil’s *Gravity and Grace* (1947), referenced at the end of the book. Weil recounts the story of two prisoners in adjacent cells, separated by a thick wall, who learn to communicate by tapping on the stone. The wall both divides and connects. I read this as a metaphor for the economy presented by Carrasco-Miró: a fragmented space, divided by

competing frameworks - feminist, ecological, decolonial, and mainstream economic perspectives. Yet, like the prisoners, Carrasco-Miró urges us to tap through these conceptual walls, forging connections across paradigms and creating space for alternative futures. Her book itself becomes part of that tapping - an effort to open dialogue, fracture orthodoxy, and mobilize imagination as a form of resistance.

Throughout, Carrasco-Miró presents diverse theories clearly and accessibly, even for readers unfamiliar with the fields she navigates. Her literature reviews provide a shared vocabulary for rethinking economics from the ground up. Importantly, she does not offer neatly packaged solutions. Instead, she foregrounds uncertainty and invites readers to dwell in the space of possibility.

For scholars, students, and all those disillusioned with the false inevitability of capitalism, *Decolonizing Feminist Economics* offers both a powerful critique and a hopeful vision. It does not pretend to speak from nowhere or for everyone. Rather, it speaks from and to a community of thinkers, activists, and readers who are ready to imagine - seriously and politically - what it means to live well, together.