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The Body And Primitive Aculation Author
Silvia Federici Published On September
2004

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~~Theory: A Skeleton Key to Silvia Federici's Caliban and the~~

~~Witch (2014), 2 of 2 Caliban And The Witch Women~~

In this book she explores the transition from feudalism to

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capitalism and its affect on women. The title draws on Shakespeare ' s The Tempest with Caliban representing the anti-colonial rebel and the Witch representing female heretics, healers, disobedient wives, women who dared to live alone, and those who inspired slaves to revolt.

~~Caliban and the Witch: Women, the Body and Primitive ...~~

Caliban and the Witch presents the main themes of a research project on women in the trauiition " from feudalism to capitalism that I began in the liid-1970s, in collaboration with an Italian fenunist, Leopoldina Fortunati. Its first result; appeared in a hook that we published in Italy in 1984: Il Grande Calibaiio. Storial del (orpo social ribelle iella prima jase

~~Caliban and the Witch: Women, the Body and Primitive ...~~

In Caliban and the Witch she addresses primitive accumulation, or a marxist analysis of the transition from feudalism to capitalism. Capitalism's beginnings, she argues, were not only about coercing bodies into becoming self-disciplining workers but also dividing the proletariat along identitarian lines in order to discipline and displace resistance to capitalism itself.

~~Caliban and the Witch: Women, the Body and Primitive ...~~

Caliban and the Witch: Women, the Body, and Primitive Accumulation 1. In essence, primitive accumulation is that set of phenomena which serve as preconditions to the initial development... 2. I borrow this term from the book of the same name by James Scott, Weapons of the Weak : Everyday Forms of ...

~~Caliban and the Witch: Women, the Body, and Primitive ...~~

Alexandra Day reviews Silvia Federici ' s seminal work,

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2004
Caliban and the Witch: Women, the Body and Primitive Accumulation. First published in 2004, Caliban and the Witch by Silvia Federici is a work well worth revisiting in 2020. The call to ' stay at home ' during the pandemic has raised vital questions about care, work, the home and capitalism. The fact that more work has been piled into the home, and that this has been disproportionately shouldered by women, has shone a spotlight on pre ...

~~The Past as Prologue: Caliban & the Witch – a Review – REBEL~~
Caliban and the Witch: Women, the Body and Primitive Accumulation is a 2004 book by Silvia Federici. It is among the most important works to explore gender and the family during the primitive accumulation of capital . [1]

~~Caliban and the Witch – Wikipedia~~

Documenting the horrors of state terror against women, Federici has written a book truly of our times. Neither compromising nor condescending, Caliban and the Witch expresses an unfailing generosity of spirit and the dignity of a planetary scholar. It is both a passionate work of memory recovered and a hammer of humanity's agenda."

~~Caliban and the Witch: Women, the Body and Primitive ...~~
Federici ' s latest, Witches, Witch-Hunting and Women, updates and expands the core thesis of Caliban, in which she argued that " witch hunts " were a way to alienate women from the means of...

~~How Capitalism Turned Women Into Witches – In These Times~~

Silvia Federici, Caliban and the Witch: Women, the Body, and Primitive Accumulation (Brooklyn, NY: Autonomedia, 2004) It is hard to overstate the brilliance of this remarkable

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book, which contests the traditional Marxist view of the “ transition ” from feudalism to mercantile capitalism as a bloody but progressive revolution.

~~Caliban and the Witch: Women, the Body, and Primitive ...~~
Federici's best known work, *Caliban and the Witch: Women, the Body and Primitive Accumulation*, expands on the work of Leopoldina Fortunati investigating the reasons for the witch hunts of the early modern period, but giving a feminist interpretation.

~~Silvia Federici - Wikipedia~~
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Caliban and the Witch: Women, the Body and Primitive Accumulation by Silvia Federici 4,328 ratings, 4.54 average rating, 427 reviews *Caliban and the Witch* Quotes Showing 1-6 of 6 “ The revival of magical beliefs is possible today because it no longer represents a social threat.

~~Caliban and the Witch Quotes by Silvia Federici~~

In *Caliban and the Witch*, Silvia Federici tells the sweeping story of how the proletariat came to exist as an exploited and exploitable class. For Federici, the central figure in the transition from feudalism to capitalism is women ’ s bodies. Women, she argues, were subjugated in order to reproduce a workforce that could be treated like machines.

~~Silvia Federici, Caliban and the Witch | Working Now and Then~~

In this book she explores the transition from feudalism to capitalism and its affect on women. The title draws on Shakespeare ’ s *The Tempest* with Caliban representing the

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anti-colonial rebel and the Witch representing female heretics, healers, disobedient wives, women who dared to live alone, and those who inspired slaves to revolt.

~~Amazon.com: Customer reviews: Caliban and the Witch: Women ...~~

Silvia Federici (Author) Caliban and the Witch is a history of the body in the transition to capitalism. Moving from the peasant revolts of the late Middle Ages to the witch-hunts and the rise of mechanical philosophy, Federici investigates the capitalist rationalization of social reproduction.

~~Caliban and the Witch Women, The Body And Primitive ...~~

In Caliban and the Witch, Federici moves from the peasant revolts of the late Medieval period to the witch-hunts and the rise of mechanical philosophy to develop the historical groundings of social reproduction theory. Federici ' s method is centred on embodiment, as she attempts to locate the source of women ' s oppression under capitalism in the body and reproductive servitude.

~~MR Online | The Past as Prologue: Caliban & the Witch—a ...~~

“ Caliban ” and “ The Witch ” both represent archetypal enemies of capitalism. “ Caliban, ” a character from Shakespeare ' s The Tempest, “ represents not only the anti-colonial rebel ... but is a symbol for the world proletariat and... for the proletarian body as a terrain and instrument of resistance to the logic of capitalism. ”

~~Caliban and the Witch Summary | Diana's Moon~~

Unlike in Chaucer ' s day, when bawdy sexuality was celebrated for both men and women, sex between young and old, and between different classes, now becomes suspect. A negative connection is made between the

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prostitute and the witch, in the capitalist context in which prostitution is a growing social institution.

~~Review of Silvia Federici Caliban and the Witch: Women ...~~

For those familiar with Caliban and the Witch, Witches, Witch-Hunting, and Women revisits and updates insights into the gendered politics of capitalism. For those new to Federici ' s work, it is an excellent summary of key arguments of Caliban and the Witch, re-emphasised through current gender wars in different parts of the world.

Literary Nonfiction. CALIBAN AND THE WITCH is a history of the body in the transition to capitalism. Moving from the peasant revolts of the late Middle Ages to the witch-hunts and the rise of mechanical philosophy, Federici investigates the capitalist rationalization of social reproduction. She shows how the battle against the rebel body and the conflict between body and mind are essential conditions for the development of labor power and self-ownership, two central principles of modern social organization."It is both a passionate work of memory recovered and a hammer of humanity's agenda." Peter Linebaugh, author of The London Hanged"

'A groundbreaking work . . . Federici has become a crucial figure for . . . a new generation of feminists' Rachel Kushner, author of The Mars Room A cult classic since its publication in the early years of this century, Caliban and the Witch is Silvia Federici's history of the body in the transition to capitalism. Moving from the peasant revolts of the late

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Middle Ages through the European witch-hunts, the rise of scientific rationalism and the colonisation of the Americas, it gives a panoramic account of the often horrific violence with which the unruly human material of pre-capitalist societies was transformed into a set of predictable and controllable mechanisms. It is a study of indigenous traditions crushed, of the enclosure of women's reproductive powers within the nuclear family, and of how our modern world was forged in blood. 'Rewarding . . . allows us to better understand the intimate relationship between modern patriarchy, the rise of the nation state and the transition from feudalism to capitalism' Guardian

We are witnessing a new surge of interpersonal and institutional violence against women, including new witch hunts. This surge of violence has occurred alongside an expansion of capitalist social relations. In this new work that revisits some of the main themes of *Caliban and the Witch*, Silvia Federici examines the root causes of these developments and outlines the consequences for the women affected and their communities. She argues, that no less than the witch hunts in sixteenth- and seventeenth-century Europe and the "New World," this new war on women is a structural element of the new forms of capitalist accumulation. These processes are founded on the destruction of people's most basic means of reproduction. Like at the dawn of capitalism, what we discover behind today's violence against women are processes of enclosure, land dispossession, and the remolding of women's reproductive activities and subjectivity. As well as an investigation into the causes of this new violence, the book is also a feminist call to arms. Federici's work provides new ways of understanding the methods in which women are resisting victimization and offers a powerful reminder that

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reconstructing the memory of the past is crucial for the struggles of the present.

More than ever, the "body" is today at the center of radical and institutional politics. Feminist, antiracist, trans, ecological movements: all look at the body, in its manifold manifestations, as a ground of confrontation with the state and a vehicle for transformative social practices. Concurrently, the body has become a signifier for the reproduction crisis the neoliberal turn in capitalist development has generated and for the international surge in institutional repression and public violence. In *Beyond the Periphery of the Skin*, lifelong activist and best-selling author Silvia Federici examines these complex processes, placing them in the context of the history of the capitalist transformation of the body into a work-machine, expanding on one of the main subjects of her first book, *Caliban and the Witch*. Building on three groundbreaking lectures that she delivered in San Francisco in 2015, Federici surveys the new paradigms that today govern how the body is conceived in the collective radical imagination, as well as the new disciplinary regimes state and capital are deploying in response to mounting revolt against the daily attacks on our everyday reproduction. In this process she confronts some of the most important questions for contemporary radical political projects. What does "the body" mean, today, as a category of social/political action? What are the processes, institutional or anti-systemic, by which "the body" is constituted? How do we dismantle the tools by which our bodies have been "enclosed" and collectively reclaim our capacity to govern them?

This now classic book traces the social origins of the sexual division of labor. It gives a history of the related processes of

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colonization and 'housewifization' and extends this analysis to the contemporary new international division of labor and the role which women have to play as the cheapest producers and consumers. First published in 1986, it was hailed as a major paradigm shift for feminist theory. Eleven years on, Maria Mies' theory of capitalist patriarchy has become even more relevant. In this new edition she both applies to her theory to the new, globalized world and answers her critics.

Collects 35 years of essays on feminism, as well as critiques of capitalism, in a book that looks at elder care, labor, sex and reproduction and more. Original.

"In the sixteenth century, a rise in sexual violence in European society was exacerbated by pressure from church and state to change basic sexual customs...As the centuries since have shown escalating levels both of violence, general and sexual, and of state control, the witchcraze can be considered a portent, even a model, of some aspects of what modern Europe would be like." Over three centuries, approximately one hundred thousand persons, most of whom were women, were put to death under the guise of "witch hunts", particularly in Reformation Europe. The shocking annihilation of women from all walks of life is explored in this brilliant, authoritative feminist history Anne Llwellyn Barstow. Barstow exposes an unrecognized holocaust -- the "ethnic cleansing" of independent women in Reformation Europe -- and examines the residual attitudes that continue to influence our culture. Barstow argues that it is only with eyes sensitive to gender issues that we can discern what really happened in the persecution and murder of these women. Her sweeping chronicle examines the scapegoating of women from the ills of

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society, investigates how their subjugation to sexual violence and death sent a message of control to all women, and compares this persecution of women with the enslavement and slaughter of African slaves and Native Americans. Ultimately Barstow traces the current backlash against women to its gynophobic torture-filled origins. In the process, she leaves an indelible mark on our growing understanding of the legacy of violence against women around the world.

First published in 1973, this is an essential work on the corruption of the medical establishment and its historic roots in witch hunts. In this new edition, Barbara Ehrenreich and Deirdre English have written an entirely new chapter that delves into the current fascination with and controversies about witches, exposing fears and fantasies. They build on their classic exposé of the demonisation of women healers and the political and economic monopolisation of medicine, bringing it up to date with today's changing attitudes to these issues.

In *Postcolonial Melancholia*, Paul Gilroy continues the conversation he began in his landmark study of race and nation, *'There Ain't No Black in the Union Jack,* ' by once again departing from conventional wisdom to examine-and defend-multiculturalism within the context of a post-9/11 "politics of security." Gilroy adapts the concept of melancholia from its Freudian origins and applies it to the social pathology of neoimperialist politics. His unorthodox analysis pinpoints melancholic reactions not only in the hostility and violence directed at blacks, immigrants, and aliens but also in an inability to value the ordinary, unruly multiculturalism that has evolved organically and unnoticed in urban centers. Drawing on seminal discussions of race by

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Frantz Fanon, W. E. B. DuBois, and George Orwell, Gilroy goes beyond the idea of mere tolerance and proposes that it is possible to celebrate multiculturalism and live with otherness without becoming anxious, fearful, or violent.

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