

## bell hooks

1952–

Much of women's writing has been viewed as "domestic," concerned with matters of home and hearth, organized into narratives of family life and relationships. In fact, for much of the history of women's writing, such domestic narratives and advice constituted the only acceptable form of public discourse allowed to women. In this essay, bell hooks takes the concept of private domesticity and rereads it as a theoretical stance and as a public act of resistance.

bell hooks is a widely acclaimed author of political and social commentary, of critical race and feminist theory, of memoir, and of pedagogy. Currently a Professor of English at City College, City University of New York, she is the author of over sixteen books since 1981, one of the most prolific women rhetors in this collection. As she does in "Homeplace (a site of resistance)," hooks often combines story with theory, history with contemporary contexts, concrete experience with academic citations. In doing so, she claims what she says her foremothers intuited but did not possess: the ability to "self-consciously articulate in written discourse the theoretical principles of decolonization."

This essay both describes and theorizes the value of "homeplace" for black families living in the colonized world of white supremacy. By describing her grandmother's and mother's struggles to maintain a place of refuge from white hatred, to "transcend their tiredness" in order to create private havens free from racism, hooks first pays homage to what she sees as a conscious and heroic choice on the part of black women. hooks also rereads her mother's and grandmother's ability to create and sustain a refuge from racism as theory and philosophy; thus, this essay echoes one of the larger themes of this whole anthology: that women's rhetorical theory, by necessity, arises not only from public, academic, or philosophical spaces but also from the material reality of women's lives. Rereading women's "natural" caretaker roles as a "radically subversive political gesture," hooks offers a complex theoretical reading of a common theme in women's history, a moving tribute to her own foremothers, and a new lens through which to look at women's place(s) in general. In combining personal narrative, memoir, theory, and scholarship from psychology, philosophy, and history, hooks not only invites her reader to see the domestic sphere in a much fuller way, but she also redefines each genre she uses.

## "Homeplace (a site of resistance)"

1990

When I was a young girl the journey across town to my grandmother's house was one of the most intriguing experiences. Mama did not like to stay there long. She did not care for all that loud talk, the talk that was usually about the old days, the way life happened then—who married whom, how and when somebody died, but also how we lived and survived as black people, how the white folks treated us. I remember this journey not just because of the stories I would hear. It was a movement away from the segregated blackness of our community into a poor white neighborhood. I remember the fear, being scared to walk to Baba's (our grandmother's house) because we would have to pass that terrifying whiteness—those white faces on the porches staring us down with hate. Even when empty or vacant, those porches seemed to say "danger," "you do not belong here," "you are not safe."

Oh! that feeling of safety, of arrival, of homecoming when we finally reached the edges of her yard, when we could see the soot black face of our grandfather, Daddy Gus, sitting in his chair on the porch, smell his cigar, and rest on his lap. Such a contrast, that feeling of arrival, of homecoming, this sweetness and the bitterness of that journey, that constant reminder of white power and control.

I speak of this journey as leading to my grandmother's house, even though our grandfather lived there too. In our young minds houses belonged to women, were their special domain, not as property, but as places where all that truly mattered in life took place—the warmth and comfort of shelter, the feeding of our bodies, the nurturing of our souls. There we learned dignity, integrity of being; there we learned to have faith. The folks who made this life possible, who were our primary guides and teachers, were black women.

Their lives were not easy. Their lives were hard. They were black women who for the most part worked outside the home serving white folks, cleaning their houses, washing their clothes, tending their children—black women who worked in the fields or in the streets, whatever they could do to make ends meet, whatever was necessary. Then they returned to their homes to make life happen there. This tension between service outside one's home, family, and kin network, service provided to white folks which took time and energy, and the effort of black women to conserve enough of themselves to provide service (care and nurturance) within their own families and communities is one of the

many factors that has historically distinguished the lot of black women in patriarchal white supremacist society from that of black men. Contemporary black struggle must honor this history of service just as it must critique the sexist definition of service as women's "natural" role.

Since sexism delegates to females the task of creating and sustaining a home environment, it has been primarily the responsibility of black women to construct domestic households as spaces of care and nurturance in the face of the brutal harsh reality of racist oppression, of sexist domination. Historically, African-American people believed that the construction of a homeplace, however fragile and tenuous (the slave hut, the wooden shack), had a radical political dimension. Despite the brutal reality of racial apartheid, of domination, one's homeplace was the one site where one could freely confront the issue of humanization, where one could resist. Black women resisted by making homes where all black people could strive to be subjects, not objects, where we could be affirmed in our minds and hearts despite poverty, hardship, and deprivation, where we could restore to ourselves the dignity denied us on the outside in the public world.

This task of making homeplace was not simply a matter of black women providing service; it was about the construction of a safe place where black people could affirm one another and by so doing heal many of the wounds inflicted by racist domination. We could not learn to love or respect ourselves in the culture of white supremacy, on the outside; it was there on the inside, in that "homeplace," most often created and kept by black women, that we had the opportunity to grow and develop, to nurture our spirits. This task of making a homeplace, of making home a community of resistance, has been shared by black women globally, especially black women in white supremacist societies.

I shall never forget the sense of shared history, of common anguish, I felt when first reading about the plight of black women domestic servants in South Africa, black women laboring in white homes. Their stories evoked vivid memories of our African-American past. I remember that one of the black women giving testimony complained that after traveling in the wee hours of the morning to the white folks' house, after working there all day, giving her time and energy, she had "none left for her own." I knew this story. I had read it in the slave narratives of African-American women who, like Sojourner Truth, could say, "When I cried out with a mother's grief none but Jesus heard." I knew this story. I had grown to womanhood hearing about black women who nurtured and cared for white families when they longed to have time and energy to give to their own.

I want to remember these black women today. The act of remembrance is a conscious gesture honoring their struggle, their effort to keep something for their own. I want us to respect and understand that this effort has been and continues to be a radically subversive political gesture. For those who dominate

and oppress us benefit most when we have nothing to give our own, when they have so taken from us our dignity, our humanness that we have nothing left, no "homeplace" where we can recover ourselves. I want us to remember these black women today, both past and present. Even as I speak there are black women in the midst of racial apartheid in South Africa, struggling to provide something for their own. "We . . . know how our sisters suffer" (Quoted in the petition for the repeal of the pass laws, August 9, 1956). I want us to honor them, not because they suffer but because they continue to struggle in the midst of suffering, because they continue to resist. I want to speak about the importance of homeplace in the midst of oppression and domination, of homeplace as a site of resistance and liberation struggle. Writing about "resistance," particularly resistance to the Vietnam war, Vietnamese Buddhist monk Thich Nhat Hahn says:

. . . resistance, at root, must mean more than resistance against war. It is a resistance against all kinds of things that are like war . . . So perhaps, resistance means opposition to being invaded, occupied, assaulted and destroyed by the system. The purpose of resistance, here, is to seek the healing of yourself in order to be able to see clearly . . . I think that communities of resistance should be places where people can return to themselves more easily, where the conditions are such that they can heal themselves and recover their wholeness.

Historically, black women have resisted white supremacist domination by working to establish homeplace. It does not matter that sexism assigned them this role. It is more important that they took this conventional role and expanded it to include caring for one another, for children, for black men, in ways that elevated our spirits, that kept us from despair, that taught some of us to be revolutionaries able to struggle for freedom. In his famous 1845 slave narrative, Frederick Douglass tells the story of his birth, of his enslaved black mother who was hired out a considerable distance from his place of residence. Describing their relationship, he writes:

I never saw my mother, to know her as such more than four or five times in my life; and each of these times was very short in duration, and at night. She was hired by Mr. Stewart, who lived about twelve miles from my house. She made her journeys to see me in the night, traveling the whole distance on foot, after the performance of her day's work. She was a field hand, and a whipping is the penalty of not being in the field at sunrise . . . I do not recollect of ever seeing my mother by the light of day. She was with me in the night. She would lie down with me and get me to sleep, but long before I waked she was gone.

After sharing this information, Douglass later says that he never enjoyed a mother's "soothing presence, her tender and watchful care" so that he received the "tidings of her death with much the same emotions I should have probably felt at the death of a stranger." Douglass surely intended to impress upon the

consciousness of white readers the cruelty of that system of racial domination which separated black families, black mothers from their children. Yet he does so by devaluing black womanhood, by not even registering the quality of care that made his black mother travel those twelve miles to hold him in her arms. In the midst of a brutal racist system, which did not value black life, she valued the life of her child enough to resist that system, to come to him in the night, just to hold him.

Now I cannot agree with Douglass that he never knew a mother's care. I want to suggest that this mother, who dared to hold him in the night, gave him at birth a sense of value that provided a groundwork, however fragile, for the person he later became. If anyone doubts the power and significance of this maternal gesture, they would do well to read psychoanalyst Alice Miller's book, *The Untouched Key: Tracing Childhood Trauma in Creativity and Destructiveness*. Holding him in her arms, Douglass's mother provided, if only for a short time, a space where this black child was not the subject of dehumanizing scorn and devaluation but was the recipient of a quality of care that should have enabled the adult Douglass to look back and reflect on the political choices of this black mother who resisted slave codes, risking her life, to care for her son. I want to suggest that devaluation of the role his mother played in his life is a dangerous oversight. Though Douglass is only one example, we are currently in danger of forgetting the powerful role black women have played in constructing for us homeplaces that are the site for resistance. This forgetfulness undermines our solidarity and the future of black liberation struggle.

Douglass's work is important, for he is historically identified as sympathetic to the struggle for women's rights. All too often his critique of male domination, such as it was, did not include recognition of the particular circumstances of black women in relation to black men and families. To me one of the most important chapters in my first book, *Ain't I A Woman: Black Women and Feminism*, is one that calls attention to "Continued Devaluation of Black Womanhood." Overall devaluation of the role black women have played in constructing for us homeplaces that are the site for resistance undermines our efforts to resist racism and the colonizing mentality which promotes internalized self-hatred. Sexist thinking about the nature of domesticity has determined the way black women's experience in the home is perceived. In African-American culture there is a long tradition of "mother worship." Black autobiographies, fiction, and poetry praise the virtues of the self-sacrificing black mother. Unfortunately, though positively motivated, black mother worship extols the virtues of self-sacrifice while simultaneously implying that such a gesture is not reflective of choice and will, rather the perfect embodiment of a woman's "natural" role. The assumption then is that the black woman who works hard to be a responsible caretaker is only doing what she should be doing. Failure to recognize the realm of choice, and the remarkable re-visioning of both woman's role and the idea of "home" that black women consciously exercised in practice, ob-

scures the political commitment to racial uplift, to eradicating racism, which was the philosophical core of dedication to community and home.

Though black women did not self-consciously articulate in written discourse the theoretical principles of decolonization, this does not detract from the importance of their actions. They understood intellectually and intuitively the meaning of homeplace in the midst of an oppressive and dominating social reality, of homeplace as site of resistance and liberation struggle. I know of what I speak. I would not be writing this essay if my mother, Rosa Bell, daughter to Sarah Oldham, granddaughter to Bell Hooks, had not created homeplace in just this liberatory way, despite the contradictions of poverty and sexism.

In our family, I remember the immense anxiety we felt as children when mama would leave our house, our segregated community, to work as a maid in the homes of white folks. I believe that she sensed our fear, our concern that she might not return to us safe, that we could not find her (even though she always left phone numbers, they did not ease our worry). When she returned home after working long hours, she did not complain. She made an effort to rejoice with us that her work was done, that she was home, making it seem as though there was nothing about the experience of working as a maid in a white household, in that space of Otherness, which stripped her of dignity and personal power.

Looking back as an adult woman, I think of the effort it must have taken for her to transcend her own tiredness (and who knows what assaults or wounds to her spirit had to be put aside so that she could give something to her own). Given the contemporary notions of "good parenting" this may seem like a small gesture, yet in many post-slavery black families, it was a gesture parents were often too weary, too beaten down to make. Those of us who were fortunate enough to receive such care understood its value. Politically, our young mother, Rosa Bell, did not allow the white supremacist culture of domination to completely shape and control her psyche and her familial relationships. Working to create a homeplace that affirmed our beings, our blackness, our love for one another was necessary resistance. We learned degrees of critical consciousness from her. Our lives were not without contradictions, so it is not my intent to create a romanticized portrait. Yet any attempts to critically assess the role of black women in liberation struggle must examine the way political concern about the impact of racism shaped black women's thinking, their sense of home, and their modes of parenting.

An effective means of white subjugation of black people globally has been the perpetual construction of economic and social structures that deprive many folks of the means to make homeplace. Remembering this should enable us to understand the political value of black women's resistance in the home. It should provide a framework where we can discuss the development of black female political consciousness, acknowledging the political importance of resistance effort that took place in homes. It is no accident that the South African apartheid regime systematically attacks and destroys black efforts to construct

homeplace, however tenuous, that small private reality where black women and men can renew their spirits and recover themselves. It is no accident that this homeplace, as fragile and as transitional as it may be, a makeshift shed, a small bit of earth where one rests, is always subject to violation and destruction. For when a people no longer have the space to construct homeplace, we cannot build a meaningful community of resistance.

Throughout our history, African-Americans have recognized the subversive value of homeplace, of having access to private space where we do not directly encounter white racist aggression. Whatever the shape and direction of black liberation struggle (civil rights reform or black power movement), domestic space has been a crucial site for organizing, for forming political solidarity. Homeplace has been a site of resistance. Its structure was defined less by whether or not black women and men were conforming to sexist behavior norms and more by our struggle to uplift ourselves as a people, our struggle to resist racist domination and oppression.

That liberatory struggle has been seriously undermined by contemporary efforts to change that subversive homeplace into a site of patriarchal domination of black women by black men, where we abuse one another for not conforming to sexist norms. This shift in perspective, where homeplace is not viewed as a political site, has had negative impact on the construction of black female identity and political consciousness. Masses of black women, many of whom were not formally educated, had in the past been able to play a vital role in black liberation struggle. In the contemporary situation, as the paradigms for domesticity in black life mirrored white bourgeois norms (where home is conceptualized as politically neutral space), black people began to overlook and devalue the importance of black female labor in teaching critical consciousness in domestic space. Many black women, irrespective of class status, have responded to this crisis of meaning by imitating leisure-class sexist notions of women's role, focusing their lives on meaningless compulsive consumerism.

Identifying this syndrome as "the crisis of black womanhood" in her essay, "Considering Feminism as a Model for Social Change," Sheila Radford-Hill points to the mid-sixties as that historical moment when the primacy of black woman's role in liberation struggle began to be questioned as a threat to black manhood and was deemed unimportant. Radford-Hill asserts:

Without the power to influence the purpose and the direction of our collective experience, without the power to influence our culture from within, we are increasingly immobilized, unable to integrate self and role identities, unable to resist the cultural imperialism of the dominant culture which assures our continued oppression by destroying us from within. Thus, the crisis manifests itself as social dysfunction in the black community—as genocide, fratricide, homicide, and suicide. It is also manifested by the abdication of personal responsibility by black women for themselves and for each other . . . The crisis of black

womanhood is a form of cultural aggression: a form of exploitation so vicious, so insidious that it is currently destroying an entire generation of black women and their families.

This contemporary crisis of black womanhood might have been avoided had black women collectively sustained attempts to develop the latent feminism expressed by their willingness to work equally alongside black men in black liberation struggle. Contemporary equation of black liberation struggle with the subordination of black women has damaged collective black solidarity. It has served the interests of white supremacy to promote the assumption that the wounds of racist domination would be less severe were black women conforming to sexist role patterns.

We are daily witnessing the disintegration of African-American family life that is grounded in a recognition of the political value of constructing homeplace as a site of resistance; black people daily perpetuate sexist norms that threaten our survival as a people. We can no longer act as though sexism in black communities does not threaten our solidarity; any force which estranges and alienates us from one another serves the interests of racist domination.

Black women and men must create a revolutionary vision of black liberation that has a feminist dimension, one which is formed in consideration of our specific needs and concerns. Drawing on past legacies, contemporary black women can begin to reconceptualize ideas of homeplace, once again considering the primacy of domesticity as a site for subversion and resistance. When we renew our concern with homeplace, we can address political issues that most affect our daily lives. Calling attention to the skills and resources of black women who may have begun to feel that they have no meaningful contribution to make, women who may or may not be formally educated but who have essential wisdom to share, who have practical experience that is the breeding ground for all useful theory, we may begin to bond with one another in ways that renew our solidarity.

When black women renew our political commitment to homeplace, we can address the needs and concerns of young black women who are groping for structures of meaning that will further their growth, young women who are struggling for self-definition. Together, black women can renew our commitment to black liberation struggle, sharing insights and awareness, sharing feminist thinking and feminist vision, building solidarity.

With this foundation, we can regain lost perspective, give life new meaning. We can make homeplace that space where we return for renewal and self-recovery, where we can heal our wounds and become whole.

#### FOR FURTHER READING

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## Nancy Mairs

1943-

Nancy Mairs's rhetoric embodies her survival in a society that shames women, dismisses "cripples," and separates sexuality from daily life. In her five collections of autobiographical essays, her writing and the subjects she addresses challenge received conceptions of what it means to be alive, characterizing human existence as messy and difficult. Jeanne Braham describes Mairs's rhetoric as a "direct assault initially to shock, then to intrigue, and finally to bond her reader to her text" (159). Mairs achieves this bonding by speaking the unspeakable in her work and by bringing common experiences to the fore: experiences of suicide attempts, chronic illness, rape, childbirth, infidelity, disability, and bodily functions.

In this essay, the namesake of her third collection of prose essays, Mairs confronts the shame she feels for her body, like the humiliation that many women feel when comparing their bodies with societal standards. However, Mairs's shame is coupled with her multiple sclerosis and the technologies of her disease: the wheelchair, the cane, the brace. Mairs draws upon Hélène Cixous's essay "Sorties" to challenge the mind/body dichotomy of Western thoughts. In "Carnal Acts," as in much of her work, Mairs reclaims the voice that she views as being artificially disconnected from her body by the unspoken regulations of "proper" talk. In this reclaiming, she exposes her processes of reflection and writing to her readers; she juxtaposes humor with shame and the carnal with the spiritual. In so doing, she reconnects her body, mind, and spirit to one another through her voice, which she sees as newly fused with her body. Mairs's bold prose exposes the realities of living with MS and the importance of speaking about it, reminding us that, "Speaking out loud is an antidote to shame."