

Notes toward a Politics of Location (1984)

I am to speak these words in Europe, but I have been searching for them in the United States of America. A few years ago I would have spoken of the common oppression of women, the gathering movement of women around the globe, the hidden history of women's resistance and bonding, the failure of all previous politics to recognize the universal shadow of patriarchy, the belief that women now, in a time of rising consciousness and global emergency, may join across all national and cultural boundaries to create a society free of domination, in which "sexuality, politics, . . . work, . . . intimacy . . . thinking itself will be transformed."¹

I would have spoken these words as a feminist who "happened" to be a white United States citizen, conscious of my government's proven capacity for violence and arrogance of power, but as self-separated from that government, quoting

Talk given at the First Summer School of Critical Semiotics, Conference on Women, Feminist Identity and Society in the 1980s, Utrecht, Holland, June 1, 1984. Different versions of this talk were given at Cornell University for the Women's Studies Research Seminar, and at the Burger Lectures, Pacific Oaks College, Pasadena, California.

1. Adrienne Rich, *Of Woman Born: Motherhood as Experience and Institution* (New York: W. W. Norton, 1976), p. 186.

without second thought Virginia Woolf's statement in *Three Guineas* that "as a woman I have no country. As a woman I want no country. As a woman my country is the whole world."

This is not what I come here to say in 1984. I come here with notes but without absolute conclusions. This is not a sign of loss of faith or hope. These notes are the marks of a struggle to keep moving, a struggle for accountability.²

Beginning to write, then getting up. Stopped by the movements of a huge early bumblebee which has somehow gotten inside this house and is reeling, bumping, stunning itself against windowpanes and sills. I open the front door and speak to it, trying to attract it outside. It is looking for what it needs, just as I am, and, like me, it has gotten trapped in a place where it cannot fulfill its own life. I could open the jar of honey on the kitchen counter, and perhaps it would take honey from that jar, but its life process, its work, its mode of being cannot be fulfilled inside this house.

And I, too, have been bumping my way against glassy panes, falling half-stunned, gathering myself up and crawling, then again taking off, searching.

I don't hear the bumblebee any more, and I leave the front door. I sit down and pick up a secondhand, faintly annotated student copy of Marx's *The German Ideology*, which "happens" to be lying on the table.

I will speak these words in Europe, but I am having to search for them in the United States of North America. When I was ten or eleven, early in World War II, a girlfriend and I used to write each other letters which we addressed like this:

Adrienne Rich
14 Edgevale Road

Politics Of Location

M Mark



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