



安妮·普鲁生态思想研究

A Study of Annie Proulx's Ecological Vision

杨 丽◎著

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内容提要

安妮·普鲁(1935—),美国当代著名作家,曾获福克纳文学奖、普利策小说奖、美国国家图书奖和欧·亨利最佳短篇小说奖等多个文学奖项。普鲁总是怀抱深深的爱和忡忡忧心,渲染居住地的区域自然特征,以环境风貌凸显人物性格和人的生存故事,传递一种深层的生态思考。

本书是国内第一部安妮·普鲁研究学术专著,具有重要的开拓性意义。作者从生态批评的视角出发,以长篇小说《明信片》、《老谋深算》和《船讯》为主要考察对象,对普鲁作品进行了十分深刻且到位的阐释。作者深挖潜藏在文本背后的生态思想,指出作家在三部作品中构建的从“失去栖居”到“生态恢复”再到“再栖居”的人与自然之间的互动生成关系,认为作家的文学想象和文学书写是一种救赎行动,具有社会意义和实践价值。

本书主要由三大部分组成。第一部分简要介绍了安妮·普鲁、评论界对她的研究现状和生态中心主义思想;第二部分是作家三部作品的系统研究;第三部分是对普鲁生态思想的概括总结。作者指出普鲁作品可以被用作生态教育读本,提醒现代人尊重栖居之地,重构绿色和谐的地球家园。

本书有助于国内学界在生态文化和生态美学层面认识和理解普鲁作品,为当今生态批评实现文化批评的转向提供建设模式和路径。本书既是文学作品研究,又是生态呼吁,体现了作者强烈的生态关注,提醒读者自觉实现由“自我意识”向“生态意识”的转变,重新建立人与自然、人与自我和人与社会的诗意审美关系。

序

安妮·普鲁大器晚成,开始真正投身小说创作时,已过知命之年。启动后她一发难收,从上世纪90年代开始屡获大奖,成为当代美国文坛一颗冉冉升起的“新星”。2001年长篇小说《船讯》被好莱坞拍成电影,令她声名远播。尤其是获得欧·亨利短篇小说奖和全美杂志奖的短篇小说《断背山》2005年被李安导演成功搬上银幕,并获得奥斯卡八项提名和三项大奖后,作家普鲁才开始受到我国读者的关注。发生在断背山上两个西部牛仔之间一段世俗难容的同性恋情,被作家写得细腻感人,让人难以释怀。但大多数读者对安妮·普鲁的了解到此为止。

普鲁的主要作品是她的长篇小说。杨丽博士的这本新作,为我们提供了更加全面、深入了解这位优秀作家的机会。她选择了安妮·普鲁的《明信片》、《船讯》和《老谋深算》三部长篇小说作为主要考察对象。这三部作品具有内在的关联,共同表达了对人类栖居地的生态关注。普鲁偏爱写乡村,尤其偏爱描写荒凉苍莽、人迹稀少的自然环境。她总是抱着深深的爱和忡忡忧心,渲染居住地区域的自然特征,以环境风貌特凸显人物性格和人的生存故事,传递一种深层的生态思考。普鲁的小说背景不仅仅是故事发生的物质场景,而总是在诉说着它自己的历史,演绎着它自己的悲剧,发出它自己的呼唤。于是,背景被凸显,被聚焦放大,成为前景,成为小说主题的一部分。

发表于1992年的《明信片》是安妮·普鲁的第一部长篇小

说,故事发生在土地贫瘠、气候恶劣的佛蒙特北部地区。作家通过布鲁德一家的经历,记录了三十年间他们经营的小农场逐渐走向衰败,到最后被变卖的故事,而这一崩解过程又折射了新的工业时代逐渐摧毁乡村栖居地和村民传统生存模式的历史。在这片并不友善的土地上,人们背负着由社会变迁带来的受挫、愧疚、孤独等各种沉重的情感,辛勤劳作,徒然抗争,又无力阻止家园破败。小说于1993年获得了声誉甚高的福克纳文学奖,普鲁被写入历史,成为获该奖的第一位女性作家。

普鲁再接再厉,次年推出了以纽芬兰岛为背景的代表作《船讯》,囊括美国文坛地位最高的两大奖项:全国图书奖和普利策小说奖。她为创作这部小说呕心沥血,曾九次来到纽芬兰岛,体验靠近极地的自然环境,尝试用简约粗犷、质朴优美的语言,再现严酷生存环境中人与自然、与自己抗争的故事。小说主人公奎尔事业和婚姻失败后离开纽约,来到祖籍纽芬兰岛,从事船讯报道工作。在这一片气候寒冷、植被稀疏的土地上,他经历了暴风和低温的考验,逐渐理解了在那里不离不弃为生存奋斗的小人物,最后摆脱了过去的阴影,获得了精神救赎。

进入21世纪后出版的《老谋深算》(2002)继续探讨环境主题。故事的场景设在美国得克萨斯北部的“长条地”——也是一个地荒人稀、生态脆弱的地方,讲述当地人鲍勃为开发“长条地”受公司派遣回到家乡勘探大型养猪场场址的事件,并以此为情节主线,将北美大草原的生态衰败史在读者眼前铺开:白人闯入往日印第安人的游牧地,先残杀和驱赶当地人,然后捕杀成群的野牛,然后开采石油,使“长条地”的生态环境每况愈下。大型养猪场又将危及摇摇欲坠的当地生态,而当地人为了守住这个并不富饶美丽的家园,与入侵的商业势力进行抗争。最后鲍伯转变了立

场,从情感上回归了祖辈的家园。

在这三部小说中,我们找到了一些具有共性的地方。其中最显著的是:第一,所有的故事都被置入相似的背景之中,不管是佛蒙特土地贫瘠的农场,还是纽芬兰的广袤苍凉的严寒世界,或是尘暴飞扬的昔日大草场,都是文明的边缘地区,都是生态脆弱地带,都正在被渗透,遭受着平衡被打破的危险;第二,作家都用一种简洁粗朴但不失优雅的文字风格,叙述文体与作品的自然背景完美结合;第三,小说中那些讷讷无言的小人物,都在为保卫家园进行着苦斗,看不到太大的希望,但不愿束手待毙;第四,小说背景与主题互相渗透,地域风貌与人物命运息息相关;第五,这些作品都表现文明扩张与生态环境之间的冲突,记录自然和传统文化在现代化进程中逐渐消亡的过程,寄寓着作家的生态思考,批判以征服自然为手段的人类中心主义价值观。

正是基于这些共同特点,这本论著找到了安妮·普鲁小说研究的切入口和思考基点。杨丽博士从生态批评的视角出发,以上述三部小说为个案,对普鲁的小说进行了十分深刻且到位的阐释。作者挖掘潜藏在文本背后的生态思想,认为作家的文学想象和文学书写也是一种救赎行动,具有社会意义和实践价值,指出作家在《明信片》中的新英格兰北部地区、《老谋深算》中的“长条带”和《船讯》中的纽芬兰岛三个生态区域中,贯穿了一条从“栖居地的丧失”到“生态恢复”到“再栖居”环环相扣的理念,是一个整体构架,表达了从哀叹、醒悟到期盼的渐进性的生态认识,这其中又寄托着人与自然共生共荣、和谐发展的希望和理想。

普鲁的小说十分耐读,是对过去的反思,是对当今的警示,也是对未来的构想。杨丽博士丝丝入扣的解读,帮助我们在更高的层面上认识了这位不同凡响的美国女作家。在我看来,这本即将

出版的书,既是文学作品研究,也是生态呼吁,体现了本书作者强烈的生态关注。这种生态意识,是一贴清醒剂,令我们驻足而思:经济发展若以生态为代价,将得不偿失。也许我们明白这样的道理,却往往将它当作一个美好的概念而束之高阁。若要唤起一种触动神经的警觉,要真正变成行为的思考基点,我们还要好好读读安妮·普鲁的小说。

虞建华

上海外国语大学文学研究院

2012 年秋

前 言

生态批评是在生态整体主义思想指导下探讨文学艺术与自然环境之关系的跨学科性文学批评。自 20 世纪 70 年代发轫至今,生态批评理论体系日臻完善,已经成为文学研究领域里的一门显学。生态批评视文学为救赎性行动,是直面人类现实处境的实践理论。因此,美国著名生态批评学者劳伦斯·布伊尔(Lawrence Buell)认为,当前生态批评不仅要深入探究文学想象中引发生态危机的思想文化根源,更要强调行动主义精神,挖掘环境文本内在的社会正义和功用价值,专注于生态思想产生的社会效果及现实转换,建构理论与实践之间的对话,同时注重全球化语境下地方意识的生态建构。本书以生态批评为视角,结合“再栖居”思想和“生态区域”概念,对安妮·普鲁的三部小说进行研究与阐释,剖析其中蕴含的生态思想、社会意义和实践价值。

安妮·普鲁是美国著名当代作家。她的作品多以北美现代化进程为叙事纬度,通过翔实的生态与环境描写,展示现代文明与经济发展对生态区域自然环境造成的危害,批判人类依靠征服自然获取繁荣的中心主义价值观。她用丰富的文学想象将真实发生的生态危机进行再加工,呼唤现代人重建与自然的诗意审美关系,在传统生态智慧和现代环境素养的指引下再次栖居生命源头的大地。普鲁的作品不仅从深层生态视角出发提出了人类该往何处去的问题,而且建设性地给出了救渡“处于危险的世界”、实现人类重归乡土感受生命大地的复归方式,即再栖居。同时,

普鲁本身也是再栖居生态理论的实践者。因此,她的作品充满行动精神和现实价值,符合具有前瞻意义的时代思潮。

作品中,普鲁在三个生态区域——新英格兰、美国得克萨斯长条地和纽芬兰——分别构建了三种人类与自然之间错综复杂的关系,即“失去栖居”、“生态恢复”和“再栖居”,分别展示了人类按照理想化田园意象,肆意改造自然环境,将生态系统和人类社会推向崩溃边缘的过程;面对危机四伏的生存环境,人们开始采取实际行动,试图修补破坏殆尽的区域生态系统,恢复和谐美好的家园;最后,重返乡土的人们深入了解当地生态破毁史,学习原住民“天人合一”的生态智慧,在保护和重建栖居之地的过程中,实现自我价值,收获生命真谛,进而完成与地球家园的再次融合。

本书共有五章构成。

第一章引言先简要介绍安妮·普鲁以及评论界对她的研究现状,继而介绍生态批评的起源、海德格尔生态哲学观、“大地伦理学”、深生态学思想和再栖居理论观点,为后面的讨论做出铺垫。

第二章探讨普鲁早期作品《明信片》所揭示的人类中心式田园意象与生态破坏之间的必然联系,剖析理想化乡村模式的本质,亦即:人类将自然界视为没有生命、没有历史的客体,是满足物质和精神需求的供养者,是可以随意按照想象进行塑造的对象。这种将文化置于自然之上的人类中心主义价值观是人们无法重归大地的根本原因,同时它也将整个世界引向危险的边缘。

第三章论述长篇小说《老谋深算》中的生态整体主义思想。这部作品是作者对西进运动和拓荒精神的反思与解构,是对美国传统文化中“人类依靠征服自然获得繁荣”的中心主义价值观的强烈批判。拓居者把自然视为源源不断的财富源泉,扰乱大草原

生态区域原有的古老平衡,从而导致 20 世纪 30 年代肆虐全美的尘暴。然而当地人并没有从历史中汲取应有的生态教训,直到今天,老一辈拓荒者无视土地伦理的人类中心主义观念在当地依然占上风。好在面对跨国农工垄断集团对西部土地的大举进攻,部分当地人的家园意识开始觉醒,他们试图通过建立“草原复兴计划”修复伤痕累累的生态环境。

第四章围绕《船讯》中的再栖居生态观展开论述。普鲁首先拷问现代人“生态无意识”的自我中心式生存状态,接着提出“再栖居”的合理设想和尝试,帮助失去自然之根的人们重新建立与自然的互动生成关系,建构和谐的生态之网。再次栖居的实现不仅要求人类树立“诗意栖居”的生态整体观,而且要求人类全面了解栖居所在,运用生态知识保护与重建和谐的地球家园。因此,布依尔说“再栖居”是全球化时代文学家对“诗意栖居”与时俱进的应用,是帮助人类走向绿色和谐的自然与社会的良方。

最后是结论部分。作者认为普鲁将再栖居实践与文学创作完美融合,提升了“再栖居”生态思想的社会意义和美学价值。作品通过对边远地区生态问题的深度描写,表达普鲁对人与自然命运的关注。这些真实存在的“处于危险的世界”,警醒人类反思现代文明对生态环境造成的伤害,呼唤人类重新摆正与自然的关系。生态批评学者认为环境描写虽然不能直接改善生态环境,但是能够帮助失去自然之根的人类重新树立正确的地方意识。因此,普鲁作品可以被用做生态教育读本,提醒现代人尊重栖居之所,重构绿色和谐的地球家园。

Preface

Ecocriticism is an interdisciplinary literary study of the relationship between literature and the natural world under the guidance of ecological holism. Since its inauguration in the 1970s, ecocriticism has burgeoned into a recognizable literary critical school. As a theory of practice facing up to the reality of modern ecological degradation, ecocriticism regards literature as the redemption of human intrusion upon nature and commits itself to environmental action. Celebrated ecocritic Lawrence Buell claims that apart from exploring literary imagination for the root causes of environmental degradation, the ecocritics today need to focus on the spirit of commitment to environmental praxis and construct the dialogue between ecological theory and environmental activism. In addition, they should accommodate the environmental justice and social values in their critique and extend concerns to the influences of literature on popular belief and public opinion. At the same time, in the age of globalization, ecocritics should as well attend to the ecological structure of place consciousness. This dissertation, approaching Annie Proulx's three novels from an ecological perspective with consideration of reinhabitation and bioregion, is dedicated to making a full investigation into Proulx's ecological

vision while exploring the social significances and practical values of her ecological philosophy.

Proulx is one of the most influential contemporary American writers, whose novels take place against the background of real historical events in contemporary North America. In her work, she depicts the long-term influence of social changes on the local biocommunity through detailed description of ecological transformation. As a result, her fiction is a reflection and critique on anthropocentrism that has misguided human beings to conquer nature in order to thrive. In her fiction, Proulx reprocesses some real ecological crises that have befallen and appeals for the reconstruction of harmonious relationship with the natural world. Throughout her work, Proulx responds positively to deep ecologists who advocate a thorough reconsideration of the contemporary global ecological crisis for the future of the Earth. In addition, she offers "reinhabitation" as a constructive solution to save "the endangered world." Besides, it is worth mentioning that Proulx has practiced reinhabitation theory personally in her life. As a result, Proulx's work is consistent with the trend of contemporary ecocriticism by emphasizing both the spirit of environmental praxis and social values of literature.

In her fiction, Proulx constructs three patterns of intricate linkages between the human and nonhuman world in New England, Texas Panhandle, and Newfoundland, which I categorize respectively as Non-inhabitation, Ecological Restoration, and Reinhabitation. Non-inhabitation is characterized by people's anthropocentric attitude to reshape the natural world according to

their pastoral imagination, which ultimately leads to the destruction of both the ecological and human community. Ecological Restoration is characterized by people's environmental action to repair the damaged biosystem for a return of harmony to their habitat. Reinhabitation is characterized by people's effort to reestablish an ecologically and socially sustainable pattern of existence in their dwelling place under the guidance of traditional inhibitory wisdom and ecological literacy. At the same time, they realize themselves and become mature global citizens through reintegrating with the whole biosphere spiritually and physically.

This book consists of five chapters.

Chapter One is an introduction which first presents a summary of the current studies on Annie Proulx, then provides a glimpse of the origin and development of ecocriticism and finally focuses on the illustration of land ethic and deep ecological thoughts professed by Aldo Leopold, Arne Naess, Heidegger as well as reinhabitation theory.

Chapter Two probes into Proulx's ecological consciousness embodied in her first novel *Postcards* and explores in depth the relationship between pastoral impulse and environmental degradation. The discussion reveals that the pastoral ideal with the anthropocentric assumption that the natural world is a lifeless object would lead people astray and propels them to regard nature as a provider of material and spiritual resources. Such human-centered attitude is disastrous to the ecological and human community, which explains why people still fail to reconnect with the natural world

when they are back to the land.

Chapter Three is devoted to the examination of Proulx's mid-period masterpiece *That Old Ace in the Hole*. Permeating in the novel is Proulx's expression of denouncement of the traditional American attitude that encourages people to exploit nature in order to thrive. In the novel, Proulx imparts to the readers her reflection on the history of Westward Movement when the pioneers took a strictly economic posture toward the land and disturbed the age-old balance of nature in the region, leading directly to the dust bowls days in the 1930s. Today in the beginning of the 21st century, such anthropocentric attitude to nature is still prevailing. The westerners continue to treat the land as their personal property and refuse to extend ethical concern to the maltreated natural world. Yet faced the intrusion of global agribusiness corporations coming for the vast land, some of the local people with place consciousness have realized the significance of the land as their home where they belong. They try to resurrect the ruined biosystem with "Prairie Restoration Homestead" plan.

Chapter Four first concentrates on Proulx's exploration of eco-unconsciousness common to rootless modern people. Then it focuses on her envisagement of reinhabitation that enables people to reconnect with the natural world and rebuild an ecologically and socially sustainable pattern of existence. To reinhabit the earth is more than to "dwell poetically" through safeguarding the oneness of the natural world. It requires people to know their habitat from the perspective of bioregion and to apply such ecological literacy in their

action to protect and restore the local community. Therefore, reinhabitation, as Buell puts, it, is the latter-day equivalent of “poetically man dwells” in the modern world.

Chapter Five is the conclusion. Through careful analysis, Proulx is found to side with contemporary reinhabitory writers who have transformed reinhabitation into the symbiosis between artistic accomplishment through literary imagination and environmental practice in real life. As a result, her ecological philosophy has enriched the movement of reinhabitation both conceptually as well as aesthetically. Through describing in depth the real ecological degradation existent in remote areas, Proulx expresses her great concerns for the future of the human and nonhuman world. These real “endangered worlds” in her fiction urge people to reflect on modern civilization and its damage to nature, and appeal to them to reorient their relation with nature. According to ecocritics, environmental writing does not literally repair the biosphere, yet, it reorients the partially denaturalized readers to an artifactual version of environment designed to evoke place-sense. Naturally, Proulx’s fiction as an ecological education helps her readers develop place attachment and reinhabit the earth with environmental humility in order to restore the harmonious green world of which they are a part.

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