

杨海燕 著

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# Red Cloud Revisited: An Ecofeminist Study of Willa Cather

## 重访红云镇： 薇拉·凯瑟生态女性主义研究



四川大学出版社

重訪紅雲鎮：

融拉-凱蘇生態學科主義研究

韓茂海 著

《融拉-凱蘇生態學科主義研究》是韓茂海博士在華盛頓大學攻讀博士學位期間所完成的一項博士學位論文。該書以融拉-凱蘇生態學科主義為研究對象，探討了該學科主義的理論基礎、研究方法和實踐意義。該書認為，融拉-凱蘇生態學科主義是一種以生態學為基礎，以科學為方法，以實踐為目的的學科主義。該書認為，融拉-凱蘇生態學科主義的研究方法包括田野調查、實驗研究、理論分析等。該書認為，融拉-凱蘇生態學科主義的實踐意義在於，它為我們提供了一種新的視角，來看待生態學、科學和實踐的關係。

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# 序

杨海燕博士的论著《薇拉·凯瑟的生态女性主义研究》用生态女性主义批评方法解读美国女作家薇拉·凯瑟的主要作品。之前，杨海燕博士已在学术期刊上发表了生态女性主义研究的相关系列论文，对这一领域进行了较长时期的、较为深入的研究。这一研究，尤其是将生态女性主义这一独特的研究方法运用到文本分析，在国内当属前沿。

生态女性主义批评有两大特点：（1）独特的批评视角。它把各种社会统治形式，如种族主义、帝国主义、殖民主义，以及性别歧视主义之间的复杂形式纳入女性主义与自然之间关系的分析之中，因而这种分析是跨文化的、多元的。（2）对现实的关注。生态女性主义是生态学、深层生态学和女性主义理论结合的产物，它关注的是对妇女的统治和对自然的征服之间的关系。生态女性主义是“生态”的，它要求人们全面关注环境问题和社会问题之间的联系，自然环境问题就是人类生存问题。生态女性主义当然也是“女性”的，它旨在揭示并消除各种形式的男性中心主义和男性偏见，并努力建构公正、平等、合理的行为方式和社

会政策。

杨海燕博士用生态女性主义批评方法分析、研究凯瑟的作品，将其解读为颠覆文本、批评文本和隐含文本。凯瑟在其作品中颠覆了二元对立思想，指出：人与大地的关系是相互依存、彼此关怀和联系的。批评文本抨击了人类中心主义对自然的征服、破坏和男性中心主义对妇女的压迫、诋毁。隐含文本中，凯瑟试图构建一个充满爱、理解和信任的和谐社会，这也是生态女性主义者的期盼。

杨海燕博士于 2002 年至 2005 年在南开大学攻读英美文学方向博士学位，历冬寒夏暑，专心阅读，潜心研究，终于 2005 年获博士学位；毕业后，又赴英国牛津大学访学。杨海燕基于其博士论文，一年来几易其稿，终成此书。

衷心希望杨海燕博士在自己的研究领域走得远些，更远些。

严啟刚

2006 年 4 月 29 日

于重庆歌乐山下

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## English Abstract

The purpose of this dissertation is to draw on ecofeminist theory and criticism to explore Willa Cather's remarkable insights into feminism and ecology in her major works. Ecological feminism or ecofeminism emerged in the 1970s alongside second-wave feminism and the ecological movement, dealing with inextricable connections between the domination of the natural world and the domination of women. Ecofeminist criticism in the 1990s made its presence felt in literary studies. Ecofeminism now constitutes a significant branch both in feminist and ecological criticism, containing a range of theoretical positions which rests on the assumption that there are critical connections between the anthropocentric domination of nature and the androcentric subjugation of women. In this sense, some ecofeminist critics and philosophers view the convergence of feminism and ecology as the most powerful challenge to anthropocentrism and androcentrism in the late twentieth century.

This dissertation consists of four chapters with the introduction and the conclusion. The focus of the present study is on ecofeminist interpretations of Willa Cather's major works as subversive texts, critical texts, and subtexts. Subversive texts, which are studied in Chapter Two, suggest that Cather in her three novels thoroughly subverts the dominant dualisms rooted in the patriarchal culture: culture/nature, mind/body, reason/emotion, self/other, and man/woman and rewrites the male-authored either/or stereotypes of women: virgin/temptress, nurturing/devouring mother, and angel/demon. The subversive texts show that Cather represents both

women and the land as subjects, while at the same time revealing the ecological recognition of both self and other as interdependent and mutually determinable constructs and the female recognition of a woman not only as a self but also as part of the land. Moreover, the subversive texts discuss Cather's three novels as a unique celebration of women's achievements, women's spirituality, and women's culture. Chapter Three studies Cather's two novels as critical texts, which indicate that the harmonious relationships of humans with nature and the land celebrated in subversive texts are threatened and destroyed by crass and ever-expanding commercialism and materialism. Critical texts show that Cather denounces technological and patriarchal concepts of nature and women as the objects of domination and denigration. She condemns the male violence done to the land, birds, and women, while deploring the loss of place and modern humans who have lost both capacities for the appreciation of natural beauty and abilities to reconcile themselves with nature. For ecofeminists, it is indispensable steps to celebrate women's culture and criticize the twin dominations of nature and women. However, the final goal of ecofeminism is to call on both men and women to participate in saving the earth and re/constructing a harmonious society where people can live in harmony with each other and with nature. Cather's later two novels discussed as ecofeminist subtexts in Chapter Four indicate that Cather has made her effort in this regard. The subtexts draw on an ecofeminist ethic of care to explore caring love, trust, respect, compassion, and empathy embodied in her novels, opposing individualism, egotism, and autonomy overemphasized in the mainstream Western culture.

Focusing on textual analysis of Willa Cather's works relevant to

my study, this dissertation concludes that Cather, a turn-of-the-century writer, has consciously been engaged in what ecofeminists are doing today: the celebration of the harmonious relationship of humans with nature, the critique of anthropocentrism and androcentrism leading to the dual dominations of nature and women, and the attempt to re/construct a harmonious society. Thus, I hope that an ecofeminist study of Cather will contribute to a fresh understating of her works in literary criticism and studies of the twenty-first century.

**Key Words:** Cather; Feminism; Ecology; Ecofeminism; Subversive Text; Critical Text; Subtext

## 中文摘要

本文的研究目的是使用生态女性主义批评方法探索 and 解读薇拉·凯瑟（1873-1947）作品中人与自然的关系和人与人的关系。生态女性主义运动是20世纪90年代最重大的理论运动之一，是女性主义和生态保护运动相结合的产物。生态女性主义的思想特征是，探寻对妇女的统治与对自然的统治之间的联系，强调把女性主义研究与生态保护运动结合起来。生态女性主义是“女性”的，因为它力图揭示并消除任何形式的男性中心主义和男性偏见，并致力于创建不以男性偏见为基础的行为方式、社会政策和哲学理论。生态女性主义也是“生态”的，因为它理解并赞赏保护生态系统的重要性，并把保护生态环境视为自己的使命；它还把人当做生态的人，即关系自我和生态自我来理解，认为任何一种女性主义或女性主义哲学都必须关心环境。在生态女性主义看来，任何一种缺乏生态学视野，特别是妇女与自然的关联意识的女性主义，以及任何一种缺乏生态女性主义视野的环境哲学，都是有缺陷的。生态女性主义还是“多视野”的，因为它把各种社会统治形式，如种族歧视主义、帝国主义、殖民主义和性别歧视主义之间的复杂的内在联系纳入了对妇女与自然之间关系的分析之中。因此，生态女性主义在导致对妇女与自然的孪生统治的原因，以及消除这种孪生统治的方法的分析方面，在结构的意义上是跨文化的、多元的、有联系的。

本文在对凯瑟的神话批评、浪漫主义批评和女性主义批评文献回顾的基础上，将从生态女性主义视角解读和阐释凯瑟的主要作品。对于凯瑟批评与研究的贡献是对其神话批评中包含的父权文化给予批判；对其浪漫主义批评中所蕴藏的人类中心主义加以批判，并且指出凯瑟既与华兹华斯为代表的英国传统浪漫主义作家不同，又与以爱默生为代表的美国超验主义作家不同；对其女

性主义批评则增加了生态批评因素，进而在拓宽女性主义批评视野的同时又给生态批评带来新的启示。二元思维方式、价值等级观念、统治的逻辑和父权制是生态女性主义批评的主要任务。根据生态女性主义批评，将薇拉·凯瑟的主要作品解读为颠覆文本、批评文本和隐含文本是本文的中心。用颠覆文本来研究凯瑟的作品，会发现凯瑟在其中彻底颠覆了占统治地位的西方二元对立思想：理性/感性、文化/自然、主体/客体、自我/他者、男人/妇女，并且解构了父权制创立的刻板的非此即彼的妇女形象。妇女与大地都是小说中的主体。人与大地的关系是相互依存、彼此关怀和联系的，而不是统治、征服和单纯利用的。批评文本讨论凯瑟在其作品中描述了一个商业化、物欲横流的社会，导致人与自然疏离，精神家园的丧失；抨击了人类中心主义和男性中心主义对自然的破坏和对妇女的诋毁，批判了父权制文化对妇女和大自然的攻击性态度。本文使用关怀伦理把凯瑟后期的两部小说解读为生态女性主义隐含文本。隐含文本通过关怀伦理探讨凯瑟在其作品中构建的一个充满关心、关系、爱、理解、信任的理想和谐的社会。就像印第安人文化中十分丰富的生态思想内涵给予生态女性主义极大的支持一样，印第安人文化也给凯瑟提供了丰富的精神滋养。凯瑟把印第安人崇尚自然、敬畏大地和尊重生命的特质写进了她的主要作品，与西方资本主义对自然的无情掠夺和贪婪形成鲜明的对照。

本文强调文本分析，偶尔使用与文本分析有关的作者生平和当时的社会背景，对作品不做过多情节介绍。由于生态女性主义仍然处于发展的初期阶段，生态女性主义文学批评还没有形成一个完善的模式，加之笔者理论水平有限，其中必定有不妥、片面之处，敬请各位专家、学者批评指正。

关键词：凯瑟 女性主义 生态学 生态女性主义 颠覆文本  
批评文本 隐含文本

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# Chapter I

## Introduction

This dissertation is an attempt to explore Willa Cather's ecological and feminist insights embodied in her major works in terms of ecofeminist theory and criticism. Ecofeminist criticism deals with inextricable connections between the domination of women and the domination of nature. Feminism's first wave, typified by liberal feminism, seeks to end discrimination and attain equality for women. Second wave of feminism criticizes patriarchy and celebrates women's culture. For ecofeminists, however, the struggles to end both inequality and patriarchy need to be placed in an even larger context: the relationship of humans with nature. The main tasks of ecofeminism are to uncover the patterns of domination common to the oppression of women and nature and explore alternatives and nondualistic ways of thinking about both human and nonhuman nature. Adrienne Rich gives a brilliant exposition of theory: "Theory—the seeing of patterns, showing the forest as well as the trees—theory can be a dew that rises from the earth and collects in the rain cloud and returns to earth over and over. But if it doesn't smell of the earth, it isn't good for the earth."<sup>1</sup> Ecofeminism, drawing on the insights of feminism and

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<sup>1</sup> Adrienne Rich, "Notes Toward a Politics of Location," *Women, Feminist Identity and Society in the 1980s: Selected Papers*, ed. Myriam Diaz-Diocaretz and Iris M. Zavala (Philadelphia: John Benjamins, 1985) 7-22, as quoted in *Ecofeminism: Women, Animals, Nature*, ed. Greta Gaard

ecology, is such a theory which “smells of the earth” and is “good for the earth.” Thus, the purpose of this dissertation is to analyze Cather’s ecological implications and feminist thoughts reflected in her subversive texts, critical texts, and subtexts in the light of ecofeminist criticism. Included in the introduction are three parts: an overview of the ecofeminist development, a literature review of Willa Cather and her criticism, and an outline of my dissertation.

J. Bronowski’s *The Ascent of Man* is a fascinating account of the development of Homo Sapiens. Bronowski writes about the development of science and how that development relates to the parallel development of man and society. As he believes, “Man is a singular creature. He has a set of gifts which make him unique among the animals: so that, unlike them, he is not a figure in the landscape—he is a shaper of the landscape. In body and in mind he is the explorer of nature, the ubiquitous animal, who did not find but has made his home in every continent.”<sup>1</sup> The “singular creature”—man has shaped his environment with his intellect and imagination, shaped it with a series of intellectual and technological breakthroughs leading to a brilliant sequence of cultural peaks, which Bronowski calls “The Ascent of Man.” Then he claims that he uses the word *ascent* with a precise meaning: “Man is distinguished from other animals by his imaginative gifts. He makes plans, inventions, new discoveries, by putting different talents together; and his discoveries become more subtle and penetrating, as he learns to combine his talents in more complex

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(Philadelphia: Temple University Press, 1993), 1.

<sup>1</sup> J. Bronowski, *The Ascent of Man* (Little Brown & Company, 1973), 19.

and intimate ways.”<sup>1</sup> As a consequence, man has made tremendous progress in science and technology through his inventive mind and acquired significant power over nature and his world.

However, the unchecked ascent of man has brought about the unceasing descent of nature. Human progress is finally turned against itself with the increasing subordination of nature through technology. According to Joseph R. Des Jardins, at the start of the twenty-first century, we will face the global ecological crisis unprecedented in human history: “Largely through human activity, life on Earth faces the greatest mass extinctions since the end of the dinosaur age 65 million years ago. Some estimates suggest more than one hundred species a day are becoming extinct and that this rate could double or triple within the next few decades. The natural resources that sustain life on this planet—air, water, and soil—are being polluted or depleted at alarming rates. Human population growth is increasing exponentially. The prospects for continued degradation and depletion of natural resources multiply with this population growth. Toxic wastes that will plague future generations continue to accumulate worldwide. The world’s wilderness areas, its forests, wetlands, mountains, and grasslands, are being developed, paved, drained, burned, and overgrazed out of existence. With destruction of the ozone layer and the potential for a greenhouse effect, human activity threatens the atmosphere and climate of the planet itself.”<sup>2</sup> Faced with such an ecological crisis primarily caused by anthropocentrism and the human mastery of nature, philosophers, historians, social scientists, environmental

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<sup>1</sup> Ibid., 20.

<sup>2</sup> Joseph R. Des Jardins, *Environmental Ethics*, 3<sup>rd</sup> ed. (Wadsworth Group, 2001), 5.

ethicists, ecologists, feminists, and ecofeminists make strong and systematic critiques of the conception of the natural world as an object of human exploitation and domination, and of mankind as the master of nature. These thinkers particularly associate the domination of nature with modernism (the period from the Enlightenment to the present). They point out modernity's dehumanizing tendencies, its destruction of the environment, and the domination of women.

*Dialectic of Enlightenment* by Max Horkheimer and Theodor Adorno is undoubtedly one of the most influential works concerning the problem of the domination of nature and human beings in the twentieth century. Horkheimer and Adorno in the book's Preface write: "What we had set out to do was nothing less than to explain why humanity, instead of entering a truly human state, is sinking into a new kind of barbarism."<sup>1</sup> As outstanding representatives of the Frankfurt School, Horkheimer and Adorno have in depth explored the Greco-Roman roots of individualism, science, and the domination of nature that reached a crescendo in the Age of Enlightenment which is often viewed as an epitome of the dominant ideology in the modern world. Francis Bacon's masculine metaphor, René Descartes's mind-body dualism, and Isaac Newton's mathematic and mechanistic worldview have all contributed to the reduction of the world to dead atoms and the destruction of nature. According to Horkheimer and Adorno, Odysseus in the ancient world and Francis Bacon at the beginning of the modern world marked the break with the enchanted past of

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<sup>1</sup> Benjamin Farrington, *The Philosophy of Francis Bacon* (Liverpool University Press, 1984).