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得獎專書：

Mobilizing Traditions in the First Wave of the British Animal Defense Movement,
London: Palgrave Macmillan

書名暫譯：《動員傳統：英國第一波動物捍衛運動》

得獎簡評：

本書從生態史、心態史、思想史、社會史等多重史學觀點，詳細分析十九世紀英國保育運動之所以能成功推動，乃是各運動社群透過挪用、轉譯既有的不同思想脈絡的結果。評估第一代英國動物保護運動者所創造的各種意義與應用，顯示了未來新發展的可能性，可說是關於當代英國史的傑出而具原創性的研究，更是探索人與動物關係學領域的一項有意義的努力。本書的出版，對於臺灣史學界中的動物轉向的國際對話，貢獻卓越。此外，也能對國內的動物史學研究有新的課題與視角啟發。

得獎人簡歷：

李鑑慧，現任國立成功大學歷史學系副教授，曾任英國劍橋大學沃弗生學院研究員，並任教於輔仁大學歷史學系。求學時期由美國匹茲堡大學社會學系轉入成功大學歷史學系，後於劍橋大學國王學院取得歷史學碩士與博士學位。主要研究與教學興趣包括歐洲近代史、英國史、社會運動史、動物史學與西方史學史等。曾經獲吳大猷先生紀念獎（2012年）。主要研

究論文散見國內外學術期刊，包括有 *Society and Animals*、*Journal of Animal Ethics*、《台灣社會研究季刊》、《同心圓》、《歐美研究》、《新史學》、《台大歷史學報》、《成大歷史學報》等。其他作品包括有合編著作 *The Rights of Animals and Man's Obligation to Treat Them with Humanity* by William Drummond (1838) (2005)、譯著《動物福音》(2005、2006)、共同譯著《動物權與動物福利小百科》(2003)、並協助《中外文學》與《成大歷史學報》籌畫「動物研究」與「動物史學」專輯 (2003、2020)。

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得獎著作簡介：

本書處理「動物研究」(Animal Studies) 自興起以來的一項核心關切主題—動物倫理思想與動保運動的發展。它聚焦於全球最早一波的動保運動—英國十九世紀之反虐待動物與反動物實驗運動。在諸多相關著作中，本書貢獻在於首度系統性檢視英國近代動保運動所挪用之思想傳統，包括基督教傳統、激進政治傳統、自然史傳統、演化思想與文學傳統，並於此同時清楚勾勒出運動基本輪廓，呈現其主要目標、行動、策略、組織動員與重要里程碑。當中論及動物議題包括有動物實驗、牲畜虐待、役用動物處境、競技性動物表演、屠宰與素食、狩獵運動、鳥類保護等。整體描繪出百年間一個深具維多利亞社會主流意識形態之運動，如何透過與時代環境之互動，以及對於智識與文化傳統之積極介入，於意識形態上更趨多元，也於目標、論述與行動策略更轉激進，終而帶動時代文化價值之轉變與實際立法成果，並也為今日之全球性動保運動奠定一定基礎。

於取徑上，本書跳脫傳統社會經濟結構論之歷史解釋，也跳脫思想史之傳統研究模式。它不將動保運動視為社會經濟結構及文本結構下之產物，而是將之視為一具有主體性之社群，考察運動社群如何依其自身需要，選擇性地挪用十九世紀之重要智識與文化傳統。各章節逐一考察運動如何透過選擇、詮釋與傳播之過程，援用傳統中之思想、道德與文化資源等，以促運動各項動員工作與目標之實現，並與此同時參與於此些傳統之再造。此一理論視角受惠於後結構主義浪潮、新文化史中的接收理論，以及劍橋思想史學派。於知識論層面，它不認為意義來自語言或文法結構本身，而是產生於特定時空、語境脈絡下之「用」。此一認識論的轉變，可豐富人們對於文本或思想之多義性的掌握，也有助發掘不同「利益群體」或「詮釋社群」面對支配性文化結構尚能展現之一定能動性與文化創造力。就本

研究而言，其處理思想傳統之模式，除可破除當代在動物倫理討論中對於特定傳統的固著認知（如達爾文主義與基督教傳統對運動所具之「必然」正面或負面的影響），亦有助提倡一主動性（pro-active）歷史意識，凸顯智識傳統之可塑性與歷史行動者之文化改造力，以使雙雙持續發揮更大現實影響力。不論是之於可供運動介入之智識與文化傳統，抑或是之於歷史書寫，本書最終所欲強調之精神，不外乎 E. P. Thompson 之所曾道：「過去並非已故、不具活性或具限制性；它帶有各類隱兆、徵象以及創造性資源，可供我們維繫今日、昭示未來可能。」

在這入與自然、人與科技之關係不斷召喚激進反省的「人類世」與「後人類」世代，本書緊扣「物種關係」這關鍵權力軸，回歸歷史上第一波人類對待動物之集體反省與行動。其內容，可供探索今日動保運動歷史起源並反思其發展軌跡；其獨特視角所凸顯之傳統可塑性與行動者創造力，盼亦能作為今日動保運動持續發展之激勵與指引。

This work is concerned with one central subject in Animal Studies since its emergence—people’s ethical thought and action concerning nonhuman animals. It focuses on the first wave of the animal protection movement in the world—the nineteenth-century anti-cruelty and anti-vivisection movements in Britain. It systemically examines the intellectual and cultural traditions mobilized by the movement, such as Christianity, political radicalism, natural history, evolutionism and literature, while at the same time sketching a clear outline of the movement in terms of its objectives, actions, strategies and achievements. The animal issues discussed in this volume include animal experiments, the treatment of economic and working animals, bull-baiting and cock-fighting, slaughtering and meat-eating, fox-hunting and pigeon shooting, bird protection,

etc. Overall, it reveals how the early anti-cruelty movement, that was steeped in the mainstream Victorian values, gradually became more diverse and radical in terms of its ideologies, objectives and strategies, and eventually brought about legislative advances as well as cultural changes over the long nineteenth century. It also ushered in another century of action that has led, directly or indirectly, to what we have today: a lively global movement that promotes the interests of animals.

The work bypasses the intellectual and material determinism commonly seen in the common-sense view of history and the still influential early historiography of the movement, that privileged the determining powers of great thinkers, canonical texts and social structures. Refusing to regard the movement as a mere product or direct outgrowth of these conditions, this work seeks to reinstall the movement's agency by focusing on how it made sense of, and creatively engaged with, its surrounding intellectual and cultural traditions. Each chapter examines the process whereby the animal defense movement interpreted and drew upon varied ideational, moral and cultural resources in order to achieve its manifold objectives, participate in the ongoing re-creation of the current traditions of thought, and reshape the human-animal relations within the wider society. This unique perspective draws upon the insights offered by a confluence of cross-disciplinary developments, such as post-structuralism, the reception theory and the Cambridge school of intellectual history. It does not regard the meanings of texts as residing in the internal signification of the texts or authors' intentions, but as generated by the competing hermeneutic practices of all historical actors, each with their differing

interests, concerns and uses. In this book, this unique angle is firstly able to help dispel some common sense views with regards to each of the traditions' bearing on the animal cause, e.g. Christianity being "self-evidently" a "speciesist" religion due to its canonical texts and views of its orthodox thinkers, or Darwinism being an "intrinsically" animal-friendly theory due to the "kinship" established between humans and other animals. Further, by illustrating how the participants in the movement were not only shaped by, but also proactively negotiated with, the key traditions of the nineteenth century for their own interests and needs, we reconstitute not only the movement's mediating power in relation to the traditions, but also its proper historical role as an agent for change. In relation to both the traditions discussed and the kind of history therein attempted, the book hopes to espouse E. P. Thompson's dictum: "The past is not just dead, inert, confining; it carries signs and evidences also of creative resources which can sustain the present and prefigure possibility."

During the critical "Anthropocene" and "Post-Human" periods, when the relations between not only humans and technology but also humans and nature are calling for a radical re-examination, this work focuses on the power relations between humans and other animal species and revisits the first collective endeavors in history to re-assess and re-adjust people's attitudes toward and treatment of other animals. Foregrounding the agency and creativity of the movement in explaining social change, the book uncovers the oft-ignored cultural work of the movement, while at the same time pointing to the potential of all traditions, through ongoing mobilization, to effect change in the human-animal relations of the future.

得獎感言：

這部著作源起於一個博論。從初識主題至專書出版，轉眼這研究竟也以著不同方式伴隨了我逾二十載。在這之中，沒有一定的執念，不會有此出版。這過程自然也經常縈繞著懷疑：這故事值得講述嗎？值得花費大段人生歲月與氣力改寫嗎？特別是在現行制度下，這工作對於學術升等也並無助益。

但我心中始終留存著這麼一段記憶。那是在異地求學的日子。強調研究與生命連結的指導教授曾經在指導時問道，我人生中最為關切的是甚麼東西？青澀的我沒有遲疑地說—世上痛苦的減少。如今煩惱多了，我不知道自己是否還會那麼乾脆地回答這個問題。唯一還能確知的，是這答案，與這本著作，有著某種微妙連結。而這部著作之最終得以出版，也讓我心中彷彿卸下了一塊大石、了卻了一樁惦念，並也獲致某種能量，允我向前。

當然，這些個人心事，置於無邊的現實問題之前，終是無用地可笑。本書的問世與獲獎，自也無甚得以多說。但如果這樣一部作品仍舊具有某種微妙意義，這也終非成就於我個人。如同地球生靈之無法獨存，這段寫作背後始終仰賴著綿延助力。始終溫暖如家的輔大、自求學階段即寬大包容我如野生動物般地存在的成大、長年以來任我予取予求的知識寶庫劍橋大學、提供研究實質後勤資源的科技部，都是重要結構性支持。然而，與這段書寫存在某種更為重大之「關係性能動性」的，當是那群我有幸得以認識，於歷史、於現世，曾經因受苦動物而哀傷、而奔走的朋友們。因為他們，這些故事才終而得以述說，並也再獲新生。