編號	導覽主題	語導文案
0	導論 Introduction	歡迎來到中正紀念堂。 Welcome to Chiang Kai-shek Memorial Hall. 中正紀念堂落成於 1980 年，是台灣在戒嚴時期，為了紀念、緬懷曾擔任中華民國第 1 任至第 5 任總統的蔣中正所蓋的特殊時代建築。 Completed in 1980, the Chiang Kai-shek Memorial Hall is a building from the martial law period. This special building was built to commemorate Chiang Kai-shek, who served five terms as president of the Republic of China, from 1947 to 1975. 1987 年台灣解除戒嚴以來，無數的社會運動在此匯集，這個莊嚴肅穆的空間，逐漸轉化為人民力量集結的廣場，也將曾經服務於個人崇拜的紀念空間，重塑為全民共享的「自由廣場」。這段歷程見證了臺灣如何從黨國體制，轉型為自由開放的民主社會。 Since the lifting of martial law in Taiwan in 1987, people from countless political and social movements have gathered here, so this solemn, dignified space was gradually transformed into a plaza where the people gather and gain power in the collective expression of their aspirations. It has also been reshaped from a memorial space that once served a strongman personality cult into a “Liberty Square” shared by all citizens. Through this process, Taiwan changed from a party-state system into a free and open democratic society. 如今，中正紀念堂正逐步轉型為「民主教育園區」。人們不再是為了歌頌強人而來，而是為了理解這段從黑暗走向光明的歷程。「自由花蕊」常設展，正是這場空間意義翻轉的具體呈現。展覽不僅呈現了前輩們爭取民主的艱難過程，更強調自由如同花蕊般燦爛卻也脆弱，需要每一代人的守護。 Today, the Chiang Kai-shek Memorial Hall is gradually being transformed into a “democracy education park.” People no longer come to glorify strongmen, but to understand this journey from darkness to light. The permanent exhibition “Flowers of Freedom” is a concrete manifestation of this historical transformation. The exhibition not only presents the arduous process of our predecessors’ struggle for democracy, but also emphasizes that freedom, like

		the petals of a flower, is both radiant and fragile, requiring protection through each generation. 這個常設展廳，有 2 個主題展覽，右邊是「自由花蕊」，左邊是「蔣中正總統與中華民國」，這兩檔看似反差極大的展覽，並存在同一空間，呈現不同視角的歷史，也顯現出台灣社會結構的特殊與民主自由的價值。 This permanent exhibition hall has two themed exhibitions: “Flowers of Freedom” on the right and “President Chiang Kai-shek and the Republic of China” on the left. These two seemingly contrasting exhibitions exist in the same location, presenting different perspectives on history. They demonstrate Taiwan’s unique social structure and the values of democracy and freedom.
1	入口意象 Imagery at the Entrance	您眼前所看到大型投影動畫短片畫面中，一雙手孕育出象徵自由的花苞，它緩緩成長、盛開，化為人們爭取自由的書頁與筆桿，接著一個焚而不燬的身影，喚醒更多人站出來，聚集力量，一步步推動臺灣走向民主。這部動畫尾聲的日文歌曲〈長春花〉，是政治受難者高一生前輩創作，歌詞的大意是「花朵在微風中輕輕搖曳」，歌聲是結合政治受難者蔡焜霖前輩與高一生兒子高英傑不同時空的演唱，象徵民主力量在不同世代的交會與傳承。 In the short animation film projected on the large screen before you, a pair of hands nurture a flower bud symbolizing freedom. It slowly grows and blooms, transforming into the pages and pens with which people fight for freedom. Then, a figure that burns but is not consumed awakens more people to stand up, gather strength, and step by step push Taiwan towards democracy. The Japanese song “Furokkusu no hana” at the end of this anime was composed by 'Uongu Yata'uyungana, a Taiwanese political victim from the indigenous Austronesian ethnic minority. The lyrics generally describe “flowers swaying gently in the breeze.” The voices bring together recorded performances by Tsai Kun-lin, another political victim, and 'Uongu Yata'uyungana’s son, Yavai Yatauyongana, who lived in different eras, in order to symbolize the convergence and inheritance of democratic forces across different generations. 這個展覽為什麼稱為「自由花蕊」？ Why is this exhibition called “Flowers of Freedom”? 在世界各國爭取民主自由過程中，常以花朵為象徵寓意，例如台灣有賴和的詩作〈自由花〉、楊逵的小說〈壓不扁的玫瑰花〉，以及野百合學

		運、太陽花學運等等；還有突尼西亞的茉莉花革命、葡萄牙的康乃馨革命等等。為了讓來自各地的旅客認識臺灣對自由與民主的追求，所以展覽以「自由如花蕊」為寓意，作為不同文化人們可以共通的語言與象徵，讓臺灣與全球的民主經驗能彼此連結與對話。 Just as many countries around the world have struggled for democracy and freedom, flowers have often been used as symbols. For example, in Taiwan, there have been Lai He's poem "Flowers of Freedom," and Yang Kui's novel *The Indomitable Rose*, as well as the Wild Lilies student movement of 1990, the Sunflower Movement of 2014, and so on. There have also been the 2011 Jasmine Revolution in Tunisia, the 1974 Carnation Revolution in Portugal, and so on. To help foreign visitors understand Taiwan's pursuit of freedom and democracy, the exhibition uses "Freedom as a Flower" as its theme. This symbol serves as a common language and representation for people from different cultures, allowing Taiwan's experiences to connect and engage in dialogue with those around the world. 接著，我們走入展場，看看臺灣如何在這塊土地開出美麗的「自由花蕊」。 Next, we shall go into the exhibition gallery to see how the beautiful "flowers of freedom" have blossomed in Taiwan.
2	世界浪潮 I Waves of Change I	展區入口的大型機器人，鏡頭注視、紅光感應每個經過的人，讓人無所遁形，機器人身體裡有著《全面控制》等描述國家監控的相關書籍。這座機器人象徵威權國家對人民無所不在的監視，就像白色恐怖年代的臺灣，在國家安全局的指揮下，八大情治機關彼此合作，以層層手段掌握人們的日常生活。 At the entrance of the exhibition area, a large robot with a camera stares at us with red light, sensing every person who passes by and leaving no one able to escape its gaze. Inside the robot's body are books such as *Total Control*, books that describe state surveillance. This robot symbolizes the omnipresent surveillance of people by authoritarian states, much like Taiwan during the White Terror era, where eight intelligence agencies cooperated under the command of the National Security Bureau to control people's daily lives by various means.

		機器人身體上有張 1953 年台灣的「各情報治安機關隸屬及工作關係表」，呈現當時的情報體系。這些情報機關名義上隸屬行政院及下屬各單位，但實際上負責指揮調度的是「總統府機要室資料組」。 The robot's body carries a document from 1953 entitled"Organizational Structure and Inter-Agency Relations of Intelligence and Security Agencies "in Taiwan, illustrating the intelligence system at the time. These intelligence agencies were nominally subordinate to the Executive Yuan and its various units, but the Information Division of the Department of Special Affairs" under the Office of the President was the unit really responsible for command and coordination. 1950 年，蔣中正總統復職後，讓兒子蔣經國擔任「總統府機要室資料組」主任，後來，蔣經國推動將「總統府機要室資料組」改組為「國家安全局」，實為 1950 年代臺灣情報治安機關的總指揮。 In 1950, when Chiang Kai-shek resumed his presidency in Taiwan after fleeing from the Communist revolution in China, he appointed his son Chiang Ching-kuo as the director of the Information Division of the Department of Special Affairs. Later, Chiang Ching-kuo carried out the reorganization of this Group into the "National Security Bureau," which in fact acted as the highest commander of Taiwan's intelligence and security agencies in the 1950s.
3	世界浪潮 II—國際民主大事記—1 Waves of Change II: International Waves of Democracy 1	在認識臺灣民主發展歷史之前，我們先來看看自由民主在世界各地掀起的浪潮。 Before we delve into the history of Taiwan's democratic development, let's first look at the waves of freedom and democracy that have swept across the world. 二次世界大戰後，亞洲、非洲的許多殖民地紛紛擺脫原殖民國家的控制。短短 20 年間，約有 50 個殖民地成立了自己的國家，例如亞洲的印度、印尼，非洲的布吉納法索、波札那。 After World War II, many colonies in Asia and Africa broke free from the control of their former colonial powers. Within a mere 20 years, approximately 50 colonies established their own nations, including India and Indonesia in Asia, and Burkina Faso and Botswana in Africa.

		到了 1970、1980 年代，南歐、東歐、亞洲等地也掀起民主化運動。例如 1974 年葡萄牙的「康乃馨革命」，年輕軍官發動政變，和平推翻持續近半世紀的獨裁政權。這場革命也加速葡萄牙在非洲的殖民地走向獨立。 In the 1970s and 1980s, democratization movements also swept across Southern Europe, Eastern Europe, and Asia. For example, the Carnation Revolution in Portugal in 1974 saw young military officers stage a coup and peacefully overthrow a dictatorship that had lasted for nearly half a century. This revolution also accelerated the path to independence for Portuguese colonies in Africa. 再來看看跟台灣民主化過程很相似的韓國。韓國從 1947 年濟州四．三事件、1980 年光州 5·18 民主化運動，到 1987 年 6 月 29 日確立總統直接選舉的「民主化宣言」，是韓國邁向民主化重要關鍵。 Let's also take a look at South Korea, whose democratization process was very similar to Taiwan's. The major turning points in South Korea's democratization were the Jeju Island Incident beginning April 3, 1947, the May 18 Democratization Movement (also known as the Gwangju Uprising) in 1980, and the "Declaration of Democratization" on June 29, 1987, which established direct presidential elections. 緊接著，1989 年起，民主浪潮席捲原本受蘇聯共產鐵幕控制的國家，包括波蘭、匈牙利、羅馬尼亞等。這波浪潮以柏林圍牆倒塌、東德與西德統一為代表，東歐各國接連實現民主化。1991 年，蘇聯解體，更成為冷戰終結與全球民主化的重要里程碑。 Then, starting in 1989, a wave of democratization swept across countries formerly controlled by the Soviet Union's communist iron curtain, including Poland, Hungary, and Romania. This wave was exemplified by the fall of the Berlin Wall and the reunification of East and West Germany, with Eastern European countries successively achieving democratization. The collapse of the Soviet Union in 1991 became a significant milestone marking not only the end of the Cold War but also the advance of democratization around the world. 這面牆列出二戰後國際間重大民主事件，您會發現，對民主自由與人權的渴望，是不分國籍種族的普世追求。 This wall lists the major worldwide events of democratization after World War II. You will find that the desire for democracy, freedom, and human rights is a universal pursuit regardless of nationality or race.

4	世界浪潮III—國際民主大事記—2 Waves of Change III: International Waves of Democracy 2	歷經冷戰及全球民主化浪潮後，21 世紀仍有許多人為自由與改革而努力。2010 年底，非洲突尼西亞一名 26 歲的小販自焚，抗議政府腐敗和高壓統治，點燃了「茉莉花革命」。示威抗議迅速蔓延全國，民眾要求總統下臺。面對國內外的巨大壓力，總統逃往沙烏地阿拉伯，結束長達 23 年的獨裁統治，也為中東和北非帶來民主的希望。 Even after the Cold War and the global wave of democratization, many people in the present century are still striving for freedom and reform. In late 2010, a 26-year-old street vendor in Tunisia, Africa, set himself on fire to protest government corruption and oppressive rule, igniting the “Jasmine Revolution.” Demonstrations and protests quickly spread across the country, with people demanding the president’s resignation. Faced with immense pressure both domestically and internationally, the president fled to Saudi Arabia, ending 23 years of authoritarian rule and bringing hope for democracy to the Middle East and North Africa. 這股民主浪潮，很快地吹到了隔壁的埃及。2011 年 1 月，埃及人民開始了屬於他們的「阿拉伯之春」，成千上萬民眾上街抗議政治腐敗，要求民主改革，在民怨與軍隊壓力下，總統穆巴拉克 2 月下台，結束長達 30 年統治；然而，埃及趕走獨裁者、短暫民主化後，又進入軍事獨裁，到現在埃及仍然在和民主奮鬥。 This wave of democracy quickly reached Egypt. In January 2011, the Egyptian people began their “Arab Spring,” with tens of thousands taking to the streets to protest political corruption and demand democratic reforms. Under public discontent and pressure from the military, President Mubarak stepped down in February, ending his 30-year rule. However, after ousting the dictator and briefly democratizing, Egypt returned to military dictatorship, and to this day, Egypt is still struggling for democracy. 在亞洲，1997 年，英國將香港主權移交北京，在「一國兩制」的承諾下，成為中國的一個特別行政區。但 2019 年香港政府推動修訂《逃犯條例》，允許將嫌犯送往中國且適用當地法律，許多人擔心異議人士的人身與言論自由將被限制。百萬市民上街抗議，提出撤回《逃犯條例》修訂草案、釋放被拘捕示威者、實現「真雙普選」等五大訴求，卻遭警方以催淚瓦斯和實彈鎮壓。之後香港政府通過《國安法》，使中國政府可以實

		質掌控香港事務，自由和自治受到嚴重干預，「一國兩制」承諾已無法真正落實。 In Asia, in 1997, Britain transferred sovereignty of Hong Kong to Beijing, making it a special administrative region of China under the “one country, two systems” promise. However, in 2019, the Hong Kong government pushed for the Extradtion Bill, which would allow suspects to be extradited to China and subject to its laws, raising concerns that dissidents’ freedom of movement and expression would be restricted. Millions of citizens took to the streets to protest, raising five demands, including withdrawal of the bill, release of arrested demonstrators, and genuine universal suffrage, but they were suppressed by the police with tear gas and live ammunition. Subsequently, the Hong Kong government passed the National Security Law, which allowed the Chinese government to effectively control Hong Kong affairs, severely interfering with freedoms and autonomy, and making it impossible to truly implement the “one country, two systems” promise.
5	世界浪潮IV—臺灣民主大事記 Waves of Change IV: Taiwan’s Democratic Milestones	在上方巨大眼球的窺視下，我們繼續來看臺灣民主發展的過程。 Under the watchful gaze of the giant eye above, we move on to examine the process of Taiwan’s democratic development. 這段從威權到民主的路走得艱辛，我們先透過大事記，快速了解台灣如何成為今天的自由國家。 This path from authoritarianism to democracy has been arduous. Let’s first briefly outline how Taiwan became the free nation it is today through a timeline of major events. 1945 年末，第二次世界大戰結束後，以南京為首都，蔣介石領導的國民政府接收台灣。自 1895 年起統治台灣的日本，也隨之撤離。因此，直到今天，這座島嶼的正式名稱仍然是「中華民國」。但戰後民生困苦，政府不當施政，加上各種社會問題，1947 年「二二八事件」爆發，國民政府血腥鎮壓，很多人喪命或下落不明。 In late 1945, after the end of World War II, the Chinese Nationalist government under Chiang Kai-shek and his political party, the Kuomintang (KMT), ruling from Nanking in central China, took over Taiwan. The Japanese, who had occupied Taiwan as their colony since 1895, withdrew. Thus, to this day, the official name of the island has been “Republic of China”. However, as the

		Taiwanese people were suffering from poverty after the war, governmental mismanagement and various social and cultural conflicts led to the February 28 Incident in 1947, an uprising that was brutally suppressed by the Nationalist government, resulting in the deaths or disappearances of thousands of people. 為了鞏固統治，政府在 1949 年發布「戒嚴令」，開啟長達 38 年的戒嚴時期，白色恐怖長期籠罩臺灣社會。 To consolidate its rule, the government declared martial law in 1949. This marked the beginning of 38 years of martial law, during which what was known as the "White Terror" threw a shroud over Taiwanese society. In the same year, Chiang Kai-shek lost the civil war in China and was forced to flee to Taiwan. A proclamation in Beijing renamed the Chinese mainland the "People's Republic of China," and under Cold War political conditions travel across the Taiwan Strait was forbidden for decades. 到了 1970 年代，「黨外運動」風起雲湧。接連發生中壢事件、橋頭事件、美麗島事件等；以及 1980 年代的林宅血案、陳文成案、江南案等等，引發了國內外越來越大要求改革的呼聲與壓力，政府終於在 1987 年 7 月 15 日正式解除戒嚴。 In the late 1970s, a movement in opposition to Taiwan's one-party rule surged, and the Zhongli Incident, the Ciaotou Incident, and the Kaohsiung Incident occurred one after the other, events of popular protest; and in the 1980s, there were the Lin Family massacre, the Chen Wen-cheng case, and the Chiang Nan Incident -- murders that were apparently state violence to instill fear. These events triggered increasing calls and pressure for reform both domestically and internationally, and the government finally officially lifted martial law on July 15, 1987. 1990 年，國民大會試圖擴權，引發各界要求改革，其中，發生在中正紀念堂廣場的「野百合學運」是解嚴後最大規模的學運，是臺灣民主化進入一個全新階段的重要因素。 In 1990, the National Assembly, which had been elected in China in 1947 and still confirmed the presidency in Taiwan, attempted to expand its powers, which triggered demands for reform from all sectors. Among them, the Wild Lily Student Movement that called its huge protest assemblies at the Chiang Kai-shek Memorial Hall Square was the largest student movement after the lifting

		of martial law and an important factor in Taiwan's democratization entering a new stage. 1991 年，終止動員戡亂，《動員戡亂時期臨時條款》、《懲治叛亂條例》和《檢肅匪諜條例》先後廢止，卸除了限制民主的非常體制；1992 年，修訂《刑法》100 條，終結了「思想叛亂」、「言論叛亂」等罪名，臺灣終於迎來真正的言論自由。 In 1991, the Period of National Mobilization for Suppression of the Communist Rebellion came to an end. Specifically, the Temporary Provisions for the National Mobilization Period, the Betrayers Punishment Act, and the Anti-Espionage Act were repealed, dismantling the extraordinary legal framework that had long restricted democracy. In 1992, Article 100 of the Criminal Code was amended, ending crimes such as "ideological rebellion" and "speech rebellion," and finally ushering in true freedom of speech in Taiwan. 1996 年，第一次直接投票選出總統，同年台灣名列「自由國家」之林；2000 年，實現了第一次政黨輪替。 In 1996, Taiwan for the first time elected its president by direct popular election, and in the same year, Taiwan was listed among "free countries." In 2000, it achieved its first democratic change of ruling party. 回首台灣民主路，是許多人經過無數的衝撞、甚至犧牲自己的生命，才讓國家走向自由與民主。 Looking back on Taiwan's path to democracy, it was through countless clashes and even the sacrifice of many lives that the country moved towards freedom and democracy. 在臺灣民主人物群像裡，讓我們先來認識「爭取百分之百的言論自由」的鄭南榕。 Among these portraits of Taiwanese democratic figures, let's first recognize Nylon Cheng, who was striving "for 100% freedom of speech."
6	鄭南榕展區 I Nylon Cheng Exhibition Area I	鄭南榕生於二二八事件爆發的 1947 年，早年從事國際貿易。1979 年美麗島事件及後續發生的林宅血案、陳文成命案等，對他造成強烈衝擊，讓他看見黨國體制下的高壓迫害。女兒鄭竹梅出生後，他立志要讓下一代成長在自由民主的社會。

		Nylon Cheng was born in 1947, the year the February 28 Incident broke out. He worked in international trade in his early years. However, the 1979 Kaohsiung Incident and the subsequent Lin family massacre and Chen Wen-cheng murder case profoundly impacted him, allowing him to witness the oppressive persecution under the party-state system. After the birth of his daughter, Cheng Chu-mei, he vowed to ensure that the next generation grew up in a free and democratic society. 牆上的照片中，鄭南榕站在臺灣人權促進會贈送的匾額前，匾額上「爭取言論自由，維護人權尊嚴」，正是他貫徹一生的信念。1984 年，鄭南榕以「爭取百分之百言論自由」為目標，創辦《自由時代》週刊並擔任總編輯。面對雜誌經常遭受政府查禁，他以各種方式靈活應變，例如他登記了好幾張不同名字的雜誌執照，如「自由時代」、「先鋒時代」、「民主時代」、「開拓時代」等等，這個被停刊了就換另一個名字出刊。 In the photo on the wall, Nylon Cheng stands in front of a plaque presented by the Taiwan Association for Human Rights. The plaque reads, “Strive for freedom of speech and uphold the dignity of human rights,” which precisely express the belief he upheld throughout his life. In 1984, with the goal of striving “for 100% freedom of speech,” Nylon Cheng founded the weekly magazine *Freedom Era Weekly* and served as its editor-in-chief. Faced with frequent government censorship of his magazine, he responded flexibly, persisting in conveying the truth and closely integrating his writings with social movements. For example, he registered several magazine licenses under different names, such as *Freedom Era*, *Vanguard Era*, *Democratic Era*, and *Pioneering Era*. When one was suspended, he would simply continue publishing under a different name. 《自由時代》週刊在當時高壓政治下連續發行了 5 年 8 個月，共出版了 302 期，即使鄭南榕入獄也沒有停刊，創下臺灣黨外雜誌持續發行最久的紀錄。 *Freedom Era Weekly* continued its weekly publication for 5 years and 8 months despite the oppressive political climate at the time, publishing a total of 302 issues. Even when Nylon Cheng was imprisoned, it did not cease publication, setting a record for the longest continuous publication of a pro-democracy magazine in Taiwan.

		為了追求台灣民主自由，鄭南榕除了出版雜誌，也付諸實際行動。例如1986年要求解嚴的「519綠色行動」、1987年「二二八平反運動」及1988年「新國家運動」等等，不僅挑戰了威權統治，更推動台灣的民主改革與本土意識。 Besides publishing magazines, Nylon Cheng, in his pursuit of Taiwanese democracy and freedom, engaged in concrete public actions. For instance, he and others launched three major movements: the 519 Green Action in 1986, which demanded the lifting of martial law; the 228 Peace Day Movement in 1987; and the New Nation Movement in 1988, which not only challenged authoritarian rule, but also promoted democratic reforms and native culture consciousness in Taiwan.
7	鄭南榕展區II Nylon Cheng Exhibition Area II	解嚴後，主張臺灣獨立仍被政府當局視為叛亂行為，蔡有全與許曹德即因主張台獨在 1987 年遭到逮捕。為了聲援兩人，鄭南榕和黃華等人在1988年發起「台灣新國家和平改造運動」，簡稱「新國家運動」，以40天徒步環島的方式，走遍各地，宣揚台灣獨立理念。 Even after martial law was lifted, advocating Taiwan independence was still defined as an act of rebellion by government authorities. Just recognizing that Taiwan was not ruled from China and advocating changing the name of the country, “Republic of China” to “Taiwan”, was such an offense. Former political prisoners Tsai You-chuan and Hsu Tsao-te were arrested under this charge. In 1988, to support the two, Nylon Cheng, Huang Hua, and others launched the “Taiwan New Nation Peaceful Transformation Movement” or “New Nation Movement” for short. They traveled around the island, speaking publicly, for 40 days to promote the goal of Taiwan independence. 同年 12 月 10 日世界人權日，《自由時代》刊登了許世楷的「台灣共和國新憲法草案」(簡稱台灣新憲法草案)，隨後臺灣高等法院檢察處認為鄭南榕涉嫌叛亂，以傳票通知他出庭應訊。鄭南榕拒絕出庭，認為這是國民黨政府為了壓迫臺灣獨立主張而羅織罪名，並誓言「國民黨抓不到我的人，只能抓到我的屍體。」他自囚於《自由時代》雜誌社，辦公室內放置汽油與打火機，表明若遭到強制拘捕將以生命作為最後抗議。 On December 10 of the same year, International Human Rights Day, *Freedom Era Weekly* published Koh Sekai’s Draft Constitution of the Republic of Taiwan. Subsequently, the Taiwan High Court Prosecutor’s Office judged that Nylon

		Cheng had committed treason and summoned him to appear in court. Nylon Cheng refused to appear in court, believing that the charges were issued by the Kuomintang government to punish pro-independence advocates in Taiwan, and he vowed, “The KMT can’t seize my body, they can only seize my corpse.” He holed up in the office of the *Freedom Era Weekly* magazine, with gasoline and a lighter, and indicated that he would use his life as a final protest if he was forcibly arrested. 1989 年 4 月 7 日，奉命拘提的大批警力包圍雜誌社，不願被逮捕的鄭南榕將女兒託付給員工，鎖上總編輯室，引火自焚殉道，當年他 42 歲。 On April 7, 1989, a large number of police officers who were ordered to arrest him surrounded the magazine office. Unwilling to be arrested, Nylon Cheng entrusted his daughter to his staff, locked himself in the editor-in-chief’s office, and set himself on fire as a martyr. He was 42 years old at the time. 鄭南榕曾在獄中日記寫下：「我們是小國小民，但我們是好國好人。」他曾是平凡的人，有家人與朋友，懷抱夢想，也珍惜日常。 Nylon Cheng once wrote in his Prison Journal: “Each one of us may be just one citizen in a country. But we are a great people of a great nation.” He was once an ordinary person with family and friends, who cherished his dreams and valued the everyday. 眼前這個被火燒得焦黑的辦公室，就是將鄭南榕自焚殉道的總編輯室重新復刻；旁邊展示台上有鄭南榕的女兒鄭竹梅在 1989 年寫給父親的話：「爸爸走了以後，我心裡就像生菜沙拉醬，酸酸甜甜的」、「爸爸像太陽一樣，如果太陽不見了，我會哭，我會叫，但還是叫不回太陽」。那年她才 9 歲。 The office in front of you, charred black by the fire, is a replica of the former editor-in-chief, Nylon Cheng, who died by self-immolation. On the display stand next to it are words written by Nylon Cheng’s daughter, Cheng Chu-mei, to her father in 1989: “After you left, my heart felt like salad dressing, sweet and sour . . . You are like the sun. If the sun disappears, I will cry and I will shout, but I still won’t be able to call the sun back.” She was only 9 years old at the time.
8	噤聲年代 I	這裡是「噤聲年代」展區，我們將走進臺灣戒嚴時期的歷史長廊。從 1949 年到 1987 年，長達 38 年的時間裡，思想與言論受到箝制，人們雖

	The Era of Imposed Silence I	然能說話，卻難以自由發聲；即使可以行動，也處處受限。 This is “The Era of Imposed Silence” exhibition area, where we will walk through the historical corridor of Taiwan’s martial law period. From 1949 to 1987, for 38 years, thought and speech were suppressed. Although people could speak, they could not express their opinions freely; even if they could move, they were restricted everywhere. 唱卡拉 OK 是今日很多人的日常娛樂，想唱什麼就唱什麼，詞曲創作人或歌手也能自由創作或演唱，不受任何限制。但在戒嚴時期，政府實施歌曲審查制度，歌曲的發行、播送與傳唱，由不同機構分工執行各種審查與管制，審查結果的後續管制形式也各有不同，例如：強迫改寫歌曲、禁止公開播放、禁止公開演唱，甚至禁止發行等等。 Singing karaoke is an everyday form of entertainment for many people today. We can sing whatever we want, and songwriters or singers can freely compose or sing without any restrictions. However, during the martial law period, the government implemented a song censorship system, and the release, broadcasting, and dissemination of songs were subject to various reviews and controls by different agencies. Control measures following review could take various forms, such as mandatory song revision or a ban on broadcasting, public performance, or even distribution, and so on. 1973 年，歌曲管制與審查改由行政院新聞局負責；到了 1979 年，更規定歌曲唱片都要先送新聞局審查，通過後才能發行與公開演唱。出入新聞局成為音樂人的日常，例如，知名詞曲創作者陳和平 1981 年 5 月 8 日在日記寫下：「一早我先送一些稿去新聞局審查，之後再到咖啡廳寫一些歌詞。」 In 1973, the control and censorship of songs were transferred to the Government Information Office of the Executive Yuan; in 1979, it was further stipulated that all songs, lyrics, and records had to be submitted to the Government Information Office for review before they could be released and performed publicly. Visiting the Government Information Office became a daily routine for musicians. For example, the renowned songwriter Chen Hoping wrote in his diary on May 8, 1981: “In the morning, I first sent some manuscripts to the Government Information Office for review, and then went to the coffee shop to write some lyrics.”

		這條禁歌走廊展示了 5 首當年曾被禁的歌曲，例如郭金發演唱的「燒肉粽」，因為貼近底層現實、反映失業與生活困苦，而被查禁；其他還有五花八門被禁理由，例如意識左傾，為匪宣傳；詞句頹喪，影響民心士氣；文詞粗鄙，輕佻嬉罵；幽怨哀傷，有失正常等等。您可以點選螢幕上的歌曲，聽一聽當年被查禁的音樂作品。 This "The Corridor of Music Censorship" displays five songs that were banned in the past, including "The Rice Dumplings Vendors" sung by Kuo Chin-fa; this song was banned because of its close depiction of grassroots reality, including unemployment and poverty. Other songs were banned for all kinds of odd reasons, such as being considered left-leaning or thought to promote communism; having depressing lyrics that could negatively impact public morale; using vulgar language that was frivolous and satirical; or being melancholic and sorrowful, which was considered abnormal. You can click on the songs on the screen to listen to the music that was banned back then.
9	噤聲年代 II The Era of Imposed Silence II	戒嚴時期，政府以「國家安全」為名實施嚴密監控，也鼓勵人民互相監視及檢舉，讓整個社會充滿猜忌與恐懼。除了歌曲的管制與查禁外，許多現在看來稀鬆平常的事，在當時都被禁止或限制。 During martial law, the government imposed strict surveillance in the name of "national security" and encouraged people to monitor and report on one another, which filled society with paranoia and fear. Besides controlling and banning popular songs, it prohibited or restricted many things that seem commonplace now. 例如管制頭髮長度的「髮禁」，規定男生以蓄平頭為原則，女生不能燙髮、髮長不能超過後頸髮根。 For example, hair bans that regulated hair length stipulated that boys had to keep their hair short, while girls could not perm their hair, and their hair could not be longer than the nape of the neck. 此外，如果想去爬山，因為實施「山地管制」，必須先辦理入山證才能成行；如果想在外過夜，則因為「宵禁」而不能有人、車在外面移動；若想出國旅遊，還有「入出境管制」，光申請護照就困難重重。 In addition, if you wanted to go hiking, you had to obtain a mountain entry permit before going because of the mountain access control policy. If you wanted to stay overnight away from home, people and vehicles could not move

		around outside because of the curfew. If you wanted to travel abroad, there were also entry and exit controls making it very difficult to just apply for a passport. 當時政府還積極推行「國語運動」、壓制臺灣本土語言，要求學校及公家機關加強國語使用，學校並將其列入對學生的考核，學生在學校講「方言」會被處罰；電影院則限制放映台語電影，讓盛極一時的台語片因發展受限而逐漸沒落，長期下來，對本土語言與文化發展影響極大。 During this time, the government actively promoted the Speak Mandarin Movement and suppressed local Taiwanese languages. Schools and government agencies were required to enforce the use of Mandarin, and schools included it in student assessments. Students who spoke native dialects at school would be punished. Cinemas restricted the screening of native-language Taiwanese films, causing the once-popular Taiwanese films to gradually decline due to limited development. In the long run, this had a great impact on the development of local languages and culture.
10	噤聲年代 III The Era of Imposed Silence III	接下來，走進這個有冷冷燈光、經過時還發出像被跟蹤腳步聲的小空間，前方螢幕播放的是《幽暗小徑的鬼》，這是導演王登鈺以白色恐怖為背景所創作的動畫短片，影片內容描繪在威權時代仍勇敢主張理念的施水芳與奉命監控她的特務兩人間的故事。王登鈺導演以帶有油畫質感的動畫風格，深刻描繪人在光明與黑暗間的拉扯。這部影片曾榮獲全球最大奇幻影展─西班牙錫切斯影展最佳動畫短片獎。 Next, we enter a small space with cold lighting, and when passing through there will be the sound of footsteps, which make it seem as if we are being followed. The screen before us is playing *GHOST of THE DARK PATH*, a short animated film set in the White Terror era created by director Fish Wang. The film depicts the story of Shih Shui-fang, a woman who bravely argued for her ideals during the authoritarian era, and the spy who was ordered to monitor her. Director Fish Wang uses an animation style reminiscent of oil painting to profoundly depict the struggle between light and darkness. This film won the Best Animated Short Film Award at the Sitges International Film Festival in Spain, the world's largest fantasy film festival. 前面這個懸掛著一幅著軍裝、看不清面孔長相的油畫作品的空間，是模擬白色恐怖時期的「審訊室」。這幅畫作是政治受難者陳武鎮創作的「爪與牙」，您再看一下這個「審訊室」四周牆壁的裝設，包括：地毯、監視

		孔/窗、監聽器、窗簾、吸音板等，是審訊室常有的配備，而全天燈火通明的狀態，讓人失去時間感，產生混亂。 The space before you, with an oil painting depicting a soldier in military uniform whose face is obscured, is a simulated interrogation room from the White Terror era. The painting, *Claws and Fangs*, is by political victim Chen Wu-jen. Observe the typical features on the walls of this interrogation room: carpet, surveillance holes or windows, listening devices, curtains, and sound-absorbing panels. Lights were kept on day and night so that prisoners would get disoriented, losing their sense of time. 在白色恐怖時期，全臺各地設有多處秘密審訊空間，政府在這些地方留置、關押、審訊甚至刑求政治犯，其中比較知名的，是位於新北市新店區安坑的不義遺址「安康接待室」。 During the White Terror period, there were many secret interrogation rooms throughout Taiwan. The government used these places to detain, imprison, interrogate, and even torture political prisoners. One of the more well-known ones is the An-kang Reception Room, a site of injustice located in Ankang, Xindian District, New Taipei City. 桌上擺放的是曾任民進黨黨主席黃信介被關押時的自白書；因美麗島事件入獄的陳菊，也曾經被送到安康接待室。陳菊回憶時說：「我一進去就分配一個偵訊室，偵訊室裡面他們一組大概都是三個人，連續大概 72 小時，一直開始就對美麗島事件所有的過程問話。三天之中，我一直就在偵訊室，那當然是一個非常痛苦難熬，然後到第三天以後才到我的押房」。 On the table lies the confession of Huang Hsin-chieh, the former chairman of the Democratic Progressive Party, during his imprisonment; Chen Chu, who was imprisoned for her involvement in the Formosa Incident, was also sent to the An-kang Reception Room. Chen Chu recalled: “As soon as I entered, I was assigned to an interrogation room. There were about three people in each group in the interrogation room. For about 72 hours straight, they questioned me about the entire process of the Kaohsiung Incident. For three days, I was in the interrogation room. It was, of course, very painful and unbearable. Then, on the third day, I was taken to my cell.”

11	臺灣言論自由之路 I The Road to Freedom of Speech in Taiwan I	在看過台灣戒嚴時期的各種禁令與監控手段後，您是否好奇，台灣是怎麼走到現在的民主自由國家呢？ After seeing the various prohibitions and surveillance methods used in Taiwan during the martial law period, are you curious about how Taiwan became the democratic and free country it is today? 台灣現今的民主自由，是無數前輩、橫跨好幾個世代、不分省籍族群的先行者，在追求民主的「自由之路」上不斷衝撞、對抗威權、甚至犧牲生命所爭取來的。 Taiwan's current democracy and freedom were won by countless numbers of people over several generations regardless of province origin or ethnicity, who constantly clashed with and fought against authoritarianism on the democratic road to freedom, and even sacrificed their lives. 我們先從這面有銀色金屬片的宣言牆開始看起。 Let's start by looking at this poster wall with silvery metal plates. 牆上展示了 1949 年楊逵的〈和平宣言〉、1964 年彭明敏、謝聰敏與魏廷朝起草的〈台灣人民自救運動宣言〉、1977 年台灣基督長老教會的〈人權宣言〉，可以看出，社會文化力量、國家和平安全、主權獨立與民主自由，是這 30 年間，不同世代接力傳承的民主呼聲。 The wall shows Yang Kui's Declaration of Peace from 1949, the Declaration of Formosan Self-Salvation by Peng Ming-min, Hsieh Tsung-min, and Wei Ting-chao in 1964, and the Declaration on Human Rights by the Presbyterian Church in Taiwan in 1977. It can be seen that national peace and security, sovereignty and independence, and democracy and freedom were the democratic calls passed down from generation to generation through this 30-year period. 接著，讓我們一起了解這段漫長又艱辛的臺灣言論自由之路。 Next, let's learn about this long and arduous road to freedom of speech in Taiwan.
12	臺灣言論自由之路 II—	二戰結束後，國民政府接收臺灣，同時引進「一黨訓政」體制，並逐步加強對言論的控制。1947 年，「二二八事件」爆發，國民政府除了血腥鎮壓人民抗議，也進一步收緊臺灣的言論自由。許多報導二二八事件的

	1945-1949 戰後初期的言論整肅 The Road to Freedom of Speech in Taiwan II: Speech Purges in the Early Postwar Period (1945-1949)	報社被查封及停刊，記者和負責人相繼被通緝或抓捕後就下落不明，新聞界遭到整肅。 After World War II, the Nationalist government took over Taiwan and introduced a "one-party tutelage system," gradually strengthening its control over speech. In 1947, the February 28 Incident broke out. In addition to the bloody suppression of the people's protests, the Nationalist government further tightened its control over freedom of speech in Taiwan. Many newspapers reporting on the February 28 Incident were shut down and ceased publication. Reporters and their managers were subsequently declared wanted, or arrested and then disappeared. The press world was purged. 1949 年 1 月，上海《大公報》刊登楊逵起草的〈和平宣言〉，宣言裡的各項訴求觸怒國民黨政府。楊逵在 4 月 6 日遭到逮捕，當時並未戒嚴，卻遭送軍法審判判處 12 年有期徒刑。這一天也發生戰後軍警第一次直接進入校園逮捕學生的案件，起因是臺大與師院學生共乘單車被警察取締，最後演變成學生集結抗議。為了壓制學生運動，警備總部要求校方交出學生，軍警直接進入校園逮捕學生，史稱「四六事件」，可說是校園白色恐怖的開端。 In January 1949, the Shanghai-based *Ta Kung Pao* published a or "Declaration of Peace" drafted by Yang Kui, whose demands angered the Kuomintang government. Yang Kui was arrested on April 6th. Although martial law was not yet in effect, he was court-martialed and sentenced to 12 years in prison. This day also marked the first time since the war that military and police directly entered campuses to arrest students. The incident stemmed from a police stop of two students from National Taiwan University and Taiwan Provincial Teachers College who were sharing a bicycle; resistance to the police escalated into a large student protest. To suppress the student movement, the Taiwan Garrison Command demanded that the university hand over the students, and military police directly entered the campus to arrest them. This event, known as the "April 6th Incident," can be considered the beginning of the White Terror on campuses.
13	臺灣言論自由之路 III—	1950 年韓戰爆發，美國為了穩定亞洲局勢，派遣第七艦隊協防臺灣，也穩固了國民黨政府的統治。但這並沒有讓執政當局勵精圖治，反而持續侵害人民的自由與人權，加強對言論的控制，各類報刊被查禁的狀況屢見不鮮。即使當時黨政關係相對良好的《自立晚報》，在 1950 年代也難

	1950s-1970s 言論自由的限縮 The Road to Freedom of Speech in Taiwan III: The Constriction of Free Speech in the 1950s-1970s	逃言論打壓，曾三度被停刊。雷震主導的《自由中國》半月刊，多次刊登挑戰政府當局底線的言論，最後在 1960 年雷震被捕後，而隨之停刊。 In 1950, the Korean War broke out. To stabilize the situation in Asia, the United States dispatched the Seventh Fleet to defend Taiwan, an action which also served to consolidate the Kuomintang's rule in Taiwan. However, this did not motivate the ruling authorities to improve governance. Instead, they continued to infringe upon the people's freedom and human rights, strengthened control over speech, and frequently banned various newspapers and periodicals. Even the *Independence Evening Post*, which had relatively good relations with the ruling Kuomintang and the government at the time, could not escape the suppression of speech in the 1950s, and it was suspended three times. *Free China*, a biwwekly magazine led by an important Nationalist politician, Lei Chen, repeatedly published opinions that challenged the government's bottom line, and was finally suspended in 1960 after Lei Chen's arrest. 1964 年，彭明敏、謝聰敏、魏廷朝起草〈台灣人民自救運動宣言〉，提出「一個中國、一個臺灣」、「建立新國家、制定新憲法」、「以新會員國身份加入聯合國」、人民自由選舉產生政府等訴求。三人因此遭到逮捕，謝聰敏被判刑 10 年，另外兩人則被判刑 8 年。1970 年，彭明敏喬裝逃出臺灣、流亡海外，政府因此將矛頭指向剛出獄的謝聰敏與魏廷朝，持續迫害。螢幕上「民主人物特寫」輪播內容有彭明敏等三人及其他前輩的故事，請慢慢觀看。 In 1964, Peng Ming-min, Hsieh Tsung-min, and Wei Ting-chao drafted the "Declaration of Formosan Self-Salvation," which put forward demands such as "one China, one Taiwan," "~~establishing~~ the establishment of a new state and constitution," "Taiwan's entry into the United Nations as a new member state," and the people's free election of a government. The three were quickly arrested; Hsieh Tsung-min was sentenced to 10 years in prison, while the other two were sentenced to 8 years. Professor Peng, internationally known, was transferred early to house arrest. In 1970, Peng disguised himself and fled Taiwan to exile overseas. As a result, the government turned its attention to Hsieh Tsung-min and Wei Ting-chao, who had just been released from prison but continued to expose human rights abuses, and concocted an excuse to persecute them. The Pioneers of Democracy slideshow includes the stories of three persons, including Peng Ming-min, as well as others of their generation.

		如果想多了解謝聰敏，請按 1301；李敖，請按 1302；柏楊，請按 1303。 Please watch at your leisure. If you would like to learn more about Hsieh Tsung-min, please press 1301; for Li Ao, please press 1302; for Bo Yang, please press 1303.
1301	謝聰敏 Hsieh Tsung-Min	謝聰敏在戒嚴時期曾經兩度入獄，第一次在 1964 年，因為起草〈臺灣人民自救宣言〉，第二次在 1971 年，被政府誣陷涉入美國商業銀行爆炸案；但謝聰敏並沒有因身處牢獄而屈服退縮，他在入獄期間，嘗試建立地下通訊管道，出獄後，亦持續與獄中的其他受難者合作，蒐集政治犯資訊，輾轉將受難者名單傳往海外，戳破執政黨當局宣稱臺灣沒有政治犯的謊言，讓國際認識臺灣人權受到迫害的事實。 Hsieh Tsung-min was imprisoned twice during the martial law period. The first time was in 1964, for drafting the *Declaration of Formosan Self-Salvation*, and the second time was in 1971, when the government implicated him in the bombing of the American commercial bank. However, Hsieh was undaunted by his prison sentence. During his imprisonment, he tried to establish underground communication channels. After his release, he continued cooperating with other political prisoners still in prison, compiling a list of names and case information to send overseas, to pierce through the ruling party authorities' pretense that Taiwan had no political prisoners and to let the world know the facts of human rights violations in Taiwan. 然而，在第二次出獄後，謝聰敏受到情治單位的嚴密監控、百般刁難，只好選擇流亡美國。他在海外仍持續投入政治犯救援運動，直到1988年才終於能夠返回臺灣。 However, after his second release from prison, Hsieh Tsung-Min was still closely monitored by intelligence units, who made every effort to make his life difficult, so he had to choose to live in exile in the United States. He continued to campaign for the release of political prisoners everywhere, and he was finally able to return to Taiwan in 1988. 此後，謝聰敏持續投入臺灣民主改革，致力於轉型正義，在他擔任立委的任內，催生《戒嚴時期人民受損權利回復條例》，促使國家為戒嚴時期遭受損害的人民權利做出賠償。1998 年，極力爭取跨黨派立委的支持，最終促成《戒嚴時期不當叛亂暨匪諜審判案件補償條例》通過立法，進一步擴大國家對政治受難者的賠償範圍，對於臺灣的轉型正義有相當大的貢獻。

		After his return, Hsieh Tsung-min continued to devote himself to Taiwan's democratic reforms and transitional justice. During his tenure as a legislator, he pushed the passage of the Act Governing the Recovery of Damage to Individual Rights During the Period of Martial Law, by which the state would compensate people for the rights violations they had suffered during that period. In 1998, he did his best to win bipartisan support from other legislators, which finally led to the passage of the " Compensation Act for Wrongful Trials on Charges of Sedition and Espionage during the Martial Law Period," which further expanded the scope of the state's compensation for victims of political persecution. It was a major contribution toward transitional justice in Taiwan.
1302	李敖 Li Ao	李敖為人狂放，筆鋒犀利，可說是為批判而生的反對者。李敖在1960年代擁護胡適的文化主張，以蕭孟能主持的《文星》雜誌和「文星書店」為基地，大力引進自由主義思想，進而引發「中西文化論戰」。他也撰寫文章，尖銳批判國民黨的文化思想及黨國史觀，導致《文星》雜誌停刊，文星書店改組。 Li Ao spoke brazenly and wielded a sharp pen. One might say he was born to be critical and contrary. In the 1960s, Li supported Hu Shih's proposals on culture, and using *Apollo Magazine* and Apollo Bookstore, both run by Hsiao Meng-neng, as his base, he vigorously introduced liberal ideas, which led to the "Chinese vs Western culture debate." He also wrote articles sharply criticizing the Kuomintang's cultural ideology and historical views equating its own party's interests with the state's, which incurred the suspension of *Apollo Magazine* and the reorganization of Apollo Bookstore. 之後，李敖因被當局認為協助台大教授彭明敏的逃亡計畫，1971年，又遭當局指控涉入美國商業銀行爆炸案，被判刑關押。李敖出獄後，他繼續出版雜誌和書籍，以批評時政的雜誌文章活躍於文壇，儘管執政黨當局一再封殺查禁，李敖在那個眾人噤聲的年代，仍持續勇敢、堅定的發聲。 Later, Li Ao was believed by the authorities to have assisted in the 1970 escape plan of Peng Ming-min, a professor at National Taiwan University. In 1971, he was accused by the authorities of involvement in the bombing of the U.S. bank, and sentenced to prison. After Li Ao's release, he continued to write for magazines and books, and he was active in the literary world through his articles

		criticizing current affairs. Although the ruling party authorities repeatedly banned his works, Li Ao continued to speak out bravely and firmly in an era when nearly everyone was intimidated into silence.
1303	柏楊（郭衣洞）案 The Case of Bo Yang (Kuo Yi-tung)	作家郭衣洞在《自立晚報》擔任專欄作家，以「柏楊」為筆名，批判時政，遭警備總部關切，警總也數度向《自立晚報》發行人吳三連施壓，要求報社開除柏楊。 The writer Kuo Yi-tung worked as a columnist for The Independence Evening Post and used the pen name Bo Yang when writing commentary on current affairs. He became an object of concern to the Taiwan Garrison Command, which several times pressured Wu San-lien, the newspaper publisher, to fire Bo Yang. 1968 年柏楊翻譯了一則美國漫畫「大力水手」，情節是卜派父子流亡到小島，父親要發表「告全國同胞書」。這則漫畫被認為在嘲諷蔣中正、蔣經國父子，所以當局下令調查。在判決書上，柏楊被指控加入非法組織，利用寫作「打擊國家領導中心」、「挑撥政府與人民之間情感」，判刑 12 年。依據後來監察院的調查報告顯示，蔣經國曾介入柏楊的判決。 In 1968, Bo Yang translated a series of seven “Popeye” cartoon strips for the newspaper. The story was that Popeye and his son had landed on a small island, and Popeye, running for president, made a speech beginning “To all my fellow countrymen . . .” and sounding like the ROC president in Bo Yang’s translation using familiar verbiage. The cartoon was thought to be mocking Chiang Kai-shek and his son Chiang Ching-kuo, and the authorities ordered an “investigation.” In the verdict, Bo Yang was accused of joining an illegal organization and of using his writing to “strike at the center of national leadership” and “damage the emotional bond between government and people,” and he was sentenced to a 12-year prison term. According to a retrospective study by the Control Yuan, Chiang Ching-kuo had intervened in the court’s decision. 柏楊先被關押在新店的景美看守所，1972 年被移監至綠島。因蔣中正逝世後全國減刑，柏楊服刑期滿，但政府當局並未釋放他，繼續將他留在獄中「擔任教官」，直到美國政府與國際特赦組織聲援，才於 1977 年恢復自由。 Bo Yang was first detained and tortured at the Jingmei Detention Center of the Taiwan Garrison Command in Xindian, and then he was transferred to Green

		Island in 1972. After Chiang Kai-Shek's death, there was a general commutation of sentences, and Bo Yang had reached the end of his sentence, but the authorities did not release him. They continued to keep him in prison as an "instructor" until the US government and Amnesty International spoke up for him, and he finally regained his freedom in 1977. 解嚴後柏楊投入人權事務，積極為設置綠島人權紀念碑奔走。現在綠島人權紀念園區的垂淚碑牆，刻有柏楊親身見證的題字：「在那個時代有多少母親，為他們囚禁在這個島上的孩子，長夜哭泣」。 After martial law was lifted, Bo Yang devoted himself to human rights causes and actively worked for the establishment of the Green Island Human Rights Monument. Today, on the side of the Weeping Wall in Green Island White Terror Memorial Park, there is an inscription penned by Bo Yang himself, lamenting "How many mothers during that time spent long nights weeping for their children imprisoned on this island?"
14	臺灣言論自由之路 IV—1970s-1980s 黨外運動崛起 The Road to Freedom of Speech in Taiwan IV: The Rise of the Tangwai Movement in the 1970s-1980s	1970 年代，國民黨政府面臨嚴峻的國際情勢。 In the 1970s, the Kuomintang government faced a dire international situation. 1971 年，中華人民共和國取代中華民國在聯合國的中國代表席次。1975 年 4 月蔣中正總統過世，蔣經國接班。1979 年 1 月美國與中華民國斷交。面對風雨飄搖的國際情勢，號稱「黨外」的國民黨以外之有志人士提出政治改革訴求，不僅將意見與評論發表在報刊雜誌上，也付諸行動。 In 1971, the People's Republic of China replaced the Republic of China in the United Nations. In April 1975, President Chiang Kai-shek passed away, and his son Chiang Ching-kuo succeeded him. In January 1979, the United States severed diplomatic relations with the Republic of China. Faced with this turbulent international situation, a group of grassroots politicians outside of the Kuomintang, often referred to as the Tangwai (or those "outside the Party", given that the ruling Kuomintang was the only party allowed), raised demands for political reform, not only publishing their opinions and commentaries in newspapers and magazines but also taking concrete actions. 這時，政府持續打壓主張政治改革的言論。代表性刊物都遭到嚴厲處置，例如《大學雜誌》被強制改組，本土菁英創立的第一份黨外雜誌《臺灣政論》則被迫停刊。然而，黨外運動並未受挫，其中 1979 年「美麗島事件」引發國際高度關注，也迫使本案採取公開審判。軍法大審期

		間，8 名被告在法庭上慷慨陳詞，透過媒體連續好幾天大篇幅報導，讓國內外人士更了解政治改革的訴求及自由民主的理念。 During this time, the government continued to suppress speech advocating political reform. Representative publications were severely punished; for example, *The Intellectual* magazine was forcibly reorganized, and *Taiwan Political Review*, the first non-KMT magazine founded by local elites, was forced to cease publication. However, the Tangwai movement did not falter. The 1979 Kaohsiung Incident drew significant international attention, which forced this case to be tried publicly. During the military trial, the eight defendants delivered impassioned speeches in court, which were extensively covered by the media for several days, allowing people both at home and abroad to better understand the demands for political reform and the ideals of freedom and democracy. 螢幕上的「民主人物特寫」，有更多投身黨外運動的前輩身影，您可以從螢幕輪播內容認識他們。 The Pioneers of Democracy feature on the screen showcases more figures of persons who dedicated themselves to the Tangwai movement. You can get to know them through the rotating content on the screen. 如果您想多了解施明德與《美麗島雜誌社》，請按 1401。 If you would like to learn more about Shih Ming-teh and Formosa magazine, please press 1401.
1401	施明德與《美麗島雜誌》社 Shih Ming-teh and *Formosa Magazine*	1977 年，臺灣舉辦縣市長等五項公職人員選舉，「黨外」及無黨籍人士頗有斬獲，鼓舞了黨外運動的開展。1978 年原訂舉辦中央民意代表增額改選，黨外人士組成「臺灣黨外人士助選團」，由施明德擔任總幹事，巡迴全台助選並提出共同政見。然而，國民黨政府卻因美國宣布即將與中華民國斷交，緊急暫停當年的選舉。 In 1977, Taiwan held at the same time five kinds of elections for county magistrates, mayors, and other public officials, and opposition and independent candidates performed quite well, which encouraged the development of the opposition movement. In 1978, in advance in December of the election of national representatives added to represent Taiwan province, people in the opposition movement organized a “Taiwan Non-KMT Candidates Campaign

		Coalition," with Shih Ming-teh, a former political prisoner, as its director. A team of speakers toured Taiwan in order to support the opposition candidates and put forward their joint political platform demanding sweeping changes. However, when the United States on December 16 announced that it was about to cut off diplomatic relations with the Republic of China, the Kuomintang government immediately suspended the election. 為了延續黨外的力量，1979 年康寧祥、黃信介分別創立《八十年代》雜誌與《美麗島》雜誌，其中美麗島雜誌社在全臺灣廣設分社，網羅黨外人士，隱然形成一個「政團」。 To maintain the opposition's momentum, in 1979 Kang Ning-hsiang and Huang Hsin-chieh, both previously-elected national assembly representatives, respectively founded The Eighties magazine and Formosa Magazine. Of the two, Formosa Magazine was the more activist, setting up branch offices all over Taiwan to recruit supporters, implicitly forming a political party. 施明德為《美麗島雜誌》的總經理，負責組織發展、群眾運動及海外聯絡。他曾因涉入「臺灣獨立聯盟案」被判刑，獲釋後立即投入黨外運動，除了是《美麗島雜誌》重要成員，也是 1979 年 12 月 10 日美麗島事件遊行時的總指揮。施明德因率領群眾直接和威權體制衝撞，兩度被判處無期徒刑，坐牢時間長達 25 年餘，而有「臺灣的曼德拉」之稱。 Shih Ming-teh served as the general manager of Formosa Magazine, responsible for organizational development, mass movement, and overseas liaison. He had in 1962 been sentenced for his involvement in the "Taiwan Independence Alliance" case. After his release in 1977, he immediately joined the opposition movement. Besides being a key executive of Formosa Magazine, he was also the planner of the December 10, 1979 rally and march in Kaohsiung that led to the Formosa Magazine Incident. After leading the crowd to directly confront the authoritarian state, he was given a life sentence for the second time and in all spent more than 25 years in prison—for which he is known as "Taiwan's Mandela."
15	臺灣言論自由之路 V—	1987 年 7 月 15 日，執政當局迫於國內外改革壓力下，臺灣解除了長達 38 年的戒嚴，但政府對言論的箝制並沒有消失。動員戡亂體制、《動員戡亂時期臨時條款》、《懲治叛亂條例》依然存在，政府並在解嚴前夕通過

	1980s-1990s 言論箝制體制的鬆動 The Road to Freedom of Speech in Taiwan V: Loosening the System of Speech Control in the 1980s and 1990s	《動員戡亂時期國家安全法》等法律，成為日後政府繼續箝制言論自由的法律依據。 On July 15, 1987, after 38 years of martial law and under growing domestic and international pressure for political reform, Taiwan lifted martial law. Yet government control over freedom of speech did not end. The legal framework established during the National Mobilization Period—including the Temporary Provisions and the Betrayers Punishment Act—remained in place. On the eve of the lifting of martial law, the government also enacted the National Security Act, which provided the legal basis for maintaining many restrictions on freedom of speech. 1990 年 3 月爆發「野百合學運」，學生提出四大訴求，要求政府展開更深入的改革。1991 年，政府宣告終止動員戡亂時期，並廢止《動員戡亂時期臨時條款》，實施 43 年的動員戡亂體制終於結束。 In March 1990, the Wild Lily Student Movement broke out, with students putting forward four demands, pressuring the government to enact more in-depth reforms. In 1991, the government brought the National Mobilization Period to an end and abolished the Temporary Provisions. With these changes, the extraordinary legal framework that had underpinned authoritarian rule for more than four decades was finally dismantled. 同年「獨臺會案」發生，社會群情激憤，促使《懲治叛亂條例》也走入歷史。而中央研究院院士李鎮源等人發起「100 行動聯盟」，推動廢除《刑法》100 條，並在 1992 年通過修正。從此臺灣不再有「言論叛亂罪」，終於獲得進一步的言論與思想自由。 In the same year, the Taiwan Independence Association ~~Incident~~ Case occurred, with arrests of those participating in the group, sparking public outrage and thus hastening the discontinuation of the Betrayers Punishment Act. Meanwhile, Academia Sinica Academician Lee Chen-yuan and others launched the 100 Action Alliance, agitating for the abolition of Article 100 of the Criminal Code, which was finally amended in 1992. From then on, the crime of sedition could no longer be utilized against the democratic opposition, finally achieving further freedom of speech and thought in Taiwan.

		從解除戒嚴、《動員戡亂時期臨時條款》及《懲治叛亂條例》的廢止，到《刑法》100 條的修正，您可以從螢幕上的「民主人物特寫」輪播內容，看到先行者們奮鬥的身影。 The various figures who were active during this period, from the lifting of martial law and the repeal of repressive laws, to the amendment of Article 100 of the Criminal Code, are visible among the Pioneers of Democracy wheel on the screen.
16	臺灣言論自由之路 VI—民主人物櫥窗 The Road to Freedom of Speech in Taiwan VI: The Democratic Figures Showcase	看完「臺灣言論自由之路」展區中間四大時期的重要事件，側邊的展牆及相對應的 8 個櫥窗，分別介紹了楊逵、雷震、殷海光、傅正、康寧祥、黃信介、鄭南榕及 100 行動聯盟。櫥窗裡有人物肖像與簡介說明，也展示他們的手稿或著作，您可以慢慢翻閱細讀。 After viewing the four major periods and key events in the Road to Freedom of Speech in Taiwan exhibition area, the side walls and corresponding eight display cases introduce Yang Kui, Lei Chen, Yin Hai-kuang, Fu Zheng, Kang Ning-hsiang, Huang Hsin-chieh, Nylon Cheng, and the 100 Action Alliance. The display cases contain portraits and brief introductions of these figures, as well as their manuscripts or works, which you can browse and read at your leisure. 想知道這些民主人物更多故事，可以依照語音引導按下數字鍵，即可對應至內容選單： To learn more about these democratic figures, follow the voice prompts and press the number keys to access the content menu: 1601 有楊逵的介紹，以及他的孫女楊翠講述爺爺出獄後的種種； 1601 features an introduction to Yang Kui, and his granddaughter Yang Cui recounts her grandfather's experiences after his release from prison; 想了解雷震與《自由中國》，請按 1602； For information on Lei Chen and *Free China*, please click 1602; 關於《自由中國》重要撰稿人殷海光，請按 1603； For information on Yin Hai-kuang, a key contributor to *Free China*, please click 1603; 傅正的故事，請按 1604；

		For the story of Fu Zheng and his contribution to *Free China*, please click 1604; 有關黃信介、康寧祥與《臺灣政論》，請按 1605； For information on Huang Hsin-chieh, Kang Ning-hsiang, and *Taiwan Political Review*, please click 1605; 李鎮源與 100 行動聯盟，請按 1606。 For information on Li Chen-yuan and the 100 Action Alliance, please click 1606.
1601	楊逵 Yang Kui	作家楊逵 1949 年 1 月在上海《大公報》刊登〈和平宣言〉一文，呼籲政府釋放政治犯、確保人民的言論、集會與思想的自由，觸怒了執政當局，在「四六事件」時遭到逮捕，並判刑 12 年。即便如此，楊逵並未因此磨平心志，反而在獄中繼續堅持文字創作。展櫃中的手稿〈春光關不住〉，即是楊逵被關押在綠島時的創作。這篇短篇小說，闡述抗日意識，在戒嚴時期入選國文課本，因編選者認為「春光關不住」之名不雅而將篇名改為〈壓不扁的玫瑰花〉。楊逵也因此成為第一位作品被編入國中教科書的臺灣文學作家。 In January 1949, the writer Yang Kui published an article, "Declaration of Peace," in Shanghai's *Ta Kung Pao* newspaper, calling on the government to release political prisoners and ensure the people's freedom of speech, assembly, and thought. This article angered the ruling authorities, and after the April 6 Incident he was arrested and sentenced to twelve years in prison. Even so, Yang was still undaunted and persisted in writing in prison. The manuscript in the showcase, entitled *The Light of Spring Cannot Be Blocked*, was written while he was imprisoned on Green Island. This short story, which ostensibly criticized Japanese imperialism, was selected for inclusion in a Chinese textbook during the martial law period, but because the editors thought that *The Light of Spring Cannot Be Blocked* was inelegant, the title was changed to *The Rose That Cannot Be Crushed*. Ironically, Yang Kui thus also became the first Taiwanese literary writer whose works were included in middle school textbooks. 然而楊逵出獄後，卻因為政治犯的身份，有大約 10 年的時間，無法繼續發表自己的作品，失去了作家的舞台，讓我們來聽聽楊逵的家屬，楊翠女士，對爺爺這段經歷的描述…… However, even after Yang Kui was released from prison, for about ten years he was unable to publish his works and he lost his stage as a writer because of his

		status as a former political prisoner. Let's listen to one of his granddaughters, Ms. Yang Tsui, describe Yang Kui's experiences during this period . . . 「但 1962 到 1972 這之間，其實他是乏人問津的，因為當時在戒嚴時期，白色恐怖的餘波還未過去，所以其實他當時想要重返文壇，他的作品都是被退回來的，一直要到 1968 年，也就是 1960 年代末期、1970 年代初期，才開始有一些編輯願意用他的稿子，然後他也開始慢慢的重新被大家看見。」 "But between 1962 and 1972, in fact, he gained little attention although he actually wanted to return to the literary world at that time, because during the martial law period, the aftereffects of the White Terror had not yet abated. All of his works were rejected. It wasn't until 1968—that is, the late 1960s to the early 1970s—that a few editors were finally willing to accept his manuscripts, and then gradually he began to be recognized again by everyone."
1602	雷震與《自由中國》 Lei Chen and *Free China*	1950 年韓戰爆發，美國改變遠東戰略，積極派軍介入台灣海峽。美國對中華民國的軍事保護，有助於蔣中正在臺政權的穩固，卻也讓執政當局更強化對臺灣言論的箝制。 When the Korean War broke out in 1950, the United States changed its strategy in the Far East and took the initiative to send troops to intervene in the Taiwan Strait. US military protection of the Republic of China helped to stabilize the Chiang regime in Taiwan, but it also allowed the ruling authorities to tighten their grip on speech in Taiwan. 面對嚴峻的處境，由雷震主導，以宣傳自由民主理念的《自由中國》雜誌，仍堅持「民主反共」，並批判政府的不當施政。1956 年，蔣中正 70 歲生日時，《自由中國》邀請海內外知識分子對當局提出建言，發行〈祝壽專號〉，隔年更以「今日的問題」為標題，刊登系列社論，全面檢討政府的施政作為。由於《自由中國》的文章多次挑戰當局的敏感神經，雷震成為情治單位重點監控的人物。 Facing this dire situation, the *Free China* journal, which was led by the Chinese intellectual Lei Chen and promoted liberal democratic ideas, insisted firmly on both "democracy and anti-communism," and criticized improper governance. In 1956, on the occasion of Chiang Kai-shek's 70th birthday, *Free China* invited intellectuals at home and abroad to offer their advice to the authorities to be published in a special issue titled "Wishes for a Long Life." The following year,

		under the heading “Today’s Issues,” it published a series of editorials that comprehensively critiqued the government’s policies and actions. Since *Free China*’s articles repeatedly irritated the sensitive nerves of the authorities, Lei Chen became a key person monitored by intelligence units. 1960 年，雷震強力反對蔣中正違憲連任三次總統，並積極參與組織反對黨，觸及執政當局的底線，終至被捕。因蔣中正介入判決、主導量刑，軍事法庭最後宣判雷震有期徒刑 10 年，而伴隨著雷震等人的入獄，《自由中國》也被迫停刊。 In 1960, Lei Chen strongly opposed Chiang Kai-shek’s serving a third presidential term as unconstitutional, and he actively participated in organizing a new opposition party. This crossed the ruling authorities’ bottom line, so he was finally arrested. Moreover, the military court sentenced Lei Chen to ten years in prison because Chiang Kai-shek personally intervened in the judgment and directed the sentencing. With the imprisonment of Lei Chen and others, *Free China* was also forced to suspend publication.
1603	殷海光 Yin Hai-Kuang	殷海光曾是國民黨員，在黨報《中央日報》任職。1949 年來台後，由於對黨內作風不滿，因而離職轉往台大哲學系任教，同時為《自由中國》撰寫文章，犀利的筆鋒屢屢觸怒執政黨當局。 Yin Hai-guang was originally a member of the Kuomintang and worked for the party newspaper, *Central Daily News*. He became dissatisfied with the party’s direction after coming to Taiwan in 1949, so he resigned and went to teach in the Department of Philosophy at National Taiwan University. At the same time, he wrote articles for *Free China*, and his sharp pen repeatedly angered the ruling party authorities. 1960 年，雷震因為組黨運動被捕，殷海光雖然免於牢獄之災，此後卻一直受到情治單位監控。他不但不畏懼，仍繼續為《民主潮》等反對雜誌撰文，出版推行自由民主理念的書籍。 While Lei Chen was arrested in 1960 for attempting to organize an opposition party, Yin Hai-Kuang was spared from prison, but he was always monitored afterward. Not only was he unafraid, he continued to write articles for opposition magazines such as *Current Democracy* and publish books that promoted the ideals of liberal democracy. 1966 年，教育部要求台大不再續聘殷海光，他被迫離開教學的舞台，執政黨當局還威嚇出版社，斷絕殷海光的版稅收入，甚至在美國哈佛大學

		邀請殷海光前往研究時，也不讓他出境，種種行為都讓殷海光的生活備受壓抑，最後抑鬱成疾，於 1969 年未滿 50 歲便因胃癌逝世。 In 1966, the Ministry of Education asked National Taiwan University to dismiss Yin Hai-Kuang, so he was forced to leave teaching. The ruling authorities also threatened the publishing house and cut off Yin Hai-Kuang's royalty income. Even when Harvard University in the United States invited him to be a visiting scholar, the authorities did not allow him to go abroad. All of these actions put pressure on Yin's life and livelihood, and, in the end, depression became illness and he died in 1969 of stomach cancer before reaching the age of 50. 殷海光是 1950、60 年代臺灣頗具影響力的知識份子，為引介西方自由主義思想來臺的先驅者之一，對臺灣民主運動影響深遠，被倫敦《中國季刊》推崇為「臺灣自由思想的領袖」。 Yin Hai-Kuang was the most influential intellectual in Taiwan in the 1950s and 1960s, and he was one of the pioneers who introduced liberalism to Taiwan. He had a profound influence on Taiwan's democratic movement. He was praised by John Israel, writing in the London-based *China Quarterly*, as "a free-thinking admirer of Bertrand Russell and one of *Free China's* most impassioned writers."
1604	傅正 Fu Cheng	在戒嚴體制下，傅正是極少數跨世代參與「中國民主黨」與「民主進步黨」的創黨運動者。 During the long martial law period, Fu Cheng was one of the very few activists involved in the founding of both the China Democracy Party of Lei Chen in 1960, and the Democratic Progressive Party, founded 1986, thus spanning generations. 傅正在少年時期就加入國民黨，1950 年隨著國軍撤退來台，曾在露宿高雄街頭時，感慨的對同學說，但願國民黨能吸取教訓、大徹大悟。後來他進入台大政治系就讀，就學期間，經常在《自由中國》發表文章，對時局提出批評，並受邀成為雜誌編輯。 Fu Cheng joined the Kuomintang when he was a teenager. In 1950, he came to Taiwan with the retreat of the Nationalist Army. Once, when he was sleeping on the streets of Kaohsiung, he told his classmates with emotion that he hoped that the Kuomintang would learn a lesson from its defeat and experience enlightenment. Later on, he was admitted to National Taiwan University's Department of Political Science. During his studies there, he often published

		articles in *Free China* that were critical of the current situation and he was invited to become an editor of that journal. 1960 年傅正追隨雷震籌組「中國民主黨」，與雷震同日被捕。傅正被判處三年感化，但感訓期滿後，當局並未釋放他，反而再處三年感化，直到 1966 年才終於恢復自由。 In 1960, Fu Cheng followed Lei Chen in forming the China Democracy Party, and he was arrested on the same day as Lei Chen. Fu Cheng was sentenced to three years of "reform", but after the end of his term, the authorities did not release him; they sentenced him to another three years instead. It was not until 1966 that he regained his freedom. 1972 年，傅正協助雷震完成〈救亡圖存獻議〉一文，期盼執政黨當局能夠做出改革，但結果仍舊讓他失望。直到 1979 年受到雷震去世與美麗島事件的衝擊，傅正決定加入黨外運動，並於 1986 年再度投身創黨運動，成為民主進步黨的創黨元老之一。 In 1972, Fu Cheng assisted Lei Chen in completing his article, "Proposal to Save the Nation," hoping that the ruling party authorities would make reforms, but the results were still disappointing. After feeling the impacts of both Lei Chen's death and the *Formosa Magazine* Incident in 1979, Fu Cheng decided to join the opposition movement, and in 1986 he became one of the founding elders of the Democratic Progressive Party.
1605	黃信介、康寧祥與《臺灣政論》 Huang Hsin-chieh, Kang Ning-hsiang, and *Taiwan Political Review*	1971 年中華民國聯合國代表權，被中華人民共和國取代，於是在蔣經國接班前後，面對內外的政局動盪，為了強化中華民國在臺灣統治的正當性，執政當局開始了有限度的改革。 In 1971, the representation of the Republic of China in the United Nations was replaced by the People's Republic of China. Thus, before and after Chiang Ching-kuo became president, the ruling authorities began limited reforms in order to deal with the internal and external political turmoil and to strengthen the legitimacy of the rule of the Republic of China in Taiwan. 當時，主張改革的臺灣知識份子及在野派人士，主要透過輿論與出版品表達訴求與建言，例如《大學雜誌》便是當時主張政治改革的代表性刊物。它不僅記錄了中華民國政府在面對失去聯合國中國代表權、中日建交等事件的處理方式與社會輿論，也反映出 1970 年代知識份子對保護釣魚台運動、中央民意代表全面改選、以及軍事戒嚴時期等各種社會問

		題的意見。可惜在蔣經國接班底定後，《大學雜誌》的言論立即遭到壓制，並且被迫改組。 At that time, Taiwanese intellectuals and opposition figures who advocated reform expressed their appeals and suggestions through essays that they published with the aim of swaying public opinion. For example, *The Intellectual* magazine, a representative publication advocating political reform at that time, not only recorded how the Republic of China government handled events such as its withdrawal from the United Nations and the establishment of diplomatic relations between China and Japan, but also reflected 1970s intellectuals' support for the Diaoyutai Movement and the full popular re-election of representatives in the central government, as well as their opinions on social issues in Taiwan during the martial law period. Unfortunately, after Chiang Ching-kuo's succession to the presidency was determined, the discourse in *The Intellectual* was immediately suppressed, and the magazine was forced to reorganize. 1975 年，黃信介與康寧祥共同創辦《臺灣政論》，原在《大學雜誌》擔任編輯委員的張俊宏擔任總編，這是戰後第一個以「臺灣」為名的政論雜誌，也是第一本臺灣本土菁英創辦、主導的黨外雜誌，從創刊開始就締造銷售紀錄，在 1975 年立法委員選舉期間，成為黨外人士表達訴求的重要平台。因言論較為激烈，執政當局以刊登文章涉嫌煽動他人叛亂為由，將雜誌停刊，僅發行五期的《臺灣政論》被迫畫下句點。這份雜誌開啟了黨外運動結合黨外雜誌的先河，對後來的黨外民主運動影響深遠。 In 1975, Huang Hsin-chieh and Kang Ning-hsiang co-founded *Taiwan Political Review*, and Chang Chun-hung, who had been on the editorial staff of *The Intellectual*, served as the editor-in-chief. This was the first post-war political journal in Taiwan that had "Taiwan" in its title, and it was the first non-Kuomintang magazine to be founded and led by Taiwanese local elites. It broke sales records starting with its inaugural issue, and during the 1975 Legislative Council election, it became an important platform for people outside of the Kuomintang to express their demands. As the discourse became more intense, the ruling authorities suspended the magazine on supposition that the articles were inciting people to rebel. *Taiwan Political Review* had published only five issues before it was forced to close. This magazine established a precedent for

		people in the opposition movement to issue their own political journals, and this had a profound impact on the opposition movement in subsequent years.
1606	李鎮源與100行動聯盟 Lee Chun-Yuan and the "100 Action Union"	1987 年，蔣經國總統簽署總統令宣告解嚴，台灣結束了長達 38 年戒嚴統治時期。 In 1987, President Chiang Ching-kuo signed a presidential decree proclaiming the lifting of martial law, ending the 38-year period of martial law in Taiwan. 1991 年，李登輝總統宣布終止動員戡亂、廢除《動員戡亂臨時條款》。但同年 5 月隨即發生獨台會事件，情治單位以加入「獨立台灣會」為由，待補涉案人士，並直入清華大學校園逮捕學生廖偉程。這起事件引發上千名學生在台北車站靜坐抗議，促使立法院進一步廢除《懲治叛亂條例》。儘管如此，人民還是有可能因思想言論而觸犯刑法內亂罪，包括獨臺會涉案的人員，以及其他政治異議人士，仍持續被以內亂罪名起訴或判刑，而這些案件，都和《刑法》第 100 條密切相關。 In 1991, President Lee Teng-hui announced the termination of the "mobilization to suppress rebellion" and the abolition of the Temporary Provisions Effective During the Period of National Mobilization for Suppression of the Communist Rebellion. However, in May of the same year, the Taiwan Independence Association incident occurred, when intelligence units went straight to the campus of National Tsinghua University to arrest a student, Liao Wei-Cheng, for having joined that association. The incident led to thousands of students joining a sit-in protest at the Taipei Train Station, compelling the Legislative Yuan to rescind the "Betrayers Punishment Act." Even so, it was still possible for people to "violate the internal security of the state" merely through their ideas and speech. This applied to those involved in the Taiwan Independence Association, as well as other political dissidents, who continued to be prosecuted or sentenced on such charges. All of these cases were closely linked to Article 100 in the Criminal Law. 因此，在中研院院士李鎮源與陳師孟、林山田及廖宜恩等教授號召下，成立「100 行動聯盟」，要求廢止《刑法》第 100 條，他們以靜坐、非暴力抗爭的方式，表達自己的訴求，這些先行者的身影，被忠實地記錄下來，成為您眼前的影像畫面。在「100 行動聯盟」的努力及社會持續呼籲下，立法院在 1992 年通過《刑法》第 100 條修正案，言論箝制的最後一道枷鎖終於解除。

		Therefore, under the call of academician Li Chen-Yuan of Academia Sinica and Profs. Chen Shih-Meng, Lin Shan-Tien and Liao Yi-En, the 100 Action Alliance was established to demand the repeal of Article 100 of the Criminal Law. They expressed their demands through sit-ins and non-violent protests. These pioneers' efforts and appearances were faithfully recorded in photographs, and this has become the image before you. With the efforts of the 100 Action Alliance and its continuous appeals to society, the Legislative Yuan in 1992 passed a revision to Article 100 of the Criminal Law, thus eliminating the last legal muzzle on freedom of speech.
17	創傷 I Trauma I	接下來這個展區名為「創傷」，是指國家暴力對政治案件當事人及其家庭不同世代成員造成在個人心理、家庭關係與各種社會關係的重大傷害與撕裂。 The next exhibition area is called "Trauma," which refers to the significant harm caused by state violence to figures involved in these political cases, and to the way this violence also ruptured their families. 首先，我們從八位政治受難者的生命劇場投影內容開始看起，包括陳欽生、黃祖權、梁令惠、張皆得、柯旗化、陳孟和、蔡焜霖、丁窈窕。為讓您快速瞭解他們所遭遇的人生，展覽以劇場一幕幕場景來呈現他們的生命故事，您可以點選觸控螢幕，逐一了解威權時代的政治暴力如何改變這 8 位受難者的人生。 First, we'll begin with a presentation of the life stories of eight less well-known political victims, with ordinary cases: Fred Chin Him San, Huang Tzu-chuan, Liang Ling-hui, Chang Chieh-te, Ke Qi-hua, Chen Meng-he, Tsai Kun-lin, and Ding Yao-tiao. To give you a quick overview of their lives, the exhibition presents their stories through theatrical scenes. You can tap on the touchscreen to learn how political violence during the authoritarian era changed the lives of these eight victims. 在這個展區幽幽迴盪的歌聲，是政治受難者蔡焜霖前輩所唱的日文歌曲〈千風之歌〉，歌詞意涵是告慰在世的親友別為逝者悲傷，亡者並沒有離去，而是化作微風、以另一種形式守護摯愛。這首歌也是很多政治受難者為難友送行的歌曲，蔡前輩曾說，每次唱〈千風之歌〉這首歌，都會覺得，那些不幸被殺害的政治受難者，好像化為千縷微風，並沒有離開我們。

		The melody echoing throughout this exhibition area is the Japanese song “Sen no kaze ni natte” or “I Am a Thousand Winds,” sung by political victim Tsai Kun-lin. The lyrics comfort surviving friends and family, telling them not to grieve for the deceased, who have not really left, but have been reborn as gentle breezes that guard their loved ones in another form. This song is also a farewell song for many political victims. Tsai once said that every time he sang “I Am a Thousand Winds,” he felt as if those unfortunate political victims who were murdered had been transformed into a thousand gentle breezes, and had not left us.
18	創傷 II Trauma II	接著，您可以看到牆上一片片透光木板上的書信，這些書信是白色恐怖受難者寫給家人的家書與遺書，現場有宋盛淼、蔡焜霖、鍾興福、羅文通、涂炳榔、柯旗化、魏廷朝、黃溫恭、陳中統、葉盛吉、高一生共 11 位受難者的書信。 Next, you can see a series of letters on translucent wooden panels on the wall. These letters, including last letters, were written by victims of the White Terror to their families. On site are letters from eleven victims: Sung Sheng-miao, Tsai Kun-lin, Chung Hsin-fu, Lo Wen-tung, Tu Ping-lang, Ke Qi-hua, Wei Ting-chao, Huang Wen-gong, Chen Chung-tung, Yeh Sing-ji, and 'Uongu Yata'uyungana. 例如：《新英文法》作者柯旗化，兩度遭判刑入獄。出獄後，仍以「思想偏激」為由被送往綠島進行新生感訓，前後遭受長達 17 年牢獄折磨。其間，柯師母只能以「父親出國留學」向孩子隱瞞真相，並透過書信維繫親情。這封柯爸爸入獄期間寫給幼兒的信特別標註注音符號，字字句句都是對家人滿滿的思念與關愛。 For example, Ke Qi-hua, the author of *New English Grammar*, was imprisoned twice. After his first release, he was sent to Green Island for rehabilitation on the grounds of “radical thinking,” so he suffered a total of 17 years of imprisonment. During this time, Ke’s wife could only hide the truth from her children by saying that “your father is studying abroad,” and maintained their family bond through letters. In this letter that Ke wrote to his young children during his imprisonment, he specially marked it with phonetic symbols; every word is full of longing and love for his family.

		再如：魏廷朝因美麗島事件第三次入獄時，兒子魏新奇才一歲半，女兒魏筠尚未出生。他在獄中寫下一封封家書，努力填補爸爸不在家的空缺。在信裡，他叫兒子「大可」、女兒是「小筠」。孩子年紀小，他擔心孩子看不懂國字，信上會標註注音符號。信件內容除了關心孩子成長，也講述家族往事、歷史故事、伊索寓言等，用這些故事帶孩子認識世界，每封信最後都寫著「祝你快樂」，充滿父親對孩子的關愛，以及無法陪伴的遺憾。 Here is another example. When Wei Ting-chao was imprisoned for the third time due to the Formosa Incident, his son Wei Hsin-chi was only one and a half years old, and his daughter Wei Yun had not yet been born. While in prison, he wrote numerous letters home, trying to fill the void of his absence. In the letters, he called his son “Ta-ko” and his daughter “Hsiao-yun.” Worried that his children wouldn’t understand Chinese characters, he included phonetic symbols in the letters. Besides expressing concern for his children’s growth, the letters also recount family history, historical tales, and Aesop’s fables, using these stories to introduce his children to the world. Each letter ends with “Wishing you happiness.” They are filled with a father’s love for his children and the regret of not being able to be there for them. 在獄中的書信往來，信件會被拆開檢查，甚至還有字數限制，您可以從信上蓋印的章戳，看到當時的監管情形。 In prison, correspondence was subject to inspection and even word limits. The inspectors’ stamps on the letters reveal the high level of scrutiny at the time.
19	創傷 III Trauma III	1950 至 1970 年間，政治犯於等候判決時所寫的書信，大多能寄回家中，唯獨槍決前夕寫的遺書，會被國家系統性地沒收，成為案件卷宗裡的一紙「檔案」。直到數十年後，有政治犯家屬偶然發現塵封在檔案櫃中的家人遺書，開始積極推動「歸還遺書運動」，經過多年努力，2011 年，政府才將遺書原件或副本歸還給家屬。接下來要說的，就是受難者黃溫恭的遺書。 Between 1950 and 1970, most letters written by political prisoners while awaiting sentencing could be sent home. However, last ~~letters~~ testaments and letters written on the eve of execution were systematically confiscated by the state and became just another document in the case files. Decades later, family members of political prisoners would occasionally discover these last letters,

		which had been gathering dust in filing cabinets, and began actively promoting a movement to return the last letters. After many years of effort, in 2011, the government finally returned the originals or copies of these letters to the families. Next, we will describe the last letter of Huang Wen-kung, a political victim. 2008 年，受難者黃溫恭的外孫女張旖容在檔案管理局保存的資料中，意外發現外公留下的五封遺書，其中一封遺書是給張旖容的母親，也就是黃溫恭從未謀面的小女兒黃春蘭。當黃春蘭拿到遲來 56 年的父親遺書時說：第一次感覺到自己是有爸爸的。 In 2008, Chang Yi-jung, the granddaughter of political victim Huang Wen-kung, unexpectedly discovered five of these last letters left by her maternal grandfather in the archives of the State Archives Administration. One of them was addressed to Chang Yi-jung's mother, Huang Chun-lan, Huang Wen-kung's youngest daughter whom he had never met. When Huang Chun-lan received her father's last letter, 56 years overdue, she said: "For the first time, I felt that I had a father." 展覽一開始所介紹的投影短片，影片尾聲有一小段日文歌曲〈長春花〉，創作者就是曾任阿里山鄉長的鄒族領袖高一生，1952 年因涉白色恐怖案件遭逮捕，兩年後槍決。牆上許多以日文書寫的信件，是他在被關押期間對妻子與兒女的深切思念。 The short film introduced at the beginning of the exhibition ends with a short segment of the Japanese song "Furokkusu no hana"," created by 'Uongu Yata'uyungana, a Tsou tribal leader who served as the mayor of Alishan Township. He was arrested during the White Terror in 1952 and executed by firing squad two years later. Many of the letters on the wall written in Japanese express his deep longing for his wife and children during his imprisonment. 高一生被處極刑前的最後一封家書，是以日文書寫：「思慕的春芳：得知妳也健康，比什麼都好。『不管白銀、黃金、寶玉如何珍貴，不及兒女珍貴』記得這和歌吧。只要有家和土地就好。……我的冤罪，以後會昭明。……水田不要賣。」 The last letter 'Uongu Yata'uyungana wrote home before his execution was also in Japanese: "*My beloved Chun-Fang: Knowing that you are in good health is better than anything else.' No matter how precious silver, gold, or jewels may*

		be, they are not as precious as one's children.' Do you remember this poem? As long as one has family and land, then that is enough. Since I have many outstanding children, even if all my possessions are taken away, it matters not. My wrongful conviction will one day be revealed. . . . Do not sell the rice paddy fields." 這邊備有空白的信紙與原子筆讓遊客自由書寫，您可以看到牆上滿是真情流露的手寫書信，看展民眾主動留下的感想心得，意外成為「自由花蕊」另一種展覽風景，也創造出觀眾與觀眾對話的空間；這些留言經過整理及中英文翻譯，在下一個展區的電視輪播呈現。歡迎您也提筆寫信，留下任何您想說的話。 Blank stationery and pens are provided here for visitors to write as you may wish. You can see the walls covered with heartfelt handwritten letters, reflecting the thoughts and feelings left by visitors. This has unexpectedly become another aspect of the Flowers of Freedom exhibition, creating a space for dialogue between visitors. These messages have been compiled and translated into Chinese and English, and will be displayed on a rotating screen in the next exhibition area. You are welcome to write a letter as well, leaving anything you want to say.
20	創傷 IV Trauma IV	展牆上的油畫《消失的家人》系列作品，是政治受難者兼人權藝術家陳武鎮的創作。 The oil paintings on the exhibition wall, the "Disappearing Families" series, are the work of Chen ~~Wu-chen~~ Wu-jen, a political victim and human rights artist. 陳武鎮 1949 年出生於屏東萬巒，師專畢業後原本要成為美術教師的他，因為入伍時在性向測驗問卷背面寫下「反中央、反對國民黨」八個字而被判處 2 年有期徒刑。出獄後，為了保住教職、保護家人，他一度停止作畫，直到 1980 年代後才開始繼續創作。 Chen Wu-jen was born in Wanluan, Pingtung in 1949. After graduating from teachers' college, he originally wanted to become an art teacher. However, he was sentenced to two years in prison for writing "Oppose the central government, oppose the Kuomintang" on the back of an aptitude test when he enlisted in the army. After his release, in order to keep his teaching job and protect his family, he stopped painting for a time, and did not resume creating art until the 1980s.

		這批《消失的家人》系列作品，都是以雙拼畫作呈現，透過左右油畫的對照與連結，帶觀眾走進受難者的家庭。這系列的左邊畫作，都有一個刻意挖空的灰白人影，象徵在家庭合照中永遠缺席的受難者。右邊畫作則描繪受難者浮腫的手、或殘缺的腳等死亡意象。畫中人物模糊的臉部表情，是陳武鎮作品的特色之一，象徵這並非單一個案，而是當時許多家庭共同面臨的絕境。 This series, “Disappearing Families,” is presented as a series of diptychs, using the contrast and connection between the left and right canvases to guide the viewer into the families of the victims. Each painting on the left features a deliberately hollowed-out, gray-white silhouette, symbolizing the victims forever absent from family photos. The right-hand paintings depict swollen hands or mutilated feet—images of death. The blurred facial expressions of the figures are a characteristic feature of Chen Wu-chen’s work, symbolizing that these were not isolated cases, but rather a shared plight faced by many families at the time. 在台灣，以作品回應白色恐怖的創作者，還有許多人，例如歐陽劍華、歐陽文、陳列、潘小俠等等，他們都以不同形式留下自身經歷或時代傷痕。 Many other artists in Taiwan have responded to the White Terror through their works, such as Ou-yang Chien-hua, Ou-yang Wen, Chen Lieh, and Pan Hsiao-hsia. They have all preserved their own experiences or the scars of the times in different forms.
21	結語 Conclusion	1990 年代，台灣完成國會全面改選、總統直選等民主化工程。2025 年「自由之家」的自由度評比中，臺灣整體自由度高居亞洲第二名。然而，臺灣長期以來一直是境外假資訊攻擊最嚴重的民主國家之一，境外敵對勢力持續進行認知作戰，例如「網路水軍」藉由社交媒體擴散，操控公共議題，逐漸侵蝕人民對政府的信任，成為臺灣民主體制持續面臨的重要挑戰。 In the 1990s, Taiwan completed its democratization process, including full parliamentary elections and direct presidential elections. In Freedom House’s 2025 rankings of freedom, Taiwan ranked second in Asia overall. However, Taiwan has long been one of the democracies most severely affected by foreign disinformation attacks. Hostile foreign forces continue to conduct psychological

		warfare, such as using online trolls to spread misinformation through social media and manipulate public discourse, with the purpose of gradually eroding public trust in the government. This remains a significant challenge facing Taiwan's democratic system. 20 世紀的歷史教訓告訴我們，民主制度並非一旦建立就能長治久安。如果民主只實踐在投票那一天，而缺乏制度保障，就可能被極權或民粹吞噬。培養「民主韌性」可以從日常生活做起，例如查證資訊、避免假訊息傳播，關心社會議題、參與公共討論，這些行動都能讓民主制度更加穩固，也向世界展現台灣守護民主的決心。 The lessons of the twentieth century tell us that a democratic system even once established is not guaranteed long-term security. If democracy is only practiced on election day and lacks institutional safeguards, it may be swallowed up by totalitarianism or populism. Cultivating democratic resilience can start from daily life, such as verifying information, avoiding the spread of misinformation, caring about social issues, and participating in public discussions. These actions can make the democratic system more stable and insure Taiwan's determination to safeguard democracy to the world. 展覽最後，請您再往前走到下一展區，裡面有許多當代有關民主自由人權議題的書籍、漫畫、繪本、影視音作品等。出生於捷克、流亡法國的作家米蘭．昆德拉曾說：「人類對抗權力的鬥爭，就是記憶與遺忘的鬥爭」。我們希望透過各式各樣的書寫，傳承珍貴的民主自由價值；也歡迎與大家分享您的國家的故事，期待自由花蕊能在世界各地持續綻放。 Finally, please move on to the next exhibition area, where you'll find many contemporary books, comics, picture books, films, and audiovisual works on the topics of democracy, freedom, and human rights. Milan Kundera, the Czech-born writer who lived in exile in France, once said, "The struggle of man against power is the struggle of memory against forgetting." We hope to pass on the precious values of democracy and freedom through various forms of writing; we also welcome you to share your country's story, and we look forward to the continued blossoming of freedom throughout the world.
--	認識中正紀念堂	歡迎來到中正紀念堂。 Welcome to Chiang Kai-shek Memorial Hall.

	Get to know Chiang Kai-shek Memorial Hall	中正紀念堂落成於 1980 年，是台灣在戒嚴時期，為了紀念、緬懷曾擔任中華民國第 1 任至第 5 任總統的蔣中正所蓋的特殊時代建築。 Completed in 1980, the Chiang Kai-shek Memorial Hall is a building from the martial law period. This special building was built to commemorate Chiang Kai-shek, who served five terms as president of the Republic of China, from 1947 to 1975. 1987 年台灣解除戒嚴以來，無數的社會運動在此匯集，這個莊嚴肅穆的空間，逐漸轉化為人民力量集結的廣場，也將曾經服務於個人崇拜的紀念空間，重塑為全民共享的「自由廣場」。這段歷程見證了臺灣如何從黨國體制，轉型為自由開放的民主社會。 Since the lifting of martial law in Taiwan in 1987, people from countless political and social movements have gathered here, so this solemn, dignified space was gradually transformed into a plaza where the people gather and gain power in the collective expression of their aspirations. It has also been reshaped from a memorial space that once served a strongman personality cult into a "Liberty Square" shared by all citizens. Through this process, Taiwan changed from a party-state system into a free and open democratic society. 如今，中正紀念堂正逐步轉型為「民主教育園區」。人們不再是為了歌頌強人而來，而是為了理解這段從黑暗走向光明的歷程。「自由花蕊」常設展，正是這場空間意義翻轉的具體呈現。展覽不僅呈現了前輩們爭取民主的艱難過程，更強調自由如同花蕊般燦爛卻也脆弱，需要每一代人的守護。 Today, the Chiang Kai-shek Memorial Hall is gradually being transformed into a "democracy education park." People no longer come to glorify strongmen, but to understand this journey from darkness to light. The permanent exhibition "Flowers of Freedom" is a concrete manifestation of this historical transformation. The exhibition not only presents the arduous process of our predecessors' struggle for democracy, but also emphasizes that freedom, like the petals of a flower, is both radiant and fragile, requiring protection through each generation. 常設展廳，有 2 個主題展覽，「自由花蕊」,「蔣中正總統與中華民國」。這兩檔看似反差極大的展覽，並存在同一空間，呈現不同視角的歷史，也顯現出台灣社會結構的特殊與民主自由的價值。

		This permanent exhibition gallery has two themed exhibitions: “Flowers of Freedom” and “President Chiang Kai-shek and the Republic of China”. These two seemingly contrasting exhibitions exist in the same location, presenting different perspectives on history. They demonstrate Taiwan’s unique social structure and the values of democracy and freedom. 我們期待透過持續的共同思考、更多的社會溝通，累積台灣內部及與國際觀眾的對話，讓這個曾經是威權崇拜的空間，轉變為彰顯民主價值與落實民主教育的園區。 We hope that through continued collaborative thinking and greater social communication, we can build dialogue within Taiwan and with international audiences, transforming this space, which was once a place of authoritarian worship, into a park that showcases democratic values and implements democratic education.