

# 《烽火婦女淚--哭慰安婦》 系列活動在北京展開

—亞太事務研究中心 提供—

"the scope of the exhibition is, appropriately, global and current." --Holland Cotter, New York Times  
"這是一個表現角度非常恰當，具有全球性和現實性的展覽。" ——《紐約時報》Holland Cotter

由紐約《亞太事務研究中心》(CAPANY)主辦的《烽火婦女淚--哭慰安婦》國際巡迴藝術展覽，將於10月25日下午4時在北京798畫廊區的《映藝術中心》舉行開幕酒會，屆時來自紐約、倫敦、臺北、香港、日本等地的主辦人、策展人及藝術家們都會在現場，說明主辦這個展覽的意義及目的。

這個展覽籌備了一年多，於2015年9月3日首先在有世界藝術之都的紐約的Whitebox藝術中心舉行第一次展覽，並藉此紀念第二次世界大戰結束七十週年。紐約總共展出一個月，受到很大的關注。紐約時報給這個展覽很高的評價。世界著名的Elizabeth A. Sackler Center for Feminist Art基金會，特別為這個展覽舉辦一個題目叫《The Act of Doing》的座談會，會議延長了一個小時，主辦人說從來沒有那一次座談會人數這麼多，討論這麼熱烈。

北京的展覽是這個巡迴展的第二站，將有三十四位藝術家參加這次的展出，除中國藝術家之外，分別來自澳大利亞、印度、墨西哥、愛爾蘭、以色列、臺灣、法國、英國和美國。作品內容豐富，媒介風格多樣，包括繪畫、攝影、錄像、裝置、行為藝術等，而它們都表達了共同願望：用藝術手法，從國際視野及客觀角度開啟對女性暴力侵犯的對話。對於有國際視野、愛好和平、反對暴力的觀眾來說，本次展覽絕對值得一看。展覽期間，將在不同場館進行小組討論及藝術家座談活動。

除了展覽之外，還有一個戲劇演出，是渡邊義志，橫井量子夫婦合作的

《眼見為證》，講述5個慰安婦的故事。共演兩場：10月22日19時在外經貿大學及

10月31日14時在798畫廊區的《映藝術中心》。

此次展覽構思由總策展人，國際藝術家飛揚(Fion Gunn)及藝術家瑞蓮(Niamh Cunningham)擔任北京地區展出的合作策展人。飛揚認為："雖然二戰勝利已經70年多了，但我意識到慰安婦的悲慘處境及戰爭對女性的暴力侵犯至今仍在各地上演。我想通過《烽火婦女淚--哭慰安婦》的展覽，再次引起人們對該問題的關注，展開廣泛對話，並使其成為保護女性運動的一部分。"

亞太事務研究中心負責人陳憲中表示：

這次藝術展覽的靈感來源是慰安婦在二戰期間及之後的悲慘處境。二戰結束已經70年了，日本政府想方設法否認慰安婦的存在，我們更有必要讓大家知道慰安婦的真相，及它在當今世界範圍內，持續不斷的對女性的暴力事件中佔有非常重要的一部份。

這些慰安婦主要來自朝鮮、韓國、中國、菲律賓、臺灣和其他被日本佔領的國家。她們成為性奴隸，受到異常殘酷的對待，且多數沒能在戰爭中存活下來。存活下來的人在戰後，也沒有人對她們的苦難負責。慰安婦的事被日本當權者從歷史教科書中抹去。

70年過去了，有組織的戰爭強姦和種族滅絕強姦仍然在很多武裝衝突中發生。我們希望通過這個展覽來突出聽聞的對女性人權的踐踏。來自世界各地的藝術家將會一起來探討這些現象留給社會的複雜的遺留問題。雖然展覽將研究個人和集體的責任問題，但它不是恐怖的紀錄，它會探討悲傷和人的流失和人類承受能力的目的，是帶入觀點和前瞻。



《烽火婦女淚--哭慰安婦》國際巡迴藝術展覽的原始推動者—台灣藝術家高媛接受中央電視台訪問



「烽火婦女淚--哭慰安婦」畫展在北京的開幕式場面

作為「烽火婦女淚」展覽的主辦人，希望我們的項目幫助大家認知的轉變——我們必須勇敢的說出來：受害者不必羞恥，加害者才是可恥的。

參與本次展覽的藝術家有：

Andi Arnovitz Israel 以色列  
Francesca Arri Italy 義大利  
Chen Meitsen 陳美琴 Taiwan/France 臺灣/法國  
Niamh Cunningham 瑞蓮 Ireland/China 愛爾蘭/中國  
Rita Duffy Northern Ireland 北愛爾蘭  
Regina José Galindo Guatemala 瓜地馬拉  
Gao Yuan 高媛 Taiwan/US 美國/臺灣  
Anita Glesta Australia/USA 澳大利亞/美國  
Fion Gunn 飛揚 Ireland/UK 愛爾蘭/英國  
Gauri Gurjinder India/China 印度/中國  
Heidi Hatry Germany 德國  
Huang Zhiqiong 黃志瓊 China 中國  
Denise Keele - Bedford Australia/China 澳大利亞/中國  
Lei Yan 雷燕 China 中國  
Li Zhen 李鎮 China 中國  
Michael Lisle-Taylor UK 英國  
Monika Lin USA/China 美國/中國  
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Atsuko Nakamura 中村敦子 Japan 日本  
Pan Yiqun 潘毅群 China 中國  
Sul Park Korea 韓國  
Qing Qing 慶慶 China 中國  
Gail Ritchie Northern Ireland 北愛爾蘭  
Alessandro Rolandi Italy/China 義大利/中國  
Shao Kang 邵康 China 中國  
Xin Song 宋昕 China 中國  
Bharat Singh India/China 印度/中國  
David Turner Northern Ireland 北愛爾蘭  
Wang Ning 王寧 China 中國  
Tami Xiang 向承美 China/Australia 中國/澳大利亞  
Zhang Fen 張峰 China 中國  
Zhang Xin 張欣 China 中國

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推進中美相互瞭解合作 促成海峽兩岸和平統一 倡導和諧平等多元世界



## 保釣運動及亞太事務專刊

從最近發展的形勢看來，東海問題遠不如南海問題來得棘手。東海問題是美國充當皮影戲的操盤手，日本只是舞台上顯示出來的皮影傀儡而已。南海問題就不一樣了，美國直接從台下走到台上。當年齊國國力稍強，齊桓公迫不及待，要去修理一些不順眼的鄰近小國，管仲勸說，時機未到，不要輕舉妄動(見《國語·齊語》)。今天的中國固然已非當年吳下阿蒙，但是除了少數被熱血沖昏了頭的「愛國」人士之外，都知道中美國力、軍力依然懸殊，今天中國絕對不是應該出手教訓人的時候。其實美國也知道挑起中美爭端對他並沒有好處，美國最受不了的就是他的全世界第一的地位受到挑戰，而中國也沒有少挑逗他。但是中國(至少現階段)必有爭奪這個世界第一嗎?中國能否妥善解決南海問題，對中美雙方，對中國未來的發展，乃至整個亞太地區的和平穩定都是至關重要的。吳章銓先生提出的想法絕對是我們應該努力推動的。

最近「慰安婦」在聯合國申請非物質文化遺產失敗，可見慰安婦的問題還沒有受到應有的關注。南京大屠殺的殘忍殺戮固然是非常令人奮慨，但是從人性、從倫理、從道義上來講，慰安婦絕對是一個不容忽視的問題。紐約亞太事務研究中心在紐約辦完了《烽火婦女淚--哭慰安婦》的展覽之後，把它從紐約搬到北京作為巡迴展的第二站。他們希望能在其他城市繼續巡迴展覽引起更多人對慰安婦問題的關注。

陳憲中，e-mail: schen1939@gmail.com

## 中美南海合作 - 試談國際多邊合作

前言  
~吳章銓~

中國的長期外交佈局，應以穩定與東南亞國家的友好關係為第一要務。近來由於南海問題，發生危機，本文探討化危機為開拓新局面的策略。

近來中美有齟齬，中俄走近，引起不少人的關切。大家都知道，中國應在美、俄之間建立與雙方都友好，都沒有敵意的不偏不倚關係，保持平衡，不參加兩者爭霸的對抗。這可以說是所有華人的共識。基於陸地邊境相鄰七千多公里、資源互補、近代以來複雜關係等因素，中俄合作是必須繼續推進與鞏固的。當前的急務是扭轉與美國關係下滑的形勢。

凡是關心世界局勢的人，也都有另一個共識，即中、美是維護東亞和平的最佳夥伴。中美關係錯綜複雜，目前最尖銳的糾結點是在南海。因此雙方都應當聚焦南海，設法合作。緩解南海糾紛，不僅為東南亞關係，同時是提升中美關係。就中國而言，中美關係和南海問題都是切身的利害，應當採取主動，既促進10+1的友誼，又促進中美友誼。

今天，民族主義在任何國家都是最強烈的情緒因素，不可小看。中國與周邊海域國家的領土爭議，不可能有任何一方全勝、一方全敗的解決方案。只能從增進合作與友誼著手，慢慢磨合，模糊尖銳的主權問題，擴大實際的利益共用，合作共贏。不能孤立地只解決一國兩國的問題，而應形成全區域的雙贏共贏格局，任何一方都不失利益，也不失面子。而且在全域共贏的格局下，創造更大的利益大餅，人人都獲得更多的利益、更大的安全，更高的榮譽。

南海合作機制  
南海的島礁本來都是中國領土，但是在中國內部混亂的時

候，大半被其他國家佔領。佔領的國家當然不肯放手，中國恢復之後，當然想收回失去的領土。涉及領土的糾結，用傳統的對抗手段去解決是很危險的。任何一方即使在兩兩次衝突中得勝，「戰爭」將不會結束；沒完沒了，愈來愈多的南海內外國家會插手進來，直接相關的國家會弄得精疲力竭，絕對沒有好處。

自從國際聯盟和聯合國成立以來，世界上形成新的國際關係體制，即多邊和平商議，訂立國際平等合作的規則，促成共用和平與發展。同時，各種區域合作的機制興起，在實務領域平等合作，形成平等和平相處的國際關係格局。聯合國避免了二戰後又一輪世界大戰，加強了國際多邊合作，造福了全人類。雖然若干年來，聯合國體系的機構有些老化，不能充分發揮它們應有的作用，但多邊國際機制仍然是理順未來國際關係的主流。理應掌握這個主流，靈活運用。

處理南海問題採用的新機制，應比現有的各種區域機制更進一步，能夠獲得所有各國更大的信任和團結，消弭衝突。

中國始終宣稱不追求霸權，應當在處理實際糾紛中予以表現：在南海對內不求獨霸，對外不謀排他。中國高瞻遠矚，應不走十九世紀二十世紀的民族國家競爭、排他性擴張的老路。中國在國際上初始發揮創造性的作用，有義務擺脫舊的零和競爭的思維，運用1+1>2, 10+1>11 這樣的公式，設想新的多邊國際合作機制。(下期待續)

吳章銓，聯合國退休人員，是老保釣中最早對美國歸還沖繩而產生的釣魚台歸屬問題提出質疑的人之一。後來的保釣運動就是從他們的質疑開始的。

## Comfort Women' - What Does It Mean To You?

Imagine someone you knew. A high school girl on her way to Tainan's Girls High School was captured by a uniformed Japanese military police and was sent to the battle front to serve the Japanese army as a sex slave, being raped day and night for 1095 days - nightmares carved in the girl's memory, painful and unbearable. This happened during WW II. She committed suicide three times with cleaning agents but was unsuccessful. After the Japanese surrendered, she was sent back to Taiwan, but she was shamed and rejected by most of her own people. She finally built up her courage to demand justice from the Japanese government, demanding a sincere apology. But she received none. Now she is over 90 years old and is still fighting for her justice and dignity as a human being. You could watch her story in a video interview, but Xiao Tao's story is just one of perhaps 200,000 'comfort women' whom the Japanese Army through the authority of the Japanese Government systematically forced into the cruelest and most inhumane sex slavery. This did not just happen to Asian women, as evidenced by a Dutch woman, Jan Ruff-O'Herne's testimony to a U.S. House of Representatives committee.

Yes! Atrocious crimes often were committed during wars, but justice ultimately should prevail. After a war was ended, the war criminals should have been punished and their government should have apologized and their fellow country men and women should have shown remorse and accepted the guilt. The historical facts should have been passed down to their future generations so everyone would remember the shameful past and would never repeat it again. No! Not the Japanese government, it denies the atrocious war crimes had ever happened during WW II despite of volumes of photographic and video evidence. The Japanese authority denies 'comfort women', 'massacres', 'chemical and bacteria weapons experiments on human', 'live human for surgical experiments', and ruthless 'speed contests in slaughtering of innocent people'. The Japanese government denies them all. The Japanese officials only make veiled and half-hearted apology and they twisted the facts and whitewashed the history in their national textbooks. This is done not just to their war crimes in China, but also to the war crimes in Korea, Philippines, Singapore, and many other Asian nations. Why?! You may ask. After the ending of WW II, Hitler committed suicide, the Nazi surrendered and the post-war German government accepted the guilty verdict and apologized to the countries the Nazi army invaded. The German authority builds memorial monuments for the victims (including the holocaust) on its homeland and pays tribute to war memorials everywhere showing sincere remorse. The post-war Japanese government, however, behaves entirely differently which angers all of the countries Japan invaded during WW II. The Japanese Prime Ministers, knowing the consequences of their words (lacking sincerity in accepting the war responsibility and making an apology) and deeds (worshipping the Japanese

war criminals instead paying tribute to the war victims slaughtered by the Japanese Army), yet repeatedly made inaccurate, inflammatory and insincere remarks concerning the war history and war crimes. This year as the world is commemorating the 70th Anniversary of the Ending of WW II, some efforts are also made to raise the public conscience about the 'Comfort Women' issue.

For example, a local news in California reports: "Toru Hashimoto, the mayor of Osaka, the sister city of San Francisco, feuds with supervisors of San Francisco, in objecting the establishment of a memorial of comfort women". Led by supervisors, Jane Kim and Eric Mar, the board passed resolutions to condemn Hashimoto's objection and to build a memorial similar to the one already erected in Glendale and Rohnert Park in California. In March this year, two comfort women statues were being erected in a South Korean city, Pusan. The project was jointly promoted by the South Korean Civic Group and the Association of Chinese Living in the U.S. The purpose of the memorial statues is to elicit genuine remorse from the Japanese authority. Unfortunately, so far only the remarks like Hashimoto's statements: "Comfort Women were necessary to maintain discipline in the Army" and "the Japanese Army was not the only army committed war crimes" were heard, which, of course, infuriate the war victims and the public, even some caring Japanese citizens.

A couple of other events related to the comfort women are also noteworthy. Ms Kazuko Yokoi, a daughter of a WW II Japanese War Criminal, courageously and admirably performed in a one-woman show in New York City, this September (and earlier in Bay Area of San Francisco this year) about the experiences of comfort women. The show, named Hitoma (meaning Seeing Is Believing), sifts through the consequences and legacy of the Japanese sex slave program in WW II. Featuring the stories of Korean women and Chinese women, their children, Japanese men and testimonials of comfort women survivors, the show offers a different perspective, broken away from the consciousness of the Japanese public. Another Art Show, named 'Intimate Transgression' cosponsored by the Asian-Pacific Center in Flushing, NY, curates art pieces to portray and remember Comfort Women. It is so appropriate that these art shows are exhibited in a year that all over the world are commemorating the 70th Anniversary of the Victory of WW II in one form or another. We hope these art images and activities can awaken people's conscience to recognize that there was indeed 'Comfort Women', some still alive living in pain and shame. There are some Japanese like Kazuko Yokoi who are not ignorant or insensitive to the atrocious facts in the war history. But sadly, the Japanese authority still refuses to accept the truth and still consciously to fool the Japanese people.

How can anyone justify Japan's official response to the Comfort Women issue? By reading through some historical reports about the Japanese Imperial Army, I could piece together the following scenario: When the Japanese had a piece of Shanghai (joining seven other Western nations) in 1932, there were too many rape cases in Shanghai involving Japanese soldiers. The Japanese commander then sent request to Nagasaki city to send prostitutes (Ianfu) to Shanghai which eventually evolved into a government coordinated effort to offer "comfort women" to raise the military moral. When Japan later obtained control of Korea, the program became a systematic process from "recruiting" (kidnapping and luring) to "military support operation" (installed at military bases even moving with the army with strict freedom control and medical examinations to reduce venereal disease). As the Japanese aggression progresses, so expanded the comfort women program. Hence hundreds of thousands of women like the above Taiwan girl were captured and sent to other countries as sex slaves to serve the Japanese army; the comfort women had no way to escape in a foreign land.

The Japanese army might have started the comfort women program with Japanese prostitutes, but that is no excuse for the Japanese authority to justify the inhumane program or to stubbornly deny the Comfort Women issue involving other Asian countries. With further studies, I venture to offer the following logic for explaining the Japanese authority's behavior towards the 'Comfort Women' issue:

1. The post-war Japanese authority is essentially controlled by the descendants of the Japanese war criminals (Thanks to the generosity of the U.S. occupation command in Japan)
2. The militarism never went away in Japan despite of her peace constitution; restoring Japan's Imperial glory is still deep in the minds of powerful Japanese politicians such as Abe Shinzo and Toru Hashimoto.
3. Honoring the Imperial Army and its mission to conquer the weak nations justifies all efforts (including using comfort women) to support the Imperial Army. The desire to restore the honor of the Japanese Imperial Army mandates continued denying their past war crimes.
4. A belief of sending prostitutes to serve soldiers as a patriotic act is used to justify forcing innocent women to serve the Japanese army as sex slaves as "necessary" military support.
5. All the denials are rooted in the philosophy that the Imperial army's honor and spirit must be restored in order for Japan to become 'normal' again. The Japanese authority hence decides that they will not allow anything to shame the Japanese army.

The above is just one scenario, perhaps, there are other interpretations. I urge people to have an open dialogue to help the Japanese authority to reconcile with the war crimes like the Germans have done. The world would have a brighter future.

Jfay Chang, Ph.D.  
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