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The Republic of China (ROC) is a multi-ethnic country, but the earliest surviving masters in Taiwan were not the Han Chinese, who are now more numerous and who immigrated from China or retreated during the war, but the 'aborigines', who belong to the South Island language group. I am an elected representative of the Aboriginal people of the metropolitan area. There are currently 16 legally recognized aboriginal groups in Taiwan, with a population of about 560,000, or about 2% of the total population of the Republic of China. However, there are many other aboriginal groups that have not yet been recognized, or that have lost their languages and cultures due to colonial rule in different eras, and are now working hard to revive their languages and cultures in the hope of returning to the glory of the past. Although Taiwan is a small island, there was a time when indigenous communities thrived on this land, maintaining their traditional beliefs and cultures.

I am a member of the Amis tribe, the largest of Taiwan's 16 legally recognized aboriginal groups, with a population of more than 200,000 people, traditionally living in Hualien and Taitung in the eastern part of Taiwan. In the early years, many elders left their hometowns to seek employment opportunities in the cities due to tribal hardship and poverty, and because they could not afford the high rents and housing prices, there were a large number of aboriginal colonies in the early metropolitan areas, which were called "unauthorized colonies" in the eyes of the executive. Different rulers at different times dealt with the colonies in different ways, but most wanted to remove the clan people from their original places and carry out the demolitions smoothly. As a result, the Aboriginal social movement began to blossom more than 20 years ago, with the main demands being 'the return of my land' and the rule of law for 'Aboriginal fundamental

rights'.

After New Taipei City was upgraded to a directly governed city in 2011, it adopted a different policy on indigenous settlements, becoming more flexible and humane. After I was fortunate enough to be elected as a public representative, I worked hard to get the government to legalize the settlements. First, in 2015, the government relocated the Sanying tribe under the Sanying Bridge to a waterfront area, where the government and tribe members jointly built a house, making it the first case in New Taipei City where an unauthorized settlement was legally relocated. Then, in 2020, the Xizhou tribe, also located in the Bitan waterfront area in Xindian, completed their relocation, taking the lead in becoming the first city in the ROC to fully address indigenous tribal people. It was the first county and city in the ROC to address the housing problem of aboriginal people, and has become a model for other counties and cities to follow. At present, there are other settlements in New Taipei City that have not yet been dealt with and are still waiting for a more appropriate solution, but I believe that with the joint efforts of the representatives and the government, we will definitely be able to find a solution that satisfies both sides of the issue, which is not only a sign of respect for the earliest owners of the land, but also a demonstration of the government's love for the people.

However, in addition to the housing problem, there are still many issues that need to be resolved for the aboriginal community in Taiwan, such as the loss of culture and language, the lower standard of living and economy, the lower average life expectancy in terms of health and life expectancy, and so on. As the largest city in the country in terms of population and jurisdiction, New Taipei City will definitely work harder to supervise the government to improve its policies and actions, take into account the development of all ethnic groups, and raise the standards of the aboriginal people to coexist with all ethnic groups in the country.

In fact, coming to the Philippines is like going home, because there are also ethnic groups here that belong to the South Island language family, and they have the same faces and similar languages as us, so we were actually a family more than a hundred years ago. I hope that through this seminar and the exchange, different sparks can be lit and the governance experience of the two countries can be shared so that we can create the glory of the South Island people in different regions.

中華民國是個多元族群共存的國家，但最早在台灣這塊土地生存的主人，並非現在人數較為龐大、由中國大陸移民或戰亂時撤退而來的漢人族群，而是屬於南島語系族群的「原住民族」。而本人就是原住民族所選舉出來的都會區民意代表。目前在台灣法定承認的原住民族群共十六族，人口數約 56 萬人，佔中華民國總人口數 2% 左右，但實際上還沒被承認，或是因為不同時代殖民統治下喪失語言文化的原住民族還有很多，現在正在努力復振語言和文化，希望能回到過去榮景。雖然台灣本島狹小，但是曾經在這塊土地上，原住民各族群蓬勃發展，堅守傳統信仰和文化。

我來自十六個法定原住民群中，人數最多的「阿美族」，人口約 20 多萬人，傳統生活的領域在台灣東部的花蓮和台東。早年因部落生活困苦貧乏，因此許多長輩離開原鄉前往都市尋求工作機會，也因無法負擔高額租金及房價，在早期的都會區有大量原住民族人形成的聚落，在行政機關的眼中，它們叫「違建聚落」。不同時期的執政者對於聚落的處理方式不同，但大多希望將族人趕離原地，順利執行拆除作業，也因此原住民族的社會運動在 20 多年前開始興盛，主要訴求為「還我土地」及「原住民族基本權益」的法治化。

新北市在 2011 年升格為直轄市後，對於原住民族人居住正義有著不一樣的應對政策，變得更加柔性及人道考量。本人有幸選上民意代表後，致力促成政府讓聚落合法化，首先在 2015 年，將三鶯大橋下的三鶯部落遷移出行水區，並且由政府與族人共同合作搭建家屋，成為新北市第一個違建聚落合法安遷的案例；緊接著又在 2020 年將同樣位在新店碧潭行水區的溪洲部落安遷完成，率先成為全中華民國第一個完善處理原住民族人居住問題的縣市，也成為其他縣市爭相仿效的對象。目前新北市還有其他尚未處理的聚落仍在等待更妥適的解決方案，但我相信在代議士和政府共同努力下，一定可以找到兩全其美的解決方式，這不僅是對這塊土地最早的主人的尊重，也是政府愛民的一種展現。

然而，原住民族群在台灣，除了居住問題外，還有許多待解決的事項，比如文化及語言流失、生活經濟水準較為低下、衛生健康及平均餘命仍較低…等。新北市作為全國各縣市中，人口及轄區最大的直轄市，我們一定會更努力在監督政府完善各項政策措施，兼顧各族群發展，提升原住民族的各項評比標準，與國內各族群共榮共存。

來到菲律賓其實有像回家的錯覺，因為這裡也有同屬南島語系民族的族群，和我們有著一樣的臉孔，相近的語言，在百年多前，我們其實是一

家人。也希望藉由這次的座談交流，能激起不一樣的火花，交流兩國的治理經驗，共創南島民族在各地區的榮耀。