

**【城市評論】**

〈新竹縣長邱鏡淳、連江縣長楊綏生、桃園縣長吳志揚、嘉義市長黃敏惠〉  
專訪特稿

## 透視國家幸福指數 —檢視城市幸福政策思惟

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面對都市化與全球化挑戰，創造人民幸福已成為政府重要施政目標。源自不丹的「國民幸福指數」（Gross Domestic Happiness, GDH）重新檢視國家發展的終極目標，以更全面的角度衡量人類的需求，提出對於人類生活品質的評量，以平衡過去慣以國內生產毛額（Gross Domestic Product, GDP）做為衡量指標的國家發展迷思。聯合國第65屆大會於今（2011）年7月20日通過一項旨在提升人民幸福感的決議，強調幸福是推進經濟成長與社會發展的關鍵因素。聯合國大會通過決議將幸福概念納入國家發展指數，認為追求幸福是普世的基本人類目標，也是聯合國千禧年發展目標之精神。

隨著經濟全球化、區域整合與追求發展趨勢方興未艾，必須承認的是，城市已成為人類社會最重要的生活型態場域。城市面臨了發展與居民生活、效率與公平正義，以及有限公共資源分配等矛盾與兩難。工業化、都市化、全球化，以及資本主義體制發展過程中，不僅使得國家、城市，以及個人公民身份權利之間的關係發生實質內涵的改變，也使既存政治經濟契約不時顯露其內涵

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的侷限性。城市公眾參與文化的內涵是影響城市民主體系能否成功運轉的內在要素，也是人民幸福感的重要趨動力。城市治理體系本身是否具有永續性，將與城市公民的政治容忍度、人際互信度，以及城市的社會資本高度相關；城市居民自我賦能（self-empowerment）與實現，以及對於民主參與覺醒的自願性提升，是城市社會、文化、經濟發展與改革的基石，也是提升國家幸福指數的關鍵。

國際研究報告將幸福指數評比聚焦於國家層級，聯合國有關「幸福決議」亦籲請各會員國制定能更好地體現人民幸福的國家發展政策，台灣執政者亦將人民幸福列為施政目標之一，國內亦公布各城市幸福指數年度評比調查。在聚焦於國家幸福指數評比的同時，台灣於2010年12月25日完成新五都的地制改革任務迄今將屆一年，面對各城市發展政策上的相互競逐，「幸福城市」已成爲台灣各城市競相標榜的城市建構願景。吾人需要嚴肅檢視的是，「幸福城市」的定義爲何？「城市的幸福政策」內涵爲何？有何具體規劃或構想？在當前強調台灣永續發展與兩岸和平的國家發展政策中，城市在國家總體發展政策中位居何種角色地位？國家發展目標的幸福政策願景能否公正地體現在各城市居民身上？適逢我國建國百年，本文特別針對「非五都」城市首長的城市幸福政策進行專訪，藉由檢視城市幸福政策思維內涵，以更爲全面透視台灣的國家幸福政策論述。

「幸福城市必須從各方面做起，不能因為某一族群人數少，就在各方面不予尊重。越小的聲音越要重視它，因為這代表著保障，乃憲法所賦予人民的一項權益。城市治理者必須有效透過有限的行政資源，而達到創造無限資源的訊息報導，以使城市居民充分享受權利並負擔義務。」



（新竹縣長 邱鏡淳，2011/07/07）

新竹縣獲媒體評比為北部地區宜居城市之一，成為北台灣鄰近縣市工作族群通勤購屋居住地之選，尤其獲得白手起家的臺灣企業巨擘—前台塑集團董事長王永慶晚年讚譽有佳之城市。<sup>①</sup>從城市宜居性角度觀之，其原因在於新竹縣具有產業鏈聚集、人文聚落成型、居民好客特質，以及距離（臺北、桃園）機場、（北一中一南）高鐵交通聯結之便捷優勢。

從宏觀角度觀之，新竹縣具有二大城市特質。首先，從城市地理位置觀之，新竹縣與台北地區具有交通時間距離便捷性，城市之中兼具山林等自然環境資源，加以科學園區為城市周遭型塑了科技、學校與人文發展環境。統計數據顯示，新竹縣人口數與房屋住宅數不斷成長，平均每月成長八百至一千。其次，從城市居民風格角度觀之，新竹縣民具有客家、好客與樸實三項居民特質。新竹縣客家居民佔80%以上，原住民族約佔5%，其他包括外省與閩南等族群所佔比例不高，但在一個強調族群融合的城市之中，不論是閩南、原住民族抑或外來科技新貴，不同族群的居民皆能受到肯定，居民在生活上彼此不相互排斥。城市之中客家族群刻苦耐勞之居民特質，尤其能獲得秉持企業經營管理各方面亦需勤儉起家的企業哲學之道的企業家們，其在企業投資時的人力需求之青睞。而淳樸之民風，亦使新竹縣的城市生活水平展現出物價適切與交易誠信之感。為展現做為幸福宜居城市的友善親和力，對於遠道而來貢獻資源予新竹縣的外來友人，新竹縣特以「榮譽縣民」做為城市最為誠摯感恩的回饋。

<sup>①</sup> 前台塑集團董事長王永慶於去世前八個月曾造訪新竹縣，向新竹縣長邱鏡淳表達台塑集團過去因未發現新竹之美而未到新竹縣發展投資之遺憾。

然而，幸福宜居城市之建構必須跨越從「點、線」單向性轉而從全面性的幸福安全網絡思維來進行城市建構。對於新竹縣而言，為建構整體城市居住環境的優越感，幸福城市指標還需包括哪些內涵？舉凡衛生、醫療、保健、教育、環保、文化、交通以及警政治安等全面向之發展，皆是新竹縣長亟需關心擘畫的城市治理內容。新竹縣作為台灣宜居城市之一，必須考量各個角落之發展，並在有限時間中，使城市所有的居住環境皆可享受有限之資源，尤其是能令城市居民感受到無限之關懷。新竹縣面臨之城市幸福政策挑戰，包括如何使城市醫療及內部交通網絡朝向更為親近居民之規劃。在持續促進城市生活機能提升的同時，新竹縣尚需思索如何在城市之中達致科技與人文兩者間的平衡。

對於新竹縣長而言，除了城市享有的好山好水以及族群的高度包容特質外，幸福城市政策尚須顧及居民的工作權。對於居民而言，幸福政策內涵即在於居住於城市之中的求職就業環境友善便利性。如何將城市失業率降至最低，即是城市首長論述幸福城市政策所無法迴避的城市治理基本課題。也因此，向國際招商引職成為各縣市積極創造城市經濟力的主要任務目標。日本311福島海嘯地震災後，新竹縣積極掌握日商投資台灣之趨勢，持續以招商、服務及輔導「單一窗口」機制，爭取日商以新竹縣作為委託台灣進行ODM與OEM的第一首選投資城市，以維持諸如花王、三洋、資生堂等日本合作廠商的低流動率外資穩定性。

台灣五都十七縣新格局形成之後，各縣市由於統籌分配款之故，使得許多城市居民感受成為次等公民，諸如城市居民之社會福利等各項人權保障，無法獲得平等對待。從人權城市的角度觀之，城市之中的少數族群人權保障尤其應該予以重視。以客家族群為例，其在台灣主流社會結構組成中屬於弱勢族群之一，過去客家族群之聲音未受到重視。歷經人權保障之爭取，《客家基本法》之制定正代表國家對於客家少數族群人權對等保障之重視。或許正因深刻體驗客家族群爭取權益保障的成果得來不易，新竹縣長表示，「幸福城市必須從各方面做起，不能因為某一族群人數少，就在各方面不予尊重。越小的聲音越要

重視它，因為這代表著保障，乃憲法所賦予人民的一項權益。」從城市人權保障的角度觀之，地方政府首長對於城市居民的人權保障刻不容緩，其對於國家各族群融合與社會和諧的總體作用不可小覷，此亦為城市首長所義不容辭之職責。新竹縣政府為保障少數原住民族，選擇在有限組織資源條件下，將縣府行政團隊進行組織精簡，以爭取資源成立原住民族行政處。對於擁有一萬九千名原住民人口數的新竹縣來說，即使尚未能有城市人權保障自治條例之立法，城市首長亦必須從最簡易的行政資源調度著手，對於城市原鄉族群之生存權、生命權、工作權等各方面權益福利與原鄉文化進行保障。囿於城市行政資源有限，城市首長必須力爭並滾動社會資源，以運用在原鄉弱勢族群的工作與醫療衛生福利等權益之保障。對於弱勢族群的實際關懷，新竹縣政府在財政可負擔範圍內提出「縣民意外保險」方案，以期及時對於弱勢族群提供實質理賠保障。

從城市民主治理角度觀之，所有居民不分族群皆有知的權利，新竹縣府在行政預算有限下，尋求透過中華電信MOD節目、簡訊傳遞以及各種媒介形式途徑，以使城市居民獲悉地方與中央政府相關政策推動與政令訊息。城市治理者必須有效透過有限的行政資源，而達到創造無限資源的訊息報導，以使城市居民充分享受權利並負擔義務。從城市效率行政角度觀之，城市行政效率之達成必須以便民為優先要務。新竹縣率全國之先辦理城市「幸福登記」服務措施。居民一旦結婚，即能於戶政機關同步辦理完成包括戶籍、車輛、財產、納稅、瓦斯、水電變更等「七合一」資料整合便民服務。透過縣府平台簡化城市行政程序，此為城市居民所能具體感受的另一項幸福城市政策措施。

城市外交對於建構幸福城市可以起到重要作用，關鍵在於如何整合（而非耗盡）在地資源以達到促進在地產業的經濟效益。透過串聯城市在地的各項資源點，以達到「發現台灣之美，新竹之最」，此為新竹縣進行城市外交的思維。對於新竹縣而言，結合國際高爾夫球聯誼賽與在地溫泉資源，以使外來友人享受城市地方產業文化，是新竹縣開拓城市外交的策略之一。此外，藉由新

竹既有的IC、IT與IT綠能在地產業向國際展示，不僅成爲新竹縣進行城市外交的特色之一，從而亦得以使城市在地產業結合國際產業研發成果，展現我國城市在地產業國際知名度與未來發展方向。另一方面，新竹縣國際文創園區<sup>②</sup>與國際綠能智慧園區<sup>③</sup>等城市重要建設規劃，即是透過城市在地產業與文化，以達到迅速與國際接軌並促進城市產業發展、開拓城市居民國際視野的城市外交工法。然而，必須正視的是，新竹縣推行城市外交所需的相關配套開發建設，仍面臨土地開發取得時的中央法令限制、地方自治權限不足，以及如何平衡原鄉地區環境保護安全等挑戰難題。

面對兩岸城市交流日趨頻繁之勢，新竹縣的兩岸城市交流之道採取務實開放態度。新竹縣長坦言，中國大陸城市如此之多，新竹縣清楚認知城市自身無法耗費時間從各方面進行挑選。對於新竹縣長而言，除了靠城市之緣份，兩岸城市交往主要立足於城市雙方資源能否進行整合。從另一角度看新竹縣的兩岸城市交往經驗，城市軟性資源亦是兩岸城市進行交往的結緣點。張學良事蹟即成爲新竹縣與中國東北各省結緣的歷史文化資產，新竹縣、瀋陽、西安因此有緣結爲兩岸三館並輪流舉行文化慶典聯會。透過文化議題，新竹縣正積極使不同城市爲新竹縣這塊土地發光、發熱而共同一齊努力。

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<sup>②</sup> 國際文創園區涵蓋日本、美國、歐洲等地藝文內容，「國際兒童繪本村」與「台灣漫畫夢工場」爲新竹縣推動之重點計畫。

<sup>③</sup> 新竹縣業於今（100）年3月19日自台大取回土地以BOT方式進行國際綠能智慧園區開發計畫，爲提升競爭力，園區同時開放國際廠商入駐，目前外資佔有比例達76%，外商分/子公司遍及130個國家。

「『讓回家的路更順！』是幸福城市最需具備的條件。金門、馬祖在反共年代位居最前哨，如今馬祖境遇情何以堪。不管是歷史偶然或必然，台、澎、金、馬已成為生命共同體，政府應對每塊土地展現同等治理能力。」

（連江縣長 楊綏生，2011/07/19）



連江縣馬祖地區是全國最迷你的一個城市，居民個性普遍逆來順受，樂天知命且知足，居民幸福感排名全國許多城市之前。然而，長期以來，馬祖離島居民出門困擾、回家之路不順暢。「讓回家的路更順！」<sup>④</sup>是幸福城市最需具備的條件。馬祖的城市幸福政策主軸在於讓島嶼空中及海上對外交通能有便捷的連接和往來。儘管受制於天候及地形先天性限制影響，但中央政策仍可創造利多以彌補馬祖先天之不足。在空中交通部份，機場條件必須大幅提升，而海上交通部份，由於馬祖必須跨越台灣海峽兩岸進行城市交往，亟待台灣和對岸政府在政策面上呼應馬祖居民之需求。

馬祖地理位置與兩岸距離鄰近卻坐困愁城。馬祖解除戰地政務面紗後，居民期望排除對外連結知交通障礙，以迎接台灣總體觀光產業發展之願景實現。比較金門、馬祖兩離島的觀光政策，2001年開放兩岸小三通，金門—廈門每月來往小三通客源約一萬人，馬祖—馬尾約四千人；十年後（2011）的金門、馬祖小三通每年客源分別約150萬與8萬人次，兩者懸殊差距主因金門機場具備相對良好條件，而馬祖雖有兩座機場，但一加一不等於二，造成旅客放棄馬祖而轉由金門經廈門至中國大陸內地。由於機場條件未見改善，馬祖離島空中交通仍需引頸企求民間航空公司，難以解決獨家經營缺乏服務品質競爭力的問題。儘管民間航空公司經營係利益導向，但中央政府的國家發展政策必須承擔使人民幸福之責任，其對於馬祖機場條件問題之改善責無旁貸。交通問題無法改善，訴求馬祖觀光效益無異緣木求魚。另一方面，「馬祖—馬尾」距離36海

<sup>④</sup> 連江縣長楊綏生於2009年參選第五屆連江縣長時的主要政見之一。

哩，空間最近距離與對岸不及十公里，因政治阻礙卻使兩地無法直接往來，交通時間是「金門—廈門」一倍之多。如何將時間距離拉近等同於空間距離，將是兩岸政府應持續努力的開放政策內涵之一。

兩岸城市交往過程中的意識形態議題並不至於對馬祖居民構成問題。從地緣或血緣關係而言，多數馬祖居民來自鄰近之中國大陸地區，但從政治面向而言，馬祖有五十餘年與台、澎、金馬存續一起，馬祖居民的政治態度與對兩岸國家認同主體性的問題呈現寬容對待心境。楊縣長認為，「馬祖—馬尾」應如同「金門—廈門」一樣發展更緊密關係，但兩岸政府皆存在迷思。中國政府的目標是台灣，卻忽略離其門前最近的馬祖。楊縣長呼籲，中國推動「十二五規劃」的「海西計畫」莫忘馬祖地區，中國政府在面對台灣的同時，若連門前這塊地方皆照顧不到，台灣同胞對中國政府的作為亦將另有望礙。另一方面，從台灣角度觀之，交通便利性是連江縣居民最主要的訴求，歷經不同政黨執政，金門和馬祖被視為「深藍」區塊，但其居民包容性則非常寬廣，金門與馬祖居民對於中華民國政府始終堅守不移，但金門、馬祖最後境遇卻截然不同。楊縣長嚴肅直陳，台灣政權所轄台、澎、金、馬地區，馬祖就其象徵意義而言，所佔土地面積比例極小，但面對如此彈丸土地若中央無能照顧，則政府能力勢必令對岸政權笑話。不管是歷史偶然或必然，台、澎、金、馬已成為生命共同體，政府應對每塊土地展現同等治理能力。金門、馬祖在反共年代位居最前哨，如今馬祖境遇情何以堪。楊縣長沉痛比喻，「過去政府將馬祖視為看門狗，解除戰地政務後，卻將看門狗踢至一旁。馬祖居民對於兩岸抱持的心情是既期待又怕受傷害。兩岸對於馬祖這塊土地都抱持冷漠態度。」兩岸對峙狀況降低之後，馬祖居民期待兩岸政府能夠對這塊土地寄予一份同情和關懷。惟馬祖是中華民國領土一部分，更寄望中華民國政府正視這塊土地存在的事實。

從城市行銷角度而言，透過大型活動可令外界看到城市的進步。對於馬祖如此偏遠地域城市而言，由於本身條件的脆弱性，城市行銷必須克服許多困難，馬祖必須以有限資源做有效的利用。世界高峰登山會與黑嘴端鳳頭燕鷗稀



有保育鳥類國際研究與觀光之世界性珍貴資產，成為馬祖必須積極向外界傳達的世界性城市獨特因素。

馬祖居民的幸福感來自於與過去比較，歷經艱困環境的求生存年代，地方政府如何在有限資源情形下，讓居民社會福利具備基本保障，並實現使連江縣成為「閩東之珠、希望之鄉」，成為台北的後花園，福建的前院，從而在兩岸三地之間，扮演一個雖不先進卻受各方喜愛的柔性角色，成為城市治理者的一大任務挑戰。

「地方政府在居民權益保障上應秉持給付行政的積極施政思維，而非透過爭端訴訟解決的被動式行政。城市應避免陷入缺乏永續規劃的大型建設迷思，公共外交對於城市發展的意義應在於，在推動發揮公共外交效益的城市重要計畫之同時，亦能展現法治國家對於人權與環境之同等重視，以建立人民對於國家與城市的光榮感。」



（桃園縣長 吳志揚，100/08/18）

新五都格局形成將屆一年，包括新北市、高雄市、台南市等升格城市，凸顯城市升格後所面臨的嚴重城鄉差距問題。桃園縣依其人口數已為準直轄市之城，在見證升格後的其他城市在實現城市居民幸福政策時所遇的困難經驗，「愛與祥和」成為桃園縣建構幸福城市的主要政策目標。「愛與祥和」政策與城市居民「幸福感」同樣抽象，其政策即在期望達到令城市居民之間相互關懷，並且能夠將人性善的一面勇敢表現出來，進而改變整個社會氣氛之目的。

對於城市居民而言，城市硬體建設已非居民單一關注面向，諸如治安、消防救護、學校教育等涉及城市公平正義的社會軟性層面，已成為城市居民檢視所謂「幸福城市」稱號的重要層面。城市居民處於全球化激烈競爭的國內外環境因素相互衝擊影響下，「愛與祥和」之城市幸福政策目標基本上乃希望關注城市每一處社會角落之中的每位弱勢居民之需求，使其皆能獲得適切照顧。受

制於預算及相關法規之限，地方政府在能力有限情形下，必須積極運用民間資源並確實達到政府權力介入之充分效能。秉持「愛與祥和」城市治理目標之理念，桃園縣於今（100）年8月8日成立「愛與祥和聯盟」（簡稱「祥盟」），集結城市社會之中各構成單元，包括寺廟、醫院、學校、扶輪社、社團等，由志工組成聯盟，從供給面達到發揮有錢出錢、有力出力、有專業知識的人提供專業知識、有技術的人提供技術之功能。另一方面，縣府則從需求面提供平台，從而公開透明地將資源供給面跟弱勢居民需求面進行有效媒合，使所結合之城市資源，能夠即時有效地提供需要幫助之人，從而避免社會資源集中於個別較受矚目的受贈團體。除了傳統的衣服物資與金錢救助外，弱勢居民更需要實質關懷，桃園縣府結合建築師公會、建材公會及建築志工協助弱勢居民修補漏水房屋，是使城市居民感受「幸福感」的更有意義實際作法。

城市領導人的政策思惟與親身作為攸關幸福城市之建構。所謂的幸福社會，必須基本達至「老有所終，壯有所用，幼有所養」之城市治理目標。城市施政除了一般的硬體建設外，尚須關注人的精神層次建設，以使城市居民感受快樂與成就感。桃園縣在經濟力無法與首都台北相比，但卻能夠努力在精神建設層面上實現比其他城市充實之目標。媒體公布之居民幸福感評比前三名皆為農村社會型城市，其城市風景宜人、居民生活悠哉，而桃園縣名列第四，蔚為都會型城市之首。幸福城市之社會福利政策必須契合居民需要。從人口構成來看，桃園縣是全台灣最年輕的縣，居民平均歲數約35歲，小孩與老年照護為居民主要關切議題，亦是一般居民的幸福感重要來源。跳脫仰賴社會福利資金補助的單向政策思維，桃園縣長主張從完善居民照護機制層面著手。因此，儘管必須面臨來自私立幼教界的巨大反彈聲浪，但基於照顧弱勢居民的基本受教權利，桃園縣府主張五年內增設58所公立幼稚園，以解決弱勢家庭的幼兒教育費用沉重負擔問題，而城市托老制度的建立亦基於相同理念。此外，針對居民健康，城市公共服務提供3~5歲幼兒免費12項健康檢查，以在最脆弱的幼兒時期提供即時的健康篩檢及治療。幸福城市無需特別深奧學理，簡而言之即是設身

處地察覺民眾切身需求並思考盡量達成之道。居民的幸福感不再僅是城市的經濟成長競逐而已，居民追求的安定、安心、安全之「生活三安」才是幸福城市政策重點。

從城市人口組成結構來看，桃園有超過一半以上外來人口，族群眾多，尤其外籍勞工居全國各城市之冠。桃園客家族群佔很大比例，而原住民族人口亦占六萬之多，係花蓮、台東以外的台灣第三大原住民族城市。儘管城市之內族群組成眾多，居民彼此之間的地域觀念卻不強烈，居民心胸開闊，易於接納不同族群語言文化。尤其桃園縣內一千餘個體育社團即佔全國總數五分之一多，五萬餘名的城市志工亦位居全國各城市之冠，其對於城市活動等公共事務參與不遺餘力，顯現城市之中的強大公民社會活力。

便捷的交通及舒適的環境是民眾幸福感的很大來源，必須承認的是，桃園的城市硬體建設不及台北等直轄市，但幸福城市指標不應迷失於城市硬體建設。許多人認為桃園成爲準直轄市即等同直轄市，亦即等同於台北。然而，從新北市、台南市、高雄市升格之經驗可見，由於面臨人口與預算等困擾問題，居民生活難以因城市升格而獲得立即迅速提升。在城市發展過程中，桃園面臨與高雄市類似的產業生態處境。不可諱言，過去桃園的城市發展幾乎靠外來人力資源。桃園擁有全台最多的工業區與工廠，就業機會相較其他城市爲多，但工業城市造成的環境污染也相對增多。由於工業區內廠商總公司主要聚集於台北，其商業稅收亦非桃園受惠。在居民逐漸重視環保生活品質下，城市整治工程需耗費龐大經費與時間成本，盲目競逐經濟成長所付出的代價，是令城市居民幸福感打折扣的原因之一。因此，儘管城市景觀整治與交通建設難以在短期內見到碩大成果，但從城市居民的幸福生活品質考量，城市首長必須堅持這條改革道路。

從人權城市的角度檢視幸福城市政策，由於台灣面對的國際處境限制，使得我國往往陷入儘藉由簽署國際法規以證明國家之存在，而非真正將規範內化爲遵循價值，其態度與方向並非正確。台灣於2009年簽署兩大國際人權公約，

惟若僅為爭取台灣的國際空間，並無法因此對於我國人權產生實質促進作用。人權是無國界的普世價值，城市應當發揮主體角色實踐人權。地方政府在居民權益保障上應秉持給付行政的積極施政思維，而非透過爭端訴訟解決的被動式行政。即使中央掌握主要立法權限，但地方政府往往是法規主要落實單位，對於居民的人權保障與促進而言，城市應該有創新進步的作為。藉由進行國際人權城市交流，引進人權城市概念與文化，並逐步推動相關城市人權機制自治立法，如此，城市亦可主動給予居民實質人權保障。

從公共外交的角度看城市發展，藉由城市發揮國家的公共外交效益並非地方政府之主要考量。對於資源相對缺乏的一般城市而言，城市首長尤其冀望藉由爭取國際大型賽事活動之舉辦，以期獲得中央相應之地方建設預算資源。然而，從幸福城市的內涵進行檢視，城市應避免陷入缺乏永續規劃的大型建設迷思，公共外交對於城市發展的意義應在於，在推動發揮公共外交效益的城市重要計畫之同時，亦能展現法治國家對於人權與環境之同等重視，以建立人民對於國家與城市的光榮感。

隨著國民黨重新執政，兩岸關係朝和緩局勢發展，儘管兩岸仍存在政治意識形態差距，兩岸城市交流愈趨密切活絡則為不爭事實。除了經濟考量外，文化與城市建設交流的借鏡作用對於城市發展尤其重要。兩岸城市交流儘管仍存在政治戰略考量因素，但從城市發展角度觀之，陷於統獨意識形態之爭對於城市發展並無助益。城市應該走出去，中央尤其應該正視地方政府的城市對外交往自治權限之保障。

「國家治理絕對需要監督，但更需要人與人之間的信任建立。從愛惜共享的城市這塊土地出發，城市治理者與居民共享的信念是不使嘉義市成爲一個被遺忘的城市。透過城市首長的理性柔軟溝通，少數利益者亦能藉由共同成就與貢獻城市公益而獲得自我成就感。」



（嘉義市長 黃敏惠，2011/09/01）

隨著交通的便捷與全球進步潮流的發展趨勢，每個城市不斷被突顯出來。嘉義市處在全球化和都市化的激烈競爭挑戰環境中，以其相對狹小土地與人口，對於幸福城市目標之追求並非易事。嘉義市獲評爲人文城市與管樂城市之代表，其關鍵在於如何挖掘城市之能量以找回城市的功能感與光榮感，從而讓居民有幸福及快樂的感受。

幸福城市工程的建構過程是一個雙向的關係，城市居民的鼓勵是支持城市首長推動各項幸福城市政策的背後能量來源，幸福居民也相應地成就了幸福的城市首長。在推行城市幸福政策時，必須面對城市多方利益折衝之挑戰，政策執行之際，往往必須於居民需求與衍生的衝突問題之間尋求適切均衡點。以嘉義市府拆除城市公園用地的違法建築爲例，儘管政府過去已完成用地徵收與相關補償作業逾二十餘年，然而由於存在夜市攤販巨大既得利益問題，以致遲遲無法完成拆除作業。當城市公共建設推動面臨與少數利益衝突之際，城市首長必須擁有堅毅的施政魄力以及理性務實但卻感動的城市審議民主（city deliberative democracy）溝通能力，從而能引導型塑城市少數利益朝向符合更爲多數之公眾利益的良善城市治理（good city governance）效果。

藉由提供公共友善空間之城市居民共同資產，城市居民因此亦能切身感受並認同理解城市政策推行之效。然而，在推動城市現代化公共建設同時，亦須避免陷入以公益凌駕人權保障的迷思。因此，在城市治理的溝通過程之中，城市治理者必須抱持柔軟之心，對於牽涉其中的弱勢居民必須要有完整的支援配套措施相應。同樣地，爲使城市居民免於水患之苦而有真正安居樂業幸福感，

城市下水道工程伴隨的交通與商家營業黑暗期的政策折衝，亦考驗地方首長對於城市幸福政策的挺住能力。從愛惜共享的城市這塊土地出發，城市治理者與居民共享的信念是「不使嘉義市成爲一個被遺忘的城市」。因此，透過城市首長的理性柔軟溝通，少數利益者亦能藉由共同成就與貢獻城市公益而獲得自我成就感。

在可預見的未來，嘉義市面對的幸福城市願景挑戰在於如何克服土地規模狹小所造成的城市開發瓶頸問題，以能繼續維繫並創造城市價值。爲因應挑戰，嘉義市必須與鄰近縣市進行城市策略聯盟，從城市服務的角度出發，找尋城市自我的優勢與定位，從而發揮城市合作、價值共創、共享的功效，而城市教育的紮根正是改變城市體質以樹立城市自身獨特品牌的關鍵。

從人權的角度觀之，嘉義市蔚爲台灣民主聖地，自1982年迄今爲止，歷任嘉義市長皆由女性出任。黃市長表示，「人權不應僅僅藉由政治來賦予意義，城市人權文化之表現應該從生活、家庭，以及每一個人的身上找到每一個人的人權幸福感。」從政治光譜來看，黃市長爲嘉義市首位國民黨籍執政首長，其作爲城市首長，必須具有超越狹隘黨派利益的城市治理成熟思維，以改善城市居民的生活、生命與生機，令城市居民獲得適切的照顧、尊嚴與發展。從建構人權城市的角度觀之，成立城市人權委員會並制定城市人權保障自治條例業已成爲嘉義市的綜合發展計畫政綱。從地方自治的觀點而言，嘉義市未來的城市人權保障建制規劃仍有賴取得地方議會的共識以克竟其功。

五都升格後的城市治理經驗值得吾人針對台灣城市的未來發展與居民權益保障等議題進行深切省思。現行台灣的地方治理存在中央統籌分配款公正性問題，而其隨之引起的次等、三等城市公民待遇之議題，無異增添台灣社會的撕裂性。幸福城市的另一指標必須檢視城市發展過程中的舉債程度，而負責任的城市治理，不應將城市舉債的政治責任隱藏於浮誇的公共建設背後。因此，嘉義市政之建設力求在城市自由財政的穩定基礎上，秉持勤政節約原則，以跳脫舉債式的城市行銷之迷思。以城市社會福利措施爲例，嘉義市必須積極尋求民

間企業合作來為城市開創資源。因此，嘉義市府藉由尋求台塑集團董事長王永慶與嘉義市之淵源關係，從而能以民間力量挹注城市資源以提供65歲以上老年免費施打肺炎疫苗。惟必須認知到，中央政府負有維持人民基本生存的職責，與此同時，城市首長亦承擔地方善治（good local governance）的政治良心，避免陷入「政治討好型」的福利政策迷思，從而形成城市之間惡性螺旋競爭的非理性福利賽局。

後國家時代，城市已超越國家界限而能發揮豐富多元的城市外交功能。嘉義市的世界管樂年會之舉辦，即展現城市打破國家界限，以城市人文資產發揮國家巧實力的城市外交能力，而城市居民亦能從中建立對於城市的光榮幸福認同感。台灣多元的力量是國家可貴的力量，兩岸城市交流必須立基於以台灣多元的民主價值作為思考基礎。黃市長於2010年兩岸論壇指出，兩岸關係歷經從相互對立到頻繁交流的時代改變，台灣樂見中國今日的繁榮發展，而這其中亦包含許多台商的貢獻。兩岸具有相同的語言與一定程度的血緣關係，在兩岸交流過程中，台灣必須找到自我的利基點。台灣教育力量的累積，塑造台灣人民不同於中國大陸人民的特有人文特質，台灣人民的多元聲音必須從相互傾聽、溝通、尊重的同理心出發，從而在兩岸發展的過程中，藉由文化的交流尋求雙方互利共融的公約數。在兩岸仍存在無法跨越的鴻溝之際，城市不應因此自我封閉。嘉義市選擇一條城市必須走出去的開放道路，不願錯失讓世界各地包含中國大陸了解嘉義市特色的機會，並堅信台灣自身要有實力，國家人民就會有其尊嚴。

台灣人民有其智慧，國家治理絕對需要監督，但更需要人與人之間的信任。台灣在美麗自由的沃土之下，應該朝著每一個人有更好的人權而努力。能夠享受自由幸福，懂得尊重別人，這才是真正的幸福。嘉義市歷經二二八苦難事件之傷痛，而歷史在受難者家屬心中所留下之傷痛，絕對不容許予以任何政治性的操弄。「愛與和平」為普世價值，後世應該謹記不讓歷史悲劇重演。城市治理者更應跳脫政黨之爭，以承擔彌合城市不同族群歷史傷痛的任重道遠責

任。從兩岸關係的角度觀之，嘉義市在建國百年之際的八二三炮戰歷史之日，於境內所有廟宇敲響和平鐘聲，以「愛與和平」向中國表達台灣要和平、不要飛彈的和平訴求。代表國民黨贏得地方執政權的嘉義市長，尤其選擇正視而非迴避曾經因熱愛家鄉這塊土地而犧牲的嘉義地區仁人志士。在建國百年之際，嘉義市特別藉由舉辦二二八受難者陳澄波藝術大師的音樂劇演出，而為昔日的嘉義市民找回其應有的歷史藝術定位，同時也再次喚醒嘉義子民莫忘追隨前人的民主腳步而行。



## City Review

**Feature Interview: Ching-Chun Chiu, Hsinchu County Magistrate; Yang Sui-sheng, Lienchiang County Magistrate; Chih-Yang Wu, Taoyuan County Magistrate; Ming-Hui Huang, Chiayi City Mayor.**

## Scrutinizing Gross National Happiness Index: City Happiness Policy Review

*Wen-Ying Hsu*

In the face of challenges from urbanization and globalization, the creation of happiness for the people has become an important government policy objective. Originated from Bhutan's "Gross Domestic Happiness (GDH)," the ultimate goal of national development was reexamined in order to take a more comprehensive measure of human needs and propose a reassessment of quality of life in order to eradicate the use of Gross Domestic Product (GDP) as a measure for national development. At the 65th United Nations General Assembly held on July 20th this year (2011), a resolution for enhancing the happiness of the people was reached, thereby emphasizing happiness as the key factor for promoting economic growth and social development. The United Nations General Assembly, on reaching the resolution, included the concept of happiness in the national development index. The pursuit of happiness is believed to be the universal goal of human beings and is essentially the spirit of the United Nations' millennium development goals.

With economic globalization, regional integration, and the pursuit of development, undeniably, cities have become the most important areas for human societies. Cities are faced with the contradictions and dilemmas related to urban development, residential

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living, efficiency, fairness and justice, and distribution of limited public resources. In the development process of industrialization, urbanization, globalization, and the capitalist system, in addition to relations among countries, cities, and individuals' citizenship rights substantially changing in terms of meaning, existing political and economic contracts have also revealed intrinsic limitations from time to time. The urban public's participation and cultural contents are essentially the internal elements that determine the success of the democratic functioning of the city and are the major driving forces that contribute to the people's sense of happiness. The continuity of the urban governance system is closely associated with the political tolerance of urban citizens, the degree of interpersonal trust, and the city's social capital. The urban residents' self-empowerment and realization, as well as the voluntary awakening of democratic participation, are the cornerstone of economic development and reform and are the key to enhancing the Gross National Happiness Index (GDH).

In an international research report, the GDH rating was focused at the national level. According to the United Nation's adoption of the "Resolution on Happiness," member states were called upon to develop national development policies that better reflected the happiness of the people. Taiwan's ruling party also included the happiness of the people as one of its policy objectives. The survey of the GDH ratings of cities in Taiwan was also announced. While focused on the Gross National Happiness Index ratings, nearly one year has passed since the completion of the land reform of the five special municipalities on December 25th, 2010. In the face of competition among cities concerning development policies, cities one after another have strived to become a "happy city" as part of their city-building vision. However, there is a need to seriously probe the definition of a "happy city," the connotations of "the city's happiness policies," and the specific planning or ideas. Regarding Taiwan's current emphasis on sustainable development and cross-strait peace related national development policies, what role does a city play in overall national development? Can the vision of the happiness policies under the national development goals be fairly reflected among urban residents? At the time of the R.O.C. centennial, the mayors of cities other than the five special municipalities were interviewed in this study regarding their city happiness policies. By examining the city happiness policy-related ideas and contents, a more comprehensive perspective of the discourse of Taiwan's national happiness policies was obtained.

*“A happy city starts from all aspects, and respect should be given even to minority groups. More attention should be given to smaller voices, because it represents security, which is a constitutional right of the people. Through limited administrative resources, urban governors must achieve the creation of unlimited resources through information reports, thereby enabling urban residents to be fully entitled to their rights while obligating them to uphold their responsibilities.”*



*(Ching-Chun Chiu, Hsinchu County Magistrate, July 7<sup>th</sup>, 2011)*

Hsinchu County has been rated by the media as one of the most livable cities in the Northern region, making it the ideal housing and living choice for workers who commute to neighboring counties and cities in northern Taiwan. In particular, Formosa Plastics Group Chairman Wang Yung-ching, a corporate giant, who started from scratch, had high regards for the city in his later years.<sup>①</sup> From the perspective of the city's livability, the reason lies in Hsinchu County's industrial chain clustering, the forming of human settlements, the residents' hospitable nature, the distance (Taipei SongShan Airport and Taoyuan International Airport), and the convenient transportation of the (Northern-Central-Southern) High Speed Rail link.

From a macro point of view, Hsinchu County has two city characteristics. First, from the perspective of the geographic location of the city, Hsinchu County and Taipei have the convenience of commuting time and distance. The city boasts forests and other natural resources, coupled with Hsinchu Science Park, that have shaped the technological, educational, and human development of the surrounding environment. Statistics show that the population of Hsinchu County is on the rise, with average monthly growth of 800 to 1,000 people. Secondly, from the perspective of urban lifestyle, the residents of Hsinchu County display three qualities: Hakka qualities, hospitality, and simplicity. The Hakka people account for more than 80% and the indigenous people account for about 5% of the total population, while the proportion of Mainlanders, people from Fujian and

<sup>①</sup> Former Formosa Plastics Group Chairman Wang Yung-Ching had visited Hsinchu County 8 months before his passing. He told Hsinchu County Magistrate Chiu Ching-Tsun about his regret for Formosa Plastics Group's failure to discover the beauty of Hsinchu and invest in it.

other ethnic groups is low. In the city of ethnic harmony, the Fujian and indigenous residents, high tech overnight millionaires from other places, and other ethnic groups have received recognition, and the residents are not mutually exclusive to each other in their daily lives. The Hakka population's hard working characteristic is especially preferred by entrepreneurs that adhere to the corporate philosophy of "To be industrious and thrifty in running one's home" in their corporate management. On the other hand, Hsinchu County's folk practice of simplicity has also enabled it to display reasonable pricing and trading integrity in terms of the standard of living. In order to show the friendliness and affinity of the happy and livable city, Hsinchu County has declared the foreign friends that have come a long way to contribute resources as "moral county residents", as the city's most sincere gratitude for their favors.

However, in order to construct a "happy and livable city," one must look beyond the one-way "points and lines" and take on a comprehensive network of ideas. For Hsinchu County, what contents should be included in the Happy City Index to construct an overall living environment with a sense of superiority? The all-round development of health, medicine, well-being, education, environmental protection, culture, transportation, and policing and public order, just to name a few, are city governance contents that imminently need the Hsinchu County Magistrate's special attention. Hsinchu County, as the most livable city in Taiwan, must take into consideration its development in all corners of and enable all urban residents in any environment to access limited resources within a limited time. In particular, it is essential that urban residents perceive the existence of unlimited care. Challenges from the happy city policies faced by Hsinchu County include: how to direct urban medical and internal network planning closer to residents. While continuing to enhance urban living functions, how to achieve a balance between technology and humanity remains an issue to be pondered by Hsinchu County.

For the Hsinchu County Magistrate, in addition to the city's featured mountains and rivers and the high tolerance among ethnic groups, the residents' right to work has yet to be taken into account in the city happiness policy; for residents, the connotation of the happiness policy shall cover the friendliness and convenience of the employment environment in the city. Thus, ways to reduce unemployment rates in the city shall be the basic issue of city governance that cannot be avoided by the incumbent chiefs. For this reason, international investment and recruitment have become the main mission for

counties and cities in their active creation of economic power. Following the 3/11 tsunami and earthquake in Fukushima, Japan, Hsinchu County actively grasped the trend of Japanese investment in Taiwan in order to endeavor to become the number one investment destination for Japanese ODM and OEM in Taiwan and to maintain the low turnover and stability of foreign capital of Japanese partners such as Kao, Sanyo, and Shiseido.

Following the formation of the new layout of the five special municipalities and seventeen counties in Taiwan, due to the tax redistribution fund, many residents of the counties and cities felt as if they were second-class citizens. The urban residents have not received equal treatment in terms of social welfare and human rights protection. From the perspective of human rights cities, the rights of the minority groups should be given particular attention. Take the Hakka group for instance; it is one of the minority groups in Taiwan's mainstream structural makeup. In the past, the voice of the Hakka had not been given much attention, but the set up of the "Hakka Basic Law," for the sake of human rights protection signified the nation's attention to the human rights of the Hakka minority group. Perhaps because of the Hakka group's profound experience of the hard-won fight for their rights protection, Hsinchu County Magistrate said, "A happy city starts from all aspects, and respect should be given even to minority groups. More attention should be given to smaller voices, because it represents security, which is a constitutional right of the people." From the perspective of human rights protection in the city, the protection of residents' human rights is at stake for the local government incumbent chiefs, and the overall action of the ethnic and social harmony must not be underestimated as it is an unshirkable duty of the incumbent chiefs. In order to protect the minority indigenous peoples, the Hsinchu government under the condition of limited resources has opted to streamline its administrative team to strive for resources needed to establish the "Administration of Indigenous Peoples Affairs, Hsinchu County Government." Concerning Hsinchu County with over 19,000 indigenous people, even though the city has not yet been able to legislate on urban human rights autonomous ordinances, the incumbent chiefs must start from the simplest administrative resource scheduling in order to offer protection for the urban aboriginal population's survival rights, right to life, right to work, as well as other areas such as welfare rights and protection of aboriginal culture. Confined to limited city administrative resources and the incumbent city chiefs' resources, the city administration ought to strive for and incorporate the social resources in order to

apply them in the protection of the aboriginal minority groups' work, medical and health welfare and other rights. To render substantial care for minority groups, the Hsinchu government has within the scope of its financial affordability proposed "accident insurance for county residents" to timely provide practical insurance claims and offer protection for minority groups.

From the perspective of urban democratic governance, all residents, regardless of ethnic group, are entitled to the right to information. With a limited administrative budget, the Hsinchu government has informed urban residents regarding the local and central government's related policy promotions and decree-related messages through Chunghwa Telecom's MOD program, text messaging, and a variety of media forms and routes. Through limited administrative resources, urban governors must achieve the creation of unlimited resources through information reports, thereby enabling urban residents to fully enjoy their rights while obligating them to uphold their responsibilities. From the perspective of efficient urban administration, public convenience remains the priority for achieving urban administrative efficiency. Hsinchu County was the first in the nation to conduct the "Happiness Registration" service. Once residents get married, they can go to the household authorities for "7-in-one" convenient public services, including household, vehicle, property, tax, gas, and utilities changes. Through the county government's simplified urban administrative procedures, urban residents can have a specific outlook on this happy city policy measure.

Urban diplomacy plays an important role in the construction of a happy city. The key lies in how to integrate (rather than exhaust) local resources in order to promote economic efficiency in the local industries. By linking various local urban resources, "Discovering the beauty of Taiwan and bringing out best of Hsinchu" can be achieved, as it is the basis for Hsinchu County's city diplomacy. To Hsinchu County, one of the city diplomacy strategy extensions is to enable foreigners to experience the city's local industrial cultures through the combination of international golf tournaments and local hot spring resources. In addition, through the existing IC, IT, and IT green energy-related local industries, Hsinchu wishes to present to the world that they have not only become one of the features of city diplomacy, but have also facilitated the linking of local industries with international industrial R&D results, thus highlighting the international reputation of local industries in our country and their future development direction. On

the other hand, Hsinchu County's International Cultural Creative Industry Cooperation Park,<sup>②</sup> the International Green Energy Intelligence Park,<sup>③</sup> and other important urban infrastructure plans are some of the city's diplomacy approaches that have prompted international links, urban industrial development, and expanded the global vision of urban residents through local industries and cultures. However, challenging issues such as the related complementary measures needed for Hsinchu County's city diplomacy development and construction, particularly the acquisition of land development rights, are still restricted by the central government's regulations. As well, there is a lack of local autonomy, and it is difficult to find a balance between environmental protection and security in the aboriginal regions, all of which cannot be ignored.

In the face of cross-strait exchanges that have become more frequent by the day, Hsinchu County has adopted a pragmatic and open attitude toward cross-strait exchanges. Hsinchu County Magistrate frankly said that with so many cities in China, Hsinchu County is well aware of the fact that all-aspect but time-consuming screening is just not possible. To the Hsinchu County Magistrate, in addition to relying on the city's fate, cross-strait city exchanges often rely on whether or not the resources from both sides can be integrated. From another perspective, the cities' soft resources have been the key points for the cross-strait city exchanges based on past cross-strait city exchange experiences. The Zhang Xueliang incident has become a historical and cultural asset shared by Hsinchu County and the northeastern provinces of China. Hsinchu County, Shenyang, and Xian have therefore been destined as the three cross-strait sites where cultural festivals have been held in turn. Through cultural issues, Hsinchu County has actively invited other cities to promote Hsinchu County to reach the top in joint efforts.

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<sup>②</sup> The international cultural creativity area covers art contents from Japan, the U.S.A., and Europe. The "International Children's Drawing Book Village" and "Taiwan Comics Dream Factory" are Hsinchu County's plan promotion focuses.

<sup>③</sup> Hsinchu County recovered the land from National Taiwan University on March 19th, 2011 and engaged in International Green Energy Intellectual Park Development Program through BOT. In order to enhance competitiveness, the park was open for international companies at the same time. Currently, foreign investors account for 76% of the total investment, and the foreign branch/subsidiary companies are from over 130 countries.

*“Let the ride home be a smoother one!” is a condition a happy city most urgently needs. During the anti-communist period, Kinmen and Matsu used to be the outposts of Taiwan, but Matsu’s situation now is just too much to bear. Whether it is a historical accident or necessity, Taiwan, Penghu, Kinmen, and Matsu have become a community of life, thus the government should display the same governance power over every piece of land.”* (Yang Sui-sheng, Lienchiang County Magistrate, July 19<sup>th</sup>, 2011)



Lian-jiang-shian is the smallest city in Taiwan. The residents generally have a submissive personality and are optimistic toward life and content. The residents are also ranked top of the list in terms of quality of life compared to many other cities in the nation. However, the residents of Matsu and the offshore islands have long been troubled by the unsmooth rides when they go out and come home. Therefore, “Let the ride home be a smooth one”<sup>④</sup> remains the most imminent condition of a happy city. The focus of Matsu’s happiness policy lies in convenient links and contacts between the island’s air and sea transport to the outside. Despite the limitations of the weather and terrain conditions, the central government’s favorable policies can still make up for Matsu’s congenital limitations. In terms of air transport, the airport conditions must be significantly improved; in terms of sea transport, Matsu must engage in cross-strait city exchanges. Hence, it is essential that the Taiwan and Chinese governments respond to the needs of Matsu residents through appropriate policies.

Matsu is geographically close to both sides of the strait, but it is walled in by its own worries. After the veil of Matsu’s military administration was lifted, the residents expected the outbound link traffic barriers to be lifted in order to make the vision of boosting Taiwan’s overall tourism industry development a reality, especially when comparing the tourism policies adopted by the two offshore islands, Kinmen and Matsu. Since the implementation of the Cross-Strait "Mini-Three-Links", about 10,000 people now commute to and from Kinmen and Xiamen every month, and about 4,000 commute to and from Matsu and Mawei through the Mini-Three-Links. In one decade (2011), the

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<sup>④</sup> One of the political views of Lianjiang County Magistrate Yang Yuan-Sheng when running for the 5th Lianjiang County Magistrate post in 2009.



Kinmen and Matzu Three-Links are expected to have about 1.5 million and 80,000 travelers respectively every year. The great gap between the two is due to the relative favorable conditions of the Kinmen Airport. Although Matzu boasts two airports, but as one plus one is not equal to two, passengers often choose to go to inland China through Kinmen rather than Matzu. Because the airport conditions have not yet been improved, the air transport of the Matzu offshore island still relies on private airliners, thus the lack of service quality competitiveness due to the monopoly. Despite the profit-oriented airliner operations, the central government's national development policy is duty-bound for the sake of the happiness of the people and thus it is the duty of the central government to improve the Matzu Airport conditions. As long as the transportation problems remain unresolved, the demand for tourism benefits in Matzu will be futile. On the other hand, the distance between "Matzu" and "Mawei" is 36 nautical miles, which is less than the 10 km from the closet distance to the Mainland. Due to political obstacles, direct exchanges across the strait are not possible, thus the doubled commuting time compared to the Kinmen-Xiamen route. Therefore, how to narrow the time gap shall remain one of the policies both governments should strive to achieve.

The ideology-related issues during the process of cross-strait exchanges should not be a problem for the residents of Matzu. In terms of geographical or blood relationship, most of the residents in Matzu originate from the neighboring Mainland China region; in terms of the political aspect, Matzu has co-existed with Taiwan, Penghu, and Kinmen for over five decades. Matzu residents are rather lenient in terms of political attitudes and cross-strait national identity. Magistrate Yang believes that just like "Kinmen and Xiamen," "Matzu and Mawei" should develop closer ties, but a myth still exists for the governments across the strait. The Chinese government aims its guns at Taiwan, but ignores its closest front, Matzu. Magistrate Yang called on China not to neglect the Matzu region in its "12th Five-Year Plan" and "Haixi Project." While the Chinese government is busy dealing with the Taiwan issue, if even the front cannot be taken care of, the Taiwanese people may have other doubts about the Chinese government's capabilities. On the other hand, from the perspective of Taiwan, transportation convenience is the major request of the Lianjiang Hsien residents. Having gone through political shifts, although Kinmen and Matzu have been regarded as "pro-KUOMINTANG (KMT)" regions, the residents have displayed very broad tolerance. The Kinmen and Matzu

residents were extremely loyal to the R.O.C. government, but they had completely different fates in the end. Magistrate Yang seriously and bluntly said that Taiwan, Penghu, Kinmen, and Matzu regions were under the jurisdiction of Taiwan, and despite their extremely small land area ratios, have their symbolic significance. If the central government fails to take care of such small lands, it will certainly be mocked by the regime from the other side. Whether it is a historical accident or necessity, Taiwan, Penghu, Kinmen, and Matzu have become a community of life, thus the government should display the same governance power over every piece of land. During the anti-communist period, Kinmen and Matsuo used to be the outposts of Taiwan, but Matzu's situation now is just too much to bear. Magistrate Yang painfully gave a metaphor, "In the past, the Government viewed Matzu as a watchdog, but after the veil of Matzu's military administration was lifted, the watchdog was kicked aside. Matzu residents looked forward to cross-strait relations, but feared getting hurt. The cross-strait countries on the other hand remained indifferent to the land." After the cross-strait tension subsided, Matzu residents anticipated the two governments would show sympathy and care toward the land. As Matzu is part of the territory of the Republic of China, so they have high hopes that the R.O.C. government can properly address the existence of the land.

From the perspective of city marketing, a city's progress can be seen by the outside world through large-scale events. Due to the vulnerability of Matzu because of its remote location, many difficulties must be overcome in city marketing. Matzu must make effective use of limited resources. The World Summit Mountaineering Association and the world-class assets of international research and tourism on the conservation of the rare Chinese Crested Tern have become a unique factor of Matzu being recognized as a world-class city, which has been actively announced to the world.

The Matzu residents' sense of happiness comes from comparison with the past. Having struggled for survival in the harsh environment, how the local government protects the residents' right to basic social welfare and makes Lianjiang Hsien "the Pearl of Fujian and the Promised Land", the backyard of Taipei, and the front yard of Fujian so that its flexible role earns the favor of both sides across the strait shall be major challenges for the urban governors.

*“In terms of the protection of the residents’ rights, active administrative policy-making instead of passive administration through litigation to resolve disputes should be adopted. The city should avoid falling into the myth of large-scale construction that lacks sustainable urban planning. The significance of public diplomacy in urban development should lie in the equal importance given to human rights and environment by a country practicing the rule of law while promoting the public diplomacy benefits of the city’s important plans, so as to build the peoples’ sense of honor for the country and city.”*



*(Chih-Yang Wu, Taoyuan County Magistrate, August 18<sup>th</sup>, 2011)*

Nearly one year has passed since the formation of the five special municipalities. The cities, including New Taipei City, Kaohsiung City, and Tainan City, were promoted to quasi-special municipalities, thus highlighting the serious problem of the urban-rural gap. Taoyuan County has been promoted to a full special municipal city based on its population. Having witnessed the difficulties experienced by other cities in making their urban resident happiness policies a reality, the “love and harmony” policy has become the main policy objective of Taoyuan County in its happy city construction. The “love and harmony” policy is just as abstract as the “sense of happiness” perceived by the urban residents. The policy is intended to achieve mutual care among urban residents and elicit goodness from within, thereby achieving the purpose of changing the entire social atmosphere.

To urban residents, the city’s construction is no longer the only aspect of concern. The soft aspects in society such as public order, fire protection, and school education that involve the city’s fairness and justice have become important aspects for urban residents when inspecting the so-called “happy city.” Under the conflicting impact of fierce global competition, the goal of the “love and harmony” city happiness policy is intended to ensure the needs of every minority resident in every corner of the city are catered to where appropriate. Due to budget limitations and restrictions of the relevant laws and regulations, the local governments have limited power to actively use private resources and substantially achieve the full efficiency of governmental intervention. Upholding the governance ideal of “Love and harmony,” Taoyuan County founded the “Love and

Harmony Alliance” (hereinafter abbreviated as “LHA”) on August 8th this year (2011) to gather constituent units of urban society, including temples, hospitals, schools, rotary clubs, clubs, and so on. The alliance, made up of volunteers, adheres to “the rich donate money while others donate time and effort”, so that professionals provide professional knowledge while technicians offer their technical expertise. On the other hand, the County government provides a platform based on the demand side in order to provide resources to minority residents to meet their demands and effectively engage in financial matching in an open and transparent manner, thus preventing the concentration of social resources in the hands of individual recipient groups that receive special attention. In addition to traditional clothing, food, material and financial assistance, disadvantaged residents have greater need of substantial care. Taoyuan County, coupled with the Society of Architects, the Building Materials Association, and construction volunteers have assisted disadvantaged residents in repairing leaking houses, which is considered a more meaningful practice that enables urban residents to perceive “a sense of happiness.”

Urban leaders’ policy contemplation and actual practice are determinants of the construction of happy cities. The so-called happy city essentially adheres to the city governance goal of “care for young, middle-aged, and old people.” In addition to the general infrastructure construction, there should also be concern about human spirit-level building in urban governance in order to enable urban residents to perceive joy and a sense of accomplishment. Taoyuan County’s economic power cannot be compared with Taipei, the capital city, but it can strive to work on the spiritual aspect to achieve more fulfilling goals compared to other cities. According to the resident happiness rating announced by the media, the top three in rank are all rural and social cities. The cities boast beautiful scenery and leisurely living. Taoyuan County is ranked 4th, which is the top in rank among metropolitan cities. The social welfare of happy cities must meet the needs of residents. From the demographic perspective, Taoyuan County has the youngest residents, whose average age is 35. Child care and elderly care are the main issues of concern for residents and are also important sources of happiness. To escape the one-way policy contemplation of relying on social welfare subsidies, the Taoyuan County Magistrate advocates the upgrade of the resident care mechanism. Therefore, despite huge opposition from the private early childhood education sector, based on the disadvantaged residents’ right to education, Taoyuan County has advocated the setup of 58 public

kindergartens in 5 years in order to lighten the financial load of vulnerable families. The urban elderly care system is also based on the same principles. In addition, the urban public service targets residents' health, and covers 12 health checkup items for children aged 3-5. This service is intended to provide immediate health screening and treatment at the most vulnerable stage of childhood. The happy city is without a special scientific theory; in a nutshell, it is about accommodating people's immediate needs and thinking about ways to meet them. The residents' sense of happiness is no longer just competing with the city's economic growth; the focus of the happy city policy lies in the residents' pursuit of three safety measures: stability, peace of mind, and security.

In terms of the urban population structure, the foreign population accounts for more than half of Taoyuan's total population. There are many ethnic groups, including the foreign workers that take up the highest ranking positions among all cities across the country. The Hakka group also accounts for a large part of the population in Taoyuan, and the 60,000 indigenous people make Taoyuan the third largest indigenous city other than Hualien and Taitung. Despite the many ethnic groups in the city, the residents' idea of regional differences is not that strong. The residents' are open-minded and generally accept the language and culture of different ethnic groups. In particular, the more than 1,000 sports communities in Taoyuan County account for about one-fifth of the total number of sports communities in the country. The more than 50,000 city volunteers that rank number one among all other cities in the country also spare no effort to participate in public affairs, thus indicating the city's strong civil and social vitality.

Convenient traffic and a comfortable environment are a great source of happiness for the people. Undeniably, Taoyuan's city infrastructure construction still lags behind other special municipalities such as Taipei, but the Happy City Index should not be lost in the myth of infrastructure construction. Many people misconceive Taoyuan as being a quasi-special municipality like New Taipei City, Tainan City, and Kaohsiung City. However, from the said cities' experiences of promotion to special municipalities, due to population and budgetary concerns, the residents' living standards were not upgraded following the promotions. In the process of urban development, Taoyuan faced a similar situation as Kaohsiung City in terms of industrial ecology. It cannot be denied that the urban development in Taoyuan in the past had almost completely relied on the human resources. Taoyuan has the most number of industrial parks and factories in the nation,

thus the higher employment opportunities as well as the relatively higher environmental pollution due to industrialization compared to other cities. As the head offices of the companies in the industrial parks are mostly located in Taipei, Taoyuan is not entitled to the revenues from business taxes. With the residents' increasing emphasis on environmental protection and quality of life, urban renovation projects would entail huge financial and time costs. The cost of blindly competing for economic growth is one of the reasons for the residents' diminished sense of happiness. Therefore, while it is true that improvement in the urban landscape and traffic cannot be seen overnight, in consideration of the urban residents' happiness and quality living, the incumbent chiefs ought to persist on the path of reform.

In the inspection of the happy city policy from the perspective of the human rights city, Taiwan, restricted by its international situation, has fallen into the trap of proving the existence of the country by signing international laws rather than actually turning the norms into the values of compliance and thus the attitude and direction are not correct. Taiwan signed two international human rights conventions in 2009, but they were only for Taiwan's international space rather than producing substantial effects in promoting human rights. Human rights are universal values without borders. The city should therefore play the main role in the practice of human rights. Local governments should uphold the active administrative policy thinking to protect the rights of residents instead of adopting passive administration and resolving disputes through litigation. Even if the central governments are often the main implementing units of regulations, the city should have innovative and progressive approaches to protect and promote residents' human rights. Through the international human rights cities' exchanges, the concept and culture of human rights cities can be introduced, and the relevant human rights mechanisms related to city legislative autonomy can be promoted so that the city can take the initiative to give residents substantial human rights protection.

A view of urban development from the public diplomacy perspective shows that public diplomacy benefits derived from the cities of the nation are not the main consideration for local governments. For cities that are relatively short of resources, incumbent chiefs hope to acquire the budget and resources in line with the central government's construction through the holding of large-scale international competitions and activities. However, the inspection of the connotation of happy cities shows that cities

should avoid falling into the trap of large construction projects that lack sustained planning. The significance of public diplomacy in urban development should lie in the equal importance given to human rights and environment by countries practicing the rule of law while promoting important urban plans that bring about public diplomacy benefits so as to build people's sense of honor for the country and city.

With the Kuomintang (KMT) returned to power and the easing of cross-strait relations, despite political and ideological gaps between the two sides, it is an indisputable fact that cross-strait exchanges have become increasingly frequent. In addition to economic considerations, the examples of cultural and urban construction exchanges are of particular importance. Despite the political and strategic considerations in the cross-strait city exchanges, from the city development perspective, being caught in the ideological struggle for unification and independence is not conducive to urban development. The city should distance itself from this line of thinking, and the central government should address the protection of the local governments' autonomy over relations with the outside.

*"It is absolutely essential to govern the nation through monitoring, but it is more essential to establish trust between people and start from caring for the shared urban land." The common belief shared by the urban governor and residents is that Chiayi will not become a forgotten city. Through the rational and soft communication of the city's incumbent chiefs, a small group of stakeholders can have a sense of achievement through common achievements and contribute to public welfare."*

*(Ming-Hui Huang, Chiayi City Mayor, September 1<sup>st</sup>, 2011)*



With the ease of transportation and the trend of global progress, each city has been brought into the spotlight. It is not easy for Chiayi City to pursue the happy city objectives in the fiercely competitive and challenging environment of globalization and urbanization, especially considering its relatively small land and population. Chiayi City has been rated as the representative city of humanity and band music, and the key lies in how to tap the energy of the city to recover the city's sense of function and glory, thereby enabling the residents to perceive happiness and joy.

The construction process of the happy city is a two-way relationship. Encouragement from the urban residents is the driving force behind the incumbent chiefs' happy city policy promotions. Thus, happy residents make happy incumbent chiefs. When promoting happy city policies, many challenges that conflict with the interest of many sides are faced. It is often necessary to seek a balance between the conflicting problems that arise from the residents' needs during policy implementation. Take Chiayi City's demolition of illegal architecture built on city park reserves for instance; despite the government's completion of land acquisition and related compensation operations in the past 20 years, due to the enormous profits involved for the night market vendors, the demolition had long been put on hold. When the city's promotion of public infrastructure conflicts with the interests of a small number of people, the incumbent chief must demonstrate toughness in his policy implementation and display a rational, practical, yet sympathetic communication ability in order to reshape the interests of a small number of people into urban governance that benefits the majority of the people.

Through the provision of friendly public spaces which are the common assets of urban residents, urban residents will be able to perceive, agree, and understand the effects of urban policy promotion. However, while promoting modern public infrastructure in the city, it is necessary to avoid falling into the myth of welfare overriding human rights. Therefore, in the communication process of urban governance, the urban governor must be flexible in offering a complete set of supporting measures to the involved disadvantaged residents. Similarly, in order to spare the urban residents from flooding and provide them with a genuine sense of happiness in life and at work, the city's sewage works and the conciliation of the traffic and stores' policies in their dark period of business also put the local leaders' ability to hold the city's happiness policy to the test. With the love for the shared land as the starting point, the urban governor and the residents share the faith that "Chiayi will not become a forgotten city." Therefore, through the incumbent chiefs' rational communication, a small group of stakeholders can also achieve a sense of self-fulfillment through their common effort to contribute to urban welfare.

In the foreseeable future, the happy city vision challenge faced by Chiayi lies in how to overcome the bottleneck of urban development caused by the small land size in order to continue to maintain and create urban value. In response to the challenges, Chiayi City must form urban strategic alliances with neighboring counties and cities in order to enhance the city's advantage and positioning from the urban service perspective, thus in



turn achieving urban cooperation and value creation and sharing. The key to changing the city makeup and establishing the unique brand of the city lies in laying a foundation for urban education.

From the perspective of human rights, Chiayi City has been renowned as Taiwan's holy ground of democracy. Since 1982, all Chiayi mayors have been females. According to Mayor Huang, "Human rights should not only be given meaning through politics, urban human rights culture should be manifested in life, family, and in everyone where a sense of happiness from the human rights is found." From the political spectrum point of view, Mayor Huang being the first KUOMINTANG (KMT) incumbent chief in Chiayi City, displays maturity in urban governance beyond narrow partisan interests, as is required of an incumbent chief, in order to improve the loving, life, and livelihood of urban residents and enable urban residents to receive appropriate care in a dignified manner throughout the process of development. From the perspective of the human rights city construction, the Urban Human Rights Commission has been established, and the urban human rights autonomous ordinances set up have become part of Chiayi City's comprehensive development plan outline. From the perspective of local autonomy, Chiayi City's future human rights protection setup and planning shall rely on the consensus of the local council to give full play to human rights.

After the promotion of the five special municipalities, the urban governance experiences are worthy of our deep reflection regarding the future development and protection of residents' rights-related issues. The problem of the fairness of the funds allocated by the Central Government still exists in the current local governance in Taiwan. The issue of how second-class and third-class urban residents are treated has been subsequently raised, thus Taiwan's increasingly worsened social situation, tantamount to a societal rupture. Another indicator of the happy city is the debt level during the process of urban development. Responsible urban governance should not hide the political liability of debt behind grandiose public infrastructure. Therefore, Chiayi City's construction is based on the city's freedom of financial stability while upholding the principle of diligence with government affairs and energy saving in order to escape debt-type urban marketing. Take the urban social welfare measures for example; Chiayi City must actively seek private sector cooperation to create resources for the city. Therefore, through Chiayi City's relationship with Formosa Plastics Group Chairman Wang Yung-Ching, the private sector provides the city with the resources needed to offer free pneumonia vaccine injections for elders over 65 years old. However, one must understand

that the Central Government bears the responsibility of maintaining the people's basic survival. Meanwhile, the incumbent chiefs should also have the political conscience of good local governance in order to avoid falling into the trap of the "politically pleasing type" of welfare policy and the resulting irrational game of vicious and spiraling competition between cities.

Since the post-state era, cities have gone beyond national boundaries and enjoyed a wide variety of diplomatic functions. The holding of band music concerts in Chiayi City is a display of the city's breaking of national boundaries, while the city's cultural assets are a display of the nation's strength in urban diplomacy, and urban residents can in turn establish a sense of happiness and identity for the city. Taiwan's diverse powers are a valuable force for the nation, and Taiwan's diverse democratic values must be the thinking basis of cross-strait city exchanges. Mayor Huang pointed out at the cross-strait forum in 2010 that cross-strait relations have through time undergone change from opposition to frequent exchanges. Taiwan is pleased about China's prosperity today, including the many contributions of Taiwanese business. The two countries across the strait use the same language and have a certain degree of kinship. In the process of cross-strait exchanges, Taiwan must find its own niche. The accumulation of Taiwan's educational strength has helped shaped the Taiwanese people's unique cultural characteristics that make them different from Mainland Chinese. The Taiwanese people's diverse voices must start from mutual respect, communication, respect, and empathy. Hence, in the cross-strait development process, through cultural exchanges, mutually benefiting communion shall be sought. While the great gap between the straits still cannot be crossed, cities should not be self-contained. Chiayi City has chosen to head toward the open road, and it refuses to let go of the opportunity for the world, including China, to learn about Chiayi's characteristics. It is believed that as long as Taiwan has its own strength, its people will have their dignity.

The people of Taiwan have the wisdom, and there is an absolute need to monitor governance, but on top of it all, trust between people is essential. For Taiwan, under the fertile ground of beauty and freedom, better human rights for everyone should be the goal. The ability to enjoy freedom and happiness and respect other people is real happiness. Having gone through the 228 Incident and the having experienced the suffering that came with it, the scars left behind in the hearts of the families of the victims allow no political manipulation. "Love and harmony" is a universal value, and future generations should keep in mind not to let history repeat itself. Moreover, urban

governors should escape the contention between parties in order to bear responsibility for healing the wounds of the different ethnic groups in the city; the burden is heavy and the road is long. From the perspective of cross-strait relations, at the time of the R.O.C. Centennial and on the day of the 823 cannon war, all the peace bells ring in the temples in Chiayi City. Through “love and harmony,” Taiwan wishes to express to China that it wants peace, not missiles. Chiayi City Mayor, who had come into power locally on behalf of the Kuomintang, has chosen to face rather than avoid the people who have sacrificed their lives for their lofty ideals: love for their hometown. At the R.O.C. Centennial, Chiayi City organized a music theatrical performance by musical artist Chen Cheng-Po, who had been a victim of the 228 incident, in order to recover the Chiayi City residents’ position in art history and remind people not to forget to follow the footsteps of their predecessors toward democracy.

