Chapter 6: A Forming Culture.
A team project of research for 2nd International Architecture Biennale Rotterdam, 2005
A research project of ocean of Taiwan in which many architectural or cultural issues about Taiwan are concerned.

第六章：一個正在形成的文化
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討論台灣的海洋文化：一個正在演進，尚未定型的文化。

海洋台灣: Ocean of Taiwan – From NOWhere to NOWHere
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海洋台灣: Ocean of Taiwan – From NOWhere to NOWWhere

研究內容簡介

論點

賴家石流過1500公里的海洋總共有著豐富的資源以及多元的特質，整體而言，台灣海岸是其
不可忽視的實在性，對於海洋的題材也提供許多極具寫實性。當我們走著台灣海岸線時，我
們會發現台灣海岸線許多奇妙的現象，海水在長期的影響下呈現出各種

研究方法

我們分別兩個方向著眼：一、台灣土地上的及在其周邊，人文研究主題包括‘人’各種的論述；亦

於此。我們以‘媽祖’為研究的主要對象，探討台灣神話中‘神’的相關議題，亦

媽祖在台灣的意義與價值，及其對台灣神話文化之影響與觀點。

‘媽祖’在台灣神話的資材來源，我們透過媽祖的傳說角色去體現台灣神話之觀點。二、人文

媽祖在台灣是重要的外來神祇之一，當時大量移民渡海來台灣時便帶著

媽祖神像以求庇祐，經過時間的流轉，媽祖逐漸在地化而變成台灣最重要的信仰，進而建立起本土風格的神話內涵。

Introduction

The more than 1,500 kilometers of coastlines that encircle Taiwan embody rich resources and diverse
characteristics. Overall, the Taiwan coastlines, with their undeniable uniqueness, provide many opportunities
and conditions for maritime developments. Yet, despite their charming qualities, the Taiwan coastlines turn
out to be - once we observe them on a micro level - filled with peculiar phenomena: at the meeting ground
between the ocean and land, we see a bizarre co-existence and equilibrium of unusual events - for example,
the cohabitation of divided and surplus natural resources, and carelessly planned man-made environments,
which probably result from a lack of well thought out planning. These phenomena clearly reflect the Taiwanese
attitude towards and treatment of coastal scenery and urban landscape. And it is exactly these conflicts that
triggered the ideas behind our study on the Taiwan coastlines.

Research Methodology

We cut into our topic from two directions: (1) The people in Taiwan and their character: researching existent
literature to find discourse related to humanity, that is, digging into the Taiwanese "character." We have
chosen the Mother Buddha as our point of entry in this search for ocean related intellectual issues, which
represent how we understand and treat the ocean, i.e., the psychological dimension of Taiwan's oceanic culture.
01. The 'Mother Buddha' As A Search Keyword

From the conclusions we have drawn, using "Mother Buddha" as a search criterion, four points of view can be summarized as follows:

**Continental Oceanic Character:** Most of our ancestors came here from across the Taiwan Strait; our characters have inherited a high degree of continentalism, and our treatment of the ocean exhibit this trait. We take the land seriously and do not immigrate rashly; we pursue a stable and sedentary life. Therefore, the adventurous spirit typical in oceanic people is not seen among the Taiwanese people. Our oceanic quality, if any, is quiet and low-key, like the land we stand on, instead of bursting with energy.

**Original Alienation from the Ocean:** "The ocean is dangerous" - many people grow up under this admonition. It might have something to do with the fact that our ancestors crossed the dark waters to this new land, because the Mother Buddha had transformed, from a goddess protecting the fishermen going out to the seas, to a goddess protecting people crossing the ocean, which reveals people's fear of the ocean. Unless absolutely necessary, ocean will not become part of our daily life.

**Searching for Temporary Stability:** Residents on the island of Taiwan have not stayed here long enough to shape a character that searches for permanent stability. Subconsciously, shadows of them leaving anytime still linger on; even the stability fostered by their continentalism is being realized in relatively temporary ways - convenient building materials, easily adaptable spaces, cities that lack a holistic planning, natural resources randomly used, etc., that is, shortsighted operating methods that satisfy a temporary sense of stability.

**Discontent with the Status Quo:** Once, the Mother Buddha brought with her a community of people to a land of the unknown, leaving their home residence behind. All they had hoped was "to live a better life," to seek a way out by relocation. We see now that the majority of people on the Taiwan island are still drenched in this discontent with the status quo, and ready anytime to move on to the next bright future.
02. Spatial Reading

After a 15-day around-the-island documentation trip and 450 photographs, we have gathered three major observations from the coastal space:

(A) The policy of blockage: Taiwan still maintains a policy of restriction for its coastlines. No matter how much communicational endeavors have the private sector invested, the space around the coastlines is still a metaphor for obstruction. This is why we see traces of restriction along the coastlines: coastal defense lines, outposts, barricades and dikes. Furthermore, there are garbage landfills, and large industrial facilities also use these "shielded" areas for training fields, making the already unapproachable ocean even more physically cut off.

(B) Agricultural use of the ocean: To us, the ocean means the same as owning a piece of land; therefore, we have oyster fields, salt fields, fish farms. We see the ocean not as a path or shortcut to somewhere else, but a field from which we can profit, where production and use are predictable and fixed.

(C) Expansion to coastal waters: Human greed and discontent result in spatial expansion towards the ocean, extending the use of space towards the ocean. Such abuse without planning gives rise to deterioration of the quality of coastal space.

02. 空間閱讀

經過15天的環島記錄，我們在將近四十張的環島照片中得到海岸空間所給予的三個暗示：

阻隔的政策：在政策面上，台灣還處在對海岸採取管制的作法，不管民間多所交流，在實質的空間關係上仍是一種阻隔的意涵，因此我們可以在沿著海岸線上看見這些管制的痕跡，海防線、哨站、圍籬與堤防。其他諸如：垃圾掩埋場、大型工業區也利用這塊「設有屏障」的區域作為校場，進而對原本已不易親近的海洋形成更實質的隔斷。

農業型的海洋使用：海洋對我們來說跟一塊壟土有同樣的意義，於是我們有蚵田、有鹽田、有漁塭，我們使用海洋不是把它當作一種連至他處的通道與捷徑，而是一塊放在邊緣可供利用的「田」，有固定的生產力，並且可停留在原地使用。

向近海擴張：人們的貪心與不滿足反映在空間上是對於海洋進行擴張，由陸地向海洋延伸可使用的空間，沒有計畫的濫用而造成海岸空間品質的劣化。
03. Viewpoint: Diverse Crossings on the Lines of Obstruction

When there are "obstructions" and the human need for "expansion," actions of "crossing" will follow. Summing up our research and spatial observations on the Mother Buddha, we have discovered many unusual and interesting phenomena along the Taiwan coastlines, which we call "diverse crossings on the lines of obstruction"; because these crossings are the result of residents' legal and illegal, spontaneous, and ad hoc methods of actions. Many facilities are forced upon the Taiwan coastlines by political, national defense, security, and transportation needs; and these separate the living area of residents from the ocean. On the other hand, there are the large amount of structures and production activities created by local residents out of everyday needs. These are all extremely interesting spatial experiences, yet also nightmares for the planners.

Re-examining and Re-defining the Taiwan Coastlines

After researching compiled text documents and visual data on this subject, we have discovered certain phenomena worthy of our attention; in fact, contradictions still exist behind these phenomena, for example, the characteristics of seeking temporary stability and discontent with status quo, the policy of blockage and coastal expansion. These conflicting opposites certainly should continue to be discussed in spatial and temporal dimensions; nevertheless, we have still identified and recognized four points of view derived from the Mother Buddha, and three sets of observations based on spatial observations, as necessary conclusions. To us, it is important to be aware of a new social culture gradually taking shape on this land, where the collective consciousness is in the process of transitioning from a continental to an oceanic orientation. In spite of the fact that the culture is not yet fully formed, and that different groups diverge in their pace of progress and their directions, due to differences in the time of immigration, objective environments, and also mentality, these qualities are nonetheless unique to this oceanic country of Taiwan, and are what distinguish it from other countries.

Residents of Taiwan identify the island mostly by its geographical outlines, and ignore almost all the other elements; therefore, the shape of the island provides only an object for identification. This psychological "disorientation" indirectly brought misuse and abuse to the Taiwan coastlines, rather than making us respond to the resources and qualities that the ocean has endowed upon us. Our study found the character of the island residents through psychological analysis, and sorted out the significances behind the use of coastal spaces; thereupon, with the two conflicting yet co-existing main axes of "obstruction" and "crossing," we attempt to interpret a new outline for Taiwan, and redraw a new map for Taiwan which embodies living values and integrates the ocean and the land, and further propose our viewpoints on the development of coastal spaces. In so doing, we have elevated our status from "Nowhere" to "NOWhere," and we now know how to make the next step.
Taiwan and the Ocean

Taiwan, located on the border of the Pacific Ocean and the East China Sea, is a mountain island that was born from volcanic and tectonic plate movements. Taiwan's area is only about 36,000 square meters, with over two-thirds of it being mountainous, and with very few arable plains. Due to the effects of tectonic plate movements and early glacial activities, the island is full of mountains and rivers and valleys, and the vertical height difference is nearly 4,000 meters. Such natural conditions resulted in most of its 23,000,000 residents living in coastal areas.

The island of Taiwan had not been this crowded originally. In the history of Southeast Asia, Taiwan had always been seen as a "land outside of culture." Even though neolithic cultural sites have been discovered in northern and eastern Taiwan, the island had not had official and lively contact with neighboring cultures. It was not until the 16th-century Great Era of Navigation and the start of globalization, that Taiwan began to be recognized for its "key location in the East Asian political and economical system," and became part of the global activity network. Taiwan's early contact with the outside world started exclusively over the ocean. In Taiwan of that period, activities over the ocean were much more energetic than those over the land; we might say that it had truly a character of an oceanic country: adventurous, trading with foreign countries, and self-sufficient. Ocean meant connection with the rest of the world, and the source of livelihood; at that time, people on the island, regardless of ethnic identity, held the same open and fearless view of and attitude towards the ocean.
Taiwan has been conquered and occupied by various external forces throughout its history. Beginning from the Ming and Qing dynasties, Taiwan was ceded to Japan after the Sino-Japanese War, and the Nationalist Chinese government managed the island since the mid-20th century. The Chinese who migrated to Taiwan exhibit a high level of cultural tenacity. This tenacity helped the residents develop a certain cultural self-knowledge while absorbing various incoming cultural impacts, and it was followed by subtle changes in their values, ways of living, and religious beliefs.

Over the last one hundred years, violent waves of immigrants have been rolling relentlessly over the Taiwan Strait. As masses of immigrants crossed the deep ocean with a determination of never turning back, the island residents' character and culture of exodus has gradually transformed itself into a power of obstruction: this is the reason that we must reinterpret Taiwan and re-define the ocean.
Searching for A "Low-Sensitivity Objectiveness"

Experiences of life are hard, and this is the reason why we often cannot keep a cool and objective attitude in judging our own land; differences in life experiences often lead to complicated and sensitive issues that need to be resolved. Therefore, we aim to keep an objective attitude, and start our search with an insensitive eye; in other words, we do not want to limit ourselves with preset ideas, in the hope that this initial "low-sensitivity objectiveness" will allow us to find an interesting new beginning.

The illustration here is a European engraving done in the 17th-century Era of Great Navigation, entitled "Temple of the Mother Buddha." Except for the icon of the "Mother Buddha," the scene is no different from any other Western pantheon. Such a beginning is the "low-sensitivity objectiveness" that we are looking for, i.e., a subject being foregrounded by the eyes of someone who has not lived on this land before. This subject was documented in an unusual manner, and further developed into a tension, with meanings related to life, politics and ideologies behind it - such a starting point is exactly what we want.

If, during the 17th-century Dutchmen chose to negotiate with the Ming Dynasty officials at the Temple of Mother Buddha on the Pescadores Islands, the turn-of-the-century British sailors laboriously put the Temple of Mother Buddha in Magong on their navigational map, the Ming and Qing Dynasty claimed sovereignty over Taiwan by building temples of the Mother Buddha, so we, in 2005, will also start our research with the same story - the Mother Buddha. In other words, we choose the Mother Buddha as a point of departure in our research on the Taiwanese view of the ocean.

The Goddess of Victory and Goddess of Protection Separated by an Island

The Goddess of Victory carried these proud sailors on her ship and sailed past the northeastern corner of Taiwan. At about the same time, on the southwestern side of Taiwan, another group of people were trying to settle down on the island. And thus a group of people who marked the word Taiwan on the map of the world but who had never set foot on the island, and another group of people who had no idea that the land they stood on was starting to connect with the rest of the world and were busy working for a living and praying for protection from the Mother Buddha (who carried them safely across the ocean), passed each other for the first time, across the island. On one side were the courageous adventurers who held grand dreams, and on the other were strugglers who held just a tiny dream, and realized their future among bamboo boats, grass huts, and little incense burners. To this group of people who wanted to settle down on this land, Taiwan was no-where, and also now-here.
媽祖信仰中看到台灣人的特質

媽祖信仰是台灣最重要的信仰之一，其「從出海變為過海神再升格成主神」的特質在本次研究中尤其被重視。在英國沿海的媽祖廟分布非常廣泛，與早期漢人移民的聚落完全重疊，而媽祖的分靈、分香、巡遊等活動，也隱約暗示著移民社會的拓展及其勢力的變遷。也因此，我們將「媽祖」視為一個過渡系統，幫助我們理解資料的構造；換句話說，「媽祖」正代表著從海的那一邊過來的移民社會的群體意識，正是這種意識使「媽祖信仰」變得特別適合作為研究初期切入的開端。

在整個「媽祖」的研究過程中，我們關注的特點與意義摘要如下：

1. 「媽祖林默娘」傳說背後所包涵的文化意義，是一種普羅大眾視海為吞噬生命的场所，一種對海洋的恐怖和對水手的同情而形成的傳統。

2. 移民登陸點與媽祖廟的關係，說明媽祖在渡過黑水溝的過程中成為移民者信仰並守護的對象，安全來去之後以感恩的心繼續崇拜。媽祖的各分布地點在時間、空間、產業型態、聚落分佈等議題上均有相似的歷史背景與構成，因此說明了早期移民社會對海洋的依靠和對媽祖的崇拜。

3. 文化與政治的關係，說明台灣的媽祖文化在台灣政治和社會的發展中扮演著重要的角色。

4. 媽祖由「海神」到「過海神」再升格到「主神」，甚至繼續衍生成為「護境神」、「農業神」、「學術神」，神格上的改變反映著社會結構的變遷及不同信仰之需求的發展。人民逐漸擺脫單一信仰後所代表的原始恐慌，追求進一步的安定與安寧，同時原本「神力單純」的神格不斷被詠謠、演變及扭曲之後（如此神格開始出現的緣故），也逐漸被「加持」進而化身成為庇佑眾生的神明，這是人們不斷「挪用他者」的结果。

The Taiwanese Character in the Mother Buddha Cult

The Mother Buddha cult is one of the major religious beliefs in Taiwan. Mazu's "transformation from a goddess for going out into the ocean, to goddess for crossing the ocean, and then elevation to the status of the main goddess" is taken seriously in this research. The distribution of temples of the Mother Buddha overlapped almost exactly with that of the early Chinese immigrant communities; and the religious rituals of "separating the spirit", "separating the incense", and "cruising the territories" associated with the Mazu cult somehow reflected the expansion of immigrant societies and the evolution of their power structure. For this reason, we see Mazu as a filtering system, helping us filter out the tonality of our data; in other words, Mazu represents the group consciousness of the immigrant societies that came from the other side of the ocean. It is this significance that makes the Mazu cult the perfect point of departure for the initial stage of our study.

In our study of Mazu, our concerns can be summarized as follows:

1. The legend of Lin Mo, the Mother Buddha, has a hidden cultural significance. The proletarian populace sees the ocean as a site where human lives get devoured. It is a method of contemplating the human spirit by transforming tragedy into myth. And the fact that Mazu was originally a protector of maritime accidents, not a goddess of the ocean, also reflects people's "borrowing others' belief to seek peace of mind." On the whole, people's collective motion towards the ocean is one of fear, deliberate alienation, and ignorance.

2. The correspondence between the locations of immigrants' landing spots and that of the Mazu temples shows that, on the journeys over the dark waters, Mazu became the object of belief and trust for the immigrants, and after their arrival, the immigrants continued to worship her out of gratitude. The sites of Mazu temples all show very similar patterns of evolution and structure in terms of spatial development, industry typology, and community distribution; this also exposes the uniformity and similarity within early immigrant communities in terms of the content and manners of living. We have also discovered that the development of coastal communities in western Taiwan follow the pattern of single-point anchors, linear expansion, and later development into hierarchical structures, instead of multipoint anchors and web-like connections. The sources for these hierarchical patterns can also be detected in Mazu-related rituals, such as "encircling the realm", "following the realm", "separating the incense", "searching for the source", "remote sacrifice", etc. In addition, the routes of development of the island overlap considerably with the expansion of Mazu temples, with their methods of "separating the spirit", "outings of the goddess", etc.

3. In successive political regimes' attitudes and policies towards the Mazu cult and manners of dealing with it have mostly been respectful, which can, on the one hand, grab the people, and on the other, take advantage of the social structure and human resources already set up by the cult to efficiently expand their political control on the island. Examining the areas of expansion of these regimes, we see that they are layered upon original paths. Against the backdrop of political vicissitudes, the Mazu cult and its social and cultural meanings have thus gradually changed its influence on and status in Taiwanese culture.

4. Mazu's transformation from "goddess for going out to sea", to 'goddess for crossing the ocean', to 'the main deity', and even on to 'goddess for protecting the realms', 'goddess of agriculture', 'goddess of getting into school' reflect the reality of social changes and the different religious needs of the people. People slowly freed themselves from the primordial fear behind the monotheistic religion, and began the search for further stability and satisfactions; in the meantime, the deity that originally had 'simple powers' have been exaggerated and distorted (just as when it first came into being), and further 'blessed and empowered' into a goddess that protects all humanity. This is a result of people's continuous 'appropriation of the Other.'
隨機性 The Stochastic

對應一種“低敏敏度的客觀”之態度找尋到“僞確
做為文獻研究的切入點，在尋找海岸海域現象上，我們也
試圖以客觀的方式去蒐集田野資料，所以調查最長的
空間樣態，活動行為，然後從其中觀察歸納出代表
性的台灣海岸線現象。隨機性於是成為我們決定前
往觀察客觀的動機。將整個台灣海岸從北到南
的間隔做成一張在這張圖像與海岸線的交界處即是
我們的觀察基點。這樣的觀察方法我們稱之為“掃描台
灣”(scanning Taiwan)。隨機性的動機即是從偶然性
中探索必然性，亦即在大量蒐集的田野資料中找
出足以呈現出其代表性的現象，這是隨機性概念所
提供的客觀事實，因為單一事件內含其不確定及不可預測性，但多
次取樣之後即能顯現出規律性，也是統計學所稱的隨機
現象的統計規律，在這個統計規律下的成果就是我們要
找的對象。

Mirroring our employment of a “low-sensitivity
objectiveness” in finding the Mother Buddha as an
entry point for literature study, we have also
attempted to use objective methods in collecting
field data on the phenomena of coastal spaces, so
that we can gather the most diverse typology of space and behavior, from which we can observe and then sum up as the key
representatives. “The stochastic” thus became the operational concept in our deciding on the places to examine. We take
Taiwan from south to north and draw a horizontal sectional line every 3 kilometers; where these lines intersect with the
coastlines are the sites of our observation. We call such a method “scanning Taiwan.” The idea of the stochastic is to find
indeterminacy in indeterminacy, i.e., to find, in large amount of field data, phenomena that are sufficiently representative.
It is also an objective reality that the stochastic concept presents, because individual events contain uncertainty and
unpredictability, yet with multiple samplings, patterns will emerge; this is the principle of statistics, called the
stochastic phenomenon in statistics. The result of this stochastic principle is the object of our search.

海洋台灣：64種跨越，1134公里
環島攝影的影象輯成短片與刊載之後，透過空間元素，
活動行的路線，我們找到三種海域與陸域的關係：

1. 海陸的連結

海域與陸域空間本處於分裂或隔斷的狀態，透過線性
物件的出現而將兩者的關係串連起來，例如道路、橋樑、
橋樑等，將原本空間不連續的海域與陸域連結起來
，使人活動與行行為因此跨越在兩個區域之間。

2. 海陸的連結

相鄰的海域與陸域空間因為所物件的介入而在某個時
間點發生著交織，這個物象通常處於路邊，具有功能
的，例如吊吊的升降機或是輪渡設置的運作等，在片段時
間裡將兩個原本隔離的空間串連成一體。

3. 海陸的交界

海域與陸域空間處在一個重疊的狀態，在交集的範圍產
生新的空間使用，這種使用方式以一種長期而固定的方式
存在於海陸交界上，例如碼頭、鐵路、倉儲空間等。

透過這三個海陸的關係，我們看到一個很重要的特性
：台灣的海與生活、生活與大海是相當程度被隔斷的，因
為政治、國防、水電、岸際等理由，造成人與海洋之間
的距離。因此我們也會在海邊看見長久的堤防、海巡
哨所，禁止跨越的告示牌和俗稱風林、鐵絲網，這些都
是刻意隔離海陸的交流的元素。其他如濱海道路，大
面積不適宜通過的港口或橋樑、因為內陸土地不易取得而設
置在現象外的垃圾拆卸場、大型工業區等，都是因其
他目的而“無意間”造成隔斷。

西、東的差異

西海岸的產業呈現過飽和狀態，且大部分產業已具有相
當的“農業性格”，相較於東海的高密度使用，東海岸
由於受到地形侷限之關係，海岸腹地的使用因此得以與
西海岸相對開放，從經濟觀光為主的活動，東、西
海岸的差異除了地形之外不同產業型態之外，還存在著
不同因素所影響之不同型態的“海岸線”；東
海岸的海岸線則因為地理因素所形成的特殊結構
；而西海岸由於是半乾沙岸，對於海岸本身應該具有相
當程度的可及性，但由於防護、人工堤防、南北向快速
道路等物件造成隔斷，加上農業型的產業使用佔據大部
分的海岸空間，因此在海與陸之間出現明顯的人為隔斷

Oceanic Taiwan: 64 Crossings, 1134 Kilometers
Photographs from our around-the-island photography project were filled and
categorized after the field trips. By identifying spatial elements and event
behaviors, we have come up with three types of relationship between the ocean and
the land:

(1) Stringing together the ocean and the land:
Spaces over water and land were originally separated or blocked from each other.
Through the existence of a linear object, the two are connected; examples include
roadways, stairs, and bridges. By connecting the previously disconnected ocean
space and land space, human activity and behavior thus cross over both domains.

(2) Joining the ocean and the land:
At a certain point in time, neighboring ocean and land spaces communicate
intimately through the involvement of a new object. This object tend to be
point-like and functional—such as cranes or oil transportation facilities—which
momentarily joins into one two previously separate spaces.

(3) Overlapping of the ocean and the land:
Ocean and land spaces overlap, and new uses of space occur at the areas of
intersection. This mode of usage exist in a long-term and fixed mode; examples
include fish farm, salt fields, unloading spaces, etc.

With these three relationships, an important characteristic emerges: The land and
ocean, life and ocean in Taiwan are considerably separated for political, national
security reasons. Making the residents feel alienated from the ocean.
Thus, we see, along the coastlines, large amounts of dikes, patrol outfits, "no
trespassing" signs, and even wind breaks, barred wires—all elements that
deliberately obstruct the communication between the ocean and land. Others, such
as coastal roads and salt fields that cover large areas and are difficult to pass
through, garbage landfills that are located outside of the dikes due to scarcity
of land, large industrial zones, are all "unintentional" obstructions that resulted
from projects intended for other purposes.

The Difference Between East and West Coasts

The status of industries on the west coast is over-saturated, and most industries
there are agricultural in nature. In contrast to the high-density use of the west
coast, the east coast, because of its isolated geography, is mainly dedicated
tourist industries. In addition to differences in industries, there are
different "lines of obstruction" shaped by various elements: the lines of
obstruction on the east coast are shaped by geological characteristics, while the
west coast, which should have been accessible because of its mostly sandy
coastlines, actually shows obvious man-made obstructions between the ocean and
land, as a result of objects such as beach barriers, dikes, south-north highways,
and agricultural and industries which take up most of coastal space.
6-10

Ocean of Taiwan from NOWHERE to NOWHERE

01. 阻隔的政策 The policies of obstruction:

1. 軍事——在國家安全考量下，海岸必須被適當的管理。海岸線形成軍事上所區劃出的阻隔帶。

2. 交通——由於島嶼走向的交通阻斷，因此選擇低開發度的濱海地帶作為交通建設的用地。而阻斷了海岸與內陸間的連接。

3. 產業——利用海岸空間的低開發度與土地取得過程的容易，大規模的工業區、垃圾處理廠等，有些不應允許的設施設施在海岸上，而這些設施確實需要適當程度的區隔與管理。

Military: Under considerations for national security, the coastlines have to be managed properly, and become lines of obstruction that satisfy military needs. Transportation: The transportation lines that connect the northern and southern parts of Taiwan took over the less developed coastal areas, and thus cut off the connections between the coastal and inland areas. Industries: Taking advantage of the less developed areas along the coasts that are easily obtainable, "constructions welcomed by communities," such as large industrial zones and garbage processing plants, are positioned along the coast. These facilities really need to be closed off properly.

02. 農業型的海洋使用 Agricultural Use of the Ocean

沿海的產業除了動態的漁業產業外，蠶田 placer 塗網則屬於靜態的濱海產業，利用海岸線本屬的土地進行生產，產業則與面積有關。當產業密集而大量出現時，往往形成不易跨越的阻隔帶而加以與海岸的阻隔。另一方面，為了防止海岸線的沖刷降低沿岸土地的使用而進行的護岸工程，在構築工事的同時，也會造成海岸的自然性遭受破壞。

Industries along the coasts include not only the dynamic industry of fishing, but also static industries such as salt fields and fish farms, which make use of the interface areas between the water and land for production, and that production depends on the amount of area involved. When such industries occur in large amounts and high density, they often result in lands that are difficult to cross over and further enhance the alienation from the ocean. On the other hand, the constructions that protect the coastal land use from the waters also damage the naturalness of the coastlines during their construction process.
Diverse Bypasses on Border

"Bypasses" occur when "obstructions" and "expansions" happen on the same site. They are "diverse" because these bypasses are carried out with the cheapest possible means, legally or illegally, and they satisfy different needs. These structures that grow out of industrial or recreational needs are placed carelessly along the dikes, shores, even over the waters, to bring people closer to the ocean, and, in so doing, they create an interesting landscape.
研究架構：從原始資料到歸納
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