

The Spatial Structure and the Developmental Mechanism of Taiwan's Territorial Society during the Japanese Era: Case of Ming-hsiung

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ABSTRACT

The paper aims at exploring the mechanism for the development of Taiwan's territorial society during the Japanese era. The key question is how the territorial society was made it possible. By understanding the aforementioned process, we obtain the picture concerning the nature of social formation based on territory, which deviates from the traditional criteria grounded on kinship or places of origin. The term, territorial society, implies here a society rooted on a specific geographical space for the founding and maintaining of people's interrelationships.

The land-survey and geographical systems established afterward during the early stage of the Japanese era clarified the units of *daxiaozi* (大小字) with demarcated geographical spaces, which turned out to be the rudimentary spatial elements for administration, policing, as well as all sorts of socio-educational institutes. The system later initiated the development of Taiwan's territorial society.

The local administration in Taiwan became stabilized in 1920 after the *jiezhuangzhi* (街庄制) was well-developed. Within the exclusive geographical space of *jiezhuang* (街庄), people participated in political, economic and social activities through landed associations such as *zhuangyichang* (庄役場), *zhuangxieyihui* (庄協議會), *xinyongzuhe* (信用組合), *fangmianweiyuan* (方面委員), *gongronghui* (共榮會) and gradually developed a sense of unity. The administrative unit of *jiezhuang* (街庄) thus constituted the first-level spatial component of the territorial society, termed the space of *jiezhuangmin* (街庄民).

During the Japanese era *paichusuo* (派出所) there was the local police institute *zhuangdingtuan* (壯丁團) and the local militia for self-defense and *baojia* (保甲), which was the local autonomous institute mainly assisting the police institute. *Zhuang-*

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dingtuan (壯丁團) and *baojia* (保甲) were organized according to the district of *paichusuo* (派出所) in 1909. The members of both groups participated in all kinds of police-designated activities and gradually developed a sense of common identity. The district of *paichusuo* (派出所) thus became the second-level spatial component of the territorial society, namely the space of *jingchaguan* (警察官).

The units of *daxiaozi* (大小字) were the basic state-allocated geographical units in the Japanese era. After 1904 the residents within the units also developed a sense of common identity through various activities such as *baojia* (保甲), *qingniantuan* (青年團), *kuoyujiangxisuo* (國語講習所), *nongshishixingzuhe* (農事實行組合), *buluozizhizhenxinghui* (部落自治振興會), *qu ji bulohui* (區及部落會). The unit therefore turned out to be the third-level spatial component for territorial society, called the space of *buluomin* (部落民).

The three spatial components owned their own distinct and independent boundaries without transgressing each other, while at the same time each of them constituted different hierarchical levels for spatial demarcation. They all served as the spatial channels where the state exerted their coercive power into the local society, as well as the places where the local people developed different hierarchical levels of territorial society.

Keywords: Territorial Society, Geographical system, *daxiaozi* (大小字), the space of *jiezhuangmin* (街庄民空間), the space of *jingchaguan* (警察官空間), the space of *buluomin* (部落民空間)