

# 彰化芬園迎天公初探：當代宗教地理學的觀點\*

## A Case Study of Jade Emperor Pilgrimage Procession in Fenyuan: Perspective on Religious Geography.

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### Abstract

Contemporary religious geography research has shifted from the description of existing phenomena to focus on the social production of religion and the power relationship between the secular and the sacred in a specific region. This study selects Yingtiangong in Fenyuan Township, Changhua County as the focus of the case, in an attempt to explore the meaning and relationship between various actors in the secular and the sacred construction of Yingtiangong, and the process of sacred daily life space. The research found that: 1. Looking at the historical context, Fenyuan Yingtiangong's social production context has undergone a great change. In the early days, it was hoped that through common beliefs, it could consolidate internal identity and shape the framework of organizational mobilization. Today, ancestral home fights are no longer seen. The society and the government are willing to assist the sustainable development of Yingtiangong activities from the cultural preservation level. In addition, the struggle for dominance among various actors, resource supply, cultural identification, local governance and other factors have made Contemporary Yingtiangong has more diverse production lines. 2. The sacred and the secular are not an either-or issue. This article views the construction of sacredness from a secular perspective. The contemporary Finnish Yingtiangong department is the treasure temple, the Tiangonghui, local governments and political workers, furnace owners, schools, and cultural and historical work. Secular actors such as the actor are constructed based on their respective goals. 3. The literature mentions that informal sacred spaces can moderately resist national policies, but the case found that government agencies based on cultural preservation or voter identification considerations, or Baozang Temple due to historical origins, worship circles and believers overlap factors, all provide some kind of support to Yingtiangong Degree of cooperation. 4. The construction of the sacred space of Yingtiangong is like a poetic process. From the pre-event, it is instructed to post, go around, and get off the horse into the altar. The trilogy is to purify the space, gather the power of faith, and stabilize the sacredness.

**Key words: Religious geography, Emperor Pilgrimage Procession in Fenyuan, secular, sacred.**

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## 摘要

當代宗教地理研究，從以往現象描述轉向聚焦宗教的社會生產，及關注特定地域世俗與神聖間的權力關係。本研究選取彰化縣芬園鄉迎天公為個案焦點，企圖探究世俗中各行動者與迎天公神聖性建構間的意義與關聯，以及日常生活空間神聖化的歷程。研究發現：(一) 從歷史脈絡檢視，芬園迎天公社會產脈絡有著極大轉變，早期企圖透過共同信仰凝聚內部認同及形塑組織動員的框架。時至今日，祖籍械鬥已不復見，社會與政府願從文化保存層次協助迎天公活動永續發展，加上各行動者間主導權之爭、資源供給、文化認定、地方治理等因素，使得當代迎天公生產脈絡更為多元。(二) 神聖與世俗不是非此即彼的問題，本文視圖從世俗的觀點看待神聖性建構，當代芬園迎天公係為寶藏寺、天公會、地方政府及政治工作者、爐主、學校、文史工作者等世俗行動者基於各自目的所共構而成。(三) 文獻提及非正式神聖空間可適度抵抗國家政策，但個案發現政府機關基於文化保存或選民認同考量，抑或寶藏寺出於歷史淵源、祭祀圈與信徒重疊因素，皆對迎天公提供某種程度的配合。(四) 迎天公神聖空間建構就如詩化過程一般，從活動前誥示張貼、遶境、天公爐下馬入壇，其三部曲依序為淨化空間、匯集信仰之力、穩固神聖不墜。

**關鍵詞：**宗教地理、芬園迎天公、世俗、神聖