

太极拳人文精神的教育价值及实现

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摘要: **目的:** 在学校体育教育领域中, 太极拳是作为体育学科下传统体育的一个项目展开教学。太极拳的教学大纲、教材、教学计划通常是以完成动作教学为主要目的, 学生也是以能否完成太极拳的技术动作为考核标准。这个司空见惯的做法存在太极拳丰富文化内涵难以表述和传达的现象, 更难以衡量和考核, 教学终止于技术动作的掌握。而多数学生在完成考试之后也会迅速遗忘, 能记住的大概只有“一个大西瓜”之类形象比喻。然而, 太极拳中蕴含的大量的人文精神, 这些看似无形的文化内涵恰恰是太极拳教学的逻辑起点和终极意义。本文通过剖析普通高校太极拳教学中存在的问题, 在实践教学中探索太极拳课程教学的规律和提升之路, 以期对太极拳课程教学改革提供一定的理论参考。**方法:** 研究主要运用文献资料法、逻辑分析法、实践总结等方法。通过中国知网、维普数据库及有关书籍, 以“文化遗产”“太极拳教学”为关键词进行检索, 进行系统筛选分类、研读与分析。通过对连续开展 20 年太极拳教学的省级示范课程教学文件的分析、实践总结的方法来对太极拳教学的思想 and 方式进行探讨。**结果:** 太极拳中蕴含的和平理念, “反者道之动”的智慧, “避实击虚、意引进落空”的弱者思维, 重心发力系统的巧妙设计, 整体和谐观、柔弱胜刚强的辩证思维、道法自然的哲思, 特别是将暴力转化为艺术的特殊能力, 这些是中华文化独一无二的理念、智慧、气度、神韵, 是太极拳背后最深沉的文化。太极拳课程不仅仅是动作教学, 更重要的是借助这些动作, 传播和渗透中国文化的精髓、核心价值。如果能以此为教学目标, 对提升学生的认知水平, 提升文化自信都有莫大助益, 在国家层面还具有极强的现实意义。今日之中国, 正处在百年未有之大变局中, 金融战、科技战、贸易战、舆论战等战火四起。而“认知战”也是其中一个重要的战场, 太极拳课程教学需要重新定位, 自觉站在打赢“认知战”的高度, 起码让学生对中华优秀传统文化有更充分的认知。站在全世界的角度, 中国文化能够长久, 硕果仅存, 崇尚和平, 暴力转化, 兼容并蓄、天下情怀等都是核心机密, 具有永恒的人类价值。因此, 在太极拳课程教育实践中, 首先, 需要确立太极拳课程在传承中华优秀传统文化中的核心地位。旗帜鲜明的提出课程以传承人文精神、核心价值观为目的。深度挖掘、梳理、发现太极拳中蕴含的核心价值, 从中华文化资源宝库中提炼素材、获取灵感、汲取养分。其次, 强调太极拳人文精神的教育价值并不是淡化或者简化技术教学, 而是要强化和提升技术教学, 发现太极拳动作教学的规律, 适时对这些动作进行攻防解析, 让学生能够在凝练文化内涵的

每个技术动作中体会到太极拳和传统文化的精妙，以使课堂趣味盎然。再次，根据学生的理解能力进行文化升华，这是课程教学的画龙点睛之笔，也是文化教育的精华所在。这需要教师有较深的文化底蕴和恰当的表达。其次，用文化的方式做文化的事业，加大宣传力度，如理论课、讲座、演讲等。以学生喜闻乐见的方式，助推太极拳的人文精神、核心价值走进学生心灵。最后，学生成绩评定应有一定文化体悟占比，太极拳技术能力与认知水平共同提升。

结论：太极拳中蕴含大量的人文精神，如整体观、和谐观、和平理念、辩证思维、道法自然，融儒、释、道为一家，将暴力转化为艺术等，这是太极拳教学的逻辑起点和终极意义。站在时代发展的新阶段，应强化太极拳课程的教育定位，将文化元素、人文精神有机融合到技术教学的各个环节，完成太极拳教学的深化和升华。

关键词：太极拳；人文精神；教育价值；课程实践

The Educational Value and Implementation of the Humanistic Spirit of Tai Chi

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Abstract: In the field of school Taijiquan teaching, Taijiquan is conducted as a traditional sports project under the discipline of physical education. The outline, textbooks, and teaching plan of Tai Chi teaching are also aimed at completing movements, and students are also assessed based on whether they can complete the technical movements of Tai Chi. This common practice not only ensures that Tai Chi enters the campus and allows more students to be exposed to traditional ethnic culture, but also has a significant omission. The rich cultural connotations of Tai Chi are difficult to express and convey, and it is even more difficult to measure and assess. Teaching ends with mastering technical movements. Actions without technical skills are just mechanical imitations, and most students will quickly forget after completing the exam, while the only thing they can remember is a visual metaphor such as 'a big watermelon'. Tai Chi contains a large amount of humanistic spirit, and these seemingly intangible cultural connotations are precisely the logical starting point and ultimate significance of Tai Chi teaching. This article analyzes the problems that arise in the teaching of Tai Chi in ordinary universities, and explores the laws and improvement paths of Tai Chi teaching through practical teaching experience, in order to provide theoretical reference for the research of Tai Chi teaching. **Research methods:** literature review,

logical analysis, and practical summary. Search through CNKI, VIP databases, and related books using Key words such as "cultural heritage" and "Tai Chi teaching" to screen, classify, and organize the required materials. By analyzing and summarizing the teaching documents of provincial-level demonstration courses that have been continuously conducting Tai Chi teaching for 20 years, this paper explores the ideas and methods of Tai Chi teaching. **Research results:** The concept of peace contained in Tai Chi, the wisdom of "opposing the movement of the Tao", the weak thinking of "avoiding reality and defeating emptiness, and introducing the concept of emptiness", the clever design of the center of gravity system, the overall harmony concept, the dialectical thinking of softness over strength, the philosophy of Taoism and nature, especially the special ability to transform violence into art, are the unique concepts, wisdom, magnanimity, and charm of Chinese culture, It is the deepest culture behind Tai Chi. Tai Chi teaching is not only about teaching movements, but more importantly, using these movements to spread and permeate the essence and core values of Chinese culture. If this can be used as a teaching goal, it will greatly help improve students' cognitive level and enhance cultural confidence. It also has strong practical significance at the national level. Today's China is in a major upheaval that has not been seen in a century, with financial, technological, trade, and public opinion wars raging. And "cognitive warfare" is also an important battlefield, and Tai Chi teaching needs to be repositioned, consciously standing at the height of winning "cognitive warfare". At least enable students to have a more comprehensive understanding of the excellent culture of the Chinese nation. From the perspective of the world, Chinese culture can last for a long time, with only a few fruits remaining. It advocates peace, violent transformation, inclusiveness, and global sentiments, all of which are core secrets and have eternal human values. In summary, (1) Tai Chi teaching needs to be repositioned as a core course for inheriting excellent traditional culture. The curriculum is explicitly aimed at inheriting humanistic spirit and core values. Deeply explore, sort out, and discover the core values contained in Tai Chi, extract materials, inspiration, and nutrients from the treasure trove of Chinese cultural resources. (2) The educational value of emphasizing the humanistic spirit of Tai Chi is not to weaken or simplify technical teaching, but to strengthen and enhance technical teaching, discover the laws of Tai Chi movement teaching, and timely analyze the attack and defense of these movements. Traditional martial arts is called "dismantling moves", and the classic movements of Tai Chi are all formed through repeated training. The meaning of

attack and defense is relatively accurate, but it is not easy to make it clear. Teachers need to demonstrate the charm of Tai Chi through personal experience, because all cultural connotations are condensed in each specific Tai Chi technical action. This process often leads to a sudden realization among students, allowing them to experience the subtleties of Tai Chi and make the classroom interesting. (3) It is the finishing touch and the essence of culture teaching to sublimate the culture according to the students' understanding ability, which requires teachers to have deep cultural heritage and appropriate expression. Leaving technology to talk about culture may be counterproductive. Telling a good Chinese story starts with telling a good Tai Chi story. (4) Undertake cultural undertakings through cultural means and increase publicity efforts, such as theoretical courses, lectures, speeches, etc. To promote the humanistic spirit and core values of Tai Chi in a way that students enjoy and enjoy. (5) The evaluation of student performance must have a certain proportion of cultural understanding, and the technical ability and cognitive level of Tai Chi should be jointly improved. **Conclusion:** Tai Chi contains a large amount of humanistic spirit, such as holistic view, harmonious view, peace concept, dialectical thinking, Taoism following nature, integrating Confucianism, Buddhism, and Taoism, and transforming violence into art. This is the logical starting point and ultimate significance of Tai Chi teaching. Standing at a new node in history, we should reposition the teaching of Tai Chi, organically integrating cultural elements and humanistic spirit into various aspects of technical teaching, and completing the deepening and sublimation of Tai Chi teaching.

Key words: Tai Chi; Humanistic spirit; Educational value; achieve