

“武术操化”现象批判：太极拳在学校教育中的文化祛魅与重构

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摘要：研究目的：本研究旨在深度解构中小学教育场域中太极拳被简化为“武术操”的异化现象，批判性剖析其背后的文化祛魅机制，并探索传统文化在现代教育体系中的重构路径。**研究方法：**本研究采用批判民族志与多维度话语分析相结合的混合研究范式。首先，通过田野调查深入田野进行参与式观察，覆盖体育课、大课间及社团活动，系统记录教学互动的具身实践；其次，运用半结构化深度访谈法，对教师、学生、传承人及教研员进行多主体质性访谈，并对访谈资料进行系统性转录与编码；最后，开展政策文本分析，对《体育与健康课程标准》、地方“武术进校园”文件及校本教材进行批判性解读，剖析政策话语中的“去语境化”表述策略。**研究结果：**1、“武术操化”的三重祛魅机制。首先，政策层面的工具理性主导国家课程标准将太极拳定位为“传统体育项目”，要求“掌握24式简化套路”，但完全剥离“阴阳”“气”等核心哲学概念。地方教育部门以“安全管控”为由，禁止推手、对练等互动性教学环节，消解了武术“攻防一体”的本质属性。其次，教学实践中的系统性文化抽空。出现了教材去语境化、身体规训化、仪式感消解等问题。最后，认知层面的深层符号误读。基于访谈发现大部分受访者将太极拳等同于“老年健身操”，仅少部分学生知晓其与《易经》的哲学关联。祛魅的后果：文化异化与主体疏离。首先，文化符号的断裂再生产。如特殊的练习方式，严重违背“以慢养气”的核心原则。其次，学生身体的二元分裂。基于访谈揭示了矛盾性身体体验，即“练太极时感觉像个机器人”（S-6），“但《功夫熊猫》里的太极拳看起来很酷”（S-9）。与此同时，大部分学生在无口令提示时无法独立完成套路，印证其未能将太极拳内化为身体文化。最后，传承谱系的制度性割裂。学校以“缺乏教师资格证”为由拒绝聘请民间拳师（行政记录 S-03），导致“体制内传承”取代“师徒口传心授”的传统模式。一位传承人哀叹：“他们教的只是太极的外壳，灵魂早已消逝”（访谈 M-02）。3、重构路径：文化嵌入的三维模型。首先，文化认知潜入。编写《太极文化读本》，以漫画形式解析“阴阳哲理”，通过虚拟现实（VR）技术还原如陈家沟祖祠仪式场景；其次，身体体验嵌入。设计“情境化教学”模块，如晨练结合呼吸吐纳训练，雨天在走廊屋檐下练习“云手”以感悟“天人合一”；最后，制度合法性嵌入。建立“双导师制”，由体育

教师与认证传承人共同授课，并将“文化理解度”纳入教学评价体系。**研究结论：**其一、“武术操化”的制度理性根源。国家教育机构通过标准化、风险规避及可量化管理的逻辑，将太极拳重构为符合现代学校治理需求的“安全知识”。其文化内核在“理性高效”的名义下被系统性剥离，印证了韦伯“理性铁笼”对意义世界的吞噬效应。其二、祛魅的本质：文化权力博弈。教育行政部门与学校管理者凭借制度资本定义“何为正确的太极拳”，而传承人及文化学者的话语权被边缘化。这不仅是技术异化，更是文化领导权的争夺——当“整齐划一”凌驾于“身心合一”之上时，传统文化便沦为规训身体的工具。其三、重构的辩证路径。太极拳在学校中的存续不应退守封闭的“传统原教旨主义”，而应发展批判性文化嵌入策略。首先，解构性重构。承认祛魅的不可逆性，但不放弃文化主体性。例如，将“抱拳礼”转化为“跨文化尊重教育”的具身载体；其次，规训中解放。利用学校制度的覆盖面，通过课程创新实现“体制内传承”（如“双导师制”）；再次，身体中觉醒。引导学生通过具身体验感悟文化哲学，使身体成为“活态文化遗产”的承载主体；最后，教育作为文化抗争场域。太极拳的“操化”与“去操化”之争，本质上是传统文化在现代性条件下生存策略的微观政治博弈，凸显教育作为文化传承与创新的关键场域价值。

关键词：武术操化；太极拳；学校教育；祛魅与重构

Critique of the "Martial Arts Gymnastification" Phenomenon: Cultural Disenchantment and Reconstruction of Tai Chi Chuan in School Education

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Abstract: Research Purpose: This study aims to deeply deconstruct the alienation phenomenon of Tai Chi being reduced to "martial arts gymnastics" in the field of primary and secondary school education, critically analyze the underlying mechanism of cultural disenchantment, and explore paths for reconstructing traditional culture within the modern educational system. **Research Methods:** A mixed research paradigm combining critical ethnography and multi-dimensional discourse analysis was adopted. Firstly, through fieldwork, in-depth participant observations were conducted, covering physical education classes, morning exercises, and club activities, to systematically record the embodied practices of teaching interactions. Secondly, semi-structured in-depth interviews were conducted with teachers, students,

inheritors, and educational researchers for multi-subject qualitative interviews, and the interview data were systematically transcribed and coded. Finally, policy text analysis was carried out to critically interpret the Physical Education and Health Curriculum Standards, local documents on "martial arts entering campuses," and school-based textbooks, in order to analyze the "de-contextualized" expression strategies in policy discourses. **Research Results:** 1. Three-fold disenchantment mechanism of "martial arts gymnastification". First, the dominance of instrumental rationality at the policy level: The national curriculum standards position Tai Chi as a "traditional sports item," requiring learners to "master the 24-form simplified routine" while completely stripping away core philosophical concepts such as "Yin-Yang" and "Qi." Local education authorities, citing "safety control," have prohibited interactive teaching sessions like push hands (tui shou) and sparring, thereby eliminating the essential attribute of martial arts as an "integrated system of offense and defense." Second, systematic cultural emptiness in teaching practice: Issues such as decontextualized textbooks, physical disciplining, and the erosion of ritualistic elements have emerged. Third, deep-seated symbolic misinterpretation at the cognitive level: Based on interviews, most respondents equate Tai Chi with "fitness exercises for the elderly," while only a small number of students are aware of its philosophical connection to the I Ching. 2. Consequences of disenchantment: Cultural alienation and subjective estrangement. First, disjunctive reproduction of cultural symbols: For instance, certain rigid practice methods severely violate the core principle of "nurturing Qi through slowness." Second, dual fragmentation of students' physical experiences: Interviews reveal contradictory bodily sensations, such as "Practicing Tai Chi feels like being a robot" (S-6) versus "But Tai Chi in Kung Fu Pandalooks cool" (S-9). Meanwhile, most students cannot complete routines independently without verbal cues, confirming their failure to internalize Tai Chi as a form of bodily culture. Third, institutional rupture of the inheritance lineage: Schools refuse to hire folk masters on the grounds that they "lack teaching qualifications" (Administrative Record S-03), leading to the replacement of the traditional "mentor-disciple oral transmission" model with "institutionalized inheritance." One inheritor lamented, "What they teach is merely the shell of Tai Chi; its soul has long vanished" (Interview M-02). 3. Reconstruction paths: A three-dimensional model of cultural embedding. First, infiltration of cultural cognition: Compile Tai Chi Culture Readers that use comics to explain "Yin-Yang philosophy" and employ virtual reality (VR) technology to reconstruct ritual scenes, such as those at the ancestral temple in Chenjiagou. Second, embedding of physical experiences: Design "contextualized teaching"

modules, such as morning practice combined with breath regulation exercises, and practicing "cloud hands" under corridor eaves on rainy days to perceive "harmony between humans and nature." Third, embedding of institutional legitimacy: Establish a "dual-mentor system" where physical education teachers and certified inheritors co-teach, and integrate "cultural understanding" into the teaching evaluation system.

Research Conclusions: First, the institutional rational root of "martial arts gymnastification." National educational institutions, through the logic of standardization, risk avoidance, and quantifiable management, have reconstructed Tai Chi into "safe knowledge" that meets the needs of modern school governance. Its cultural core has been systematically stripped away in the name of "rational efficiency," confirming Weber's assertion of the "iron cage of rationality" devouring the world of meaning. Second, the essence of disenchantment: a game of cultural power. Educational administrative departments and school managers, relying on institutional capital, define "what constitutes correct Tai Chi," while the discourse power of inheritors and cultural scholars is marginalized. This is not merely technical alienation but a struggle for cultural leadership—when "uniformity" takes precedence over "mind-body unity," traditional culture is reduced to a tool for disciplining the body. Third, the dialectical path of reconstruction. The survival of Tai Chi in schools should not retreat into closed "traditional fundamentalism" but rather develop strategies of critical cultural embedding. First, deconstructive reconstruction: acknowledging the irreversibility of disenchantment while retaining cultural subjectivity. For example, transforming the "fist-holding salute" into an embodied carrier of "intercultural respect education." Second, liberation within discipline: leveraging the reach of school systems to achieve "institutional inheritance" through curriculum innovation (such as the "dual-mentor system"). Third, awakening through the body: guiding students to perceive cultural philosophy through embodied experiences, making the body a carrier of "living cultural heritage." Finally, education as a field of cultural resistance. The debate between "gymnastification" and "de-gymnastification" of Tai Chi is essentially a micro-political game of survival strategies for traditional culture under modernity, highlighting education's value as a critical field for cultural inheritance and innovation.

Keywords: martial arts gymnastification; Tai Chi; school education; disenchantment and reconstruction