

人类非物质文化遗产视域下太极拳的文化保护

陈飞^{1,2}, 王宏伟^{1,3}

1. 北京师范大学 体育与运动学院, 北京 100875

2. 中国计量大学 体育军事部, 浙江 310018

3. 西北师范大学 体育学院, 甘肃 730070

摘要: **目的:** 人类社会的巨大转变为文化的保护提出巨大挑战, 近年来世界范围内对非物质文化遗产的保护日益重视, 2020年太极拳列入联合国教科文组织人类非物质文化遗产名录, 这对中国武术乃至中华民族优秀传统文化传承都意义非凡。中国抱以开放、共享民族智慧的姿态, 将太极拳展现在世界面前。显然, 太极拳的核心已非社会大众对“武”的认识, 而是将其作为“文化”符号在人类未来发展中不断延续, 为促进太极拳文化传承与保护, 以人类非物质文化遗产保护为视角审视太极拳的文化保护与发展, 从现实出发对太极拳文化保护问题展开研究。**方法:** 采用文献资料法对非物质遗产保护、太极拳文化等相关文献进行梳理, 采用专家访谈法主要针对非物质文化遗产生产性保护, 太极拳文化遗产保护方式、手段与途径等问题进行访谈。**结果:** 1) 明确太极拳的“核心符号”是文化保护与传承的关键; 太极拳是一种“体育”的项目, 还是“技击”的实用体系, 亦或是崇尚自我“修为”的民族精神载体。不管提倡什么, 研究什么, 首先要弄清其“核心符号”是什么, 这是明确太极拳非物质文化遗产要保护什么的前提, 太极拳的“文化”价值是其核心要素, 是体现太极拳生命力必不可少的内容。2) 发展是非遗文化保护的硬道理; 太极拳的形成依托于中国自然地理和社会人文背景, 当前, 作为非物质文化遗产的太极拳, 其“生境”发生了巨大变化, 它的变化也理所应当, 故此, 无论非遗公约还是民俗, 都认可并鼓励这种变化和活态的传承。回眸陈式太极拳的生产, 所谓“忙时农耕, 闲时创拳”, 这种创拳的过程即是陈王廷依据自身的实战经验, 在脑海中演化或想象, 对空气或自己, 展现出的动作招式, 是一种为“比武”而“演武”的个人习练方式的提萃。而伴随时代的发展, 针对不同消费对象的改拳是促进其普及与发展的驱动力, 如杨露禅针对贵族不适合大强度体力活动, 对陈氏太极进行消费对象贵族化转换, 针对大众健身创编的简化太极拳, 以及面对患者对太极拳进行康复性的生产。这是太极拳寻求自我发展或适应市场行情的发展, 这种改变无论出于因地制宜还是可持续的目的, 都非常值得肯定和被认可, 其对传统武术发展具有积极的推动作用。3) 太极拳的文化保护既要保持“本体形象”又要“与时俱进”创新发展; 保持太极拳自身的本体特征是其安身立命的根本, 但从非遗保护视角看,

脱离现实社会发展的过度迷恋是不被鼓励的，绝不能躺在历史的“功劳簿”上。太极拳经过漫长的发展，从原始的武艺上升到了一种更高层次的追求，在“太极”思想的诠释中体现中国传统的智慧，随着社会的发展，太极拳要放在时代变迁中把握其发展的方向，在文化保护中寻求创新发展。《保护非物质文化遗产公约》对“保护”的定义内涵丰富，不仅是单纯意义上的“护卫”，是基于传统实践并伴随物质文化环境的变化而更迭出新，这种“创新”则蕴含着浓厚的传承、弘扬、振兴的意味。由此，新时代背景下太极拳的“保护与创新”应在《保护非物质文化遗产公约》语境中诠释二者的关系，坚持太极拳文化的“传统智慧”，同时利用传统智慧解决新时代发展问题，实现传统智慧的“现代化”是保护传统与创新发展的的重要途径。4) “传承人”保护是非物质文化遗产保护的重要手段；传承是太极拳作为非物质文化保护的核心，让有价值的人类文化能持久的延续下去，其中传承人是非遗保护的重点。传承人的保护既要重视“技艺”能后继有人，避免“人亡技绝”，还要关注传承人的培养，其对本拳种的“自明”于太极拳发展意义重大。**结论：**太极拳作为人类非物质文化遗产，饱含中华传统文化的基因和民族智慧，以非遗视角解读太极拳的文化保护问题，为太极拳自身的健康发展，为增强人民群众的文化自信 and 家国情怀，传承优秀传统文化都具有十分重要的现实意义。

关键词：非遗保护；太极拳；太极文化；文化创新；太极拳发展

Cultural protection of Taijiquan from the perspective of Human Intangible Cultural Heritage

Fei Chen^{1,2}, Hongwei Wang^{1,3}

1. *College of physical education and sports, Beijing Normal University, Beijing 100875*

2. *Department of physical education, China JiLiang University, Zhejiang 310018*

3. *School of physical education, Northwest Normal University, ganshu 730070*

Abstract: Objective: The huge transformation of human society poses a huge challenge to the protection of culture. In recent years, increasing attention is paid to the protection of intangible cultural heritage worldwide. In 2020, Taijiquan was included in the UNESCO List of Intangible Cultural Heritage of Humanity. This is of great significance to the inheritance of Chinese martial arts and even the excellent traditional culture of the Chinese nation. The core of Taijiquan is no longer the public's understanding of "wu", but it is used as a "cultural" symbol to continue in the future development of mankind. In order to promote the inheritance and protection of Taijiquan

culture, from the perspective of the protection of human intangible cultural heritage and starting from the reality, research on the protection of Taijiquan culture. **Methods:** Use the literature data method to sort out related literature on intangible heritage protection and Taijiquan culture. The expert interview method is mainly used to conduct interviews on issues such as the productive protection of intangible cultural heritage and the protection methods and approaches of Taijiquan cultural heritage. **Results:** 1) Clarify that the core symbol of Taijiquan is the key to cultural protection and inheritance. What is Tai Chi? A kind of sports, a martial arts system, or a national spirit carrier that advocates self-cultivation. No matter what is promoted or researched, we must first understand what its core symbol is. This is the prerequisite for clarifying what Taijiquan intangible cultural heritage should be protected. Obviously the cultural value of Taijiquan is its core element and is an indispensable content to reflect the vitality of Taijiquan. 2) Development is the last word in the protection of intangible cultural heritage. The formation of Taijiquan relies on China's natural geography and social and cultural background. Currently, Taijiquan, as an intangible cultural heritage, has undergone tremendous changes in its habitat, and its changes are also rationale. As it should be, therefore, whether intangible cultural heritage conventions or folklore, they recognize and encourage this kind of change and living inheritance. Looking back at the production of Chen-style Taijiquan, the so-called farming in busy time and creating boxing in free time. This process of creating boxing is the evolution or imagination of Chen Wangting in his mind based on his own actual combat experience. It is an extract of the personal training method of exercising martial arts for the purpose of fight. With the development of the times, the reform of boxing for different consumption objects is the driving force to promote its popularization and development. For example, Yang Luchan aimed at nobles not suitable for high-intensity physical activity, transformed Chen-style Taijiquan into aristocratic consumption objects, and simplified Taijiquan was created for mass fitness, and rehabilitative production of Taijiquan in the face of patients. This is the development of Taijiquan seeking self-development or adapting to the market conditions. This change is worthy of recognition and recognition, whether it is for the purpose of adapting to local conditions or for sustainable purposes, and it has a positive role in promoting the development of traditional martial arts. 3) The cultural protection of Taijiquan not only maintain the ontological image but also advance with the times for innovative development. Maintaining the original characteristics of Taijiquan is the foundation for its survival, but from the perspective

of intangible cultural heritage protection, the excessive obsession with the development of the real society is not encouraged, and it must not lie on the historical credit. After a long period of development, Taijiquan has risen from primitive martial arts to a higher level of pursuit. The interpretation of Taiji reflects traditional Chinese wisdom. With the development of society, Taijiquan must be grasped in the changes of the times. The direction of its development is to seek innovative development in cultural protection. The "Convention for the Protection of Intangible Cultural Heritage" defines protection with rich connotations. It is not only guard in a simple sense, but is based on traditional practices and the changes in the material and cultural environment. This innovation implies with a strong sense of inheritance, promotion and revitalization. Therefore, the protection and innovation of Taijiquan in the context of the new era should interpret the relationship between the two in the context of the Convention for the Protection of Intangible Cultural Heritage, adhere to the traditional wisdom of Tai Chi culture, and use traditional wisdom to solve new problems. Realizing the modernization of traditional wisdom is an important way to protect tradition and innovative development. 4) The protection of inheritors is an important means of intangible cultural heritage protection. Inheritance is the core of intangible cultural protection, so that valuable human culture can last forever, and inheritors are the focus of intangible cultural heritage protection. The protection of inheritors should not only pay attention to the inheritance of skills and avoid the disappearance of skills after death, but also pay attention to the cultivation of inheritors, which is of great significance to the self-evidence of this type of boxing and the development of Taijiquan. **Conclusion:** As the intangible cultural heritage of mankind, Taijiquan is full of the genes and national wisdom of traditional Chinese culture. Interpreting the cultural protection of Taijiquan from the perspective of intangible heritage is for the healthy development of Taijiquan and for enhancing the cultural self-confidence and family of the people. National sentiments and the inheritance of excellent traditional culture are of very important practical significance. As the intangible cultural heritage of mankind, Taijiquan is full of the genes and national wisdom of traditional Chinese culture. The cultural protection of Taijiquan is interpreted from the perspective of intangible cultural heritage, for the healthy development of Taijiquan, and to enhance the cultural self-confidence of the people, and to cultivate home country feelings, and inheriting excellent traditional culture has very important practical significance.

Key words: Intangible cultural heritage protection, Taijiquan, Tai Chi culture, Cultural innovation, Taijiquan development