

## 太极拳非物质文化遗产保护的政治哲学解析

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**摘要:** **研究目的:** 太极拳作为人类非物质文化遗产项目, 汲取了中国传统文化之养分, 其哲理、拳理和医理不仅具有养生祛病、促进身心健康价值, 而且还具有启迪智慧、教化育人的文化价值; 太极拳非遗不仅承载着人类社会发过程中的集体记忆和文化记忆, 而且也对推动人类非物质文化遗产发展, 提升国家文化软实力具有重要的意义。因此, 为了更好的传承和发展太极拳, 本文从政治哲学视角出发, 以人权理论为核心发挥和履行作为个体或群体对文化应有的人权和人的文化权; 从多元文化主义出发, 保护弱势群体、弱势文化的续存和发展; 以社群主义为追求目标实现群体、各团体及个人对太极拳非物质文化遗产的保护和创新发展。**研究方法:** 文献资料法、逻辑分析法。**研究结果:** 一是从人权理论视角认为, 人权理论是文化权利作为一项基本人权, 关系着人发展的重要体现, 也是评价和衡量一个国家及社会发展水平重要指标。文化权利属于个体的权力, 也属于群体及公民的政治权利。太极拳非物质文化遗产作为人的文化权利的一种体现, 是个体权利、集体权利和公民政治权利的体现, 同时也对国家经济、教育及社会权利具有同等重要的地位, 因此, 对太极拳非物质文化遗产的保护就是对人的基本权利的保护; 二是多元文化主义视角认为, 随着文化的全球化及文化的多元化, 各种文化都出现了不同程度的竞争, 尤其是受社会化的变迁和西方太极拳文化的冲击, 太极拳非物质文化遗产的传承与发展深受制约。然而, 多元文化主义视角为不同民族文化的续存和发展做出政治政策的导向, 为多元文化主义中的弱势群体、弱势文化获得了生存权。对于弱势文化而言, 如何使自身处于一个真正平等的地位显得尤为重要, 多元文化主义所强调的差异权利不仅意味着要承认非西方文化或非主流文化的特殊权, 而且还意味着进一步的文化权利要求, 将这些非西方或主流文化平等地视为人类普遍的文化资源。多元文化主义的最终目的不是追求文化平等, 而是社会平等, 是争取不同群体在分享国家社会的政治、经济和文化资源方面的平等。三是从社群主义视角认为, 社群主义内部成员的个体同自身的利益及自身追求的目标、价值观等视为社群的目标及价值观。社群中的每个成员将社群的目标作为群体的所有, 而不是个人的利益表现。社群追求的集体目标或集体利益也是社群内部每个成员共同追求的目标与利益。太极拳非物质文化遗产是历史沉淀下来的文明, 是先辈们

留下来的集体记忆,通过体化实践和刻写实践实现太极拳非遗的保护,同时更应从社群主义的角度出发,倡导人类对文化传承和保护集体意识或共同体意识,从而实现社会群体对文化保护由认知、情感态度转向实践行为。《保护非物质文化遗产公约》中也强调“承认各群体,尤其是土著群体,各团体,有时是个人在非物质文化遗产的创作、保护、保养和创新方面发挥着重要作用,从而为丰富文化多样性和人类的创造性做出贡献”。因此,对于太极拳非物质文化遗产的保护和传承应重视和依靠群体来实现。**结语:**太极拳非物质文化遗产具有悠久历史,其自身蕴含的价值内核为人类身心健康作出了重要贡献。在保护和发展太极拳非遗层面,人权理论使社会中的个体或群体形成了对文化是每个个体或群体应有的文化权力的认知,享受文化如同人权是神圣不可侵犯的。多元文化主义保护弱势群体、弱势文化的发展,在良好政策的制订下,实行多元文化的并存和发展并通过社群主义倡导文化保护的集体意识或共同体意识,从而实现太极拳非物质文化遗产的保护和创新发展。

**关键词:** 太极拳; 保护; 政治哲学

## Political and philosophical analysis of Taijiquan intangible cultural heritage protection

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**Abstract: Research purpose:** As an intangible cultural heritage of mankind, Taijiquan has absorbed the nutrients of traditional Chinese culture. Its philosophy, boxing theory and medical theory not only have the value of preserving health and eliminating illness, promoting physical and mental health, but also have the humanistic value of enlightening wisdom and educating people; Tai Chi intangible cultural heritage not only carries the collective memory and cultural memory in the process of human society development, but also plays an important role in promoting the development of human intangible cultural heritage and enhancing national cultural soft power. Therefore, in order to better inherit and develop Taijiquan, this paper starts from the perspective of political philosophy and takes human rights theory as the core to exert and fulfill the human rights and cultural rights that individuals or groups should have to culture. From the perspective of multiculturalism, protect the survival and development of vulnerable groups and vulnerable cultures; To pursue the goal of communitarianism, to realize the protection and

innovative development of the intangible cultural heritage of Taijiquan by groups, groups and individuals. **Research method:** Literature, logical analysis. **Results:** First, from the perspective of human rights theory, human rights theory is the cultural rights as a basic human rights, related to the important embodiment of human development, but also an important indicator to evaluate and measure the level of national and social development. Cultural rights belong to the rights of individuals, as well as to the political rights of groups and citizens. The intangible cultural heritage of Taijiquan, as an embodiment of people's cultural rights, is the embodiment of individual rights, collective rights and civil and political rights, and also plays an equally important role in national economic, educational and social rights. Therefore, the protection of the intangible cultural heritage of Taijiquan is the protection of people's basic rights. Second, from the perspective of multiculturalism, with the globalization and diversification of cultures, various cultures have appeared different degrees of competition. Especially, due to the changes of socialization and the impact of western Tai Chi culture, the inheritance and development of non-physical cultural heritage of Tai Chi is deeply restricted. However, the perspective of multiculturalism makes political policy guidance for the survival and development of different national cultures, and the vulnerable groups and vulnerable cultures in multiculturalism gain the right to survival; For the disadvantaged cultures, how to make themselves in a truly equal position is particularly important. The right to difference emphasized by multiculturalism not only means to recognize the special rights of non-Western cultures or non-mainstream cultures, but also means to claim further cultural rights and treat these non-Western or mainstream cultures equally as the universal cultural resources of mankind. The ultimate goal of multiculturalism is not the pursuit of cultural equality, but social equality, which is the equality of different groups in sharing the political, economic and cultural resources of the national society. Third, from the perspective of communitarianism, the individual members of communitarianism, their own interests, goals and values are regarded as the goals and values of the community. Each member of the community sees the goals of the community as the ownership of the group, rather than the expression of individual interests. The collective goals or interests pursued by the community are also the goals and interests pursued by each member of the community. The intangible cultural heritage of Taijiquan is the civilization deposited by history and the collective memory left by ancestors. The protection of Taijiquan intangible cultural heritage is realized through the practice of physicalization and writing, At the

same time, from the perspective of communitarianism, we should advocate the collective or community consciousness of human beings to cultural inheritance and protection, so as to realize the social group's cultural protection from cognition and emotional attitude to practical behavior. The Convention for the Safeguarding of the Intangible Cultural Heritage also emphasizes that "all groups, in particular indigenous groups, groups and sometimes individuals, have an important role to play in the creation, protection, preservation and innovation of the intangible cultural heritage, thereby contributing to the enrichment of cultural diversity and human creativity". Therefore, the protection and inheritance of the intangible cultural heritage of Taijiquan should be emphasized and realized by the community. **Conclusion:** The intangible cultural heritage of Taijiquan has a long history, and its value core has made important contributions to the physical and mental health of human beings. At the level of protecting and developing Taijiquan intangible cultural heritage, human rights theory enables individuals or groups in society to form a recognition that culture is the cultural power that each individual or group should have, and enjoying culture is sacred and inviolable like human rights. Multiculturalism protects the development of vulnerable groups and vulnerable cultures. Under the formulation of good policies, the coexistence and development of diverse cultures are implemented, and the collective consciousness or community consciousness of cultural protection is advocated through communitarianism, so as to realize the protection and innovative development of the intangible cultural heritage of Taijiquan.

**Key words:** Taijiquan, Protection, Political philosophy