

太极拳国际传播的数字化转型：从“身体在场”到“数智在场”

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摘要：研究目的：作为中华文明贡献给世界的宝贵财富，太极拳不仅是一种身体技艺，更是一种蕴含着东方哲学思想的文化实践。其传承与传播的精髓，历来维系于一种不可或缺的条件——“身体在场”。然而，在全球化语境下，这种对物理空间高度依赖的“身体在场”，恰恰构成了太极拳国际传播的根本性瓶颈。随着数字技术兴起，以影像、文本为载体的数字化传播为破解此困境提供了新路径。然而，新的悖论随之产生：常规的数字化转译，本质上是一个将丰富的身体经验“离身化”、符号化的过程。视频可以展示动作之“形”，却难以传递劲力之“意”；文字可以阐释拳理之“知”，却无法替代身体之“悟”。这种“离身传播”在跨文化情境中，极易导致“文化折扣”与“意义耗散”，使太极拳被简化、误读为一种神秘的东方符号或一种缓慢的健身操。因此，太极拳国际传播面临着一个深刻的在场悖论：物理的“身体在场”难以规模化、全球化；而数字的“符号在场”又难以避免文化内涵的浅层化与失真。本研究的目的，正在于突破此二元对立的困境，探索并建构一种全新的传播范式。**研究方法：**本研究采用跨学科理论整合与多案例深度分析相结合的方法。理论层面，本研究整合了现象学的具身认知理论、麦克卢汉的媒介理论、社会学的空间理论以及文化研究的模因理论，构建了一个多维度的分析框架。实践层面，本研究选取了“功夫元宇宙”项目、基于VR/AR技术的太极拳教学应用、海外主流社交平台（如YouTube、TikTok）上的太极拳社群生态等作为分析案例，对其技术架构、叙事策略、互动机制与文化效应进行深度剖析，以求理论与现实的相互印证与深化。**研究结果：**“数智在场”并非单一技术的应用，而是整合语义、体验与社会三维度的系统性建构过程。其核心目标在于通过技术中介，使远隔重洋的个体能够深度进入太极拳的文化世界，实现知识传递、情感共鸣与价值认同；在语义层面，“数智在场”强调文化模因的数字化转译与跨语境重述。一方面，借助自然语言处理、计算机视觉等AI技术，构建涵盖“技艺模因”“语言模因”和“伦理模因”的多语种文化知识图谱，实现从字面翻译到意义等效的跃升。另一方面，结合生成式人工智能进行叙事在地化重构，根据不同文化心理习惯突出太极拳的个体价值或社群属性，从而在全球语境下实现普适性与在地性的融合；在体验层面，“数智在场”通过沉浸式重构与默会知识传递，强化用户的具身经验。其一，虚拟现实营造“现象学场域”，用户以第一人称

置身虚拟练功环境，获得身临其境的文化体验。其二，体感追踪、生物传感器与力反馈技术的结合，使系统能实时比对用户动作并给予多感官即时反馈，从视觉提示到触觉震动与空间音频，模拟传统教学中的“喂劲”与“扳架子”，将“劲力”“气感”等抽象概念转化为可感知的技术经验；在社会层面，“数智在场”通过跨域社群与数字仪式实现情感再嵌与价值共鸣。一方面，依托社交媒体与虚拟平台，构建全球太极拳“趣缘共同体”，促进练习分享、线上挑战与“云端演武”，形成跨文化的持续联结。另一方面，线上拜师、纪念宗师等“数字仪式”重塑身份认同与归属感，将“尊师重道”“和谐有序”等伦理模因由知识层面内化为社群成员的自觉行为规范。**研究结论：**本研究认为，太极拳国际传播的数字化转型，其实质是一场从依赖物理共存的“身体在场”，到构建技术中介的“数智在场”的深刻范式革命。我们提出的“数智在场”概念及其“语义—体验—社会”三维建构逻辑，为这一转型提供了系统性的理论框架。其核心贡献在于：它超越了将数字技术视为简单工具的“技术论”视角，也超越了仅关注内容线上化的“内容论”视角，而将技术、内容与人的主体性体验、社会性联结视为一个不可分割的整体。这一范式旨在解决国际传播中的深层文化理解与情感认同问题，推动太极拳从一种“被观看”的东方奇观，转变为一种“可体验、可参与、可共情”的世界性文化实践。

关键词：太极拳；国际传播；身体在场；数智在场；文化模因；具身逻辑

Digital transformation of the international communication of Tai Chi: from "physical presence" to "digital-intelligent presence"

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Abstract: Purpose: As a valuable contribution of Chinese civilization to the world, Tai Chi is not only a bodily skill but also a cultural practice imbued with Oriental philosophical thought. The essence of its inheritance and dissemination has always relied on an indispensable condition—"embodied presence." However, in the context of globalization, this reliance on physical space has become the fundamental bottleneck of Tai Chi's international communication. With the rise of digital technologies, digital dissemination through images and texts has provided a new pathway to overcome this dilemma. Yet, a paradox arises: conventional digital translation essentially "disembodies" and symbolizes rich bodily experiences. Videos can demonstrate the "form" of movements but fail to convey the "intent" of force; texts can explain the "knowledge" of principles but cannot replace the "insight" of bodily comprehension.

Such “disembodied dissemination” in cross-cultural contexts often leads to “cultural discount” and “semantic dissipation,” reducing Tai Chi to either a mysterious Oriental symbol or merely a slow fitness routine. Thus, Tai Chi’s international communication faces a profound paradox of presence: physical “embodied presence” cannot be scaled globally, while digital “symbolic presence” risks cultural simplification and distortion. The purpose of this study is to transcend this binary dilemma and explore a new paradigm of dissemination. **Methods:** This study adopts an approach that integrates interdisciplinary theoretical frameworks with multi-case in-depth analysis. At the theoretical level, it draws upon phenomenological embodied cognition theory, McLuhan’s media theory, sociological theories of space, and cultural memetics to construct a multidimensional analytical framework. At the practical level, it selects cases such as the “Kungfu Metaverse” project, VR/AR-based Tai Chi teaching applications, and Tai Chi community ecologies on mainstream overseas social media platforms (e.g., YouTube, TikTok). These cases are analyzed in terms of technical architecture, narrative strategies, interactive mechanisms, and cultural effects, thereby deepening the dialogue between theory and practice. **Results :** The findings indicate that “digital-intelligent presence” (*shuzhi zaichang*) is not the application of a single technology but a systemic construction process integrating semantic, experiential, and social dimensions. Its core objective is to enable individuals across the globe to deeply enter the cultural world of Tai Chi through technological mediation, achieving knowledge transmission, emotional resonance, and value identification. At the semantic level, it emphasizes the computational translation and cross-contextual restatement of cultural memes. On the one hand, by employing AI technologies such as natural language processing and computer vision, a multilingual cultural knowledge graph encompassing “technical memes,” “linguistic memes,” and “ethical memes” can be constructed, thus moving from literal translation to semantic equivalence. On the other hand, through generative AI, localized narrative reconstruction tailors Tai Chi’s historical stories and philosophical ideas to different cultural psychologies—highlighting individual freedom and self-development in individualistic societies, or harmony and community-building in collectivist cultures—thereby blending universal cultural cores with localized expressions. At the experiential level, “digital-intelligent presence” strengthens embodied experience through immersive reconstruction and tacit knowledge transmission. Virtual reality creates a “phenomenological field” in which users, from a first-person perspective, enter a virtual training environment, interact with digitalized Tai Chi masters, and immerse themselves in historical or cultural settings. Furthermore, through motion

tracking, biosensors, and haptic feedback, systems can capture users' movements in real time and provide multisensory feedback—from visual prompts to tactile vibrations and spatial audio cues—simulating traditional teaching practices such as “feeding energy” and “adjusting postures.” This translates abstract notions like *jinli* (force) and *qigan* (energy sensation) into tangible, learnable experiences. At the social level, “digital-intelligent presence” fosters emotional reintegration and value resonance through cross-border communities and digital rituals. Social media, online forums, and VR-based social platforms facilitate the formation of global “communities of interest,” where practitioners share videos, exchange insights, join online challenges, and participate in “cloud-based performances.” Simultaneously, digital rituals such as online discipleship ceremonies and commemorations of Tai Chi masters recreate collective sacredness and belonging, embedding ethical memes like “respect for teachers” and “harmonious order” into the conscious behavior of community members. **Conclusion :** This study argues that the digital transformation of Tai Chi's international dissemination is essentially a paradigmatic revolution—from relying on physical “embodied presence” to constructing technologically mediated “digital-intelligent presence.” The proposed concept of “digital-intelligent presence” and its three-dimensional logic of semantics, experience, and society offers a systematic theoretical framework for this transformation. Its core contribution lies in transcending both the technocentric view that treats digital tools merely as instruments and the content-centric view that reduces dissemination to online textualization. Instead, it conceptualizes technology, content, human subjectivity, and social connections as an integrated whole. This paradigm addresses the challenges of deep cultural understanding and emotional identification in international communication, transforming Tai Chi from a “spectacle to be observed” into a cultural practice that is “experiential, participatory, and empathetic” on a global scale.

Keywords: Tai Chi; International Communication; Physical Presence; Digital-Intelligent Presence; Cultural Memes; Embodied Logic