

Essay II | Perspectives Expanded

第二篇 | 世界观深化篇

From Control to Cooperation: Rethinking the Modern Relationship with the Body

从控制到协作：重新理解现代人与身体的关系

Why the language of “discipline” and “optimization” may be quietly exhausting us.

为何“自律”与“优化”的语言，正在悄然耗尽我们。

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Abstract:

This essay explores the hidden costs of the management paradigm—the language of discipline, optimization, and self-control that treats the body as an object to be commanded. It examines how this posture creates an illusion of mastery while quietly accumulating exhaustion, and how the body, rather than simply complying, adapts by numbing its signals or withdrawing cooperation. Drawing on traditional practices such as Tui Na, it proposes an alternative relational paradigm: cooperation. Rather than a ruler-subject dynamic, the body is understood as a self-regulating system with its own intelligence, whose signals deserve engagement, not override. By reframing control as monologue and cooperation as dialogue, the essay situates Tui Na within a cultural and non-clinical context: not as a technique for imposing change, but as a practice of offering skilled attention and awaiting the body’s own intelligent response. It deepens the foundational insight that relationship, not technique, is what redefines how vitality is understood.

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摘要:

本篇探讨了管理范式——那种将身体视为待命令客体、充斥着自律、优化与自控的语言——所隐藏的代价。它审视了这种姿态如何营造掌控的幻觉，同时悄然累积疲惫，以及身体如何并非简单地服从，而是通过麻木信号或撤回协作来适应。借鉴推拿等传统实践，它提出一种替代性的关系范式：协作。身体并非统治者-臣民的动态关系中的被动力，而被理解为一个拥有自身智慧的自我调节系统，其信号值得互动，而非被凌驾。通过将控制重新定义为独白、将协作重新定义为对话，本文将推拿置于文化与非临床语境之中：不是作为强加改变的技术，而是作为一种提供专注注意力并等待身体自身智慧回应的实践。它深化了一个基础洞见：恢复活力的方式不是技术，而是关系——关系重新定义了我们对活力的理解。

Main Text

正文

Introduction | The Grammar of Self-Management

引言 | 自我管理的语法

We live within a powerful, often invisible narrative: that to be a competent, virtuous modern human is to be an expert manager of the self.

我们生活在一个强大而常被忽视的叙事中：成为一个能干、有美德的现代人，意味着成为一名自我管理的专家。

We are praised for discipline, admired for efficiency, and rewarded for self-control. In this paradigm, the body is naturally enrolled as the primary object of management. It is scheduled for exercise, optimized for performance, scanned for deviations, and disciplined into compliance.

我们因自律被称赞，因高效被钦佩，因自控而获得奖赏。在这一范式下，身体自然被征召为管理的首要对象。它被安排锻炼、为表现而优化、被扫描排查偏差、并被规训至服从。

But here lies a quiet contradiction: the more proficient we become at this management, the more a certain quality of exhaustion seems to accumulate—not just of the body, but of the very will that seeks to govern it.

但这里存在一个静默的矛盾：我们越精通此道，一种疲惫感便似乎积累得越深——不仅是身体的疲惫，更是那试图掌管身体的意志本身的疲惫。

We find ourselves asking, with a sense of betrayal: why does the body, this instrument we strive so hard to “master,” so often feel like a reluctant, even resistant, partner?

我们带着一种被背叛感自问：为何这具我们竭力去“掌控”的身体，却常常感觉像一个不情愿、甚至抗拒的伙伴？

Section 1 | The Illusion of Mastery

第一节 | 掌控的幻觉

The language of control creates a compelling illusion: that if we can command it, we understand it.

控制的语言营造了一种诱人的幻觉：若能命令它，便是理解了它。

We mistake compliance for collaboration. When the body, under the duress of routine or willpower, yields to our schedule—completing the workout, suppressing the hunger pang, maintaining the

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posture—we interpret this as success. We have issued a command, and it has been obeyed.

我们将顺从误认为协作。当身体在例行公事或意志力的压力下屈从于我们的日程——完成锻炼、压抑饥饿感、保持姿势——我们视此为成功。我们发出了指令，并得到了服从。

But this obedience is often a form of deferral. The sensation is not integrated; it is postponed. The tension is not released; it is temporarily overridden. The body's native intelligence—its rhythms, its appetites, its need for restoration—is not engaged in dialogue; it is put on mute.

但这种服从常常是一种延宕。感受未被整合，而是被推迟。紧张未被释放，只是被暂时覆盖。身体与生俱来的智慧——它的节律、它的需求、它对恢复的渴望——并未进入对话；它被静音了。

We become brilliant technicians of the superficial signal, yet remain strangers to the deeper current. The relationship becomes transactional: a series of commands and responses, not a continuous, living conversation.

我们成了处理表面信号的杰出技师，却对深处的涌流依然陌生。关系变得交易化：一系列指令与回应，而非持续、鲜活的对话。

Section 2 | Why the Body Resists Being Ruled

第二节 | 为何身体抗拒被统治

The body is not a passive territory to be conquered. It is a sovereign, self-regulating system with its own priorities—chief among them, homeostasis and long-term survival.

身体不是一片待征服的被动疆土。它是一个拥有主权的、自我调节的系统，有其自身的首要任务——其中最重要的，是维持稳态与长期生存。

Its intelligence is not cognitive but biological, woven into the fabric of nerves, hormones, and cellular communication. When met with a regime of relentless control—a constant stream of “shoulds” and “musts” that disregard its feedback—this system does not simply capitulate. It adapts, often in ways that undermine our perceived mastery.

它的智慧不是认知性的，而是生物性的，交织于神经、激素与细胞通讯的网络中。当遭遇一种无视其反馈、充满“应该”与“必须”的无情控制机制时，这个系统不会简单投降。它会适应，而适应的方式常常会瓦解我们自认的掌控。

It may learn to numb its signals, turning down the volume of sensation until a whisper of need becomes a shout of crisis. It may manifest resistance not as outright rebellion, but as a pervasive, low-grade fatigue—a systemic withdrawal of cooperation. It may, in time, enforce a collapse (illness, injury, burnout) as the only way to command the attention it has long been denied.

它可能学会麻木自己的信号，调低感受的音量，直到需求的低语变成危机的呐喊。它可能表现出抗拒，不是公然的反叛，而是一种弥漫的、低度的疲惫——一种系统性的协作撤回。假以时日，它可能迫使一次崩溃（疾病、损伤、倦怠），作为获取长久被忽视关注的唯一方式。

The body's resistance, then, is not a flaw or a failure of will. It is the logical defense of a complex life system against a relationship that treats it as an object, not a partner.

因此，身体的抗拒并非缺陷或意志的失败。它是一个复杂生命系统，在面对一段将其视为客体而非伙伴的关系时，合乎逻辑的防御。

Section 3 | Cooperation as a Different Paradigm

第三节 | 协作：另一种身体关系范式

If control is a monologue, cooperation is a dialogue. It represents a fundamental shift in the relational paradigm: from ruler and subject, to two intelligent systems in negotiation.

如果说控制是独白，协作便是对话。它代表着关系范式的根本转变：从统治者与臣民，转变为两个智能系统在进行协商。

Cooperation acknowledges the body's sovereignty. It begins with listening—not to diagnose, but to understand. It involves sending signals and awaiting, respecting, the response. It is characterized by feedback loops, adjustment, and a pace that allows for integration.

协作承认身体的主权。它始于倾听——不为诊断，而为理解。它包含发出信号，并等待、尊重回应。它的特征是反馈循环、调整，以及允许整合发生的节奏。

In this space, practices born from deep observation of the body—like the principles underlying Tui Na massage—reveal their essence. They are not about forcing a change upon the body (“fix this pain”). They are about offering a skilled, attentive stimulus and observing how the body's own intelligence chooses to respond—perhaps by releasing a muscle, shifting a pattern of breath, or altering a state of tension.

在此空间中，那些源于对身体深刻观察的实践——如推拿按摩所依据的原则——显露出其本质。它们并非将改变强加于身体（“消除这个疼痛”）。它们是提供一种熟练、专注的刺激，并观察身体自身的智慧如何选择回应——可能是放松一块肌肉，改变呼吸模式，或调整紧张状态。

Even the slow, yielding movements of Tai Chi can be seen as a physical practice of this cooperative dialogue: movement emerges from listening to balance, not from imposing a form.

即便是太极拳缓慢、顺从的动作，亦可被视为这种协作对话的身体实践：动作源于对平衡的倾听，而非强加一种形式。

The shift is subtle but profound: from “What can I do to you?” to “What can we discover together?”

这一转变微妙而深刻：从“我能对你做什么？”转向“我们可以一起发现什么？”

Section 4 | What Changes When Control Softens

第四节 | 当控制松动时，会发生什么

When we relax the grip of control, something counterintuitive often occurs: we do not become less effective; we become more perceptive.

当我们放松控制的紧握，一些反直觉的事情常会发生：我们并非变得低效，而是变得更具觉察力。

The relationship quiets. The internal noise of constant assessment (“Am I doing this right?” “Is this enough?”) begins to fade. In its place arises a finer attunement to early, subtle signals—the first hint of stiffness, the initial whisper of fatigue, the gentle ebb and flow of energy throughout the day.

关系静默下来。持续评估的内部噪音（“我做对了吗？”“这够了吗？”）开始消退。取而代之的，是对早期细微信号更精微的协调——僵硬的第一丝征兆、疲劳的最初低语、一天中能量的温和起伏。

This sensitivity is not a vulnerability; it is a strategic advantage. It allows for intervention at a point where minimal, gentle adjustment is sufficient, long before issues consolidate into problems that demand drastic measures.

这种敏感并非脆弱；它是一种战略优势。它允许在问题固化为需要激烈手段解决的麻烦之前，于一个微小、温和的调整便已足够的节点进行干预。

Cooperation, therefore, is not about expending less effort. It is about investing attention with better timing and more precise placement. It is the difference between relentlessly pushing against a locked door, and gently turning the key that was in the lock all along.

因此，协作并非关于减少努力。它是关于以更好的时机和更精准的投放来投入注意力。这好比于持续猛推一扇锁住的门，与轻轻转动那本就插在锁中的钥匙之间的区别。

Conclusion | Relationship, Not Technique

结语 | 关系，而非技术

This is not an argument against discipline, structure, or the incredible advances of modern health science. Tools and techniques have their vital place.

这并非反对纪律、结构，或现代健康科学的非凡进步。工具与技术自有其重要位置。

It is, rather, an invitation to examine the foundational relationship within which all these tools are deployed. If that relationship is fundamentally one of dictation and control, then even the most sophisticated technique risks becoming another form of pressure, another layer of disconnect.

它更像是一份邀请，去审视所有这些工具得以运用的基础关系。如果那种关系本质上是指令与控制，那么即便最精巧的技术，也可能沦为另一种形式的压力，另一层隔阂。

The promise of cooperation is a different kind of vitality—one that feels less like a triumph of will over flesh, and more like a sustained, resilient partnership. It is the difference between a body that is managed, and a life that is inhabited.

协作所承诺的，是另一种生命力——它感觉不像意志对肉体的胜利，而更像一种持久、有韧性的伙伴关系。

这是一个被管理的身体，与一个被真切体验的生命之间的区别。

This shift in relationship inevitably alters how we experience not just our bodies, but time itself—not as a schedule to conquer, but as a rhythm to move within. But that is a conversation for another day.

这种关系的转变，不可避免地会改变我们体验世界的方式——不仅是身体，还有时间本身：时间不再是被征服的日程表，而是身处其中的节律。但这，已是另一场对话了。

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