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A Study from the Perspective of Chinese Traditional Culture, Social Medicine, and the Healthy China Strategy: The Imperative Revival of Chinese Shoulder-Carrying Culture - A Solution to China's Dilemma of Aging Load-Bearing Laborers

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Abstract

[Objective] China is currently facing critical social issues such as an aging population, the loss of Chinese agricultural workers and urban load-bearing laborers, the prevalence of lumbar spondylosis among the youth and other serious crises. To comprehend and address these problems, an investigation of the facts and historical context is necessary. This study explores ancient and contemporary perspectives, spanning a timeline of 5000 years. Additionally, it employs social medicine for the first time to examine the correlation between social factors and health. The objective is to analyze the contemporary social issues in China and propose the latest personal views and solutions.

[Methods] Over a span of six years, the author conducted a study on "Chinese shoulder-carrying culture and the formation of the traditional spine" from the standpoint of social medicine. The findings revealed that "Chinese shoulder-carrying culture can strengthen the body and prevent lumbar spondylosis." Subsequently, the author applied the "biology-psychology-social medicine" model to address China's current social problems. This involved comparing

different generations horizontally and vertically, employing methods such as historical review, on-site investigation, logical analysis, observation, literature review, interviews, comparisons, and dialectics. The author also examined the perspectives of Chinese scholars and experts regarding “the aging of Chinese agricultural workers and urban load-bearing laborers” and analyzed the social factors contributing to this issue, along with potential countermeasures. The recent surge in social problems is closely related to the disappearance of Chinese shoulder-carrying culture, indicating a causal relationship.

[Results] Prior to 1980, Chinese society strongly embraced shoulder-carrying culture. However, after 1980, the influence of this culture diminished. Consequently, the first-generation Chinese migrant workers developed shoulder-carrying skills and engaged in load-bearing work, both in urban and rural areas. In contrast, the second-generation Chinese migrant workers born after 1980 (referred to as the new-generation migrant workers) gradually moved away from agricultural activities. Physical examinations reveal that elderly individuals who have been accustomed to shoulder-carrying possess distinct body structures, particularly in their spines, which contribute to significantly better physical health compared to modern individuals who do not engage in shoulder-carrying. Over the past 40 years, none of the descendants of the Chinese population have actively embraced practical shoulder-carrying exercises and weight training, leading to the inevitable emergence of the “elderly agriculture” phenomenon with distinct Chinese characteristics in recent times.

[Conclusion] Hence, it is imperative for China to foster the next generation of agricultural workers and urban load-bearing laborers. Modern science should reassess the significance of Chinese shoulder-carrying culture and its impact on the traditional spine. Moreover, it is crucial to correct the public’s misconception regarding “Chinese shoulder-carrying culture and the traditional spine” and acknowledge the fundamental distinction between labor and sports, as well as the importance of spinal stability. China should undertake appropriate measures to revive the traditional practice of shoulder-carrying work, with the aim of cultivating young successors capable of shouldering heavy loads and engaging in physically demanding work. This approach will not only strengthen their bodies and prevent lumbar spondylosis but also alleviate mental disorders, contributing to a healthier China. Restoring the traditional shoulder-carrying culture is of utmost significance for the survival and profound rejuvenation of our Chinese nation, as it addresses a range of critical social issues. Consequently, it becomes essential to innovate in both theory and practice to effectively integrate “shoulder-carrying labor” into the daily lives of people, emphasizing the importance of rural and urban community development in the new era and labor education within schools.

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Culture, Social Medicine, Shoulder-Pole, Chinese Buddhism.

Background

The course is called Crash Course 10 Minutes, or “Crash Course” in Chinese. It is a series of free courses created on YouTube by brothers Hank and John Green. Their world history class tells us that the world is a history of famine, disease, war, stupidity, and ignorance, natural and man-made disasters, and so on.

One year when he watched “Impression of Lijiang,” directed by the well-known Chinese director Zhang Yimou in Lijiang, Yunnan, the Naxi people’s attitude toward nature and life reminded him of the vicissitudes of the Chinese nation for thousands of years. The Naxi nationality lives in Yunnan. In an instant, there were not just tears in his eyes; there were tears running down his cheeks in torrents. His words and deeds showed tenacity, optimism, feelings, and active thinking. This is a passage written for me by my friend, the writer Mr. Hemu, in an article called “Doctor, Patient, Iron Man” on WeChat.

“To be or not to be, that is the question.” - William Shakespeare, British dramatist. Yes, it is a problem, and it is a serious and imminent problem in the 21st century. Jin Guantao, a Chinese scholar, said: “The human mind has never been so weak, afraid of death, cowardly, and afraid of resistance as it is today.”

As Liu Cixin, a Chinese science-fiction author, writes in “Wandering Earth,” “At first, no one cared about this disaster; it was just a wildfire, a drought, the extinction of a species, the disappearance of a city. Until this disaster touches all of us.”

Over the past three years, the COVID-19 epidemic has taught us a great deal. Science alone cannot solve every problem, and scientific progress may even lead to disasters. What’s most alarming is our lack of understanding regarding the causes of these disasters. Many of them had been silently brewing for decades, only to be discovered when it was already too late. Years ago, I watched a female doctor’s speech on TED (an American program), which left an extremely deep impression on the author. In the program, she compared the modern medical phenomenon to one hundred people drinking the same poisonous well water and getting sick. The doctor never studies the root cause of the poisonous well water, just treats the sickness repeatedly until it cannot be treated anymore, resulting in a large number of deaths, and the root cause still remains elusive. In fact, this well water problem has existed for many years. How terrible it is! Despite great advancements in medical science and technology, the root cause has not been found. The quack doctors just treat the symptoms, not the underlying problem -- providing temporary medical relief. Consequently, toxins accumulate over time, causing our society to probably face even more terrible things in the future. As an ancient saying goes in China, “A good doctor cures a disease before its onset, an intermediate doctor stops the progress of the disease, and a quack doctor prevents deterioration after the occurrence of the disease.”

This sentence echoes Hegel’s “Philosophy of History.” The only lesson mankind has truly learned from history is that it has learned nothing from history. The word “lesson” holds different meanings before and after. The latter refers to the

insights humanity has gained from various historical events, while the former encompasses the generalization of these lessons and the realization that mankind consistently repeats the same mistakes.

Yu Kongjian, dean of the Graduate School of Landscape Architecture at Peking University, stated in a speech on the renowned Chinese TV program YiXi, “For over a thousand years, rural girls in China were considered unsophisticated, and only girls with three-inch ‘golden lotuses’ were considered beautiful. For instance, the two girls depicted here had completely contrasting images. One girl had a dark complexion, large feet, and a strong physique, while the other girl had fair skin and small feet (three-inch ‘golden lotuses’).” It was believed that the latter represented the epitome of Chinese beauty, as a proper lady should not stand straight as it was deemed indecent.

This perception of beauty was established by a select group of urban elites throughout millennia. In their quest to distinguish themselves from the rural populace, these urban aristocrats defined the standards of beauty and taste, thereby turning ordinary people into abnormalities, healthy individuals into unhealthy ones, and laborers into those who were deemed unproductive. Such treatment of individuals became the norm. You may find solace in the fact that foot-binding is no longer practiced. However, why were the Chinese people foolish enough to bind their feet a century ago? Perhaps, a hundred years from now, someone will question why the Chinese of today are still foolishly binding their feet. We are still influenced by the deformed aesthetic and values associated with small feet.

The same applies to our distorted aesthetic attitude and values towards Mother Nature. These issues permeate throughout China’s rivers. If you walk just 500 meters from here, you will encounter the Huangpu River in Shanghai Municipality. The once-in-500-year and once-in-1,000-year flood walls, constructed with cement to prevent flooding, have failed to address the worsening floods each year. Have you ever noticed a peculiar phenomenon? This occurs because nature’s feet are bound, preventing it from effectively regulating floods on its own.

With the advancements in modern science and technology, the discovery and utilization of electric energy have propelled humanity into the era of electrification, surpassing the age of steam engines. It signifies a pinnacle in the history of human pursuit for self-liberation ^[1]. However, as economic development and social progress unfold, while individuals rejoice in being freed from arduous physical labor, they unknowingly find themselves immersed in an era of “over-nutrition and under-exercise.” Consequently, this has resulted in a decline in physical fitness and an increased vulnerability to “chronic non-communicable epidemics” ^[2].

As people celebrate the technological progress achieved over more than four decades of reform and opening up, they are dismayed by the widespread and youthful occurrence of lumbar spondylosis both in China and around the world. In recent years, there has been a significant rise in lumbar spondylosis cases among the younger population. The new generation of Chinese individuals faces an array of profound social issues, including deteriorating physical fitness and being trapped in a vicious cycle. Previously, most patients with lumbar spine diseases were between the ages of 40 and 60. However, lumbar spondylosis has now become a prevalent and frequently occurring condition among young people. This phenomenon triggers contemplation ^[3].

Nevertheless, it is widely believed that cell phones and computers have become indispensable devices due to

technological progress and societal development. College students, white-collar workers, and individuals in specialized occupations can often be found engrossed in their cell phones with their heads down or sitting in offices for prolonged periods. They lead a sedentary lifestyle for most of the day, which is a contributing factor to various chronic diseases.

An analysis of the economic burden of chronic diseases in 2017 revealed that individuals over 60 years old accounted for 13.3% of China's population, while those between 35 and 60 years old made up 38.2%. The cost of prevention and treatment of chronic diseases among the 35-60 age group, which constituted 38.2% of the total population, reached a staggering 43.9%. This data also highlights the increasing prevalence of chronic diseases among younger individuals, demanding attention. The burden of chronic diseases in China is on the rise, both in terms of prevalence and mortality, particularly among the younger population. It poses a significant challenge to the health of Chinese residents and public health, necessitating attention from individuals and society at large ^[4].

However, due to the prevalence of unhealthy lifestyles among Chinese residents, a significant population with cardiovascular disease (CVD) risk factors, accelerated population aging, and other factors, the incidence and mortality rates of CVD continue to rise in China. The turning point for a decline in disease burden has not yet manifested. In terms of mortality proportions among urban and rural residents, CVD still holds the highest rank.

In 2020, CVD accounted for 48.00% and 45.86% of deaths in rural and urban areas, respectively. Two out of every five deaths are attributed to CVD. It is estimated that there are approximately 330 million individuals currently affected by CVD in China, including 13 million stroke cases, 11.39 million coronary heart disease cases, 8.9 million heart failure cases, 5 million pulmonary heart disease cases, 4.87 million atrial fibrillation cases, 2.5 million rheumatic heart disease cases, 2 million congenital heart disease cases, 45.3 million peripheral artery disease cases, and 245 million hypertension cases.

China has entered a new stage of transformation, shifting from high-speed development to high-quality development. Therefore, the prevention and control of CVD in China should also transition from previous focus on scale growth to strategies that prioritize strategic and key technological advancements. This shift is crucial in order to curb the increasing trend of CVD incidence and mortality rates ^[5].

According to China Central Television (2022-06-27), the incidence and severity of scoliosis in children and adolescents in China have been on the rise in recent years. Statistics indicate that the number of children and adolescents affected by scoliosis in China exceeds 5 million, with an annual increase of 300,000 cases. Scoliosis has now become the third major health issue among children and adolescents in China, following obesity and myopia. Without timely treatment and intervention, the degree of deformity can worsen, impacting their ability to live, study, and work.

Unfortunately, many scoliosis patients in China experience delays in clinical treatment, leading to increased treatment difficulty and costs, placing a significant burden on families and society. Data census studies have reported an incidence rate of scoliosis at 1.06% in our country, considering the substantial population of over 300 million children and adolescents under the age of 15. Consequently, the number of adolescents with scoliosis is remarkably high, highlighting the urgency for scoliosis prevention and control, as well as addressing poor posture ^[6].

Adolescent idiopathic scoliosis (AIS) is a three-dimensional spinal deformity affecting the coronal, sagittal, and horizontal planes. It typically emerges during adolescence, and its precise pathogenesis remains undetermined [7]. Adolescence is a crucial stage of growth and development. Recent research indicates a gradual worsening of abnormal body posture among adolescents in our country, with the incidence of scoliosis increasing from 1% to 3%. This has garnered significant attention across various sectors [8].

In Stage 1, a total of 73,992 participants aged 6-16 years were selected. In Stage 2, 17,524 individuals underwent screening and diagnosis. The weighted prevalence of any psychiatric disorder was found to be 17.5%. Significant differences in the prevalence of psychiatric disorders were observed based on sex, age groups, and developed vs. developing areas. However, no difference was found between rural and urban areas. Males, younger individuals, children, and adolescents from developed areas exhibited higher prevalence rates of psychiatric disorders.

Prevalence of psychiatric disorders decreased with age among males, while it increased with age among females. Individuals diagnosed with attention-deficit hyperactivity disorder, oppositional defiant disorder, tic disorder, conduct disorder, and major depressive disorder demonstrated the highest rates of comorbidity. The overall prevalence of psychiatric disorders was found to be 17.5%, the highest reported in China. This prevalence rate is also higher compared to other nations worldwide. In China, children's mental health has become a significant concern, regarded as a public health crisis. The initiation of Healthy China Action (HCA) aims to improve people's health, with a major goal of promoting the mental health of children and adolescents through enhanced healthcare services [9].

The outbreak of coronavirus disease 2019 (COVID-19) has resulted in mental health issues among the general public and medical staff in China. Particularly for children and adolescents, a vulnerable group, there has been a noticeable increase in mental problems such as depression and anxiety during the COVID-19 outbreak [10].

The complete disappearance of the Chinese shoulder-carrying culture, which occurred during China's reform and opening up, was perceived as a sign of progress in human civilization amidst the rapid modern industrialization of the past 40 years. However, as the average age of agricultural workers in China continues to rise, the availability of urban load-bearing laborers becomes increasingly scarce. Alzheimer's disease (AD) incidence continues to increase, and its social and economic burden is magnifying, posing major medical and social problems that threaten China's urban and rural residents. According to a recent national cross-sectional study, China has 15.07 million individuals aged 60 years and over with dementia, including 9.83 million with AD, 3.92 million with vascular dementia, and 1.32 million with other forms of dementia. Additionally, the prevalence of mild cognitive impairment (MCI) in those over 60 years of age is 15.5%, affecting 38.77 million individuals. A national study showed that the 2015 annual treatment cost of patients with AD in China was US\$167.74 billion, with ever-rising treatment costs expected to reach US\$1.8 trillion by 2050. However, the country's diagnosis and treatment rate for AD remains low, with few medical specialists and minimal public awareness. Therefore, improving the prevention and treatment of AD under the government's leadership is urgent [11].

With the rapid growth of medical expenses for Chinese residents, experts say that chronic diseases have now become a heavy burden on the healthcare system. Reports about a crisis of agricultural successors in China surfaced more than a

decade ago, but they were not taken seriously at the time. However, optimism prevailed as many believed in the power of technology to solve the problem, and some people even thought that money could solve everything. Now, the author aims to reveal the seriousness of the problem.

How can we address the “crisis of agricultural successors”, the “dilemma of inadequate agricultural workers”, and the shortage of urban load-bearing laborers? These issues are closely intertwined with the food crisis and affect each individual’s well-being.

According to Professor Wang Defeng from the School of Philosophy of Fudan University, “When the reform and opening up started, we fully embraced the principles of the market and made the transition from a planned economy to a market economy, which triggered a huge transformation of the entire Chinese society. For more than three decades, Chinese people have endeavored to learn the logic of capital. We thought that China’s progress would be achieved through further health and improvement of the market economy. Nevertheless, we have run into two big problems. The first problem is that in today’s China, no social class, whether it is the ‘few successful ones’ that have succeeded in the wave of the market economy or the ‘most vulnerable group’, has a sense of well-being or has found a place to live in peace. The whole nation has no spiritual home, and we have shifted from an era of general material dissatisfaction to an era of widespread spiritual insecurity.” This is how things evolved. Capital has grown so fast that everything centers on the economy, while culture is far from synchronized with it. Being spiritually unsettled inevitably affects physical health. Mental ill-health leads to physical ill-health. An unhealthy body also leads to an unhealthy mind. The two interact with each other in a vicious cycle, exposing the entire Chinese nation to a health crisis. Therefore, although Western capital has enhanced our material life, it has also brought our mental life into a “deformed” drug-like state and also produces self-appreciation and self-intoxication of our “deformed” body structure. These physical and mental “deformities” may be covered up temporarily, but they can’t disappear permanently. This is a timed “nuclear bomb”. We should face up to the “deformities” of Chinese people’s bodies and minds, not be paralyzed, and attempt to seize the time to crack the “nuclear bomb” that endangers human health.

“The present cannot be described, the future cannot be predicted, anything is possible.” The words of the Chinese historian Yi Zhongtian are equally valid, and the current trend is symptomatic of their fulfillment. The truth is in the hands of a few.

If one day China becomes a world power again, it will depend on our culture, not others.”- Ma Weidu, a renowned Chinese cultural scholar.

Preface

Chinese society has always consisted of two distinct groups: shoulder-carrying workers and non-shoulder-carrying workers. This differentiation extends to the divide between the upper class and the lower class, urban and rural populations, the bourgeoisie and the proletariat, traditional and modern individuals, and mental and physical labor. Shoulder-carrying is a fundamental skill developed by agricultural and load-bearing workers since childhood.

Fundamentally, these workers grew up in two different cultures: urban culture and countryside culture. China has fostered the notion of the famous “three-inch golden lotuses” under an unhealthy urban aesthetic culture, while rural communities have embraced a practical and healthy “big-feet culture.” Urban dwellers may be considered “good-looking” without the ability to shoulder heavy loads, whereas rural residents may be labeled as “hunchbacked” but possess the strength to carry items on their shoulders. This cultural dichotomy has long persisted throughout Chinese history, creating a divide between the upper class and the lower class. This can be exemplified by Lin Daiyu, one of the key characters in *The Dream of the Red Mansions*. With China’s reform and opening up in the 1980s, the country transitioned from an agrarian society to an industrialized one, leading to several significant changes in Chinese society:

As Chinese activities, lifestyles, and ideas became westernized, a substantial “off-roots movement” emerged in rural China. Essentially, this movement aimed to eradicate the shoulder-carrying culture, resulting in the gradual disappearance of many traditional Chinese cultural practices.

The first-generation Chinese migrant workers, who possessed shoulder-carrying skills, left their rural origins and began to detach themselves from the land.

A new generation of young people, born and raised in urban areas, emerged. Similar to their urban counterparts, they lacked the ability to shoulder heavy loads and displayed no interest in agricultural activities.

With China’s aging population, the elderly, lacking the ability to shoulder heavy loads, have become the primary labor force for load-bearing work. Forty years ago, the majority of individuals could carry a hundred pounds on their shoulders and toil until their last breath. However, as urbanization continues and numerous villages vanish, the aging of the rural population has become a widespread phenomenon. Consequently, elderly agriculture has become the predominant model of agricultural production in China. While elderly agriculture may be somewhat efficient, it should be acknowledged that there exists a significant gap between elderly agriculture and the requirements of rural modernization and agricultural modernization ^[12].

In urban areas, heavy manual laborers are becoming older, fewer in number, and increasingly reliant on machinery.

Blessings are based on misfortunes, and misfortunes are bestowed by blessings. Luck and misfortune come in turns.

1. Data

1.1. What is the total population of China in 2021? It exceeds 1.4 billion in 2021!

1.1.1. Total population and elderly population in China: According to the World Report on Aging and Health released by the World Health Organization (WHO) in 2017, global aging is further deepening, and the number of people aged 60 or above is expected to double by 2050 ^[13]. China has the largest elderly population and the fastest aging rate in the world. The latest data from the National Bureau of Statistics (NBS) show that by the end of 2021, Chinese people aged 60 or above account for 18.9% of the total population; the aging issue has posed a serious threat to the provision for the

elderly ^[14].

1.1.2. The new-generation migrant workers are not the kind of peasants with shoulder-carrying ability in the traditional sense but are actually no different from urbanites. According to the NBS report, the total number of migrant workers was 292.51 million in 2021, among which the new-generation post-80s migrant workers account for 48.2% of the total number of migrant workers in China. The so-called new-generation migrant workers refer to those born after the 1980s who hold rural household registration yet work or do business in cities ^[15].

1.1.3. Chinese State Statistics Bureau (January 17, 2023): In 2022, China's population is falling off a cliff, with 9.56 million people (below 10 million, indicating negative population growth), caught in the trap of low fertility. By the end of 2022, China's population, including the population of 31 provinces, autonomous regions, and municipalities directly under the Central Government, as well as active military personnel (excluding residents of Hong Kong, Macao, and Taiwan, as well as foreign nationals living in the 31 provinces, autonomous regions, and municipalities directly under the central Government), was 1,411.175 million, down by 850,000 from the previous year's end.

The number of births was 9.56 million, resulting in a birth rate of 6.77 per thousand. The natural population growth rate is -0.60%.

Regarding gender composition, the male population stands at 722.06 million, while the female population is 689.69 million, yielding a sex ratio of 104.69 (100 females).

In terms of age composition, the working-age population (16-59 years old) totaled 875.56 million, accounting for 62.0% of the national population. The population aged 60 and above reached 280.04 million, constituting 19.8% of the country's population, with 209.78 million individuals aged 65 and above, representing 14.9% of the country's population.

According to data from the Chinese Ministry of Civil Affairs, the number of marriages in China continues to decline, and the decline in the new population is difficult to reverse in the short term. Since 2022, negative population growth and the rapid increase of the elderly population have become the new normal for some time to come. (From web)

1.2. Literature Review

1.2.1. The literature shows the current status of the productive labor of the representative Chinese elder population of all ages: In modern times, the Chinese elder population is still the mainstay of agriculture and urban load-bearing laborers. The current unique aging issue in China has puzzled scholars at home and abroad. In the process of industrialization and urbanization, as the rural population, especially the young and middle-aged labor force, has shifted to non-agricultural industries and cities, China's agricultural labor force is constantly shrinking, with a cumulative reduction of 140 million people in the past 30 years.

Aging is becoming an increasingly prominent issue, with more than one-third of the agricultural workforce aged 55 and above. Meanwhile, varying degrees of arable land abandonment can be observed. It is evident that "The post-70s do not

want to farm, the post-80s do not know how to farm, and the post-90s neglect farming” [16]. In contrast, the rural elderly aged 50-60 (or the post-60) constitute a significant labor force. Apart from those who still earn money in cities, those who remain in their hometowns are not inferior to young and middle-aged laborers, taking on all their household farming work. Some of them also cultivate others’ contracted land. Individuals aged 60-70 (or the post-50s) fall into the category of the “young elderly.” They can not only farm to sustain themselves but also support their children with the fruits of their labor. People aged 70-75 (or the post-40s) are considered the “middle-aged elderly.”

Although their income has decreased due to reduced labor on arable land and fewer types of agricultural products, those in good health among the elderly can still engage in independent labor and live independently. Individuals aged 75 or above (or the post-30s) fall into the category of the “old elderly.” They are true old people, yet they continue to participate in fieldwork, tend vegetable gardens, raise poultry and livestock, and perform household chores as long as their health allows. For most rural elderly people, they can only be idle when they are sick or incapable of doing farm work, relying on their children’s support in their old age [17]. Some rural elderly individuals in their 70s and 80s exhibit greater endurance and strength than young people, effortlessly carrying loads exceeding 100 kg. They can be considered the last generation of Chinese individuals with shoulder-carrying ability, laboring until the end of their lives. Simultaneously, the Chinese elderly also constitute a significant load-bearing labor force in urban areas.

1.2.2. Major Views on Social Factors and Solutions to the Proposed Dilemma (typical example). In 2012, it was reported that 15 academicians from the Chinese Academy of Sciences and Chinese Academy of Engineering, led by Shi Changshu, collectively submitted a proposal to the central decision-making level addressing the “Three Agriculture Problems.” The academicians emphasized that if the issue of arable land abandonment among the new-generation peasants was not strategically studied and addressed, the populous country would encounter a critical dilemma: a lack of farmers [18].

The question of “who will cultivate the arable land” has gained significant attention from the media after the topic of “who will feed China” was raised. Solving the problem of “no one would farm” involves identifying those who will take up the task of land cultivation. In seeking a solution, a comprehensive analysis of the root cause becomes essential. Such an approach allows for a historical and holistic perspective, fostering the necessary historical determination and patience required in addressing the “Three Agriculture Problems.”

It is important to consider why Europe and the United States have fallow farmland but do not face the challenge of “who will cultivate the arable land.” This discrepancy can be attributed to the historical stage of their respective societies. Europe and the United States have undergone the transformation of industrial modernization, establishing a relatively stable industrial status and operational mode for agriculture. In contrast, China is in the process of modernization, and social transformation manifests in various ways, including the issue of “no one would farm” [19].

According to Xie Linghong, with the rapid development of industrialization and urbanization, the rural population, especially the young and middle-aged laborers, are migrating to non-agricultural industries and cities. Consequently, the size of China’s agricultural labor force has significantly decreased. However, this does not imply that China is destined to

face the dilemma of “no one would farm.” No matter whether in the past or the future, China possesses a substantial rural labor population. When compared to the required labor force for agricultural production, China still maintains a surplus of agricultural labor. Therefore, it is imperative to pursue long-term development by optimizing mechanisms that ensure revenue for grain cultivation and cultivating new subjects and service providers in the food production sector. These measures should be accompanied by strengthened policy incentives to encourage peasants’ engagement in grain cultivation.

Efforts must also be made to address seedling issues and improve the management of abandoned arable land^[20]. Lan Yubin states that the ultimate objective of exploring ecological unmanned farms is to achieve their replicability and scalability. This will enable intelligent machines to actively participate in the entire agricultural production process, gradually replacing human labor and contributing to the management of resolution plans. As artificial intelligence (AI) agricultural robots continue to advance and be implemented, they will gradually substitute manual labor, thereby addressing the shortage of rural labor^[21].

According to Zhang Ruidong, the government should ensure the legal transfer of peasants’ land contracting rights and provide comprehensive support to peasants in terms of grain subsidies, agricultural supplies subsidies, technical assistance, and market development. These measures aim to overcome the challenge of “no one would farm” and alleviate the concerns of peasants working in cities. Such initiatives are also beneficial for the urbanization process and economic development. Additionally, it is crucial to intensify efforts in promoting income distribution reform, bridging the income gap between urban and rural areas, and actively investing in rural infrastructure. By doing so, historical debts related to the “Three Agriculture Problems” can be repaid, and sufficient state support for agricultural production can be provided^[22]. Lin Hua: In recent years, a large number of young and middle-aged workers have left the countryside and rushed to the city to pursue a working life. The new generation of post-80s and post-90s farmers is getting farther and farther away from the land and generally lacks the willingness and skills to engage in agricultural production. If the problem of abandoning farmers among the new generation is not solved, a large country with a population of nearly 1.4 billion will face a situation where no one is willing to farm. The dilemma of who will farm is, on the surface, caused by a large number of rural young and middle-aged laborers going to the city to work, but in essence, it is still due to the fact that farming yields lower income and grain production generates low profits. This is the root cause of the “farmer shortage” in rural areas. Relevant experts have pointed out that we must pay attention to protecting agricultural development and the interests of farmers and make every effort to ensure that farmers receive priority benefits in economic growth.^[23] Baidu note: Three Agriculture Problems (issues), that is, agriculture, rural areas, and farmers.

“Agriculture, rural areas, and farmers” refers to agriculture, rural areas, and farmers. Among them, agriculture is the basic industry for the construction and development of the national economy, the countryside is an important place for agricultural production and the lives of farmers, and farmers are the core of the three rural issues because their income is low and it is difficult to increase it, resulting in a large number of farmers going out to work, which affects agricultural production and the stability of rural areas. China has been a large agricultural country since ancient times. It has implemented the policy of heavy agriculture and suppressing commerce, and the status of farmers is also ranked second in the ranks of agriculture, industry, and commerce. Today, the issue of agriculture is still a big problem, but there has not

been a unified name until 1996 when Wen Tiejun, a doctor of economic management in China, officially proposed “Agricultural problems (issues)” In 2003, our Communist Party officially introduced the “three rural issues” into the work report as it became the number one problem that the government needs to solve. In 2005, at the Fifth Plenary Session of the 16th CPC Central Committee, “agriculture, rural areas, and farmers” were officially put forward.

1.3. Talking about the ancient and the present, spanning 5,000 years

The research materials for this project encompass the author’s personal experiences and reflections in this era of significant changes regarding shoulder-carrying and non-shoulder-carrying cultures. It includes research on the author’s journey towards health, contemplation on past and present Chinese health issues, studies on the personalities, thoughts, lifestyles, activity habits, and physical health status of individuals with whom the author has interacted, as well as a closer examination of the similarities and differences between those with shoulder-carrying ability and modern individuals.

Speaking of the ancient and the present, spanning 5,000 years, this article categorizes the individuals the author has interacted with into four groups: The first group consists of people born in the Qing Dynasty, all of whom have now passed away. The second group comprises individuals born in the Republic of China. The third group refers to those born from the establishment of New China until the 1980s. The fourth group includes individuals born after the 1990s, 2000s, and 2010s. As the environment and the economy undergo changes, people and their physical constitutions also change. With the passage of time, ordinary individuals or special figures who carry the imprints of their era and have personally experienced the shoulder-carrying era can be considered witnesses of history, heirs of intangible heritage, and living fossils. Currently, the author’s family and relatives are facing various diseases such as obesity, hypertension, diabetes, cancer, etc. According to the author’s observation, the next generation of the author’s family and relatives appears to be noticeably weaker than the previous generation. It seems inevitable that these diseases will affect them, possibly at a younger age, and may lead to more social problems.

The shoulder-carrying culture, as a part of folk and folklore culture, has never been given due attention in China. Preserving folk and folklore culture can only be achieved through narrating its history like a legend. If not investigated or studied, the demise of such figures will mark the end of an era. Today, many individuals or popular figures who carry the imprints of their time and have personal experiences from the shoulder-carrying era are passing away. Due to the rapid pace of change, these folk and folklore cultures are often unable to be salvaged and documented, particularly the Chinese shoulder-carrying culture. The past can only be found in books, and sometimes even books fail to mention a single word about it. The past may become a historical enigma, leaving a lasting misunderstanding and regret about the Chinese shoulder-carrying culture.

As someone born in the post-70s era, the author has had interactions with individuals from the shoulder-carrying era and possesses knowledge of stories from the farming era related to shoulder-carrying. This includes understanding the characteristics, thoughts, activities, and physical health conditions of people from that time. However, mainstream research institutions have not addressed these aspects, they have not been recorded in history, nor studied as genuine academic projects.

Since childhood, the author has been aware of lumbar disc herniation (sciatica) and has observed that farmers with shoulder-carrying ability tend to be exceptionally healthy. He holds a deep respect for this ability and perceives it as indicative of a strong lumbar spine. From an early age, it has been ingrained in people's minds that humans are like monkeys, with adults referred to as big monkeys and children as little monkeys. The characteristics associated with conditions like weak waist or lack of strength are described as "hips up high, collapsed waist, and cotton waist."

The ability to shoulder-carry is considered the foundation of traditional Chinese martial arts. Typically, when learning martial arts from a master, one must assist the master with heavy physical work for three years, including the cultivation of shoulder-carrying ability. The author has witnessed elders effortlessly lifting loads of up to 150kg without experiencing back pain throughout their lives. The author also actively participates in daily activities involving heavy shoulder lifting, with no concerns about developing lumbar diseases unless an injury occurs.

The author belongs to the post-70s generation, which is the last generation in China to be influenced by the shoulder-carrying culture. Having experienced both China's farming era and the reform and opening-up era, the author underwent childhood training to carry 50kg on their shoulder. He grew up as an enthusiast of shoulder-carrying, embracing a free-ranging lifestyle with a foundation in martial arts.

During their upbringing, the author lived with their great-grandmother, who was born in the Qing dynasty and had bound feet measuring three inches, known as "golden lotuses." The author developed a keen interest in the history of that era through listening to stories about the Qing dynasty. Unfortunately, at the age of 7, he underwent "tetracycline" treatment for pneumonia, which resulted in yellowing of teeth, disfigurement, and made him reluctant to speak, seriously affecting his personality and self-confidence, ultimately changing his life. At 24, he underwent maxillary sinus radical surgery due to an odontogenic maxillary sinus cyst, and as a consequence, he developed "empty nose syndrome." In his 30s, he experienced obesity, high blood pressure, depression, and other health issues. However, after turning 40, he embarked on a journey to seek better health and became an outdoor enthusiast. As they say, when one door closes, another one opens.

If the parents' generation is considered the first generation, consisting of those born in the 1930s, and subsequent generations follow, including uncles, aunts, siblings, cousins, and descendants born in different decades, the author examines the comparison between these generations horizontally and vertically. The transition from shoulder-carrying to non-shoulder-carrying education, along with the corresponding changes in physical conditions, thoughts, lifestyles, and habits, serves as the subject of the author's research. My contemporaries and relatives of this generation are all over 50 years old. They are entangled with various diseases, such as obesity, hypertension, diabetes, cancer, lumbar spondylosis, and so on. Our previous generation has aged, and the same is happening to us. Various diseases in our bodies can strike at any time. Our next generation appears to be even less optimistic. They have unhealthy lifestyle habits and activity patterns, poorer physical fitness, and even suffer from lumbar spondylosis at a young age. Observing the people around them, this seems to be a common phenomenon, which is why the author has decided to write a research paper on health. In a great disaster, no one can escape unscathed. Society is like a big family, and the philosophy of interdependence and

mutual support will ultimately be the rule of human survival and life. Humans are interconnected entities, and only by helping each other can they coexist, thrive, and benefit together.

With the author's mother working as a medical nurse in Surgery (orthopedics), she used to be a "barefoot doctor," and back in the day, the author was born in Zhejiang Xianju People's Hospital and grew up there. He enjoyed observing medical staff treating patients and listening to stories about illness and health. Surrounded by numerous medical books at home, the author was greatly influenced from a young age, developing a certain level of knowledge about health and illness. This upbringing directly impacted their future research in the medical field.

Between 1977 and 1988, the author completed their primary and secondary education in Xianju, Zhejiang Province. In 1991, he graduated from medical school, became an orthopedist, and worked as an orthopedic and neurosurgeon for six years. Following that, he worked in emergency surgery for 18 years, accumulating over 30 years of extensive clinical experience. Additionally, they have engaged in research on healthy living.

In 2017, the author joined the physical examination center of Taizhou Hospital, where he was responsible for conducting surgical physical examinations, particularly focusing on the spine. This marked the beginning of their study on the spine and physical health of all medical examiners. The author categorized the examiners into those with shoulder-carrying spines and those without, engaging in discussions about the shoulder-carrying culture and investigating the lumbar spine conditions of the elderly who had experienced shoulder-carrying. Furthermore, the author is a sports enthusiast who has studied Iyengar yoga for three years and actively participated in outdoor sports. He has encountered numerous outdoor sports enthusiasts, observing their behaviors and physical conditions, differentiating those who have been influenced by the shoulder-carrying culture from those who have had less or no influence. In China, there is a lack of a scientific health evaluation system that can assess and distinguish the health of individuals from the two eras.

Since 2022, the author has established a stone stretcher in Jingjiang Mountain Park in Linhai, Zhejiang Province, and has commenced practical shoulder-carrying exercises with a weight of 70 kg. He has personally practiced and accumulated a wealth of firsthand experience, drawing the attention of countless elderly individuals who have had shoulder-carrying experience. The author engages in communication and learning from them, investigating their past experiences with shoulder-carrying, their thoughts, and their physical conditions for salvage. He also listens to their stories and techniques. Furthermore, the author examines lumbar spondylosis during the era of shoulder-carrying, conducts surveys on the occurrence of lumbar spondylosis among the general public, and explores cultural awareness surrounding this issue.

Testing the shoulder-lifting ability of a group of young people born in the 1980s and 1990s, it was observed that they simply do not have the ability to shoulder lift. Some struggle to carry objects, but their shoulders cannot tolerate the pain, and they are ridiculed by the elderly. On the other hand, some individuals in their 50s and 60s have been exercising their shoulder-lifting ability since childhood. Although they have not practiced it for more than 20 years, they can still easily lift and carry objects for a hundred meters. Recently, through their public accounts on platforms like TikTok and WeChat, the author, using the pseudonym "sports dreamer," has shared numerous shoulder-carrying videos to popularize scientific knowledge, express thoughts, and engage in communication with readers.

1.4. There are other materials that I have participated in discussions, which have been very meaningful and helpful to the research of this article

1.4.1. An article by my friend, the Chinese writer He Mu, titled “Doctor·Patient·Iron Man,” published on the China Internet public platform “Hemu Shanfang” (2021-06-08), has provided valuable insights for my research: Chen Huabin, the deputy chief physician of Taizhou Hospital, graduated from Zhejiang Medical University, Hangzhou Branch (now Hangzhou Normal University Clinical School) in 1991. He was appointed as the deputy chief physician in December 2006. With extensive clinical experience in orthopedics, brain surgery, and emergency trauma surgery, he currently serves as the chief surgical examiner at the Hospital Health Management Center.

I met him during a physical examination three years ago, where he was conducting surgical examinations. I recall seeing a human skeleton model on the table. While examining my spine, he mentioned that a significant factor contributing to the high prevalence of spondylosis among Chinese individuals is poor habits and incorrect posture in daily life and work. People of our age who spend prolonged periods sitting often experience issues with their lumbar spine, whereas elderly farmers who engage in strenuous physical work in rural areas rarely encounter such problems. He explained that prolonged sitting leads to a collapsed waist and a curved posture of the hips.

The collapsed hip and waist posture is essentially a structural deformity characterized by an S-shaped change in the spine. It is a spinal condition that leads to the pelvis tilting forward and the lumbar spine bending forward. For instance, prolonged wearing of high heels can easily result in the collapse of the hips and waist. Unfortunately, many individuals admire and pursue this as a form of “body shape beauty.” However, he believes that the priority should be placed on health and practicality when it comes to one’s posture, with beauty being secondary. Some individuals who have developed strong and healthy backs as a result of prolonged bending and physical labor are often misunderstood by contemporary society as having a “disability.”

Certain diseases among modern people stem from their diet and exercise patterns during their growth and development period. Additionally, the lack of effective health education and preventive supervision in adulthood leads to suboptimal health and even the onset of diseases.

Before the National “Two Sessions” were held in March 2014, he advised the Prime Minister on “People’s Weibo.” The road to national health should combine education and law. Japan has legislation on waist circumference. In my country, health education should commence with infants and young children. Unhealthy behaviors of adults should also be regulated by law, and legislation promoting exercise and controlling dietary habits should be studied and enacted. These concise sentences stood out among hundreds of thousands of suggestions and appeared on the 8th list of heroic individuals on the website (with 20 articles in the first issue). They became one of the most influential public voices during the conference.

He also mentioned that the deformed aesthetics associated with the practice of binding and deforming women’s feet, known as the “three-inch golden lotus,” has harmed the Chinese population for over a thousand years and has not completely disappeared from history. It may resurface in another form of deformed beauty that combines art and the

economy, which is accepted by some individuals and leads them to become obsessed, enthralled, and even consumed by it. He urges everyone to be vigilant and aware of this more destructive, widespread, and pervasive phenomenon.

He once told me that he came from Xianju, Zhejiang Province, where, in their history, “Because of poverty, every family had no opportunity to study, so everyone relied on brute strength.” The elders propelled the boat. He grew up in this environment and admired brute force since childhood. As he grew older, he discovered that now, due to prosperity, “everyone is studying, and every family lacks brute strength.” He sees the process of self-discovery as finding health, and for this reason, he has also coined many catchphrases: Losing brute strength means losing health. One, brute strength, and two, being outdoors, are crucial for human well-being. Don’t try to add time to your life; what you have to do is to add life to your time. Tradition coexisting with modern technology is the right way. Modern people are susceptible to illness because of the decline in immunity, not the mutation and virulence of the virus. We come from nature, and eventually, we have to return to nature.

1.4.2. Several researchers recently engaged in a discussion titled “At birth we bring nothing; at death, we take away nothing. Only the precious spirit can last forever” on the ResearchGate website, which is a discussion paper authored by myself.

My Sentiments: Although I never had the opportunity to meet Mr. Gong, through a tribute article, I learned about this remarkable man with a precious spirit. Reflecting on the past, my initial encounter with the masterpiece “The Three Excellent Master Mr. Gong Zehua” was through the WeChat Official Account “Hemu Shanfang.” Recently, I discovered the news of Mr. Gong’s passing from the article “It’s Too Cold This Winter” published in “Hemu Shanfang.” Subsequently, I read several mourning poems dedicated to him, which deeply moved me and prompted profound contemplation.

During Mr. Gong’s lifetime, few people paid special attention to him. It was only after his departure from this world that he garnered significant attention. Fortunately, “The Three Excellent Master Mr. Gong Zehua” was written in a timely manner. However, this classic article has now become an archaeological text. Additionally, by reading articles written by Mr. Gong’s students, I have come to understand his nostalgic nature, influenced by both traditional and modern culture. Mr. Gong has provided us with a glimpse into the teacher-student relationships that existed forty or fifty years ago, characterized by genuine affection akin to that of fathers and sons, brothers, and old friends. How many versatile and knowledgeable teachers of this kind exist today? How many sincere teacher-student relationships like these endure in the present?

I categorize the people I have encountered into four groups: 1) Those born in the Qing Dynasty, although none of them are alive today; 2) Those born in the Republic of China, with Mr. Gong belonging to the late period of the Republic of China; 3) Those born after the establishment of New China until the 1980s; 4) The post-90s generation and Generation Z. As the surrounding environment changes, so do people. Does Mr. Gong’s passing signify the end of something? Perhaps we can only find individuals like Mr. Gong within the pages of books.

“At birth, we bring nothing; at death, we take away nothing. Only the precious spirit can last forever.”

Chen Huabin (the author of this article): Currently, the most popular song on the Chinese Internet is “Little Garden.” It talks about digging and cultivating in a small garden, planting tiny seeds, and witnessing the growth of small buds into beautiful flowers. In a larger garden, we dig and plant bigger seeds, leading to the growth of larger buds and flowers. In the garden of human existence, a seed of disease can result in illness, while a seed of health can lead to well-being.

Now, I find myself in the modern medicine garden of the world, digging the soil. What am I digging for? Initially, I believed it was a medical issue, specifically a spinal problem. However, I soon realized it is a global spinal problem. As I studied the standard spine worldwide, I came to understand that it is a social problem. Further exploration made me consider it as a political economy problem. Delving into political economy, I discovered its philosophical nature. Deepening my study of philosophy, I realized it is a question of cause and effect. Reflecting on the concept of cause and effect, I found it intertwined with the notion of reincarnation. Exploring the concept of reincarnation, I concluded that everything is predetermined. It’s all intricate and interconnected.

Ultimately, I believe we are born with nothing, and when we leave this world, we take nothing with us. Only our precious spirit of constant exploration and research can endure eternally, passing from one generation to another. Generation after generation, we continue to explore, embodying the determination to triumph over obstacles like the Foolish Old Man who removed the mountains. We carry the resolve to achieve victory and the courage to overcome any difficulty.

Stephen I. Ternyik (Magister Artium (EQ=Master of Research): double major/with thesis on AI: summa cum laude///Master Certifications in Management Economic Research Analyst at Private Entrepreneur Vienna, Austria):

To effectively halt a civilization’s progress and hinder its development over an extended period, there is only one method: eliminate its scientific advancements. “(Liu Cixin, The Three-Body Problem).

*Chen Huabin, the direction of scientific thinking is crucial. The culture and values of sustainability, based on classical scientific methodology and philosophy, appear to be the key to humanity’s survival and progress. When faced with imminent destruction and the potential end of the world, human society will undergo extreme, intricate, and profound transformations. (Liu Cixin)

*The key variable is that age is a structural feature (parameter) of any society, i.e. changes in the age structure do imply changes of the value preferences as per consumer priorities. From a medical viewpoint, Chen Huabin, age groups (cohorts) can be observed by dominant illnesses and diseases in a population. Another important observation point is life-span developmental psychology, i.e. the cognitive stages of age groups and their effect on a given society.

With respect to your cited proverb (3 years=big; 7 years=old), aging starts with birth or even conception. In this sense, life is about proliferation.

live until old, study until old

*The observation and study of inter-generational behavior and action was always of great scientific research interest to me.

Only metaphysics can fill the great explanation gap of humanity; scientific and technical progress are only stages of an advancing metamorphosis of humanity. Am in agreement with your cited Chinese proverb Chen Huabin

*You must learn all things, both the unshaken heart of persuasive truth, and the opinions of mortals in which there is no true warranty.

Parmenides (Frag B 1.28-30, quoted by Sextus Empiricus, "Against the Mathematicians", vii. 3),

Anita Z. Goldschmied (Doctor of Philosophy, Senior Lecturer, and Researcher at Sheffield Hallam University, Sheffield, United Kingdom) made a comment on my article on ResearchGate:

Thank you for sharing this idea. As I read your post, one thing that struck me, which is quite general, is our tendency to identify points, whether it be a person, a date, or an event, as the beginning and end of something, as well as the cause and effect. While such separation may be useful for certain purposes, nothing exists in isolation but rather in connection to others and things. However, I do recognize the importance and role of symbolism. I also enjoyed the comments and I agree with Stephen. Whether it's age, value, science, or culture, things are interconnected, and connections give rise to capabilities. The effects are diverse and interdependent, with the audience playing a key role.

Joseph A Sprute (Co-Founder at ERES Institute for New Age Cybernetics United States) made another comment: at birth with bring forth "the_nothing", at death we bring home the "know-thing"

Rohit Manilal Parikh(B.ComConsultant at The Maharaja Sayajirao University of Baroda Vadodara, India):Some years back I have expressed my views as follows regarding the question related by you."Our Global existing is nothing but the total evaluation of our entire human beings. In this light with our birth we all have with us the play of Destiny which is not in our hand. Our life is a time passage between the Birth & Death where the Death is certain -not in our hand with this it is very clear that we are visitors on this Earth.

Mary C R Wilson (BSc hons, MA, PhD Retired Nurse Practitioner United Kingdom): I believe in God - the Holy Trinity - Father, Son and Holy Spirit. And I believe that when you die, if you believe in God that your spirit goes to Heaven where you enter everlasting life. This is my personal opinion

1.4.3. On the ResearchGate website, this is another discussion paper written by the author.

Whether a nation is physically strong or weak, whether a country's future development is good or bad, whether its people are physically strong or weak, and how many innovative talents there are, depends on whether the country's children are raised in captivity or free-range, and how much of the true traditional culture still exists.

Simona Sedláčková (Doctor of Philosophy, addictologist therapist at Univerzita Obrany, Czechia), who, in her manifesto, states: "We are interested about research about addictology and development of children, mental and public health and psychotherapy", added a comment: "Yes this is true, in countries when children have not so much responsibility is more affinity use drug, especially, because have more anxiety, but in other style, have anxiety too."

Stephen I. Ternyik said, "Classical wisdom and modern knowledge can be best integrated through liberal arts education.

Vocational, professional, or technical education alone may bring great physical benefits to a nation, but without higher spiritual intelligence, these benefits will only be temporary. No progressive economic cycle has ever lasted longer than one anthropological working generation (about 35 years). The intergenerational transfer of wealth, skills, and knowledge is crucial for the intelligent sustainability of human societies. Otherwise, the gained benefits of material accumulation will vanish away, like a Sisyphian effort.”

John Hodge from United States (seeking insight and help to advance the next world order and STOE): Weather a nation/society survives or dies depends on how closely their morals adhere to natural law in their use of resources. For example, a society that allows the weak and non-contributors to die will be healthy as such is natural law. On the other hand, when a society starts directing resources to activities which do not yield profit to society such as care for disabled children with no hope of returning their cost to society, such a society will soon consume all its resources and be left weak. If the citizens cannot face these truths, the society will fail. This is an article he wrote in August 2012: It's called

“Survival is the only moral goal of life”. The article of abstract said, What morals are required for survival and life? The principles of science are applied to the nature of society and religion. The measure of moral systems is suggested to be their survival ability. The data are the natural life of animals and plants and the history of human societies. The result is a view of nature and a set of morals that are very different from current thought. We are again facing a crisis. What must we change to survive?

1.4.4. On the ResearchGate website, this is another discussion paper written by Victoria Sethunya (PhD in Leadership Student at University of the Cumberland United States) Her goal: Looking for collaborators on research in rhetoric, language and education

Qualitative or Quantitative Research?

Do you believe that your understanding of qualitative or quantitative analysis brings you closer to the truth, given how you define truth? Please explain!

Chen Huabin added a reply:

Qualitative or Quantitative Research?

This is a recent article I wrote. An Oriental Physician's Views and Thoughts on the Global Prevalence of Lumbar Spondylosis – The traditional shoulder-carrying culture and traditional spine of a large eastern country are disappearing silently. Why the adult labor force in China 40 years ago could carry a hundred pounds on their shoulders, but now lumbar spondylosis prevails among young people in China.

Writing this article is a very difficult, impossible task, because first, the data is difficult to collect, spanning centuries, even tens of thousands of years, and then, interdisciplinary, the most complex research in history, including the sum of human geography, cultural life, history, medicine, physics, etc.

So, I hope there will be more scientists in the world to join the research, time is short, within 5 years will become

archaeology.

Victoria Sethunya added a reply:

Chen Huabin I look forward to reading your article. I can see how the cultural aspect of it might be resistant to quantitative analysis, but this is just speculation on my part. Your research area sounds interesting.

Chen Huabin added a reply: A culture spans thousands of years, and ideas can be materialized think wrong, act wrong, and it's only a matter of time before something goes wrong sometimes you can tell the result by analyzing the thought most of the time, we are faced with something that we have not experienced, and we do not think to study it. The amount of data involved is so large that it cannot be studied by quantitative and qualitative methods, nor can it be captured, managed, processed, and statistically analyzed within a reasonable time. Because it is a comprehensive study across multiple disciplines, various disciplines are interacting and acting on each other. In a single discipline, certain studies in a certain period of time form a conclusion that is one-sided and temporary. Time changes, ideas change, people change, and data and results change slowly. Generally, it is difficult to notice in a short period of time. Or a hundred years later things, be changed also do not know, at a loss. I am a special person in this time of rapid change, before all the scientists of the world have observed this change, I am the first person in the world to observe this change, and only my special upbringing can explain it and write a paper. Though it was too late to save.

1.4.5. Chinese scholars' views on traditional Chinese culture (online source). The May 4th intellectuals absorbed double nutrition from traditional culture and modern western learning, retaining the essence of the universality of traditional culture in their knowledge structure while adding the essence of the modernity of western culture. However, the time difference between learning traditional Chinese culture first and Western culture second makes what they retain from traditional culture become the pre-standard for them to examine Western culture. This determines their thinking logic and judgment basis for selecting Western culture. This is a representation of the "soft shaping" of traditional culture, and an important influence of it is that, in a certain sense, it promoted the first spread of Marxism in China.^[24]

I categorize the Chinese scholars I have encountered into two groups: those from before 1980 and those from after 1980. These two groups represent two different types of individuals - one with personal experience and connection to Chinese tradition, while the other lacks such personal experience and only possesses knowledge on paper.

1.4.5.1. As Professor Wang Defeng from the School of Philosophy at Fudan University pointed out, "The policy of reform and opening up has spurred China to undergo a major social transformation." Now, forty years later, we Chinese people, including the young generation, can feel the impact of this social transformation. We have become weakened by the pressure of progress dictated by the logic of capital. Constantly, we are forced to make individual contributions to the incremental price of capital, and failure to do so means being expelled from the community of human society. Our pursuit of material well-being has come with great effort and high costs. Consequently, we have shifted from an age of generalized material dissatisfaction to an age of generalized spiritual unrest. It feels as if we have been detached from our true home. We can't truly believe that the economic way of life described by the rationality of economics is our home, nor can we believe that humanity's ability to conquer nature, due to recent developments in the natural sciences in Western

countries, will lead to a harmonious coexistence between man and nature. The conquest is limited to the world of “materials” or the world of matter. As rational beings, we use concepts and categories made by reason and apply mathematical formulas to manipulate them for the benefit of humankind. This is the condition of our lives in the present time. Therefore, we are living in a special time, an age of disconnection, and in this era, it becomes crucial to read philosophy books, so that the mind can be nourished by Chinese thought. Chinese philosophy is ultimately meant to nourish the mind, expand the emotional realm of our lives, and nourish our aspirations as vast as the universe. Therefore, we need to return to our philosophy, namely, the thoughts of Confucianism, Taoism, and Buddhism. We need to experience the great humanistic classics of China. (Source: WeChat official account – philosophy lecturer Mr. Wang).

1.4.5.2. Internet celebrity scholar and American legal scholar Zhou Dawei: Once, many people talked about national characteristics, saying that as long as it is national, it is international, and it is good. However, in reality, everything is changing. Some aspects of the past were good but are likely to disappear eventually, while other aspects of the past were not good in themselves, such as certain outdated national habits like foot-binding. These things cannot be considered universal from the beginning. We acknowledge that ethnic differences contribute to the diversity of cultures in the world, and we have no reason to exclude cultural diversity. However, we do not support the absolute promotion of cultural diversity. We also disapprove of using the name of cultural diversity to fuel narrow nationalist sentiments or even politicize the subject matter. There are some national elements, such as language, cuisine, clothing, and traditional medicine, that have been verified through scientific experiments. Because they conform to the normal development laws of human civilization, they possess long-term vitality and may become important parts of human civilization. On the contrary, we have observed that the less nationalistic things are, the more international they become, such as cars, airplanes, computers, the Internet, mobile phones, and even pop music. These are modern science and technology products. Some people claim that the development trend of the world is moving towards “Datong” (Great Unity) last year, meaning more and more global integration. We have vaguely seen this trend in the fields of economy, technology, and culture. So, we can say that only the advanced aspects of a nation can become part of world civilization, but it cannot be claimed that only the nation represents the world. The world always advances instead of regressing, and modernity replaces tradition, not the other way around. (Source: Raven General Knowledge’s video).

1.4.5.3. Chen Zhiwu (Famous Chinese Economist): Has the development of Confucian culture over the past 2,000 years made a positive contribution to Chinese society and human society, or has it not? If we judge by this productivity metric, unfortunately, the development of Confucianism for more than 2000 years has not affected, changed, or improved the material production capacity of Chinese society. In other words, in the economic and historical circles, a new definition of knowledge has emerged, categorizing it into two categories: useful knowledge and useless knowledge. What is useful knowledge? It refers to knowledge that, once mastered, can increase your production capacity, output, and income. If the knowledge you acquire leads to an increase in your income, it is considered useful knowledge. On the other hand, if other knowledge does not contribute to increasing your income, then that knowledge, those skills, are deemed useless. Therefore, based on the perspective of productivity, the judgment of whether knowledge is useful or not, this civilized innovation, the introduction, and development of Confucian culture is useful or not? Regrettably, based on this index, the development of Confucianism for more than 2000 years has not made a positive contribution to the improvement of the

material production capacity of the Chinese people.

In fact, many studies have shown that the development of Confucianism has actually played a negative role in terms of improving or increasing material productivity. However, for Chinese society, whether we like it or not, the introduction and development of Confucian culture still played a very positive role in improving the lives of Chinese people. Although this may no longer be the case in modern society, before the Westernization movement changed Chinese society, the Chinese people heavily relied on the Confucian system for their way of life. Especially since the Song Dynasty, the construction of Confucian clans became highly specific, and the degree of organization continuously improved. This allowed the Chinese people to live in peace and better cope with the impact of famines and other challenges, providing them with a safer and more secure life. This significant contribution is the reason why Confucianism remains important. Confucianism, since its inception with Confucius, has always emphasized development and innovation in the organization of relationships between people in China, rather than focusing on the development of material production capacity. As a result, the choice of Confucianism's focus determines its development, which may not contribute greatly to the improvement of material production capacity and productivity. However, it is incredibly helpful in enhancing the Chinese people's ability to deal with risks and challenges.

1.4.5.4. I've been studying their lectures for six years. They are all elite Chinese Internet celebrities and scholars (a lot of them). I also watch American movies and series, learn from videos of foreign scholars and professors teaching and speaking. I have also watched Jiangsu TV's "If You Are the One" hosted by Meng Fei of the post-70s generation for many years to study the thoughts of young people. Tal Ben-Shahar 'Harvard University Positive Psychology, I was very impressed by the course

Why is Chinese culture so strange? There are two completely different cultures in China, the bottom culture and the upper culture, and the upper culture determines the bottom culture.

The same is true of Chinese shoulder-carrying culture, which is created and enjoyed by ordinary people and grows naturally in folk culture. Hu Shi (China's most famous scholar) believed that there was a basic, simple, and invariable common method of "science" among all subjects. His main purpose was to find the root of "science" in China by "sorting out the national historical background". "Collating national heritage" is for the Chinese culture and the world culture "line" and efforts. It is an essential link in the "input theory, collating national heritage, rebuilding civilization" of the new cultural movement and is the deepening of the new cultural movement^[25]. However, the Chinese intellectuals represented by Hu Shi belong to the upper gentry class, and they do not fully understand and comprehend the culture of the common people at the bottom. Nowadays, there are not many scholars who are willing to leave their academic pursuits behind and genuinely experience the lives of ordinary people. Instead, many of them remain in their ivory towers. Since ancient times, intellectuals have often been disconnected from the masses, leading to great disasters.

1.4.6. The result of today's medical examination makes me feel that in modern society, people are straighter and prettier, but they have worse lumbar vertebrae, less strength, and poorer health conditions. In contrast, although people who have been educated in the Chinese shoulder-carrying culture may be considered uglier, they are much stronger and healthier.

Many years ago, someone said to me seriously, "Take care and pay attention to the problems of the elderly. I have always respected them. One day we will be old." This is what a driver said to me, and I was shocked. I wondered why he brought up this topic. However, he said to me without hesitation, "Don't think that you are very young, don't think that the matter is irrelevant. The problems that the elderly experience are what we will experience; The challenges that the elderly face are the challenges that we will face." This is a passage from an article I wrote about the elderly in 2014, which was published on "Lilac Garden," a famous Chinese medical website.

On November 17, 1957, when Chairman Mao received Chinese students studying in the Soviet Union at Moscow University, he said enthusiastically, "The world is yours and ours, but in the final analysis, it is yours. You young people are vigorous and prosperous, like the sun at eight or nine o'clock in the morning. Hope is pinned on you." Chairman Mao added, "Young people should have two points, one is vigorous, and the other is modest and cautious."

Evaluating modern young people, it seems they are day and night upside down, not sleeping at night and sleeping late in the morning. They spend long periods in air-conditioned rooms, eat take-out food, and keep their mobile phones and computers constantly at hand. They do not go out much, but when they do, they dress well. Many of them postpone or avoid getting married, and even if they marry, they choose not to have children. They do not always listen to the elders and there is a generation gap between them and the older generation. Communication with the elders is limited.

Many people would retort, "You shouldn't keep mentioning that time. At that time, it was an era of Mao Zedong and the farming era, but what era is it now?" It has been more than 40 years since the reform and opening up, and times have changed. In an industrialized society, things have changed, the economy is highly developed, and the political scene is different. We can't go back to the past, or the City of Rakshasa. Are you the "Ma Ji" of the new era?

The City of Rakshasa is the latest song by the famous Chinese singer Dao Lang (post-70s), released on July 19, 2023, and included in the album Mountain Songs. The song has drawn widespread attention and controversy upon its release. Against the backdrop of Strange Tales from a Chinese Studio, The City of Rakshasa tells the story of Ma Ji, a talented and handsome young singer from a down-and-out business family, who fails to pursue a political career because of no official connection. He has no choice but to follow his father's footsteps and do business, and engage in business at sea. However, he mistakenly enters the City of Rakshasa on a stormy day at sea.

Here, ugliness stands for beauty. The uglier, the higher the position. This is an upside-down world where black and white are reversed. Because of his good looks, Ma Ji was considered a monster in Rakshasa. He had to look ugly before he was accepted. By deliberately playing ugly, he was appreciated by the king of Rakshasa and became a big official, yet he was also ostracized by the bureaucrats... In this story, Pu Songling of the Qing Dynasty skillfully pointed out the evils of the world and revealed the social reality in an oblique way.

What the author likes most is that when he was in primary school, he read Ma Liang in the primary school textbook "Magic Brush Ma Liang". The Magic brush Ma Liang is a Chinese fairy tale. Mr. Hong Xuntao, a famous children's literature writer and theorist in China, created it in the 1950s, showing the suffering of the people in the feudal society and Ma Liang's justice and kindness.

This is a primary school student's work on the Internet: recently I read the story of "Magic brush Malliang". The hero of the book Ma Liang is really kind, he specializes in helping poor people paint; Ma Liang was so brave. He dared to fight against fierce officials. Ma Liang is so clever. He defeated the greedy official with his wisdom. I really admire Ma Liang! I envy Ma Liang has a magic pen, how I want to have a Ma Liang magic pen, I also want to help others.

If I had a magic pen like Ma Liang, I would draw a warm home for orphans, a pair of wings for me, so that I can fly in the air, two healthy legs for the disabled, a school for the children who are out of school, and everything they want for the poor, so that the entire human race will no longer have poor people. For cancer patients to draw a healthy body...

It's been 40 years, I'm an adult, I'm a doctor, and what if I had a magic pen? What am I supposed to do? I hope that I can write a good paper to solve human diseases. Now, did I do it? I'm working on it. My favorite story is "The Emperor's New Clothes" by Danish fairy tale writer Hans Christian Andersen, and my favorite fairy tales include "Hailib the Huntsman" by Chinese writer Huang Beijia, and "The Adventure of the Marionette" ("Pinocchio") by Italian writer Carlo Collodi.

2. Methods

The author of this research has been studying "Chinese shoulder-carrying culture and traditional Chinese spine" for six years. The research methodology includes historical review, field survey, logical analysis, observation, and comparative methods. Since 2017, the author has conducted studies on 100,000 medical examiners ranging in age from 1 to 100 years old at the medical examination center where they work. The study aims to identify differences in spinal conditions between individuals engaged in shoulder-carrying and non-shoulder-carrying work. Investigation sites include streets, alleys, and fields, and relevant literature is collected online.

From the perspective of social medicine, the author concludes that "Chinese shoulder-carrying culture facilitates the strengthening of the body and prevents lumbar spondylosis." The research results have been published on Qeios, an early presentation website, and have undergone review by scholars from 16 countries. After being posted on ResearchGate (until June 24, 2023), the results have received recommendations from 35 scientists worldwide. The author has frequently explained the research findings to individuals concerned about lumbar spondylosis, receiving overwhelming support, understanding, and praise, while also listening to their personal views and thoughts on the matter. The author now applies these findings to address real-world problems in China.

By comparing different generations horizontally and vertically, the author reviews and studies the views and opinions of Chinese scholars and experts on "China's dilemma of aging load-bearing laborers" using methods such as historical review, field survey, logical analysis, observation, documentation, interviewing, dialectics, and comparison. The aim is to examine loopholes and gain a comprehensive understanding of the problem. This research is the first to explain the social problems faced by modern China through the integration of medicine, culture, and social medicine, while also proposing fresh personal views and solutions to address the shortcomings of Chinese scholars and experts in this field.

3. Results

Based on the literature analysis conducted above, it becomes apparent that the proposed dilemma is a foregone conclusion. Chinese experts and scholars have acknowledged this serious social problem and provided their own views and solutions. While they excel in their respective fields, they are not experts in medicine and have thus overlooked the hidden social medicine issues.

Modern scientific research on Chinese shoulder-carrying culture and the traditional spine has fallen behind, and modern Western-based medicine has demonstrated significant errors in the conceptual system and evaluation criteria for normal and deformed spines.

Economic changes directly impact people's way of life, behavior, and thinking. This study aims to break through the proposed dilemma based on the biopsychosocial medicine model. Despite the widespread adoption of modern mechanization, load-bearing laborers remain crucial in both rural and urban areas. By gaining a better understanding of the social phenomenon of "aging Chinese agricultural workers, the reluctance of young people to engage in farming, and the increasing prevalence of young patients with lumbar spondylosis," the government can effectively formulate countermeasures.

Prior to 1980, Chinese society was heavily influenced by shoulder-carrying culture. However, after 1980, the influence of shoulder-carrying culture diminished with the westernization of China. The Chinese shoulder-carrying culture gradually disappeared, and its heirs have aged. Moreover, there has been no training in shoulder-carrying reserves in rural China for the past four decades. Physical examination results also indicate that the shoulder-carrying elderly possess a distinct body structure compared to modern non-shoulder-carrying individuals, particularly in terms of overall spinal shape and stability.

This has raised concerns about the lack of successors in China's agriculture sector and the decreasing number of individuals engaged in heavy labor in urban areas. The recent serious social problems in China are directly related to the disappearance of Chinese shoulder-carrying culture, demonstrating a causal relationship. The loss of Chinese shoulder-carrying culture has created a cultural void that Western culture has taken advantage of.

Discussion

"Can't you solve that problem? Then go and investigate the present state of the matter and its history. Once you've done your research thoroughly, you'll have a solution to the problem. All conclusions come at the end of an investigation, not at the beginning. Only a fool, whether alone or in a group, would not investigate but only meditate to 'find a way' or 'ideas'. It must be noted that this is not about coming up with any good ideas, but rather about having the right approach and the right idea." - Mao Zedong

1. Definition of Chinese shoulder-carrying culture: According to the anthropologist Edward B. Taylor in his book "Primitive Culture" published in 1871, "Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which

includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” Culture plays a leading role in social development and permeates all areas and stages of social development [26].

Traditional Chinese culture encompasses ethics represented by Confucianism, the natural life perception derived from I Ching and Tao Te Ching, and the accumulation of Chinese wisdom in transforming nature over thousands of years. It also includes “strategic thinking” influenced by the competition for limited resources in the harsh natural environment. Due to technological underdevelopment, primitive production tools, limited transportation, numerous mountainous areas, poor living conditions, and a lack of livestock, heavy burdens in transportation and agricultural production have historically fallen on the shoulders of the majority of Chinese ancestors. This has given rise to the unique Chinese shoulder-carrying culture, which is at the core of Chinese agrarian culture. Every Chinese descendant had to undergo shoulder-carrying exercises since childhood, which served as a guarantee for continuous labor resources, physical and survival abilities, and a strong willpower for the entire nation [27]. According to Chinese historian Gao Chengyuan, throughout ancient times, East Asia lacked donkeys, horses, and other animals for pulling carts, which led people to rely solely on shoulder poles.

The practice of shoulder-carrying involves carrying heavy objects, typically using a shoulder pole. In China, this practice has been continued for centuries as a means of transportation, especially in rural areas. Donkeys had not spread to the south by the Tang dynasty, as documented in the phrase “qián lǚ jì qióng.” According to legend, there were no donkeys in Qian (now Guizhou), and someone brought a donkey from elsewhere and released it at the foot of the mountain. The tiger, upon seeing the large animal and hearing its loud cry, initially feared and kept its distance. Gradually, the tiger approached and teased the donkey, which angrily kicked the tiger. The tiger, feeling satisfied, proceeded to bite and devour the donkey. This story metaphorically conveys the idea of exhausting all tricks or strategies, as depicted in the fable “The Donkey of Qian” by Don Liu Zongyuan.

The measure of male labor force in rural areas is often determined by their ability to carry heavy loads. Manual labor relies on the strength of their shoulders, and shoulder-carrying is the most common type of work in farming production. It is also a way to demonstrate the strength and resilience of a man's backbone. Being able to lift a hundred pounds of weight indicates that men have reached adulthood. It was rare for men to be feminized.

2. The long-standing dual household registration system resulted in the widespread stigmatization of migrant workers and load-bearing laborers. The household registration reform in 1978 laid the foundation for the mass displacement of Chinese peasants from arable land.

In 1963, the Ministry of Public Security of the People's Republic of China defined “non-agricultural household” as a group of people dependent on state-planned commercial food supply, while “agricultural household” referred to those who relied on self-sufficient food production. In colloquial terms, “non-agricultural household” came to be known as “people dependent on state and official food.” These restrictive policies played a significant role in promoting economic progress, controlling population size, and ensuring social stability [28]. Consequently, the Chinese shoulder-carrying culture persisted until the reform and opening-up era in 1980.

The 1978 household registration reform laid the groundwork for the mass displacement of the next generation of Chinese peasants from their rural roots. As the economy developed, however, the household registration system

continued to exhibit drawbacks, leading to urban-rural inequalities. After years of accumulation, the widespread disdain for farming eventually set the stage for a large-scale exodus of young Chinese peasants from the countryside following the household registration reform in 1978. As the economy progressed and society advanced, new avenues such as farming, agricultural technology services, agricultural e-commerce, export trade, and marketing absorbed both rural and urban youth. They remained connected to agriculture but were no longer solely “toiling in the field.”

On one hand, the choice of rural youth to seek opportunities in cities aligns with the general trend of new urbanization and personal interests. Population flows to urban areas where higher incomes and greater development prospects can be found, reflecting the inevitable outcome of labor market allocation. On the other hand, the reduction in agricultural employment and the introduction of agricultural mechanization and scale are mutually reinforcing. With improved production efficiency, a portion of the agricultural workforce can be liberated. Young people, who are more adaptable and better educated, migrate to cities and contribute to the growth of secondary and tertiary industries [29].

Consequently, the Chinese shoulder-carrying culture is gradually fading away, symbolizing the opening of Pandora’s box, and its disappearance marks the initial domino to fall among China’s social problems.

The late famous writer Mr. Lu Yao wrote the long novels *Ordinary World* and *Life*. The post-50s Lu Yao was a great writer and eulogizer of China’s changes in the era of reform and opening up. His works reflect the social landscape of the decade from 1975 to 1985, showing the aspirations, pursuits, and uncomprehending efforts of Chinese peasants to change their destiny, as well as the great historical changes in China’s urban and rural social life. Due to the urban and rural household registration system, rural land policy, and urban and rural economic and cultural differences, as well as distinct personal knowledge levels and character qualities, these post-50s or post-60s rural youths also take on different shapes and forms in their life paths. [30].

His medium-length novel *Life* was first published as a headline in the magazine *Harvest* in May 1982, causing a sensational reaction throughout the country. The author of this research, who was 12 years old at that time and happened to be a junior high school student, was also one of those affected. After thinking about the various hardships and difficulties experienced by the predecessors, they are still optimistic, content, strong, and feel inferior. They are traditional people influenced by traditional Chinese education. However, if we absorb a lot of spiritual nutrition and adopt living habits from the Chinese tradition and go upstream, our generation can also live differently from the current secular world. Jack Ma, the founder of Alibaba, once said, “If it weren’t for Lu Yao, I’d still be driving three wheels!” Lu Yao’s novel “*Life*” is what changed my life. On the title page of Lu Yao’s novel “*Life*,” there is a sentence that reads, “Although the road of life is long, it is often only a few steps away.” This sentence comes from the writer Liu Qing’s *History of Entrepreneurship*.

If the fictional characters Gao Jialin, Liu Qiaozhen, Huang Yaping, Sun Shao’an, and Sun Shaoping had descendants, theirs would be the post-80s, and now there should be a third generation - Gen Z. If the writer Lu Yao could live, he would be 73 years old now. He would be a witness to this age, so how would he have written the sequels to *Ordinary World* and *Life*?

3. With the rapid advancement of modern agricultural production and the improvement of rural living standards, Chinese shoulder-carrying culture was completely abandoned under the influence of misguided notions at all levels of society “The old saying goes: Disaster, happiness lies in it; Happiness, evil is hidden in it. Who knows whether it is a disaster

or a blessing? They have no set criteria. Chinese Academy of Sciences academician couple He Zuoxiu: They popularly explain why science and technology are the first productive force. In ancient society, productivity was not very high, and manual labor was the only energy source. China's agricultural society was supported for thousands of years by relying on human physical strength as the primary energy source. Now, as we enter the industrialization stage, it is no longer feasible to rely on simple tools and physical strength; instead, we need to depend on people's brainpower and scientific and technological innovation. To measure China's social progress, there is a simple indicator: the share of energy provided by manpower compared to the share of energy provided by modernization. This proportion is the most fundamental and crucial parameter in terms of the number of people. The main source of modern energy is provided by advanced technologies. Compared with the original reliance on manpower for energy, human labor force energy is not as significant. The more developed regions become, the more they use other natural sources of energy rather than relying solely on human labor."

- 3.1. China embarked on the path of reform and opening up in 1980, marking the era of an open economy, agricultural mechanization, and rural urbanization. It was no longer a time of agricultural and commercial suppression. Due to its lack of profitability, those involved in shoulder-carrying and load-bearing work were consistently relegated to the lowest social class, considered backward individuals who sold their physical labor, symbols of a wretched existence. It was widely believed that shoulder-carrying hindered growth in height, and everyone aspired to be "tall," "rich," and "handsome." If a boy's height did not reach 175cm, it was deemed a "third-degree disability," suggesting a lack of "essence," "qi," and "spirit" similar to that of an elderly person. Consequently, Chinese shoulder-carrying culture was abandoned in modern times.

One contributing factor to the decline of shoulder-carrying was an aspect of human body structure that posed challenges to its widespread practice: learning to use a shoulder pole required great effort. The diminishing relevance of shoulder poles in Chinese life became evident with the popularity of "tap water." Towards the end of the 19th century, the first waterworks were established in Shanghai, while at the beginning of the 20th century, the introduction of tap water led to the loss of jobs for many water carriers in Chengdu. Previously, urban households relied on shoulder poles to bring water into their homes, and in rural areas, individuals of all ages used shoulder poles and buckets to fetch water from wells. In the 21st century, the "modernization" of both urban and rural lifestyles has rendered shoulder poles obsolete [\[31\]](#).

Additionally, the widespread use of gas in China has eliminated the need to gather firewood from mountains or hills, further accelerating the decline of shoulder-carrying techniques. Moreover, Chinese society tends to prioritize mental strength over physical strength, as reflected in the saying, "Nothing is lofty except reading books." Rural children receive more education with the aim of avoiding manual labor, and they take pride in becoming white-collar workers, avoiding toiling in the fields. They associate shoulder-carrying with notions of brute force, tedium, punishment, inefficiency, stupidity, susceptibility to lumbar spine injuries, other underlying diseases, and a shortened life expectancy. Certainly, in actual life, we often witness human weaknesses: avoiding the important and dwelling on the trivial, seeking profit while avoiding loss. Consequently, the labor-intensive nature of shoulder-carrying work has been rapidly abandoned in modern times. As modern agricultural production and rural living standards rapidly improve, China's agrarian culture and traditional customs, which have persisted for thousands of

years, are undergoing significant changes and even facing extinction [32]. Within Chinese agrarian culture, the shoulder-carrying technique is gradually fading away, and after a thousand years of existence throughout Chinese history, it has essentially vanished.

- 3.2. Recently, an international student from New Zealand mentioned a proverb in his paper, “If you wish to be a person of better financial condition or high social status, you should suffer the bitterest of the bitter.” However, this idea was disapproved by the professor and given a zero. The professor interrogated, “Why do you have to be a person of better financial condition or higher social status? What about all the other human beings? Why do you divide your fellow citizens into different classes? Shouldn’t there be equality between humankind?”

The story has sparked heated debate online.

Based on the differences in value systems and groups, traditional Chinese culture as a whole can be divided into two parts: The first is the orthodox culture created and enjoyed by the upper-class gentry, educated under the control of the government, and oriented toward political indoctrination. The main contents of which are the Six Classics (The Book of Songs, The Book of History, Classic of Music, The Book of Rites, The Book of Changes, and The Spring and Autumn Annals), the Three History Records, and the Taoist literature. The second is the folk culture created and enjoyed by the general public, which grows naturally in folklore with an orientation towards entertainment and recreation and consists of folk literature, art, customs, and beliefs.

Since time immemorial, folk culture has been in a situation where it has been belittled, depreciated, and even obscured by the orthodox culture. In this regard, Gu Jiegang once lamented, “There is a wealth of material on the culture of the sages, and almost nine out of ten Chinese ancient texts belong to this area. However, there is a great lack of research material on folk culture. If we want to study folk culture, which academic organization should we ask for the materials?” The serious lack of historical materials on folk culture often made him “feel miserable” in studying national history [33].

- 3.3. On July 25, 2022, the video “How Erjiu Cured My Mental Friction after Being Back in the Village for Three Days” released by the vlogger “Yige Guess” went viral. The video became a hot topic at a very quick pace, with millions of views. Why did Erjiu go viral on the internet? Erjiu’s story also reminds people of the recent popularity of the film “Return to Dust,” released on July 8, 2022, in the Chinese mainland. It is a drama film directed by Li Ruijun and starring Wu Renlin and Hai Qing. Set in rural Gansu Province in 2011, the film tells the story of a rural couple’s arduous and heartwarming life journey. It is believed that Erjiu’s story is a video version of “To Live.” Fate keeps striking him, yet he steadily catches these misfortunes and lives out his days like a legend. Unlike the book “To Live,” Erjiu has a different temperature in his experience. “To Live” is a full-length novel by contemporary Chinese writer Yu Hua, first published in the magazine Harvest, No. 6, 1992. The book tells the story of Xu Fugui’s life in the context of civil war, the struggles against the “three evils” and the “five evils,” the Great Leap Forward, the Cultural Revolution, and other social changes. Xu Fugui and his family continue to suffer, and finally, all his family members left him one after another, leaving him with only an old man and an old cow. With an ordinary and plain storyline, the novel tells the story of Xu Fugui’s misfortune and miserable destiny in a time of rapid change, depicts the meaning of life and the value of existence in his calm brushstrokes, and reveals the helplessness and the inscrutability of life. All the above are extracted from Baidu.com. In 2022, the stories penned by these literati caused a national debate -

“Is suffering worth eulogizing?” Many great writers joined in the discussion and criticism, agreeing not to eulogize suffering. In the past six years since I started to study the Chinese shoulder-carrying culture, some people have sneered at me when they heard about my research, refuting that the shoulder-carrying culture has long been eliminated in China and that my research has no future prospects or value at all. They argued that the shoulder-carrying culture represents the backward culture of China’s past, and the author’s research on its medical value is seen as eulogizing suffering.

Ancient Chinese sayings: “Poor people must have something to hate, and hateful people must have sorrowful suffering.” Measured by ordinary moral standards, the actual disapproval of a person who looks like a poor person must be caused by his previous fault or self-inflictedness. Knowing that he is wrong, he repeatedly teaches and blames himself, which is the hateful thing of such people.

4. The first generation of Chinese migrant workers, who were the most hardworking and capable of shoulder-carrying and load-bearing work, are now aging. Influenced by the misguided notions of urban culture, there is a widely accepted belief that shoulder-carrying labor is arduous and should not be imposed on their descendants. Consequently, the millennium-old Chinese traditional culture, including the practice of shoulder-carrying, is being isolated from subsequent generations. Moreover, the next generation is a product of China’s “one-child policy,” and parents tend to spoil their single child.

The first-generation migrant workers include individuals from the post-50s, post-60s, and post-70s age groups. As labor-intensive manufacturing industries flourished along the coast and the rural household contract management system became popular, a significant number of surplus rural laborers sought employment in economically developed coastal regions in search of higher incomes. This gave rise to the first-generation migrant workers in China. Born in the 1950s and 1960s, they ventured out to work in the 1980s and 1990s, predominantly in sectors such as construction, processing and manufacturing, security, and cleaning. Their sweat and hard work have played a crucial role in urban development and have made significant contributions to national industrialization ^[34]. They constitute a substantial labor force in cities.

Prior to industrialization, where education did not lead to wealth, children around the world actively participated in their families’ work. In societies where education did not offer economic benefits, it was more practical for children to focus on labor rather than education. Only the privileged elite could afford to prioritize education over work. However, with the advent of industrialization, children in first-world countries transitioned from being laborers to being consumers of education. By the mid-20th century, children in first-world countries contributed so little to family labor that studies on the division of labor in North America and Europe seldom touched upon this topic. In contrast, children in third-world countries continued to serve as a valuable resource for family labor ^[35]. Understanding traditional Chinese culture reveals that Chinese labor practices differ significantly from those of Western countries or the third world, beginning from childhood. China places great importance on shoulder-carrying training from an early age.

In China, the post-60s generation represents the final generation of peasants in this era and is deeply influenced by the culture of shoulder-carrying. The post-70s and post-80s generations, however, have been less influenced by Chinese shoulder-carrying culture. As the author of this research, born in 1970 and having received shoulder-carrying

training, I am an ideal candidate for studying Chinese shoulder-carrying culture. The Chinese historian Gao Chengyuan, in a discussion with me on WeChat, points out that my birth year and shoulder-carrying training make me the best candidate for researching Chinese shoulder-carrying culture. Being an example to others and living a typical life is extremely valuable in itself. As the author with shoulder-carrying skills, I study the shoulder-carrying culture and the shoulder-pole, making me the best candidate, as indeed “heaven and man are united” (my WeChat name). These generations have witnessed the transition from agrarian to industrial civilizations and exist in a unique space between rural and urban lifestyles. However, influenced by Chinese society, they also hold a disdain for Chinese shoulder-carrying culture.

On the other hand, the post-80s, post-90s, and post-00s generations are predominantly urban, often being only children in their families and having severed ties to the land. They have little influence from the Chinese shoulder-carrying culture due to the disappearing countryside. They worry that their children would be burdened by shoulder-carrying labor, hoping to steer them away from agricultural work, and they themselves hold a negative view towards shoulder-carrying labor.

Unlike their parents who had participated in shoulder-carrying labor in the production teams before moving to the cities, most of the post-80s, post-90s, and post-00s generations completed their education before entering the workforce. As a result, they lack farming experience and general knowledge of agricultural practices and local rural culture. They have limited familiarity and identification with their hometowns. The increased physical distance, waning interest, and changing environment after moving to the city have further reduced their attachment and connection to their hometowns. They have little understanding and may even hold a negative attitude towards certain practices and traditions in rural areas ^[36], resulting in a disconnect from the rich traditional Chinese culture that spans millennia. Due to differences in upbringing and social background, the new generation of migrant workers show distinct changes compared to the first generation in terms of their work values and employment attitudes. Unlike the first generation, the new generation faces less economic pressure and earning money is not their sole objective. They prioritize the pursuit of a higher quality of life and have shifted their goals and preferences accordingly. The new generation places increasing importance on social status, legal rights, social security, human dignity, and education for their children. However, the new generation also exhibits negative and individualistic tendencies, often lacking a strong work ethic. While the first generation of migrant workers were steadfast in accepting the dirtiest, most exhausting, and seemingly “unproductive” jobs, the new generation tends to switch jobs frequently due to long working hours and high labor intensity ^[37]. The new generation of migrant workers view their ancestors as enduring hardships without recognizing their superior physical health and strength, nor do they acknowledge their ancestors’ strong and resilient spines. Consequently, they do not hold their ancestors in high regard. Once the new generation of migrant workers attain financial stability, they compel their older generation to give up physically demanding or agricultural work, mistakenly attributing basic ailments of the first generation to labor, without understanding the health benefits associated with regular physical labor. They fell ill as soon as they gave up working. When the author explains that a moderate amount of traditional labor is beneficial for health, the new generation of migrant workers readily comprehend the concept, as it had never occurred to them before. The first generation of migrant workers, recognizing the weakness of the next generation, understand that they have no influence or voice in this matter.

5. China has sent away the cheap post-40s, post-50s, and post-60s migrant workers but welcomed the cheap post-80s, post-90s, and Gen Z college students. Now we can't recruit a migrant worker with a monthly salary of 3,000 yuan, but we can recruit many college students with a monthly salary of 3,000 yuan. And what's more miserable? These cheap college students are exactly what migrant workers used to support with a low income, and migrant workers, in the end, found that the carefully cultivated college students are not as highly salaried as themselves. These words express the aspirations of many peasants.

From the perspective of the "Chinese shoulder-carrying culture," as China gradually enters into an aging society, the old-generation migrant workers who have accepted the "traditional Chinese shoulder-carrying culture" and are able to bear hardships are gradually aging. In particular, professionals and blue-collar workers are gradually entering the retirement age. Many of their descendants go to university, no longer receiving the education of "Chinese shoulder-carrying culture" since childhood, and thus lose the ability to engage in physical labor. This leads to a conflict between supply and demand. Therefore, jobs such as carpenters, masons, caretakers, electricians, cooks, and fixers, which have practical significance, are all professionals engaged in physical jobs that need to be practiced and cultivated from an early age. Fewer and fewer people are willing to do these jobs, so their pay rises correspondingly.

The post-80s and post-90s have only one future - thousands of people force themselves across a narrow footbridge. These descendants can only study and study again so that they can have a chance to become civil servants and work in public institutions and central enterprises for a steady income. Isn't this Gao Jialin, the post-60s protagonist of Lu Yao's novel "Life," 50 years ago? Although he is a rural intellectual youth with rural household registration, he has received a high school education. Gao Jialin "who has never been mentally prepared to be a farmer." [38], regards working in the city as the first way to realize his personal value. Growing up with schooling, he receives little education in Chinese shoulder-carrying culture. When he returns to the countryside, it becomes clear that he is unable to do farm work and despises it. In contrast, Liu Qiaozhen, with a rural household registration, is educated in the Chinese shoulder-carrying culture from childhood and received little school education, enabling her to do farm work with her good physical condition. On the other hand, Huang Yaping, with an urban household registration and a steady salary, is an urbanite who cannot engage in physical work, living a city life that everyone yearns for. Gao Jialin's life alternates between "going to the city" and "returning to the village," portraying the path taken by rural post-60s intellectual youths like him. This demonstrates the urgent mood of rural intellectual youths who aspire to leave their roots in the land and reflects the social question of the 1980s: Do rural intellectual youth have a future in the countryside? This recurring issue in 2023 can be described as a historical cycle.

But the difference is that, even if extremely reluctant, Gao Jialin still honestly returned to the countryside as a farmer. After all, everyone in his time (including the intellectual youth) still had a foundation for farm work because Chinese shoulder-carrying culture was emphasized during the period of Mao Zedong. What about the situation in modern times? Post-80s and post-90s rural intellectual youths just receive school education and have not been educated in Chinese shoulder-carrying culture. They couldn't engage in any physical work. Even without doing any physical work, they are already plagued by lumbar spondylosis at a young age. Don't we think that our society needs to wake up for reflection?

An interesting topic for comparison is the Chinese villages' Great Clearances and the Enclosure Movement in Britain.

The wave of land requisition and housing demolition that has been sweeping China since the 1990s is an unprecedented clearance movement in essence. It takes various forms, such as the planning of development zones, construction, and urban expansion, as well as policies like “withdrawing villages and combining residences” and “land consolidation.” Regardless of its form, it always leads to the elimination of villages and the displacement of peasants. So far, more than 83 million mu of arable land has been devoured, and at least 1.4 million natural villages with over 127 million peasants have been affected. However, the clearance movement is not yet over. On the contrary, it appears to have reached a situation similar to what Karl Marx described as “all the English methods hitherto considered culminated in ‘clearing’,” and it has surpassed the British enclosure movement in terms of being more fierce, violent, and reckless. Furthermore, its integrated driving force is distinct from the technical demand during the times of the “agricultural revolution” and goes beyond the original need for “primitive accumulation.” The clearances have become another “great revolution” in culture, stimulated by anti-pastoralism and city belief that emerged under the ideology of extreme developmentalism. This clearing revolution not only makes Chinese society full of ruthlessness and tyranny but also features a conspicuous anti-nature aspect.

The short-term impact of the British Enclosure was “serious chaos and suffering,” with many people uprooted from their homes, left destitute, and facing the peasantry’s continuous but ineffective resistance. Its long-term historical influence, as Marx stated, formed the foundation of the entire process of primitive accumulation of capital. It involved capturing territory for capitalist agriculture, merging land and capital, and creating a necessary labor supply for urban industries that lacked legal protection. In short, enclosing land allowed for cultivation using the latest and more effective methods, contributing to the Agricultural Revolution in Britain and establishing two prerequisites for the Industrial Revolution - providing labor for factories and food for cities. Additionally, from a political and social perspective, the British Enclosure completely deprived the people of their land, eliminating the entire peasantry and giving rise to a large number of large landowners. This constituted the “foundation of the aristocratic territory of British Oligarchy” and led to a society with significant wealth disparity. Furthermore, when looking at the 21st-century horizon, one can see its profound impact in the fields of culture and ecology. A UK community worker engaged in organic agriculture practice believes that it “has left traces in the landscape, population, food system, and daily work of contemporary Britain.” The reasons for fighting against it now include not only social justice but also environmental justice, biodiversity, and the demand for the healthy development of British agriculture. The problems of ecological, environmental, and agricultural health development in Britain show an obvious imbalance: “highly centralized land ownership and the largest farm in Europe” and “only 1% of the population engaged in agricultural production.” It is worth noting that the deep problems involved may be beyond the understanding of most Chinese scholars.

As for China’s Enclosure, as it has not yet ended, its far-reaching impact is still not entirely clear. However, based on the presented results so far, at least the following four points can be summarized:

Firstly, it has brought significant financial benefits to local governments through land expropriation, leading to numerous individuals gaining wealth through investment, profit, or even corrupt practices. While it’s challenging to determine whether both public and private parties achieved their respective ‘primitive accumulation,’ some local governments and powerful individuals have utilized it as a means of long-term ‘accumulation,’ making it hard to predict when this process will cease.

Secondly, it has driven rapid economic growth and contributed to China's high GDP and urbanization rates. The specific contribution rate would require careful analysis by economists, but it is widely acknowledged that the easy expropriation of land (including resources, environment, and labor) has played a significant role in the "China miracle" economic growth.

Thirdly, it has resulted in the loss of over 83 million acres of arable land and nearly double that amount in total land, leading to the clearance of at least 1.4 million natural villages and displacing over 127 million farmers. This process has transformed many major grain-producing areas into import regions, posing a threat to China's overall food security. Consequently, many official and private merchants have sought overseas territories. Additionally, hundreds of millions of Chinese people have lost their "hometowns," contributing to tens of millions becoming "three no farmers" (lacking land, property, and stable income). These factors exacerbate social inequality and contribute to a violent atmosphere in Chinese society due to the widespread violence involved in the process.

Fourthly, the non-agricultural transformation arising from the Enclosure has had broader and deeper ecological and environmental impacts. When vast areas of land and wetlands are converted into buildings, roads, squares, development zones, and new urban areas, it significantly reduces biodiversity, worsens the heat island effect and "haze island effect," and weakens the connection between Chinese people and nature. This weakening and fragmentation of the connection exacerbate the estrangement from human nature. The comparison between China and Britain in the Enclosure is valid, and the loss of social justice and naturalness may be the most significant feature of China's Great Clearing Movement compared to the British Enclosure.

This double loss implies that the Great Clearing Movement in China may not be any more "successful" in shaping China's future than the Enclosure Movement has been in shaping Britain's present. In the eyes of historians and sociologists of the late 21st or 22nd century, who believe that the clearing is over, what today's enclosure and its apologists view as a glorious achievement may be seen as unforgivable.

CCTV (2023.08.05): A few days after this week, while North China is still at a critical moment in flood fighting, the northeast is facing a new flood situation. Although the impact of Typhoon Du Surui, which caused the flooding, has subsided, the new typhoon Canu has landed in Zhejiang. The main flood season has only passed halfway, and late July to early August is the most critical period for flood control. Clearly, what we need to consider is that the land we inhabit is also the home of rivers, lakes, and seas, and it is where water needs to be retained. If we fail to find a way for the water, the water will leave us with no escape route. Respecting nature and the law is a significant challenge, but it can lead to greater progress. This is the answer we must find.

The author resides in Linhai, Taizhou, Zhejiang, and every year, when a typhoon passes through the area, the author deeply experiences its impact.

6. The post-80s generation has sparked a prolonged period of controversy in China, a phenomenon rarely seen in Chinese history. However, this controversy has largely overlooked the crucial role of "Chinese shoulder-carrying culture" in shaping the upbringing of the post-80s generation.

In 1979, the Chinese government implemented the one-child policy, leading to an increasing number of one-child families. As a result, the term "little emperor" emerged, referring to the child who became the center of attention in the family. These only children were often perceived as privileged and overly pampered, leading to concerns that they

would grow up to be vulnerable and irresponsible. They were labeled the “Lost Generation” by the press and the education sector. The post-80s generation, born in the 1980s, represents the first generation of children raised in a market economy as only children. Their parents belong to the post-50s generation, the first generation of the new China, who experienced the struggles of class under the planned economy and emphasized the importance of education and their own experiences.

Since birth, the post-80s generation has faced various worries and accusations from the adult community. It was not until the Wenchuan earthquake and the Beijing Olympic Games in 2008 that the post-80s generation began to demonstrate their capabilities, marking a turning point in public perception. This prolonged period of controversy between two generations presents a unique opportunity to understand the youth and foster intergenerational harmony. According to scholars studying generational theory, the generational gap is typically around 30 years. As an old Chinese saying goes, “At thirty, I planted my feet firm upon the ground,” emphasizing the significance of this age in the context of family lineage. In Chinese culture, the interval of ten years is referred to as an intergenerational generation, representing an important milestone in the dynamics of Chinese generational issues [39]. According to the latest interpretation of this research, the post-50s generation grew up in the traditional Chinese culture of shoulder-carrying and free-range activities, while their children, the post-80s generation, grew up in a Western culture that does not emphasize shoulder-carrying. There are fundamental differences between the two generations in terms of their ideological education, physical structure, and the development of their bodies in different cultural contexts. Their living habits, environment, and ideological education have diverged. Currently, they seem to be the first generation that has become distant from the traditional Chinese shoulder-carrying culture. As time passed, it took more than 40 years for various social problems to surface.

“Will this generation of China’s only children, with unprecedented educational achievements and ambitions, forge a path that enables them, their families, and their country to dominate the capitalist world system? Is the path wide enough to accommodate everyone? If not, what will happen to those who are left behind?” These questions were raised by Vanessa L. Fong in her book “Only Hope: Coming of Age under China’s One-Child Policy” in 2004 [40]. Now, after more than 40 years since the start of the reform and opening up, more serious social problems have emerged. In 2023, the author of this paper, using a different perspective of social medicine, observes that the descendants of the Chinese nation have moved away from the traditional educational model and are now facing a series of more significant social problems, particularly related to physical health and other areas. How should we respond to and address this situation? How can we deal with and prevent more complex and unforeseen situations that have already emerged?

Wang Defeng: The post-80s is a worldwide phenomenon. Of course, the Western post-80s are different from those in China, but they are similar in terms of the growth environment. Most of them have little or no knowledge of the world upheaval of the 1950s and 1960s. They have always lived in a world where the social order has been designed and arranged. They thought it was all natural: the present world was peaceful and quiet. After the financial crisis, however, they suddenly found that the order had been disrupted, and their life trajectory became unclear. Now they have to start thinking about settling down and pursuing their goals. In fact, philosophy is helpful to people as it offers a great thinking approach. After experiencing great suffering, the challenges one encounters in reality will be nothing more than minor

annoyances through this approach. One's mind will be opened, and this is very beneficial to young people.

7. Modern scientific research on Chinese shoulder-carrying culture and the traditional spine has been lagging behind, while modern Western-based medicine has shown serious errors in its conceptual system and evaluation criteria for normal and deformed spines. As a result, there is a misunderstanding of the traditional Chinese shoulder-carrying culture, and many believe that its disappearance is inevitable. However, they fail to realize that shoulder-carrying culture is the foundation of heavy labor, and mistakenly attribute it as the main cause of lumbar spondylosis. Since childhood, Oriental people have been accustomed to using the shoulder pole, which is a folk tool that astounds Western scientists and garners their admiration. The Chinese people frequently carry and transport objects using a shoulder pole in their daily lives and work, giving the Chinese shoulder-carrying culture a history spanning thousands of years. Currently, there is global research on the dynamics and mechanics of Chinese farming load-bearing tools, such as the shoulder pole. Does shoulder-carrying involve a scientifically advanced structural form of the lumbar spine of the person carrying the load? Does it adhere to principles of normal ergonomics? Is load-bearing beneficial or detrimental to the lumbar spine? What are the differences between the lumbar spines of Eastern and Western individuals? Which form of physical exercise is most suitable, traditional shoulder-carrying labor or sports? Surprisingly, no one has studied or provided answers to these questions. Admittedly, there were individuals with lumbar spondylosis during the late agrarian era and the early reform and opening-up period, which led to significant doubts and skepticism about the Chinese shoulder-carrying culture in the country. Through extensive discussions with experienced veteran peasants during clinical sessions and leisure time, the author has explored the relationship between shoulder-carrying and lumbar spondylosis. According to many of these veterans, the burden of carrying heavy loads became a relentless competition. When working in production teams, individuals had assigned carrying amounts and targets to showcase their strength. Carrying 100-150 kg or more was a source of pride, while failing to do so was considered laziness and resulted in earning fewer work points. In the 1960s and 1970s, China witnessed extensive water conservancy and civil engineering construction, both heavily relying on shoulder-carrying work. Therefore, the content of shoulder-carrying loads in modern times has shifted from low-density, large-volume crops and trees to higher-density and heavier construction materials like cement and stones. This change in load type leads to significant vibrations in the shoulder pole, which indicates its excellent mechanical properties [41]. Loads with high density are challenging to carry with large vibrations, and the body cannot efficiently save labor, increasing the risk of lumbar injury. Additionally, frequently carrying overweight and over-intense loads or engaging in overloaded shoulder-carrying labor contributes to the prevalence of lumbar spondylosis. Many peasants who previously performed heavy-load labor developed lumbar spondylosis due to work transitions, loss of land, lifestyle changes, over-nutrition, and subsequent changes in body size and spinal structure. However, they mistakenly attribute their lumbar spondylosis to their past shoulder-carrying activities. During the era of the "Down to the Countryside" movement, people were generally unaware that shoulder-carrying required cultivation from childhood and a step-by-step approach. Educated youth, who had primarily been in school and lacked exposure to shoulder-carrying education and training, suddenly found themselves engaged in shoulder-carrying labor upon arriving in the countryside. This sudden transition likely contributed to the development of lumbar

spondylosis in many individuals. Each production team established a “work point system” as a measure of labor quality, where earning “ten work points” per day meant achieving the full labor quota. Work points determined the quality of life.

According to a web source, one could earn ten work points by digging a 66-square-meter wasteland, carrying 150 kg of firewood, and picking a cubic meter of rocks. At the age of 16 or 17, laborers had to contend with the harsh elements, hunger, and negative emotions such as fear while competing with farm workers and local peasants to earn work points. These experiences fostered fear and resentment towards the shoulder-carrying culture. However, it is important to note that moderate shoulder-carrying exercise is beneficial for physical fitness.

It has been suggested that in ancient times, there were likely many individuals suffering from lumbar spondylosis who were unable to seek medical help due to poverty. Limited access to healthcare, underdeveloped medical technology, and a lack of advanced examination instruments and equipment meant that people in ancient times may not have been aware of their condition. It is true that frequent overweight, over-intensity, and shoulder-carrying labor can contribute to the development of lumbar spondylosis. However, the benefits of scientific shoulder-carrying are also evident. When the amount and intensity of shoulder-carrying are properly balanced, as observed in reality and history, elderly Chinese individuals who maintain a traditional shoulder-carrying lifestyle can enjoy good health and remain free from low back pain throughout their lives.

During years of social and clinical surveys, the author has interviewed individuals from the post-80s generation about their grandparents' generation. The post-80s respondents mentioned that they had never heard their older relatives complain about low back pain, and some of them continue to engage in labor-intensive work in the fields, which is admired by the younger generation. An article titled “Survey on China's prevalence of low back pain in people aged over 45” suggests that the prevalence of low back pain decreases in individuals aged over 70. Some studies propose that this phenomenon may be linked to reduced occupational exposure and daily activities that contribute to low back pain in the elderly, as well as decreased cognitive ability and sensitivity to pain ^[42]. This statement is quoted from a foreign article titled “A systematic review of the global prevalence of low back pain” by Hoy D, Bain C, published in *Arthritis Rheum* in 2012. It is important to note that foreign studies are based on non-shoulder-carrying spines ^[43]. In contrast, the Chinese population aged over 70 possesses a shoulder-carrying spine. Compared to the younger generation, individuals aged over 70 have experienced more frequent, tiring, heavier, and prolonged periods of shoulder-carrying labor, highlighting the advantages of Chinese cultural shoulder-carrying.

Every coin has two sides. It is important to approach things with a dialectical attitude, and the same applies to our perspective on physical shoulder-carrying labor. Excessive shoulder-carrying labor can lead to physical harm and the development of occupational diseases. Like any tool or practice, it can be a double-edged sword. However, if used reasonably and effectively, we can harness its strengths and mitigate its weaknesses. Therefore, shoulder-carrying labor should adhere to the principle of moderation and be controlled within certain limits. Failing to do so can result in adverse effects on our bodies.

8. For the Chinese, the shoulder pole holds a significant place as a common, simple, ingenious, and ubiquitous tool in traditional Chinese life. Its importance has always exceeded people's perceptions. Interestingly, there has been no positive introduction or discussion of the shoulder pole found since ancient times ^[44]. Furthermore, the results of

100,000 spine examinations reveal that the shoulder-carrying elderly have a distinct body structure compared to modern non-shoulder-carrying individuals, particularly in terms of overall spinal shape and stability. Without further research and recognition, people may only be aware of the agrarian culture without understanding the shoulder-carrying technique, spirit, culture, and its significance in Oriental tradition. If neglected, the Chinese shoulder-carrying culture may become a relic of the past. Chinese scholar Chen Huabin first introduced the concept of the “Chinese load-bearing lumbar spine” and concluded that shoulder-carrying ability can strengthen the body and spine. The disappearance of the Chinese shoulder-carrying culture is closely linked to the high prevalence of lumbar spondylosis in China and worldwide, which has sparked debates in the global scientific community [45].

Some individuals argue that China has remained stagnant for thousands of years, but such claims are absurd and hinder our research interests. Others believe that traditional culture is backward, outdated, and worthless, using its longevity as a basis for criticizing its “antiquity.” There is even a foreign author who has written a history of the world, stating that China has made no progress since the Tang dynasty. However, this perspective is also unfounded. Therefore, the study of “Chinese shoulder-carrying culture” aims to break through these limitations in thinking. Based on the examination of Chinese shoulder-carrying culture, it becomes evident that in the agrarian era, the “Chinese load-bearing spine” was ingeniously applied to agricultural production and played a vital role in the agricultural revolution spanning millions of years. Thus, the Chinese shoulder-carrying culture contributes to the strengthening of the body and spine.

The statement “the human being created by labor” embodies the value of labor in two aspects. Firstly, labor generates social value and wealth. Secondly, through labor, individuals improve and refine themselves, contributing to the overall perfection of humanity [46]. As Karl Marx once emphasized, a nation cannot sustain itself even if it stops laboring for a week, let alone a year. Labor is essential for human survival [47]. This age-old tradition of the illustrious Chinese nation, built on the foundation of load-bearing labor, is ingrained even in children. Without strong lumbar spines, labor would simply be impossible for the Chinese nation. Hence, the legacy of resilient lumbar spines has been passed down from one generation to the next. As Chinese children reach adulthood, they actively engage in productive activities to support themselves, alleviating the burden on their families and contributing to their well-being. Through countless cycles of rebirth, the robust lumbar spines, reinforced bodies, and high endurance of the Chinese shoulder-carrying culture have not been in vain. In an era characterized by rudimentary tools, they constructed their homeland and nurtured their families, relying heavily on the strength of their lumbar spines. In traditional Chinese farming before 1980, shoulder-carrying ability served as an indicator of lumbar spine health. The ability to carry heavy loads in old age was regarded as a sign of good health.

It has now been 40 years since China’s rapid transition from an agrarian to a modern society since the reform and opening up in 1980. During this time, the influence of Western non-load-bearing thinking has permeated the population. Western culture, with its emphasis on modern “science,” quantifies, materializes, and visualizes all indicators in numerical form. Turning people into standardized cold robots, devoid of culture, feelings, and ancestral connections. Due to the lack of training and testing in load-bearing work during youth, the growth and development of the lumbar spine can be affected. It is only later in life that individuals realize the structural challenges of their spines, which are unable to withstand the constant strain. Lumbar spondylosis has emerged as a widespread condition among

the younger population, leaving them uncertain about the appropriate course of action and desperately seeking any possible solution. Unfortunately, after forty years, the true source of this global problem has yet to be identified. Regrettably, no one has successfully pinpointed the underlying issue, leading to a significant oversight that affects nearly everyone involved. We should recognize and clearly see the true face of Western sports, lifestyle, and habits. All these practices involve anti-bowing behavior, which disrupts the stability of our limbs and spine. The movement patterns and theories behind them are flawed, ultimately leading to injuries and hospital visits. Instead, we should study and embrace our own traditions, learning from them.

Clarence Nicodemus (Michigan State University, Dr. Nicodemus, DO, PhD) graduated from MSUCOM in 2004 at the age of 62. He also holds an MS and PhD in Mechanical and Biomedical Engineering from the University of California: Changes in culture from farming to industrial based labor does influence the strength of the core, or what I believe he calls “waist” strength. Certainly, carrying heavy loads on the shoulders over a lifetime will enhance the strength and stability of the core of the body. Core strength has long been established as the main factor in preventing and recovering from based CLBP.

Thanks to Florian Kuttner (Diplom Buckinghamshire New University, United Kingdom): I encourage and welcome anyone interested in sharing their thoughts to do so. I have been observing the state of the lumbar spine in western and eastern people for more than ten years in my practical work. I have also been a practitioner of wushu and taiji for more than 15 years, also with competition experience.

So, from this point of view, I shared some observations regarding the advantage of the weight-bearing of the lumbar spine in Asian countries/people.

However, from my point of view, it has nothing to do with people or race – society and habits are the main factors that are influencing people’s posture.

Stephen I. Ternyik (Spiru Haret University): The author presents a specific study of the healthy China strategy, with respect to aging, youth and changing life-styles by modernizing a civilization. Traditional culture and social medicine are closely interrelated as his methodical elaborations document as a skilled physician.

9. How important is balance to the human body? Balance ability is the capacity to resist external forces that disrupt balance to keep the entire body in a stable state. Almost every movement performed by the human body relies on maintaining body balance, especially during significant muscle activities, which also require a good balance ability. Balance is crucial for maintaining posture. Therefore, balancing is a fundamental ability in all static and dynamic activities. Balance ability plays a crucial role in the human body’s movement and is a vital physiological function. Achieving balance requires the coordination of sensory input, central integration, and motor control. Organ systems involved in maintaining the body’s balance include the visual system, the proprioceptive system, the vestibular function system, the brain’s reflex regulation part, and the cerebellar coordination system. Each of these organ systems plays a pivotal role in sustaining the ability to balance^[48]. Studying the Chinese shoulder-carrying culture may also unravel the longevity mystery of the elderly in China. One idea is that there were very few people with senile dementia in ancient China. The author obtained first-hand information after a year of shoulder-carrying exercise and believes that this is related to the fact that they continued to engage in shoulder-carrying labor over a long period of time. Moving your body while shoulder-carrying maintains balance, improves coordination, and fires up your brain. Shoulder-carrying is

the movement of the human body closest to the head, continuously stimulating the nerves of the shoulder, neck, and brain. It not only keeps the mind awake for a long time but also benefits cardiopulmonary function, strengthening the muscles close to the heart, brain, and lungs. Strong muscles, along with good blood circulation, provide the heart, brain, and lungs with a rich supply of nutrients and oxygen while preventing the increasingly serious senile dementia in China. Regarding the impact of shoulder-carrying labor participation on mental health in China, cognitive decline is an issue of wide concern. Cognitive ability reflects the intellectual quality of an individual, remaining stable until the age of 50, after which it begins to decline and worsens with age. The resulting dementia (or mental retardation) is another prominent health problem in the elderly, in addition to the decline in physical functioning. Cognitive development and decline are subject to various experiences over the life course, such as education, labor participation, or participation in other activities. How labor participation affects cognitive ability is closely associated with two hypotheses. The first is the “intellectual training” hypothesis, which argues that cognitive ability is a form of human capital that atrophies if not used. Labor force participation creates a demand for cognitive ability and enables the elderly to perform better on cognitive assessments of attention, memory, and problem-solving skills. Labor complexity also plays a role as it is strongly associated with improved language and reasoning skills. For example, labor activities involving social interaction require the development of social skills, which continuously train language-related cognitive functions. When laborers retire, the risk of cognitive decline increases due to reduced cognitive training. Additionally, there are gender differences in cognitive decline, with male elderly experiencing greater decline than older women, possibly due to the increase in the time women spend on mental and family chores after retirement. The second is the cognitive reserve hypothesis, which posits that individuals differ in the accumulated cognitive reserve. Individuals with higher reserve levels are better able to maintain cognitive function and overcome more cognitive lesions in old age. Labor activity is one of the major sources of cognitive stimulation, contributing to the continuous accumulation of individual cognitive reserve. Complex and challenging labor activities build up higher levels of cognitive reserve, thereby slowing down the development of dementia-related symptoms in old age ^[49]. Shoulder-carrying exercises also improve the body balance of teenagers and children, benefiting them throughout life. Additionally, shoulder-carrying can help prevent shoulder peri-arthritis.

10. Mao Zedong's View of Labor and the “Down to the Countryside” Campaign from the Perspective of Millennial Farming Culture

In essence, educated youth refers to a group of Chinese intellectual youth who have been educated through the lens of Chinese shoulder-carrying culture in rural areas. This historical context serves as a testament to the allure of China's shoulder-carrying culture.

The millennial farming culture encouraged educated youth to combine their studies with shoulder-carrying labor. The “down to the countryside” campaign, which involved receiving re-education from impoverished peasants, essentially entailed engaging in rural shoulder-carrying work. Mao Zedong held a lifelong appreciation for labor. From the age of six, he actively participated in labor and assisted adults in the fields, thereby cultivating his determination, building a robust physique, and deepening his affection for labor and laborers. As he matured, he embraced the Marxist perspective on labor, gaining a profound understanding and unique insights into its significance.

Throughout the revolutionary war years and after the establishment of the People's Republic of China, Mao Zedong

consistently emphasized the importance of engaging in productive labor. He stressed the inseparable connection between education and labor, viewing it from two crucial aspects: the physical and mental development of children. Firstly, children need to cultivate healthy and strong bodies. Secondly, they must receive moral education that fosters communist ideals and collectivism. Both aspects are intertwined with labor and must be integrated harmoniously. For instance, Mao Zedong advocated for the participation of all primary and secondary school students in appropriate labor exercises. He believed that schools with available land should establish attached farms, where teachers and students could engage in agricultural labor. In cases where schools lacked land but were located near suburban areas, teachers and students could participate in labor activities within agricultural cooperatives. Notably, Chairman Mao emphasized the importance of rural schools entering into agreements with local agricultural cooperatives, enabling students to partake in agricultural and sideline production work. Additionally, he encouraged rural students to engage in productive labor during vacations, holidays, or after-school hours ^[50]. Moreover, in the modern Anti-Japanese War, the War of Liberation, and other different conflicts, the quality of our soldiers was demonstrated through their ability to shoulder heavy burdens and their strong will. This ability was a key factor in achieving victory and represents the glorious tradition of the older generation. It is rooted in the traditional Chinese shoulder-carrying culture. For instance, the primary school textbook featuring Zhu De's shoulder pole recounts how Comrade Zhu De would join the soldiers in carrying food on his shoulders. Wearing straw sandals and hats, he would shoulder a basket of grain and climb mountains alongside everyone else.

The “Down to the Countryside” campaign began in December 1968 and concluded in October 1978. In 1968, Chairman Mao Zedong emphasized the importance of educated youth going to the countryside for re-education by poor peasants. This marked the initiation of the “Down to the Countryside” campaign. This campaign refers to the political movement that took place from the 1950s to the late 1970s, during which a significant number of urban intellectual youths were relocated from cities to rural areas. The aim was to address the “Three Major Differences” (Differences Between Urban and Rural Areas, Between Physical and Mental Work, and Between Workers and Peasants) and to enhance their practical role by “settling down in production brigades.”

There was an article that went viral on the internet, titled: “The Most Awesome Generation since the Founding of the Country.” Here are two excerpts from the article: “Nowadays, there is a very special group of people in China. It can be said that they are unprecedented.” The post-50s and some post-40s are the most extraordinary and resilient generation in the world. They have experienced trials and tribulations and have participated in various movements. They have driven the dramatic changes of their time and have been shaped by those changes. Collectively, they have dedicated the most productive years of their lives to their country and future generations. During their youthful years, when knowledge and talent were most needed, they went to the countryside and received re-education from peasants while working with shovels and hoes. Interestingly, it was this experience that molded the “educated youth” into the most responsible, hardworking, dedicated, and open-minded generation in China. Many post-80s are amazed by the tenacity of their parents! Many Party and state leaders have once been educated youth. In essence, educated youth is a group of Chinese intellectual youth who have received education through the Chinese shoulder-carrying culture in the countryside. This history serves as a testament to the charm of China's shoulder-carrying culture.

It has been nearly half a century since the “Down to the Countryside” campaign. Through personal experience and

more than 30 years of social practice after the reform and opening up, people have come to realize that educated youth are both an unfortunate generation and a generation that has gained valuable wealth. During that particular period, the challenging rural environment forged their strong will and sharpened their social adaptability. Some even believe that cadres and entrepreneurs who have gone through the experience of being educated youth, or the “thinking generation,” are more pragmatic and decisive than ordinary individuals. Furthermore, this experience has deepened their understanding of grassroots life and the hardships faced by the public, making them more attuned to the real thoughts of Chinese peasants and generating a stronger affinity for the people. With a sense of civilian sentiment, they are cherished by the general population. Without the inheritance of farming culture, can we still proudly identify ourselves as Chinese descendants? Can the Chinese nation attain such breadth of time and depth of history? Can the Chinese nation experience rebirth after repeated setbacks ^[51]?

Over the past many years, the author has engaged in communication and discussions with numerous “educated youth” friends. They have explored shoulder-carrying culture together and compared their experiences with the next generation, which has not been influenced by the shoulder-carrying culture. They have observed the behaviors and physical conditions of the next generation. The consensus reached is that the essence of the “educated youth” lies in being a group of Chinese intellectuals who have been educated through the Chinese shoulder-carrying culture. This history serves as a testimony to the charm of the Chinese shoulder culture. Every policy has its pros and cons. Over 40 years after the conclusion of the “go up to the countryside” movement, the educated youth are witnessing firsthand the painful reality of the weak and fragile physique of the next generation, which has not been shaped by the shoulder-carrying culture.

This is Mao Zedong’s conclusion drawn from his participation in labor, believing that the principle of combining education and labor is irreplaceable, addressing both the physical and mental development of children. On one hand, children need to develop a sound body; on the other hand, they require moral education to cultivate a communist sentimental style and the spirit of collectivism. Both aspects are closely related to labor and must be linked and unified with it.

11. In the Chinese film “A Story of Xiangyang Neighborhood Compound” released in the 1970s, it implies that the next-generation Chinese nation needs to combine productive labor. Setting aside political factors, this idea of labor is to receive shoulder-carrying education and “strengthen the body and the spine, cultivate the spirit of hard work, and prevent mental disorders.” The difference between Chinese and Western cultures, for China, is that Chinese children should start cultivating shoulder-carrying ability from an early age. This ability is considered “China’s local sport,” and it has an essential difference from the education of Western children, particularly in terms of spine stability and the cultivation of a strong work ethic, willpower, and resilience against mental illness.

In China, labor serves not only as a fundamental means of livelihood but also as a necessity for fostering the all-round development of individuals. Tan Xudong’s article, “70 Years of Children’s Movies from Three Perspectives,” was published in China Art Daily. Tan Xudong is a professor in the School of Literature at Shanghai University. According to the article, the routine problem-solving mode of “natural growth - encountering challenges - helping oneself and others - overcoming difficulties” has become the linear narrative style in children’s movies. This mode not only encourages children to bravely address their weaknesses and actively pursue progress but also exemplifies the spirit

of mutual assistance and love among children living in a socialist community.

An excerpt from an online film review states that the movie's theme has certain period and historical limitations when viewed from a present perspective. The natural flow of the film's narrative may defy logic and factual accuracy, giving it a somewhat artificial and simplistic appearance. However, the author of this study argues that, in terms of tradition, social medicine, and the concept of a Healthy China, the Chinese shoulder-carrying culture's ability to "strengthen the body and spine" is ahead of its time and aligns with global trends. Consequently, integrating the concept of the "Xiangyang Neighborhood Compound" into people's daily lives has become an area of theoretical and practical innovation in modern society.

Interestingly, the release of the film coincided with another children's film titled "Shining Red Star." As is widely known, "Shining Red Star" achieved great success, making "The Story of Xiangyang Courtyard" comparatively milder in comparison.

Since the Industrial Revolution, modern labor activities have gradually shifted from natural settings such as farmland and ranches to factories, shopping malls, and other industrial and commercial locations. With continuous technological advancements, the relationship between labor and technology has become increasingly intertwined, and the importance of labor in natural environments with crops as materials has been overshadowed. Recognizing this, many countries have begun to reassess the relationship between labor and nature and reestablish the connection. Labor education centered around returning to nature involves innovating themes, changing methods, and expanding the scope. It goes beyond traditional disciplines and technologies, focusing on comprehensive human abilities and personal qualities, cultivating socially responsible citizens who are in harmony with nature, and fostering future-oriented core literacy. However, the development of labor education in actual natural environments is constrained by practical conditions. In situations where objective conditions do not permit labor education to take place in natural environments, some countries opt to create simulated natural settings and design curricula and activities related to nature [52].

In the film "A Story of Xiangyang courtyard" released in 1974, under the leadership of Grandpa Shi - a veteran revolutionary of the New Fourth Army, the children from the Xiangyang Neighborhood Compound participate in social work, unite with the working class and poor peasants, and ultimately mature and become more revolutionary through their struggle against reactionary elements.

As Grandpa Shi once said, "The imperialists are trying to place their hopes for peaceful evolution on the third or fourth generation of the Communist Party of China (CPC) by leveraging the changes in the Soviet Union. We must completely shatter this imperialist prophecy." In the overall context, the Xiangyang Neighborhood Compound played a crucial role and had the most significant function of organizing and educating the youth. In the 1970s, the Xiangyang Neighborhood Compound became a topic of nationwide discussion. After all, who doesn't love children? However, there was still no consensus on how to educate children and what kind of individuals they should become. The disdain for manual labor also played a role. The integration of education and productive labor aimed to sever the old roots of education and break away from the stereotypical notion that being a scholar equates to being at the top of society. The practice of combining work and study was not merely a change in educational methods but a revolution in educational thinking. This Chinese-style training of children in shoulder-carrying labor would have an impact on the physical and

spinal health of Chinese children in their adulthood.

In the mid to late 1970s, many cities established “Xiangyang Neighborhood Compounds” as centers for mass cultural, recreational, and educational activities in the streets and alleys under the jurisdiction of neighborhood committees. During that time, residential houses were typically comprised of adjacent rows of bungalows, most of which were public houses assigned on a national level. Employees from the same organization generally resided in the same neighborhood community.

After the reform and opening up, there was a dramatic change in the economic foundation. The government and enterprises became separate entities, and the relationship between the government and society also underwent transformation. The model of enterprises burdened with social responsibilities has completely collapsed. With the gradual acceleration of housing monetization and commercialization, the rate of home ownership has increased. In addition, the relaxation of the household registration system and the influx of urban migrant population have led to the gradual fading or even disappearance of the “working unit community”. More and more people now live in disconnected residential communities that are not associated with their workplaces. Employees are transitioning from being identified by their work units to becoming part of society as a whole. Interactions among neighbors in the community have become less frequent, and human relationships have weakened. Currently, there is a noticeable lack of a sense of belonging to the neighborhood committee, and the traditional sense of identification with the community, like that of the Xiangyang Neighborhood Compound, no longer exists [53].

Labor education, a crucial component of the socialist education system with Chinese characteristics, plays a direct role in shaping the spirit, values, and labor skills of socialist builders and successors. Over time, regions and schools have consistently emphasized the integration of education and production, yielding some positive outcomes in practical education. However, it is important to recognize that some young people do not appreciate the fruits of labor, lack the willingness to work, or lack labor skills. As a result, the unique value of labor education has been somewhat overlooked, leading to a weakening of labor education. The Party and the entire community must pay close attention to these phenomena and take effective actions to strengthen labor education [54].

Given the rapid development of AI and the influence of social ideological trends, diverse socialist values intersect, creating a diverse and open environment for cultivating the labor spirit among the youth. However, this environment also exposes them to erroneous thoughts such as “hedonism” and “money worship”. Young people are in a stage of establishing their worldview, outlook on life, and values, and the influx of such erroneous thoughts presents challenges to the cultivation of their labor spirit. To ensure the cultivation of correct labor values, which are essential for achieving national prosperity and rejuvenation in the future, it is necessary to have the collective efforts of families, schools, and society. Leveraging the systematic nature of knowledge and applying appropriate methodologies, the relevant authorities should integrate labor education in schools with labor education in families [55].

Indeed, who doesn’t love children? However, there was still no consensus on how to educate children and what kind of individuals they should become. The disdain for manual labor also played a role. The integration of education and productive labor aims to break away from the traditional roots of education and challenge the stereotypical view that being a scholar is the pinnacle of society. Working while studying was not merely a change in educational methods; it represented a revolution in educational thinking. This form of Chinese-style shoulder-carrying labor training for children

will have an impact on the physical and spinal health of Chinese children in their adulthood.

In the mid to late 1970s, many cities established “Neighborhood Compounds” as centers for mass cultural, recreational, and educational activities within the streets and alleys under the jurisdiction of neighborhood committees. During that time, residential houses mainly consisted of rows of adjacent bungalows, with most of them being publicly assigned. Employees of the same organization usually lived in the same neighborhood community. As the author grew up in the hospital dormitory area, which had children from various workplaces, nearby or far-off, the author cherishes the memories of that time.

In the current context, the challenge lies in strengthening the construction of urban communities in the new era and revitalizing the Xiangyang Neighborhood Compound in daily life. China needs to recognize the relationship between “shoulder-carrying labor,” “Western labor,” and Western sports. Chinese shoulder-carrying labor represents local sports, while Western labor encompasses Western sports. There are fundamental differences between the two. The question arises: Can we find individuals like “Grandpa Shi,” who participated in the old revolution of the New Fourth Army, possesses rich combat experience, and can lead the next generation in shoulder-carrying labor? As the surrounding environment changes, so do people. The passing of individuals like Grandpa Shi signifies the end of an era. Perhaps we can only encounter figures like Grandpa Shi within the pages of books. We should acknowledge and clearly see the true nature of Western sports, as all of its activities promote a stooped posture, disrupt the stability of limbs and spine, and its movement patterns and theories are flawed. Inevitably, it leads to injuries and necessitates hospital treatment. Instead, we should study our own traditions and learn from them.

It has now been 40 years since China’s rapid transition from an agrarian to a modern society following the reform and opening up in 1980, during which people have been influenced by Western non-load-bearing thinking. Western culture, represented by modern “science,” quantifies, concretizes, and visualizes all indicators with numbers. Due to the lack of training and testing in load-bearing work during youth, the growth and development of the lumbar spine are affected. It is only after growing up that the structural problems of the spine become evident, leading to difficulties in lifting and carrying loads. Lumbar spondylosis has become a common ailment among the young population. They are unsure of what to do and grasp at any solution they can find. Unfortunately, the flawed standard of this problematic world has yet to be recognized, and after forty years, no one has identified the error, resulting in a grave mistake that affects nearly everyone.

Yes, who doesn’t love children? If Grandpa Shi could live today, he would be 100 years old. How would he feel witnessing the bloodshed of his revolutionary elders in today’s China, in this terrible situation? Would he have a better idea? If you don’t listen to the old man, you will suffer. It is difficult to liberate a country, but it is even more difficult to hold onto it. When everyone is enticed by a prosperous life, it becomes challenging to resist the allure of superficial advantages.”

Zheng Yi, the chief expert on child psychiatry and a professor at Beijing Anding Hospital affiliated with Capital Medical University, stated that changes in family structure, the issue of having only one child, and Internet addiction are impacting both families and society. This is due to the accelerating pace of life and the increasingly fierce social competition. The high expectations of parents, the pressure of academic achievement, the competition to enter schools, and the complex and ever-changing social environment all contribute to varying degrees of tension,

stimulation, and psychological pressure on children and adolescents. Unfortunately, people tend to overlook the importance of early mental health education for children and adolescents. These factors are also responsible for spinal deformities in adolescents. Why were such deformities rare 40 years ago? What should we do? Similarly, highly developed countries around the world are also facing this global problem. CoCo Lee, born in the 1970s, tragically passed away on July 5th, 2023 at the age of 48 due to depression. Her 85-year-old mother, born in the 1930s, is now participating in her offspring's funeral. The writer was deeply saddened by this news because he loved her songs. Unfortunately, this phenomenon has become increasingly common.

A hundred years ago, Liang Qichao, a famous Chinese reformer, wrote that a country is strong when it is young and wise. The health of the youth is crucial for the health of the country, encompassing both physical strength and mental well-being. The decline of culture signifies the decline of a nation, as civilization lies in its spirit while savagery resides in its body. The young spine is strong, and so is China. The young spirit is strong, and so is the Chinese spirit. This is the undeniable truth. Whoever started the trouble should end it.

12. "Chinese shoulder-carrying culture," "farming is cultivation," and "Zen and farming equally emphasized" are three significant aspects. If there were no Chinese shoulder-carrying culture, Chinese Buddhism would not have thrived—it was, is, and will continue to be intertwined. Shoulder-carrying plays a crucial role in maintaining the physical health of monks. "Shoulder-carrying is cultivation"; the body and spirit are elevated together. The author has found medical evidence in Zen Buddhism that shoulder-carrying can strengthen the spine.

- 12.1 In another sense, the development of the system that "shoulder-carrying is cultivation" and "Zen and shoulder-carrying equally emphasized" holds significant importance. They consider shoulder-carrying as a form of cultivation because, in agricultural production, it is the most challenging, tiring, and prone to damage, thus honing people's willpower. It is also the best way to exercise and strengthen physical strength, particularly the spine.

Tiantai and Linhai, where the author lives, are both located in Taizhou, Zhejiang Province. Over the past few decades, the author has often come across reports depicting Nongchan farming, which embodies a return to nature and the honest work spirit of humans. One such example is the rice field outside Guoqing Temple on Tiantai Mountain. During the harvest season, the monks engage in cultivation, transplanting, management, harvesting, and drying, reflecting the simplicity and authenticity of the thousand-year Tiantai Buddhism (Tiantai Sect) and portraying the Zen life of the past monks. For Guoqing Temple, the significance of Nongzen lies not only in the need for survival but also in considering it as an integral part of their daily life spirit. Since its foundation, Guoqing Temple has maintained the tradition of "paying equal attention to agriculture and Zen," making both labor and meditation essential practices. After October every year, during the harvest season and busiest time, visitors entering the National Qing scenic area will witness the pastoral scenery along the way, with the golden rice fields gleaming brilliantly in the sunset, and the monks working at sunrise, resembling ordinary farmers. Initially, the author was an atheist, but he had a keen interest and knowledge in both Eastern and Western religions. It wasn't until he studied the relationship between Chinese shoulder-carrying culture and Chinese Buddhism that he truly began to understand the connection.

Since the Han dynasty, when Buddhism was introduced into China, three traditions have gradually formed: "Zen and farming equally emphasized," "academic research," and "international communication." Among them, "Zen and

farming equally emphasized” represents the integration of Buddhism with ancient Chinese agricultural civilization. It serves as both the religious expression of traditional Chinese agricultural civilization and the symbol of Sinicized Buddhism. In India, most Buddhist temples were located in or around cities, and monks relied on charity or alms provided by believers. However, after Buddhism was introduced into China, due to various social and cultural reasons, Buddhist temples gradually started to be built in mountains or forests, far from urban areas where food and charity were readily available due to the population density. Consequently, monks, facing a lack of sufficient food supply, began to cultivate land and engage in agricultural activities. Influenced by the Zen concept, they started to view agricultural labor as a form of cultivation. This led to the development of the system known as “farming is cultivation” and “Zen and farming should be equally emphasized.” Simultaneously, monks consciously used agricultural scenarios and terms to express the concepts of Zen Buddhism, resulting in the creation of many Buddhist works illustrating Zen through agricultural terms and activities [56].

In the present era, as the nation emphasizes the construction of a healthy China and the promotion of cultural self-confidence, China also needs a “spine revolution” to revive the “Chinese shoulder-carrying culture” and safeguard the well-being of its people’s spines. This revival will enable the spine to regain its inherent load-bearing capability, combat spinal diseases, promote physical fitness, strengthen the will, and prevent mental disorders, thus improving the prevention and treatment of AD (probably referring to Alzheimer’s Disease). This revival is also crucial to preserve the system of “farming is cultivation” and “Zen and farming should be equally emphasized” within Chinese Buddhism. Shoulder-carrying serves as the most effective means of practice for Buddhism’s cultivation and is a guarantee for monks to maintain a healthy body.

China has always been an agricultural-centered country, with agriculture playing a foundational role. As a component of Chinese agricultural civilization, Zen Buddhism, known as the farmer of Buddhism, has developed a Taoist style that emphasizes both agriculture and Zen. This approach forms one of the three excellent traditions of Chinese Buddhism. The practice of “agricultural Zen” and the combination of labor are closely linked to the Chinese shoulder-carrying culture, which encompasses the basic material aspects of a monk’s life, such as eating, dressing, and shelter. These necessities can only be met through agricultural production, providing monks with a relatively stable and sustainable existence. Moreover, gaining a strong body through agricultural activities becomes a fundamental prerequisite for engaging in other spiritual pursuits. Religious emphasis on both agriculture and Zen, when combined with agricultural practices, becomes intertwined with Chinese shoulder-carrying culture. In essence, Chinese Buddhism relies on this holistic integration. Without the influence of Chinese shoulder-carrying culture, Chinese Buddhism as we know it would not have emerged.

Agricultural Zen, is a required “awakening” method for monks, and it is also the economic foundation for the survival and development of ancient Chinese Buddhist temples. The so-called “equal emphasis on agriculture and Zen” refers to the lifestyle and practice of monks integrating Zen into agriculture and using agriculture to understand the Tao. From a textual perspective, emphasizing both agriculture and Zen is a very enjoyable thing, but in fact, it is the arduous agricultural labor. The land needs to be cultivated, and stones need to be picked out one by one. Stones need to be shoulder-carried and stacked, loosened, fertilized, planted, and watered. Chinese Buddhism attaches great importance to the agricultural Zen, which is on the one hand the characteristics of the agricultural era, and on

the other hand, it can prevent practitioners from falling into slack mood in this era. Master Dao'an: He must work in the fields for three years before entering the temple. The ancients practiced meditation, and before entering the meditation hall, he must work for three years, either carrying water, planting vegetables, practicing morning and evening classes, etc. After three years of Exercising your good and strong body, clear mind, only after three years did, he qualify to enter the meditation hall and listen to scriptures. This is the same as many people in ancient China who wanted to learn a craft, such as martial arts, carpentry, clay and so on, they had to go to the master's house to work for three years. This is the ancient Chinese tradition of learning a craft, and the master tests whether you have willpower and will endure hardship.

So, what we will see is that among some real cultivators in the past, they initially required a lot of exercise every day, and this amount of exercise is a very practical thing, which is farming. Because it can produce food and then feed itself, the popular way in the past was the combination of agriculture and Zen. In traditional Buddhism, monks not only participate in agricultural and forestry labor such as farming, harvesting, and tree planting, but also engage in daily labor such as chopping firewood and carrying water while worshipping and meditating. In the past, many eminent monks learned Buddhist principles from their labor on the slopes. He must have access to nature, he must farm, and why? Otherwise, his physical activity will be insufficient, and when he doesn't need to farm, what will he develop? Boxing. For example, in Shaolin martial arts, he needs a lot of standing posts, boxing, and so on. He needs to exercise enough every day. Nowadays, monks have little need for self-sufficiency in farming to sustain their practice. Therefore, we see many monks with big stomachs in a state of Suboptimal health.

Many people have found that Buddhist masters rarely get sick or get cancer, and many high monks are still in good health after the age of 100. This is another academic idea that has been talked about for years and is now well known.

The "equal emphasis on agriculture and Zen" is a product of the combination of Buddhism and ancient Chinese agricultural civilization. It is a religious expression of ancient agricultural ethics and an important symbol of the Sinicization of Buddhism. In short, as eminent monks who have been recorded in history, they are highly respected individuals who abide by precepts, concentrate on meditation, cultivate their minds and nature, live a stable and regular life, work appropriately, and have a beautiful environment. They often maintain a good mental and physical state, thus living a long life. To restore the Buddhist Nongchan culture, if there is no shoulder-carrying, it is to lose the soul. From the perspective of Chinese shoulder-carrying culture, the equal emphasis on agriculture and Zen in Chinese Buddhism and its impact on Buddhism The core is the shoulder-carrying is the most important factor affecting the health of monks. Today, time and space have changed, but the fundamental nature of the world, human beings, society, nature, and Buddhism has not changed. Agricultural Zen is also the general direction of the healthy inheritance and development of our Buddhism.

- 13.2. When the author studied Buddhism's "equal emphasis on agriculture and Zen," he found that Professor Chen Jian (1966-), a fellow villager from Linhai, Zhejiang Province, who is engaged in Buddhism, Chinese philosophy, and the comparative study of Chinese and Western Comparative religion in the Buddhist Studies Center of Shandong University, also studied "equal emphasis on agriculture and Zen." The author doesn't know Professor Chen Jian, and everyone was strangers, and explained the "equal emphasis on agriculture and Zen" in Buddhism

from different perspectives, which was surprisingly similar to and coincidental with the author's research ideas. We are contemporaries, and our childhood experiences have surprisingly similar experiences and feelings, all of which affect scientific research in adulthood. As the author is studying Buddhism now, he had found the medical evidence that shoulder-carrying can strengthen the spine from Zen Buddhism. This is the fate of Buddhism, and this is a paragraph from his article:

As a well-known fact, the "Industrial Revolution" in 16th century Europe was closely related to the emergence of Protestantism. The values developed by the Protestant Church, which are different from traditional Catholicism and Eastern Orthodoxy, are actually religious expressions of the industrial and commercial civilization generated by the Industrial Revolution. Max Weber's famous sociological work Protestant work ethic and the Spirit of Capitalism (1864-1920) is to explore a certain internal connection and two-way interaction between capitalist industrial and commercial civilization and Christian Protestantism. This is an academic point that has been talked about by the academic community for many years and is known to the public. The West develops sports to keep fit.

13. Similarly, after Buddhism was introduced into China from India, it was different from the history of Buddhism in India, which used precepts to restrict monks from participating in farming, because it had a substantial connection with China's ancient agricultural civilization. This was mainly reflected in the fact that China's agricultural ethics entered the value system and discourse expression of Chinese Buddhism, so that China's agricultural ethics transcended the economic field and gained religious sublimation in Chinese Buddhism. It provided rich spiritual resources for the Sinicization of Buddhism. This kind of spiritual food cannot be discovered without a thorough examination of Chinese Buddhism, especially Zen Buddhism, because in the general understanding, agriculture is the basic industry that solves the problem of food and clothing for society, while for individuals, especially in ancient China, it is physically exhausting and dirty work. For example, I come from a rural area, and when I was young, I often followed my father to do agricultural work. All that agricultural labor left in my young soul was fatigue and pain, without any hint of human radiance. However, with the passage of time, as I am studying Buddhism now, I have discovered a law of human nature from Zen Buddhism. That is, if you directly consider a certain activity that makes you feel painful as Buddhist practice, then this activity will immediately become a meritorious act to improve your quality of life. This is the so-called "carrying water and chopping firewood is the way," which is the so-called "but with this heart, one can become a Buddha"^[56]. Shoulder-carrying is the way, and with this heart, one can also become a Buddha. However, with the passage of time, as I am studying Buddhism now, unlike the author, I have discovered the medical evidence that shoulder-carrying can strengthen the spine from Zen Buddhism.

Six years ago, the author was studying Chinese shoulder-carrying culture. One year ago, the author had established a stone stretcher in Jingjiang Mountain Park in Linhai and had engaged in practical shoulder-picking exercises with a weight of 70 kg. Suddenly, he had a broad mind, divine assistance, and quickly wrote multiple papers to complete impossible tasks. Now, those who influence the world believe that he can ultimately achieve success. Originally, I was unconsciously studying Buddhism, which is due to the fate of Buddha. Not only did I unconsciously practice, comprehend, and preach, but I also unconsciously influenced the people around me. Is this "shoulder-carrying is cultivation"? Is this a coincidence? Is there really a Buddha in the world?

This is the article the author wrote years ago. Am I an “awakening”?

From “empty nose” patient to triathlon “iron man” (2020-12-31) - Published on the WeChat public account “London Mom” - Excerpts

Many people have experienced first-hand the saying, “toothache is not a disease, it just hurts really badly.” Toothache can destroy a person if it lasts for many days. Fortunately, there are dentists who can handle the disease.

But do you know “empty nose syndrome”?

It is a kind of breathing pain, called an incurable illness, and the doctor who was as effective as a god, bringing the dying back to life, is helpless treating it.

Now, let me tell you that there is a patient with 27 years of medical history of “empty nose syndrome.” At that time, 27 years ago, he lost a large tooth and for many years experienced double torture with trauma of the body and spirit because of the disease and has experienced the feeling like the heart has cracked open and his tendons have pulled out. Because of the extreme pain, he once let himself fall into the emotions of sorrow and despair; living was no better than dying. It was 20 years after the operation that he learned that the disease he was fighting against was actually an “incurable disease.” The first pass of his breath had been singing the Chinese drama of “empty city plan” for so many years, which extended so many diseases. Fortunately, he is a surgeon who likes sports since he was a child. He is also an optimistic activist and a practitioner of positive psychology. After seeking medical advice so many times, his treatment failed, and his emotion dropped into hopelessness. He learned from the pain and did not complain about it to others. He regarded it as Heaven’s challenge to him.

Overcoming all kinds of difficulties, while working and using scientific knowledge for self-help and rehabilitation, with the help of many people around him, he finally got out of the predicament - Phoenix Nirvana, a new lease on life! Even in today’s most technologically advanced world, mankind still hasn’t developed a thorough understanding of the spine. If paleoanthropologists study the effect of shoulder-carrying on the volume of body size, structure, and brain of ancient human fossils, compare it with modern shoulder pickers in the future, and then explore the relationship between shoulder-carrying and language, the mystery of the evolution of ancient humans may be unraveled someday. In the long evolutionary process of human beings, with the constant changes in climate and environment, humanity has found the role of shoulder-carrying in continuous migration. As we all know, the inclusion and companionship of dogs play a vital role in human survival, which can not only increase the vision of humanity but also improve predation efficiency. As we all know, ancient people would use tools to speed up human evolution but also ignored an essential detail, that is, the shoulder-carrying should be of key importance in the evolution of ancient people. This is because humans could carry more articles and loads on their shoulders, allowing the ancients to travel farther. Shoulder-carrying could also improve the efficiency of building houses, allowing for the construction of more complex buildings, improving the safety of the living environment, and laying the foundation for human settlement and development into cities. It is also a sport that strengthens the body, builds strength, and increases flexibility. In particular, the shoulder pole, which started out as a bulky piece of wood, was later developed into a flat one, which was lighter and easier to carry. Later on, metal sharps strapped to wood were a more efficient and lethal weapon that could be used for hunting and turned into an anti-enemy skill that laid the groundwork for victory over other species, especially our closest relatives. The shoulder closest to the brain is the part of the shoulder-carrying. The force acting on the spine, the

backbone of the human nerve center, will directly stimulate the human nerve center so that the brain produces a sense of heavy pressure. This pressure stimulus is converted into a mental stimulus. If the stimulus can be endured, it will hone human willpower and make humans stronger and smarter than other species. Besides, it is a kind of exercise that can make the brain produce a large amount of dopamine and euphoria and may directly transform the brain, increase brain capacity, affect brain thinking, and allow people to learn to think and become smarter. Moreover, the shoulder-carrying can also directly stimulate the respiratory system such as the larynx, improve lung capacity, and make the brain get more blood flow and oxygen; change the way people breathe so that the breath can become deep and also change the structure of the respiratory system such as the larynx. People are prone to injury in shoulder-carrying, screaming under pain stimulation, and sometimes shouting, because the rhythmic trumpeters (such as Yangtze River trumpeters) can improve the shoulder-carrying efficiency. After completing the task of shouldering heavy objects, people would feel relieved with a deep sigh, which may be the beginning of the ancient language. If paleoanthropologists study the effect of shoulder-carrying on the volume of body size, structure, and brain of ancient human fossils, compare it with modern shoulder pickers in the future, and then explore the relationship between shoulder-carrying and language, the mystery of the evolution of ancient humans may be unraveled someday. This affects growth and development, slows down metabolism, and limits body height. Additionally, this also reduces the intake of food and conserves energy, adapts to the environment easily, works on balance, and prolongs life. From carrying on the shoulder, to learning to tie heavy objects with ropes, to picking with sticks, to carrying with multiple people, and to making more tools based on the principle of leverage, the efficiency becomes much higher, thus generating the ability to transform nature on a large scale. It directly affects productivity and marks the biggest step in human evolution. While men are much stronger than women, a division of labor began to emerge, forming a male-dominated society. In the medical examination center where the author works, changes in the spine from childhood to old age can be observed. It can be said that the medical examination center is a living museum of the spine, where you can observe the changes in the load-bearing and non-load-bearing spines. No two people have the completely same spines. Despite similar genes, similar faces, and the same blood, people are completely different in size, strength, temperament, and even thought. There's not much time left for human research. Even in today's most technologically advanced world, mankind still hasn't developed a thorough understanding of the spine.

Conclusion

Terry J. Elpen (Tshwane University of Technology): It reveals contemporary healthcare concerns of the Chinese population, which needs urgent medical investigation.

Ahsan Rabbani (National Institute of Technology Patna): The paper is written nicely and very helpful for today's generation destroying the environment. The work also provides insight into the contemporary healthcare concerns of the Chinese population, which is very alarming and needs urgent medical investigation.

Originated from the British Sinologist Joseph Needham, it is the wisdom of ancient Chinese innovation and science and technology, including paper, compass, gunpowder, and printing. The four kinds of inventions played a great role in

promoting the political, economic, and cultural development of ancient China, and were spread to the West through various channels, exerting a great influence on the development history of world civilization. For the rest of us, I think there is no creation in this world, only discovery. Because in this world, everything you see or exist is already there, you just discover it. The fifth invention, I think, is the shoulder-carrying. Now, it's spreading to the West.

Yu Kongjian: In ancient China, girls were compelled to bind their feet in pursuit of beauty and marriage into wealthy families. This futile and unhealthy practice is a distorted concept of beauty that should not be promoted. Similarly, current urban construction in China, driven by the “urban makeup movement,” tends to prioritize superficial style and exotic aesthetics. It overly emphasizes artificial transformation, akin to the shackling of nature through artificial “foot binding,” leading to the loss of its original ecological function. The concept of “Big Foot Revolution” in urbanism reflects a critique of the small-foot urbanism of the past 30 years. The construction of a livable ecological city necessitates the liberation of nature’s inherent capacity, enabling it to fully manifest its ecological benefits. This represents a new aesthetic that infuses new beauty into the city.

HeMu (my friend, Zhejiang Linhai local writer): Indeed, the “gains” and “losses” in life permeate the entire journey, not limited to health and beauty alone. What people don’t anticipate is obtaining temporary good looks at the expense of long-term health, experiencing fleeting pleasure but sacrificing eternal happiness, and seeking immediate benefits while forsaking sustainable development.

Currently, as the country focuses on achieving a healthy China and fostering cultural self-confidence, China also needs to embark on a “spine revolution.” The preoccupations of modern society have distracted us from the essence of the heart. This entails reestablishing a normal aesthetic, revitalizing the “Chinese shoulder-carrying culture,” and rescuing the spines of the Chinese people. Through this process, the spine can fully regain its innate load-bearing capacity, resist spinal diseases, hone your willpower, promote physical fitness, and prevent mental disorders, improving the prevention and treatment of AD.

By 2030, depression will become the top global disease burden, and it has some basic symptoms and precursors called depressed and anxious emotions. Depressed and anxious emotions have profound and complex psychological, social, and cultural reasons, and a lack of a sense of meaning is one important cause of it. Culture offers its members definite, consistent, and solid meanings. By constructing confidence in culture, individuals can acquire a superior and expanded sense of meaning in life, providing psychological resources to develop a positive mindset and resist negative emotions. The current study explores the mediating mechanism of cultural confidence in alleviating depressive and anxious emotions through a sense of meaning in life. The results of a multiple scale survey show that both cultural confidence and meaning in life are negatively correlated with depression and anxiety, respectively. The presence of meaning, not just searching for meaning in life, partially mediates the effect of cultural confidence on these negative emotions [57].

For thousands of years, traditional shoulder-carrying laborers did not rely on Western sports. Their labor activities, such as arm movements, lifting hammers, and manual carrying, inherently encompassed basic sports movements. Through repetitive traditional labor movements, the Chinese ancestors were able to strengthen their bodies. However, with the passage of time and China’s reform and opening up, traditional agricultural labor has undergone disappearance and

transformation. In recent decades, the rapid influx of Western sports into China has led to the establishment of a vast industry, resulting in a significant number of people suffering from spinal-related diseases or physical injuries. It has been proven that high-quality traditional shoulder-carrying labor cannot be cultivated through Western physical training. The two are unrelated, and Western sports further undermine spinal stability.

As a tool deeply rooted in Chinese culture since ancient times, the shoulder pole has played a significant role in agricultural production and transportation, generating immense value. Despite the modernization of transportation, peasants have not completely abandoned the use of the shoulder pole. While tractors and mowers are now widely employed, the shoulder-pole continues to be a cost-effective option for short-distance transport and load-bearing tasks due to its convenience, durability, and speed [58]. Even with the advent of modern mechanization, shoulder-carrying labor remains essential in both rural and urban areas. However, there is a concerning trend of an aging load-bearing workforce and a reluctance among the younger generation to engage in such labor and develop shoulder-carrying skills, leading to a rise in lumbar spondylosis among the youth.

Since the onset of the reform and opening up, a distinct phenomenon known as “elderly agriculture” has emerged in China, propelled by the separate urban-rural structure, the half-working and half-cultivating livelihood model, and the household contract responsibility system. The sound development of “elderly agriculture” is crucial for the steady progress of China’s urbanization in the new era, ensuring food security, and addressing the needs of the elderly [59].

Simultaneously, it is necessary to embrace advanced Western technologies, enhance production output, and transition to lighter and simpler technologies. This includes actions like renovating or abandoning steep arable land, improving utility connectivity (roads, water, and electricity), and cultivating tree shapes conducive to mechanization. By gradually reducing heavy manual labor and maximizing the substitution of human labor with machines, these measures aim to tackle the current challenges. Chinese scholars, experts, and national policymakers are currently studying and focusing on these strategies.

Therefore, there is an urgent need for China to prioritize the training of young individuals capable of engaging in shoulder-carrying and load-bearing work. Whether in rural farming or urban manual labor, the primary workforce still consists of elderly Chinese individuals, who are the last carriers of the shoulder-carrying tradition—a living relic. Additionally, this presents the final opportunity for the global scientific community to study Chinese shoulder-carrying culture and traditional spinal practices, with an estimated timeframe of only 10 years remaining.

Today, we must contemplate why we cannot create a new civilization and achieve new glory while also preserving the civilizations and glories of the past. This will ensure the further inheritance and development of human multiculturalism.

It has been over 40 years since China phased out its shoulder-carrying culture in favor of modernization, and perhaps that was a mistake. However, who can reverse this situation? The traditional Chinese shoulder-carrying culture encompasses various disciplines such as physical culture and human life science. It serves as a valuable part of national culture, representing the rich knowledge within the medical field, including the study of human body structure, physiology, and mechanics. It can ignite the enthusiasm and self-confidence of future generations in learning Chinese traditions and

contribute to the reinforcement of “humanistic education” among the Chinese people.

The labor practices of our Chinese ancestors, in alignment with China’s unique national conditions, have been proven by historical practice and will not be phased out by the progress of time. Even with the widespread use of modern mechanization, shoulder-carrying laborers remain essential. China has achieved remarkable feats, such as producing atomic bombs, hydrogen bombs, and aircraft carriers. Chinese families have raised world champions in sports and sent their children to prestigious universities like Harvard and Cambridge as post-doctoral scholars. China boasts a multitude of literary scholars, artists, scientists, engineers, academic professors, teachers, and doctors. It even has the potential to cultivate future Nobel Prize winners and outstanding astronauts. However, due to the decline of the Chinese shoulder-carrying culture, it may become increasingly difficult to cultivate individuals capable of engaging in lifelong shoulder-carrying farming and heavy labor. These skills are becoming scarce in China in the 21st century.

For thousands of years, the shoulder-carrying labor within Chinese agrarian culture has been a treasured aspect independent of other nations, and the combination of farming and reading is renowned worldwide. China not only cultivates young successors capable of engaging in shoulder-carrying and load-bearing work but also enhances physical strength and prevents lumbar spondylosis. It is essential to properly restore the traditional shoulder-carrying labor, as the traditional shoulder-carrying culture plays a crucial role in the survival and revitalization of the Chinese nation. The toil of shoulder-carrying labor is akin to the challenges of emotional distress. By actively and regularly embracing the discomfort of labor, we build our tolerance and fortitude. Previous generations, shaped by physical and mental hardships, possessed stronger willpower. In contrast, the younger generation, who have experienced little hardship since childhood, struggle to handle setbacks as they grow older. Additionally, their physical strength is weaker, their willpower is not as robust, and they suffer from numerous mental disorders.

The agrarian culture, unique to Chinese society, originated from the prolonged era of farming and has persisted for thousands of years. Farming sustains scholars, while scholars contribute to the well-being of farming households. The agrarian culture carries and perpetuates the lineage of each family, providing a solid and healthy material foundation for Chinese society. As a result, scholars no longer suffer from delicate health but instead can strengthen their physical vitality and safeguard their cultural heritage, reproducing the traditional classic Chinese Buddhist culture,

The shoulder pole holds a sacred place in Chinese culture. Is it possible for young people to engage in shoulder-carrying practice using the shoulder pole from an early age? Is it too late now? Can today’s youth still practice shoulder-carrying? Can China develop a practical exercise program that resembles the agrarian movement, aiming to prevent or reduce the occurrence of lumbar spondylosis and train young successors in shoulder-carrying or load-bearing work?

‘If scientists are currently working on a practical program that emulates the shoulder-carrying exercises of the farming era, they have asked modern young people to perform these exercises and plan to observe the results in a few years. By comparing the outcomes of the shoulder-carrying and non-shoulder-carrying exercises, researchers can gather tangible and concrete data to determine whether there is a preventive, reducing, or curative effect on lumbar spondylosis and whether it is possible to restore the ability to engage in load-bearing labor.

According to Chinese historian Gao Chengyuan, the shoulder pole holds significance as an artifact that ensured the survival and development of Chinese ancestors during challenging times. It has also contributed to various unique achievements of Chinese civilization. To gain a deeper understanding of our cultural heritage, it is crucial to prioritize the study of the shoulder pole. However, the last-generation skilled porters are gradually aging and passing away. Therefore, the urgent task at hand is to preserve and generate the missing image data of the shoulder pole. Securing substantial support from cultural funds is contingent upon cultural leaders recognizing the significance of the shoulder pole. Any delay in this endeavor would result in eternal regret for Chinese culture. Hence, it is imperative to apply for the recognition of “Chinese shoulder-carrying culture” as an intangible cultural heritage. Those who saved it from being forgotten deserve the same credit as those who discovered it. This represents the sublime state of exploration that the world should collectively strive for. The process of civilization entails the fusion of subtle origins and broad perspectives.

This research falls within the realm of interdisciplinary studies. The Westernized branch system is inadequate to comprehend the unique form of Chinese civilization, making it challenging for our research on the “Shoulder-pole” and the author’s study on “Chinese Shoulder-carrying Culture and Traditional Spine” to gain recognition in the academic community. The key lies in compelling society and academia, both domestically and internationally, to confront the fundamental question regarding the origins of China as a contrast and complement to Western civilization.

It is of utmost urgency to apply for the protection of “Chinese shoulder-carrying Culture and shoulder-pole” as an intangible cultural heritage of humanity. The Chinese shoulder pole is akin to a baton that represents China, with the culture of shoulder-carrying and the shoulder pole itself being of paramount importance. Exploring the shoulder-carrying practices of Chinese ancestors will unveil many mysteries of Chinese history. The Chinese shoulder-carrying and shoulder-pole culture constitute valuable intangible heritage not only for China but also for the world, and it is the responsibility of the present generation to safeguard, restore, and study this world heritage.

Li Manbo, a Chinese scholar, questions who can claim to be traditional Chinese in a cultural sense. He highlights that our contemporary generation has drifted away from the ways of our ancestors, as our traditional culture has been westernized.

According to Gu Yanwu, a renowned scholar from the late Ming and early Qing dynasties who opposed the establishment of the Qing dynasty, “collapse of a country” and “subjugation of a nation” are distinct concepts. “Collapse of a country” refers to the replacement of an old regime with a new one, involving changes in emperors and the reigning dynasty, which concerns only the emperor, ministers, and those seeking power. On the other hand, “subjugation of a nation” pertains to the decay of culture and the decline of ethics and morals among our ancestors. If a nation is subdued in this way, we could devolve into a barbaric society, lacking propriety, righteousness, integrity, and shame, to the extent of resorting to cannibalism. Hence, the “subjugation of a nation” is more perilous than the “collapse of a country,” and every individual, regardless of social status, has a responsibility to their country.

On October 3, 2022, local time, at the Karolinska Institute in Stockholm, Sweden, the General Secretary of the Nobel Prize Committee, Thomas Pellman, announced that the 2022 Nobel Prize in Physiology or Medicine was awarded to

Svante Pääbo “For his contributions to the discovery of the extinct human genome and human evolution.” This news deeply stimulated and encouraged me. I also discovered that China has a group of individuals with a unique and different body structure influenced by the Chinese shoulder-carrying culture and this characteristic is disappearing and becoming extinct. When I talk to people about it, many of them don’t believe me. Neanderthals, close relatives of the ancestors of modern Europeans, once dominated all of Europe, western Asia, and northern Africa from 120,000 years ago, but these ancient humans disappeared around 24,000 years ago. The shoulder-carrying culture played a significant role in human evolution, influencing human life, activity habits, and thought patterns. It has opened up a new direction for research in the fields of archaeology and anthropology.

Daniela Onofrejova (Ph.D. Research Assistant at Technical University of Kosice - Technická univerzita v Košiciach Slovakia): In my opinion, this contribution has strong meaning and every society shall reflect to and adopt real values, which support the reason for human existence. As author claims, it is not difficult to propose solutions to discussed problem, but it is difficult to propose the right solution. There are three more: Three social phenomena, specifically, one: the best way to solve the problem is to solve the person who raised the problem. One: no matter how big a mistake you make, you must also put your hat on the heads of hostile forces. What's more, it's a one-size-fits-all, nothing is gone, everything is fine. This phenomenon, known as "death if strict management, chaos when relaxed", is a stubborn disease in the governance of our country and society, which has not been cured for a long time, and has been repeated for thousands of years.

Qeios’ Manifesto

We are unveiling new ways of creating and distributing knowledge. Through our paths, we have come to honor the creativeness of the individual. We have come to value the diverse judgment of the wider community above the assessment of just a few individuals. We have come to believe that the development of an Open Society necessarily depends on free access to knowledge. We have come to believe in simplicity. We have come to value time more than anything, and the right for all of us to make the most of it.

However, I soon realized it is a global problem. As I studied the standard worldwide, I came to understand that it is a social problem. Further exploration made me consider it as a political economy problem. Delving into political economy, I discovered its philosophical nature. Deepening my study of philosophy, I realized it is a question of cause and effect. Reflecting on the concept of cause and effect, I found it intertwined with the notion of reincarnation. Exploring the concept of reincarnation, I concluded that everything is predetermined. It’s all intricate and interconnected. No, a country is immune from the complex and multiple security threads and challenges in the world.

Since ancient times, Chinese people have advocated the unity of nature and man. That is to say: the operation of large cosmic celestial bodies and small organs of the human body are the same logically, which is also what we call “Tao”. For many people who realize the Tao and practice, the essence of zazen, hard thinking, and meditation is actually to adjust the operating state of the human body so that the operating order of the body will be consistent with the external cosmic bodies, and you will become a projection of the cosmic bodies in the world, and then achieve selflessness and oblivious

of oneself.

“ ”

The Buddha's view of labor

The author's view, as shown in these pictures, is that “shoulder-carrying is cultivation.” Shoulder-carrying is the way, and with this heart, one can also become a Buddha. However, as I am studying Buddhism now, I have discovered medical evidence from Zen Buddhism that shoulder-carrying can strengthen the spine. I call the discovery of the Shouldry-carrying monk of Gem Hill in Hangzhou, who has a small Buddha on his head, “shouldry-carrying Buddha.” It is the combination of Chinese shoulder-carrying culture and Buddha that becomes “shoulder-carrying is cultivation,” “Zen and Farming Equally Emphasized,” and the Sinicization of Buddhism. It shows that the ancient way of “shoulder-carrying is cultivation” of spiritual practice is deeply rooted in the hearts of the people. The labor of ancient Chinese farmers and people was the cultivation of Buddhism, and it was a great pleasure for them to believe that they could become Buddhas through the labor of cultivation. Buddha's original intention is enlightenment; all sentient beings are Buddhas, all sentient beings are unenlightened Buddhas, and Buddhas are enlightened sentient beings. But it is difficult to be enlightened.



Picture 1.



Picture 2.



Picture 3.

Pictures 1, 2, 3: Sources - from web. All images are copyright of their respective owners and creators. This post is for research purposes.

Site: https://share.api.weibo.cn/share/259395332.html?weibo_id=4595570600052241

Introduction: The Thousand-Buddha Hall statue Monument (Thousand-Buddha monument) dating back to the 13th year of the Jiajing period in the Ming Dynasty (A.D. 1534) was originally placed in Yanjin County. It is now displayed at the Central Plain Stone Carving Art Exhibition of Henan Museum as part of the first batch of provincially protected artifacts.

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It is very rare for Chinese Buddhist steles to depict the supernatural evil-spirit story of A Journey to the West that came into being a novel during the Ming Dynasty. This stele focuses on the folk tale of Monk Tang journeying to the west for Buddhist scripture, which shows that the folk culture has an effect on the Buddhist stele. The phenomenon of four

Bodhisattvas Avalokitesvara, Manjusri, Samantabhadra, and Ksitigarbha, and Cloth Bag Monk Maitreya incarnating sculptured on the same stele reflects the mainstream Buddhist beliefs and the course of Buddhism localization and secularization in the Ming and Qing periods.

Tan, S.Q. et al, The Qianfotang Stele with the Folk Custom, Culture, Cultural Relics of Central China, 2012(6):80.



图十一 第8龕 (K8)



图二十一 第18龕 (K18)

Introduction: The carrying monk statues in K8 and K18 are very special and cannot be found in other parts of China. In addition, the two niches show a strong folk style and no date, making their age difficult to determine. When I was investigating the Buddhist relics in Hangzhou in 1992, I saw a statue of a carrying monk with similar themes on a stone

pagoda (or stone building) of the Song or Yuan dynasties. The data taken at that time has been lost in the relocation over the years. If this sculpture in Hangzhou can be found again in the future, it can provide evidence for determining the age of these two precious stone mountain niches.

Lai Tianbing. Investigation and description of gemstone mountain statues of West Lake in Hangzhou, China
Tibetology, 2006 (1): 53.



图 8 第 8 龕造像

Chang Qing, Preliminary Investigation of Buddhist cliff statues in Gem Mountain, Hangzhou, *Cultural Relics of the East*, 2016 (2), 44-57.

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