

Traditional Water Culture of Water-in-Abundance Society and Its Psychotherapy of Zhuang Ethnic Group: Based on Investigation in Nahong Zhai, Guangxi

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Abstract: This study is aimed to investigate water culture of Zhuang ethnic group which is considered as water-in-abundance society, and to discuss how water culture realize its psychotherapy. A field survey and observation of anthropological methods are employed to obtain information about irrigation facilities, fishing, mythology and folklore. The survey was conducted in Nahong Zhai, a pure Zhuang village located at foot of Cenwang Laoshan mountain, which is one of top ten water sources in Guangxi. The psychotherapy of Zhuang's traditional water culture on nature-deficit disorder, need for affiliation and identity disorder of Zhuang people are discussed. Theoretically and logically, nature therapy achieves a state of psychological balance through depressurization and stimulation; collectivist humanistic care provides a safe social context for interpersonal relationships and meets affinity needs; water belief meets expectations through psychological hunts, and it reconstructs and deepens sense of identity and belonging by creating connections.

1. Introduction

Culture is a set of beliefs, practices, and symbols that are learned and shared. Together, they form an all-encompassing, integrated whole that binds people together and shapes their worldview and lifeways.^[1] It is the basis in forming national values and characters, and has a long-term and imperceptible impact on the individual and collective mental health. Wundt established the school of national psychology and had constructed a research paradigm based on the national group psychology and the important stage of human social development as the dimension, and took language, customs, religion, morality, myth, law, history and other cultural content as the research object to study the whole process of human psychological development. Wundt's theory is consistent with the national conditions of China's multi-ethnic unity with a long history and plays a role in promoting the development of Chinese minority psychology^[2], and inspired it paying attention to anthropological materials and knowledge from beginning. However, there are still shortcomings in the psychological research of ethnic minorities in southwest China. Most of the research samples are teenagers and students, and most of the themes are related to education^[3]. Li Wenlong etc. investigated the psychological problems of the elderly of different ethnic minorities in rural areas of Guangxi, and believed that they were characterized by different psychological

dimensions of different ethnic groups^[4] without putting forward feasible psychotherapy methods. Mental health is universal, and there are many reasons for it. By comparison, so far the academic research on psychology of minority ethnic groups is absolutely weak.

Water culture refers to all cultural events and phenomenon related to water and generated around water^[5]. Zhuang ethnic group lives by water, most of Zhuang villages are small water-in-abundance society, Zhuang people creates a unique water culture which is considered as the cornerstone of rice culture. The water culture not only attaches importance to the idea of harmony between human being and nature, but also emphasizes the humanistic thought of pursuing social harmony. The psychotherapy advocated by Rogers & Perl etc. is called Taoist therapy, because it emphasizes the realization of mental health by principle of “action through inaction”^[6]. The case shows that traditional culture and psychotherapy are mutually successful. For the moment, Zhuang people are puzzled by anxiety, depression, stress and other mental health problems and diseases when facing the reality impact of unbalanced economic development, inadequate cultural inheritance and governance, and lagging information exchange. In the absence of relevant medical institutions and professionals, it is urgent to explore how to use water culture to develop appropriate psychotherapy.

2. What is Water-in-Abundance Society?

As the name implies, water-in- abundance society has rich water resources that can fully meet the production and living needs even in dry season. The academia classify water-in-abundance society into “aquatic society” relying on the sea and lake, “basin society” along the river and “spring society” centered on spring water^[7]. Nahong Zhai is a combination of basin society and spring society, except rich water resources, people there also formulate effective rules for the use of water resources and produce water-related multi-thought products.

2.1 Rich in Water Resource

Nahong Zhai is a naturally formed Zhuang community comprising 125 families and 553 people as of July 2021, under the authority of Yuhong Yao Township in the northern part of Lingyun County, Base City, in the Guangxi Zhuang Autonomous Region. Nahong Zhai is located at the foot of Cenwang Laoshan Mountain, which is one of the top ten water source forest nature reserves in Guangxi. The total amount of water conservation is 62.8535 million cubic meters, equivalent to 63 small reservoirs with a storage capacity of 1 million cubic meters. It is a veritable “natural green reservoir”. There are 44 rivers and streams within Cenwang Laoshan Nature Reserve, with a total annual runoff of 2.5 billion cubic meters^[8], in which 4 rivers meander through the area under its jurisdiction. The agricultural production of Nahong Zhai mainly depend on these rivers, so it is called river basin society.

As shown in Figure 1, the water flows from the northern Yangcun River to the middle turning point and then flows west to east. The Nahong River converges with the Dongcun River in the middle of Nahong Zhai and finally converges into the Dahe and Nali Rivers. The Nahong River is the largest body of surface water flow in Nahong Zhai; it originates in Tianlin County and is one of the four major tributaries in the upper reaches of the Buliu River. It has a rainwater collection area of 55 square meters, and the average annual runoff is 50.6 million cubic meters^[9]. The starting point of the Nahong River is the upstream Miaozui estuary, and it runs until the confluence of the Nali and Dahe Rivers, making it approximately 4.2 kilometers in length. There are 6 agricultural production-related points distributed on the Nahong River, which is the trace of Zhuang people’s remaking of nature.

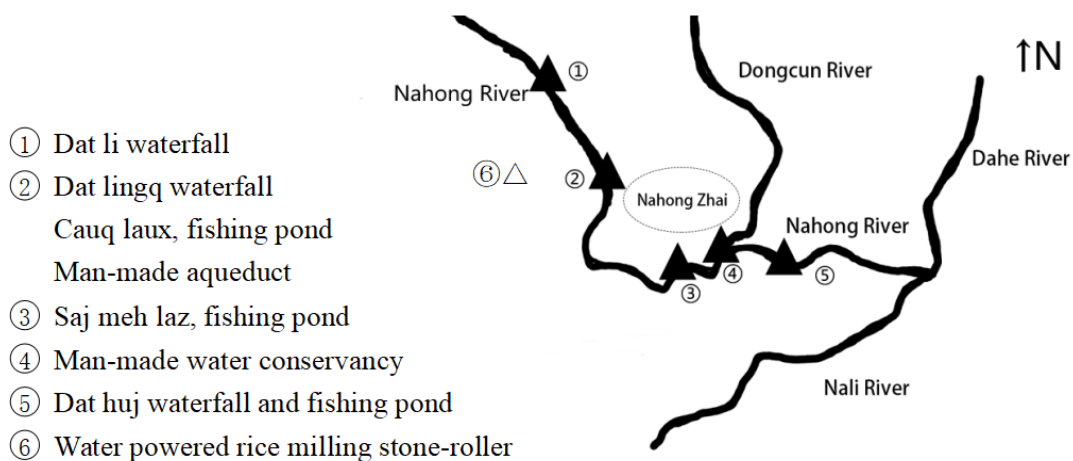


Figure 1: Water streams and survey points of Nahong Zhai

Nahong Zhai is also a spring society. In the past, *Nahong Zhai* had two large ponds and nine springs. The left pond and the right pond are located on both sides of the village with roughly the same area, about 15 meters long, 4 meters wide and 0.5 meters deep. Nine springs are *Mbo laux*, *Mbo hang lungz*, *Mbo nyauh*, *Mbo langh siuj*, *Mbo liux bit*, *Mbo daemz*, *Mbo langh dingh nganj* and *Mbo hang ro*, which are scattered in villages. According to the geological survey information, the soil layer of Yuhong Township in Lingyun County is the upper Triassic clastic rock, which is rich in water^[10]. *Nahong Zhai* is just located in this area. The above data represents that *Nahong Zhai* has very rich groundwater resources. The discharge outlets of groundwater become springs and deliver water continuously which make *Nahong Zhai* a village in the spring.

2.2 Efficient Usage of Water Resources

Water is one of the natural resources for Zhuang ethnic group's survival. The more abundant water resources are, the more traces of Zhuang people's activities related to water will be. The effective use of water resources is mainly reflected in agricultural production and daily life. As a water-in-abundance society, *Nahong Zhai* has always regarded the river as the water source for irrigation and fishing, while the spring water is generally used for daily life.

2.2.1 Irrigation Model

The Zhuang people take rice planting and fishing as their main economic production mode. In order to survive, they have explored a set of water conservancy facilities adapted to local conditions. The terrain of *Nahong Zhai* is steep and the river is turbulent and it makes irrigation extremely difficult. It needs to build necessary water conservancy facilities to make rational use of water resources. "Barrage + canal" is a typical irrigation model in Zhuang areas. Barrage is used to store water and mitigate the impact of water flow, and canal is used to irrigate flat paddy fields.

According to the statistics, there are totally 15 canals distribute in 6 river reaches, including Yangcun river, Nahong river, Dongcun river, Nali river, Bak dah - river confluence and down stream of river confluence, with 255 Mu (an area unite of China) irrigation area which covers most of farmland of *Nahong Zhai*, as shown in Table 1.

The remained water conservancy sites of *Nahong Zhai* prove that the irrigation model of "barrage + canal" was built from ancient time. *Nahong Zhai* was inhabited very early, but it is impossible to know the early situation since there is no documentary record. An old stone inscription shows that the lineage of modern residents in *Nahong Zhai* can be traced back to the

Daoguang Period of the Qing Dynasty (1821-1850). There are 2 old water conservancy sites distribute along the river as shown in Figure 1: ② a man-made aqueduct on *dat lingq* waterfall and ④ an artificial water canal on the cliff aside convergent point of Nahong River and Dongcun River. Survey point ⑥ is a hydrodynamic rice milling device, which uses the kinetic energy generated by the waterfall flow to drive the water wheel to grind rice. From the field investigation materials above, a conclusion can be drawn that Zhuang people are good at rational use of water resources and have rich experience in water control, through which they can achieve a bumper harvest of rice cultivating.

Table 1: The existing canals in Nahong Zhai

River reaches	Barrage	Name of farmland	Irrigation area (Mu)
Yangcun River	<i>Vai Naz doengh jang,</i>	<i>Naz yi, Naz rungh,</i>	20
	<i>Vai Naz ba fung</i>	<i>Naz Ba fung</i>	2
Nahong River	<i>Vai Naz yez</i>	<i>Naz Doenghgamj, (part of) Naz Yez, Naz gwn ranz</i>	30
	<i>Vai Naz doengh</i>	<i>Naz Saeq, Naz Dah oij, Naz Lo go*, Naz Gyang dang</i>	50
	<i>Vai Naz gvangq - naz guengq</i>	<i>Naz Gvangq, Naz Bak vei cangz, Naz Guengq</i>	20
	<i>Vai Naz lungz</i>	<i>Naz Lungz</i>	10
	<i>Vai naz deuj - naz ding nganj</i>	<i>Naz Deuj, Naz Bak dah, Naz Dingh gvej, Naz Daemz, Naz Dingh nganj, Naz Bo lengx</i>	40
Dongcun River	<i>Vai Naz doengh</i>	<i>Naz cib soengq raih, Naz goj vwngz, Naz Ciengj</i>	20
	<i>Vai Naz gyoij</i>	<i>Naz Gyoij</i>	2
	<i>Vai Naz gadangq</i>	<i>Naz Gadangq</i>	2
	<i>Vai Naz moq</i>	<i>Naz Moq</i>	2
	<i>Vai Naz huj</i>	<i>Naz Huj</i>	8
Bak dah - River confluence	<i>Vai Naz laj</i>	<i>Naz Gavaq, Naz Bak ga, Naz Laj, Naz Ro</i>	20
Nali River	<i>Vai Naz dah goz</i>	<i>Naz Dah goz</i>	2
	<i>Vai Naye</i>	<i>(Part of) Naz Yez</i>	12
	<i>Vai Nacij</i>	<i>Naz Loek, Nacij</i>	8
Down stream of river confluence	<i>Vai Naz lingh</i>	<i>Naz Lingh</i>	5
	<i>Vai Naz daug</i>	<i>Naz Daug</i>	2
Total			255

Note: All place names are described in Romanized Zhuang for accuracy.

2.2.2 Fishing Tools and Methods

Nahong Zhai is known as the “land of fish and rice” of Lingyun County. Fishing is an important livelihood of people in Nahong Zhai. During era of material scarcity, fish is the main source of protein for local people. The important fishing points of Nahong Zhai include: ② *Cauq laux*, ③ *saj meh laz*, ⑤ *dat huj* as shown in Figure 1, *cauq laux* is located inside *dat lingq* waterfall. There are many kinds of fish in this place, such as dace, oil-fish, lesser spiny eel, etc., until now people still can catch about 10 kilogram of fish in one night.

People also use *moux* in fishing. *Moux* is a traditional bamboo fishing tool, there are 2 kinds of *moux* with oval shapes as shown in Figure 2. The small one, about 55 centimeters in length, is put

horizontally under water with mouth up, and the big one is mostly used in a waterfall. For the big *moux*, with about 75 centimeters in length, people need to insert bamboo pillars on both side of the waterfall, hang big *moux* upside down with a string, because there is a big mouth on the bottom, keep it a little higher than surface of pond, such as shown in Figure 3. When water drops down, fish in the pond will jump and then fall into the *moux*. By this way, people can easily fish more than 5 or even 10 kilograms for once.



Figure 2: *Moux*

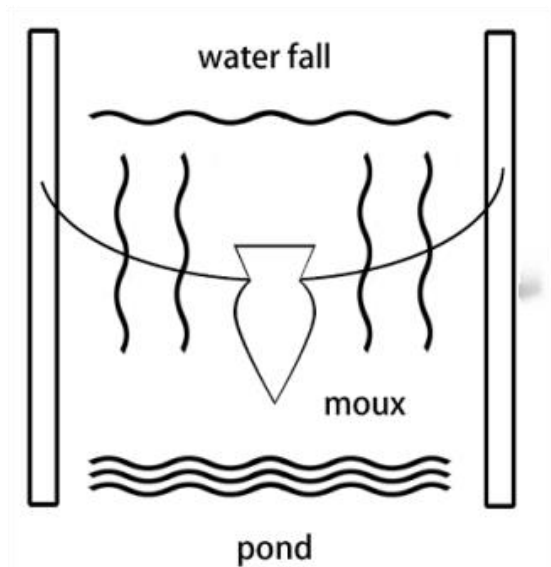


Figure 3: Using method of *moux* in waterfall

Haeb saj is an original fishing method of Nahong Zhai. *Haeb* is a Zhuang word that means “close”, in short, *haeb saj* is method catching fish by draining the pond. The river reach or any place suitable for *haeb saj* is might be divided into two sides, the water of one side is shallower than other side. Zhuang ethnic group always category things in nature as male and female, thus the divided river or water stream is called “*saj meh*” which means the female *saj* and “*saj boux*” which means the male *saj*, and in general the female *saj* is larger than male *saj*. People block the flow of water with stones, sand, bamboo, leaves and other materials, then use containers to drain water in the pond and catch fish.

2.2.3 Spring Water Using Habits

Spring is a main source for drinking water and daily domestic water of Zhuang people of Nahong Zhai. The usages of different spring waters are stipulated according to their positions and features. These habits are not dominant or in the form of written village regulation, but is deeply rooted in the heart of everyone. It comes not only from reverence of nature but also from social restrains. These habits are usually closely related to people’s daily life and follow the traditional logical thinking of Zhuang people. Spring openings of Nahong Zhai can be found all over the village. Different spring waters have different use values, as is shown in Table 2.

Table 2: List of Spring Openings in Nahong Zhai

Spring name	Flow	Function
<i>Mbo laux</i>	Large	Drinking, washing, belief, habit, landscape
<i>Mbo hang lungz</i>	Small	Washing
<i>Mbo nyauh</i>	Medium	Washing
<i>Mbo langh siu</i>	Very small	Small washing
<i>Mbo siuj</i>	Medium	Washing, cleaning poultry
<i>Mbo liux bit</i>	Medium	Washing, cleaning poultry
<i>Mbo daemz</i>	Seasonal	Washing, cleaning poultry
<i>Mbo langh dingh nganj</i>	Large	Spawning place for migrated oil-fishes, now serving as a source for tap water of the whole village.
<i>Mbo hang ro</i>	Seasonal	Spawning place for migrated oil-fishes

The function of each spring opening is definite. Generally speaking, villagers will consciously comply with conventional water-using regulations and maintain the order of water use. For example, before roads and houses were built from the water fence, it was a square spring of about 10 meters, surrounded with a water defence knitted with bamboo. As a place for the whole villager to raise ducks, it was a public property. Once some villagers enclosed some parts for raising ducks without permission. Later, they were blamed by other villagers and their fences were dismantled.

Located in the middle of the village, *mbo laux* spring is very important in the heart of villagers of Nahong Zhai, which means “the big spring” in Zhuang language.

Due to village construction and water supply to households, only *mbo laux* is currently used mostly, so it has become the activity center of Nahong Zhai, with constant temperature of around 18 °C, in four seasons, and water flow is not affected by rainfall and river flow. People of Nahong Zhai divided *mbo laux* spring into upper, middle and lower sections, and each section was named according to their function. The upper section covers an area of 1 square meters, with water depth of about 0.08 meters; the middle section covers an area of about 10 square meters, with water depth of about 0.30 meters; and the lower section covers an area of about 1 square meters, with water depth of about 0.30 meters. Villagers has regulated that each section of *mbo laux* has different functions as specified in table 3.

Table 3: List of Functions of Mbo laux Spring in Nahong Zhai

Position	Name	Function
Upper	<i>Mbo raemx</i>	Drinking water, “get ingenuity from water” ceremony in the new year
Middle	<i>Mbo byak</i>	Wash vegetables, kill pigs, chickens or ducks, wash clothes in the daytime.
	<i>Mbo swiq</i>	Wash clothes or farm tools
Lower	<i>Mbo hang</i>	Wash clothes of children, old men or patients; wash animals.

2.3 Producing Various Spiritual Products

Water culture is one of the components of the spiritual products of the Zhuang nationality, including water-related customs, folklore, religious beliefs and other rich and colorful content. Zhuang people often endow water with divinity, and there are many myths associated with water. There is a widespread legend about God *Nguaz* (the water god of Zhuang, looks like a big snake or a dragon) in areas of Zhuang ethnic group. It says that He’s family of Nahong Zhai had two bronze drums, one being male and the other being female, which were put in He Shoukun’s (villagers of Nahong Zhai) house near right pond. In order to prevent them from flying away, they locked the male bronze drum with shackles. God *Ngua* wanted to get the two bronze drums, so went into you

pond from one opening and fought against the bronze drums. The male bronze drum failed to beat God *Ngua* because it was locked by shackles. At last, the female bronze drum was captured.

There is another legend about water in Nahong Zhai is about golden duck. It is said that there was an old couple without children in the village. On New Year's Eve, the grandpa went from the rock mountain to *mbo laux* spring for fetching water, and saw two golden ducks playing in it. He wanted to take a closer look, but they suddenly vanished. Later, no other people have seen golden ducks at *mbo laux* spring. As there are no foreigners in the village, the story is only a folk imagination. However, in the 1980s, the villagers found gulch-gold in Nahong River. In each river section, one can get gulch-gold of different amount. It strengthens people's faith about the myth.

Another ceremony associated with *mbo laux* spring is water fetching of new wife. On the morning of the third day after a new wife came to her husband's home, she will fetch water at *mbo laux* spring. Beside *mbo laux* spring, there are two large chrismatites. One is above the spring opening. It is well polished and serves as a seat for 3-4 people. The other is about 4 meters from the spring opening. In the past, it was used for holding the ceremony. The bride should prepare three incenses and paper money, and burn them below the chrismatite. She will also prepare three copper coins. If there are no copper coins, modern coins of 1 Fen (Chinese currency unit), 2 Fen or 5 Fen can be used as a substitute. Then, she will fetch water in a half-kneeing posture and carry it home. The drinking water is ingeniously set. Ordinary people can hardly fill up a bucket. Only a wife with rich experience and great strength can carry two full buckets of water home after mastering the skills. Water fetching has become one of the methods for judging the new wife or even her personal strength and dexterity.

3. The Healing Effect of Water Culture on Zhuang People's Psychology

In modern era, connection between human and nature is virtually cut off since the continuous improvement of social economy, science and technology bring great convenience then human beings no longer directly obtain survival materials from nature. The accelerated pace of society, excessive economic pressure, tense interpersonal relationships and bottlenecks in personal development will all lead to mental health problems. For the Zhuang people, they have not only to encounter the shock of the rapid development of modernization, but also have to face the estrangement and incomprehension caused by cross-culture. The water culture contains unique humanistic philosophy of Zhuang people, which can become the historical and cultural background of psychotherapy which may help people return to their true nature.

3.1 Water Space Healing Nature-Deficit Disorder

Louv proposed that it is a crisis when mankind loss connection with nature, he named it a "nature-deficit disorder" ^[11], which exists not only in children but also in adults^[12]. Nature-deficit disorder may lead to directed attention fatigue, sensory anesthesia, stress, worry, nervous tension, irritability and other symptoms of mental health diseases. Since the reform and opening up in 1978, a large number of young and middle-aged Zhuang people flowed to Guangdong, Shenzhen and other eastern cities from their hometown where have been lagging behind for better economic income since eastern cities have a large demand for labor because of rapid development. The new generations are born and live in cities with their parents, thus they are lack of chances to contact with nature. In addition, China's urbanization has accelerated in recent decades. Although agricultural labor accounts for a large proportion, most people are engaged in small-scale commerce, education, civil servants, handicrafts and other non-agricultural industries, and agricultural labor is aging. This has led to a gradual increase in the number of people forced to "lack of nature" in Zhuang's society, and the situation is deteriorating.

Water culture of Zhuang ethnic group is conducive to solving nature-deficit disorder. Water culture provides an open natural space to people from cities or other places which allows people to contact with nature with a high degree of freedom. It has become a consensus in the field of psychology that contacting with nature has a positive effect on relieving stress. Ulrich developed Stress Reduction Theory (SRT) claiming that natural elements such as green and landscape can make people feel happy and calm, and reduce people's tension and vigilance under pressure^[13]. Water is an important natural element, and water culture of Zhuang ethnic group is a typical cultural form of intimacy with nature. In the environment surrounded by water streams, people feel more safe, relaxed, quiet and stable, effectively avoiding the tense rhythm and bustle of urban life, which is conducive to releasing pressure. By clinical investigation, Meuwese D. et al believe that psychotherapy can be enriched by considering nature as a supportive environment because bringing clients closer to their inner worlds is of essential value in facilitating successful treatment interventions^[14]. In the environment surrounded by water streams, people feel more safe, relaxed, quiet and stable, effectively avoiding the tense rhythm and aesthetic fatigue of urban life, which is conducive to releasing pressure. The physiological recovery of sympathetic activation is faster during exposure to pleasant nature sounds than to less pleasant noise of lower, similar, or higher sound pressure level^[15]. Listening to the sound of water-flow may keep people far away from the hustle and bustle to gain peace of mind. Close contacting with water, participating in fishing, swimming, water treading, rafting, sightseeing, taking water-related activities, feeling the cool and smooth water flow with your skin will stimulate the numbness of body and perception. There are many special water-related activities from above description, such as *haep saj* may directly stimulate people's body and perception, and relieve numbness symptoms.

Directed attention fatigue caused by nature deficit disorder needs to be corrected. Sullivan W. C. believes that when people face green space, there will be two mechanisms that are beneficial to human health, namely, attention restoration and stress reduction^[16]. In addition to the decompression in the previous paragraph, the natural elements in water culture can also restore people's attention. Kaplan S. suggested that natural environments turn out to be particularly rich in the characteristics necessary for restorative experiences because of its features of fascination, being away, extent and compatibility^[17]. Water is often associated with commendatory words such as blue, gentle, pure, and purified, moreover human beings even have a religious reverence for water, therefore the space formed by water culture meets human's mysterious and beautiful fixed aesthetic of nature. Water space can extend along the river for a long distance, which is relatively larger than the man-made urban space. Otherwise, Zhuang people regard water as not only a natural substance, but also the third realm beside heaven and earth^[18]. In the regard of extensibility of physical space and the expansion of national psychology, water has incomparable inclusiveness. The aforementioned significant characteristics of water culture make the space has a good function of attention restoration.

3.2 The Collective Consciousness of Rice Society Meeting the Need for Affiliation

In 1961, McClellan put forward three kinds of need of mankind including the need for affiliation^[19], he emphasized that human needs have social attributes. Talhelm reported the rice theory of culture is the idea that rice farming societies developed into more interdependent^[20], For example, people need to use and maintain irrigation facilities together, make water usage plans, and coordinate manpower to avoid the problem of insufficient labor force. Therefore, people need to conduct multifaceted communication in many ways during planting rice, such mutual coordination produces collectivism. Zhuang is a traditional rice-planting ethnic group, both living habits and moral concepts embody highly collectivistic characteristics. They obey, rely on and advocate the

collective, which is reflected in collective labor, mutual care and mutual help^[21]. Moreover, the rich rice planting resources in the water-in-abundance society foster the Zhuang people's national character of being independent, modest, courteous and honest, and promote the formation of a mild, relaxed and comfortable social interpersonal atmosphere which is beneficial for affinity.

The need for affiliation is an individual's motivation to seek to be loved and accepted by others from the society. People with need for affiliation will feel happy when they are noticed. According to field survey materials, when Zhuang people holding large events such as weddings, funerals, building a new dwelling place, villagers all volunteered to help without remuneration and the only thing host need to do is providing meals. The villagers will ask the time when they need help in advance, on one hand to show concern, on the other hand to let the host prepare or arrange the work, and the villagers will bring their own cattle, farm implements or other tools when necessary. They pay back the working hours regardless of the number of working days and the strength of the labor force^[22]. Mutual assistance between Zhuang people is the initiative of the party who provides help, rather than the party who needs to seeking help. Active inquiry can make people feel concerned, and the self-esteem of the one who asking for help is well taken cared also, in order to avoid or reduce the feeling of debt to the one who provides help when seeking help. Hook et al believed that the collective society has three personality traits, which are face concern, desire for harmony, and relationship orientation^[23]. However, he underestimated that people's behavior and cognition under the collective concept in real life have very delicate humanistic care, and really achieve empathy.

People with high need for affiliation are usually eager to communicate and get happiness from it. The water culture of Zhuang ethnic group may provide a good environment for cooperation and communication. From the perspective of living environment, most of Zhuang's villages are distributed in the small flat land in the hilly areas of southern China where named as "doengh" in Zhuang language. The villages' sizes are not so big, and almost all villagers are relatives. *Gui Hai Yu Heng Zhi* (finished on the year of 1175), an ancient book about history and customs in Guangxi, record that "For those who take the same surname in 'doengh' (village), the intermarriage will not be rejected will not be rejected"^[24]. Close friends or people with similar interests also form alternative kinship with each other, Zhuang people has named this special relationship as "Laotong"^[25]. Therefore, Zhuang is a typical "acquaintance society" apparently, which attaches importance in keeping relations with others, and the communication between people is close and natural. Such an atmosphere makes people with communication desire do not feel embarrassed or depressed, and they are more likely to obtain happiness from communication. Yamaguchi suggested that those with strong affiliation needs pursue team activities in which interdependence and cooperation with others are paramount^[26]. Whether there is a large activity in the village or mutual assistance in the busy farming season, a relatively high division of labor and cooperation is needed. When people jointly achieve the set goals, the greatest psychological expectations of the one with high-affinity demand will undoubtedly be met.

3.3 Supernatural Ability of Water Enhancing the Psychological Healing Ability

Psychological healing ability is a manifestation of spirituality. Miller L defined spirituality as "an inner sense of relationship to a higher power that is loving and guiding. The word we give to this higher power might be God, nature, spirit, the universe, the creator, or other words that represent a divine presence"^[27]. From which it can be seen that faith is also one of the sources of generating power of spirituality. Liao Mingjun believed that the water worship of Zhuang people is the expression of the ancient reproductive belief. He claimed that drinking "magic water" to protect Zhuang children healthy growth is the continuation of the reproductive worship^[28]. There is similar custom in Nahong Zhai too, but the color of reproduction worship has faded, and it has become the

expectation of children's intelligence.

The habit of fetching water of Nahong Zhai happens on Lunar New Year's eve. At midnight of New Year's Eve, that is, at 1:00 on the first day of the lunar year, young men from each household will fetch water at *mbo laux* spring with bucket and shoulder pole. It is usually called "getting ingenuity from water" or "*gvai water*" which is similar to "magic water" above. "*Gvai*" means wisdom in the Zhuang language. It is a special name for *mbo laux* spring on the first day of the lunar year. There is a certain taboo in this ceremony. Boys, men and unmarried women can participate in it, but most of them are young adult men. To complete the whole ceremony, one should get down on one knee, sing a prayer song and throw three copper coins to *mbo laux* spring before carrying the water away. The main contents of the prayer song is:

"On the morning of the new year's day, I come off from the rock. I beg the golden ducks for gvai water. Drinking gvai water, I will become clever and make a fortune..."

Not only people of Nahong Zhai think that the water from *mbo laux* spring is magic water that can make one clever, they also believe that the water of *mbo laux* has physical and medical effects. People certainly choose spring water from *mbo laux* to boil herbs because local people firmly believe it is more efficacious than water from a pipe in illness treatment.

The conclusion can be drawn that Zhuang's water culture contains feature of witchcraft. Witchcraft applies and manipulates some mysterious power beyond ordinary people through certain ritual performances to affect people's life and natural events, and finally to achieve a certain purpose^[29]. The rationale of witchcraft is that there is a contradiction between human needs and abilities, and the effectiveness of witchcraft depends to a large extent on the positive psychological expectations aroused by witchcraft activities^[30]. It is an optimistic attitude towards the outcome of the prayer. In Zhuang's water culture, the witchcraft belief is dominated by sympathetic witchcraft. Zhuang People believe that through contact with water, such as baptism and drinking, they can gain mysterious power, which strengthens people's spirituality. The generation and enhancement of spiritual power comes from self-psychological hint, which is aggravated by the social identity of Zhuang people, and then acts on psychology and physiology to achieve psychological healing.

3.4 The Role of Water as a Medium Eliminating Cultural Identity Disorder

If two incompatible or to some extent different cultural models are communicated to each other, the receiver will not accept them without obstacles, and then "cultural identity disorder" occurs^[31]. With more and more Zhuang rural population flowing to cities, people with contradictory identities between "rural people in cities" and "urban people in villages"^[32] have been formed. Their amphibious lifestyle and identity characteristics have led to identification disorder. Some Zhuang people even forget their own language and do not understand traditional customs. After returning from cities to Zhuang villages, they seem out of place and have cultural shock. Some Zhuang people go from the countryside to cities, and their cognition, behavior and habits are still affected by the original culture, which makes it difficult to integrate into urban life, resulting in psychological estrangement. Identity disorders may lead to many mental health issues, such as anxiety, depression, inferiority complex and sensitivity, etc. The water culture of the Zhuang ethnic group can be applied as a media, which can play a role in eliminating the disorders to identity.

Water is a medium for identity acceptance. Through water-related rituals, people can realize identity transformation from "others" to "one of us". Water is important natural substance in the transition ceremony of Zhuang ethnic group. Water fetching of new wife is a process of completing identity transformation, being separated from her parents and being integrated into her husband's family. Identification in the ceremony has two meanings: to recognize the new wife as a qualified labor force and recognize her as a member of the same family. More importantly, water fetching is a

recognition of the new wife being integrated into the family. The new wife should carry water not only to her own family but also to the families of her husband's uncles'. Only a new wife going through the ceremony can be accepted by the family.

In the past, when outlanders came to Nahong Zhai, they would first throw 3-5 copper coins into *mbo laux* and "buy water" from nature. "*Buying water*" has two meanings here: first, it is in the form of contract to exchange for the forgiveness of nature for human's demand for water resources. Zhuang people like to eat porridge, soup etc. of which water is important materials for cooking. Zhuang people believe that after "buying water", nature will not punish them for usage of water, and food safety can be guaranteed. Second, the local people in Nahong Zhai have the custom of carrying water home after throwing copper money at *mbo laux* in the morning of the New Year's Day. The purpose of "buying water" after non-natives enter Nahong Zhai is to win the recognition of the local people and integrate themselves into local places.

The individual experiences distress over his/her inability to clarify and integrate factors leading to identity disorder into a self-assured, goal-directed sense of self^[33]. For perspective of individual, there are two key points to solve the identity disorder. The first one is how to clarify the factors effectuating cultural identity barriers to him/herself. The second one is how to integrate the cognition clarified into existing knowledge of individual appropriately. Water culture is the original culture of Zhuang people. Only when individuals have a correct understanding can they effectively mix it with external culture. Identity is rooted in traditional culture and subject to specific social environment^[34]. Therefore, Zhuang people with cultural identity disorder should turn to traditional water culture in order to build and consolidate Zhuang identity and their cultural characteristics. Guibernau proposed that identity has function of establishing possible relationships with others, gaining strength and restoring the power^[35], which can achieve through water as a media. People with need for cultural identity may engage with relevant ceremony, and throw coins into the water, light incense, light candles, pray, etc. under the guidance of local people, in order to find the sense of belonging to Zhuang society and receive or restore power from collective, reduce the negative psychological emotions caused by cultural identity disorder, actively deal with the harm caused by cultural shock, and improve self-esteem and self-confidence.

4. Conclusion

Most of the Zhuang people live in the southwest part of China with abundant water resources, where form the culture with water as a carrier. This study has summarized the water culture of the Zhuang nationality from the three aspects of material, convention and spirit through filed survey by anthropological methods. Not only is cultural inheritance difficult to sustain, but the lack of culture also leads to different psychological problems since more and more Zhuang people move to cities with the continuous development of social economy. In view of the lack of empirical data on psychotherapy, this study mainly provides hypothetical ideas for Zhuang water culture and its psychological healing for Zhuang people.

Except special reasons for individuals, the root of the psychological problems encountered by Zhuang people is the lack of interaction between man and nature, as well as cultural shock when they are out of the original living environment. Water culture of Zhuang ethnic group plays roles in psychotherapy by three models: nature therapy achieves a state of psychological balance through depressurization and stimulation; collectivist humanistic care provides a safe social context for interpersonal relationships and meets affinity needs; water belief meets expectations through psychological hunts, and it reconstructs and deepens sense of identity and belonging by creating connections.

The effects of psychotherapy of culture have been proven. Within each human being is the

potential for balance, harmony, leadership, development, and the intention to protect oneself, how therapists helping clients develop these potentials and realize the intention via water culture faces problems of cross-cultural misunderstanding and platform construction difficulties, which are looking forward further research in the future.

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