

**EXPLORING DANYALISTIC HEALING  
PRACTICES AMONG THE FEMALES OF  
HUNZA AND NAGAR VALLEY\_ GILGIT  
BALTISTAN**



By

**AMNA PARVEEN**

DEPARTMENT OF SOCIOLOGY

Quaid-i-Azam University, Islamabad

**EXPLORING DANYALISTIC HEALING  
PRACTICES AMONG THE FEMALES OF  
HUNZA AND NAGAR VALLEY\_ GILGIT  
BALTISTAN**



**“Thesis submitted to the Department of Sociology,  
Quaid-i-Azam University, Islamabad, for the partial  
fulfillment of the degree of Masters of Science in  
Sociology”**

By

**AMNA PARVEEN**

Department of Sociology

Quaid-i-Azam University, Islamabad

2021

## **Acknowledgment**

Alhamdulillah, all praise to Allah Almighty who has bestowed me with the health and strength to finish my thesis work. In addition, may peace and salutation be given to the prophet Muhammad (SAW), the last prophet of Allah Almighty.

I am grate full to have such a supportive and loving family, who have always encouraged me, special thanks to my parents and siblings for their love and support. Thank for their moral and financial support. I want to express my gratefulness to my family (namely, to my Dad, Ehsan Ali and to my siblings Izhar Ali, Saima Parveen, Saleema Riaz and Shafiqah Aman, and special thanks to my cousin Waqar Ali for always been there to help me and encourage me).

I would like to thank my respected supervisor, Dr. Farhan Ahmed Faiz, who inspired me through his lectures and helped me at every step whenever I needed. He kept on giving his best efforts by showing patience, encouragement, wisdom and honesty. I am also grateful to my all teachers who made me able to get indulge in thesis.

Thanks to my friends for always being there for me who always encourage me and helped me in my thesis work.

Also, thanks to all those who have helped me directly and indirectly in my thesis work, who support me by giving me their precious time, guidance and suggestions.

**AMNA PARVEEN**

## **Abstract**

*The conception of danyalism is an old concept in Gilgit Baltistan which has been in practice since centuries. This study aims at exploring danyalistic healing practices in Hunza and Nagar valley Gilgit Baltistan. It is believed that the danyals have connection with the spiritual world and have the power to heal the sick, communicate with spirits, and guide souls of the dead to the afterlife. They breathe in the smoke of burning juniper branches, dance to an extraordinary music, enter into delightful trances then quench their thirst from by drinking blood from a freshly severed goat's head and interconnect with other world to find answer to the problems of the people who come to seek out for their help. The data was collected, through well-structured closed ended questionnaires and pre-tested Questionnaires were used for the female respondents who believe in danyalism and for case study the researcher used interview guide. The data was collected from the female believers in danyalism and interviews were taken from the Danyals. To evaluate the effectiveness of the danyalistic healing practices the researcher used mix method for the research, the researcher surveyed 100 female respondents for quantitative data from Hunza and Nagar in equal number. The researcher used structured closed ended questionnaire for collecting data and analyzed the data using Statistical Package for Social Sciences (SPSS). For qualitative data the researcher interviewed 4 danyals from Hunza and Nagar and used interview guide for collecting data. The findings in the research revealed that female respondents had a stern believe in danyalistic healing practices but were rarely involved in danyalistic treatments. It is now seen as a taboo in these regions but there are some of the people who still go to danyal to get spiritual and physical treatment rather than a specialized doctor. Most of them go to danyal in secrecy because going to a danyal for any treatment is seen as a social taboo.*

## List of Tables

|  |    |
|--|----|
| Table 1. Residence Pattern Distribution .....  | 58 |
| Table 2. Age Category Divisions.....   | 58 |
| Table 3. Education Category Divisions .....  | 59 |
| Table 4. Socio-economic Status.....  | 59 |
| Table 5. Sect Divisions .....  | 60 |
| Table 6. Marital status .....  | 60 |
| Table 7. Occupation Pattern Divisions .....  | 61 |
| Table 8. Family Structure Divisions .....  | 62 |
| Table 9. Housing Structure Patterns .....  | 62 |
| Table 10. First ever experience with a danyal .....  | 63 |
| Table 11. Belief in traditional treatment .....  | 63 |
| Table 12. Suggest danyalistic healing to others.....                                       | 64 |
| Table 13. Consult medical specialist before getting treatment from a danyal .....          | 64 |
| Table 14. Danyalistic healing is an effective healing system .....                         | 65 |
| Table 15. Suggested danyalistic healings by others.....                                    | 65 |
| Table 16. Satisfactory results from danyalistic healings.....                              | 66 |
| Table 17. Feeling relieved after getting danyalistic healings.....                         | 66 |
| Table 18. Visiting a danyal in secrecy .....   | 67 |
| Table 19. Danyal heals covid-19 patient.....   | 67 |
| Table 20. Covid-19 really exists .....   | 68 |
| Table 21. Possibility of healing a covid-19 patient by danyalism .....                     | 68 |
| Table 22. Danyalistic treatment boosts immunity of a covid-19 patient .....                | 69 |
| Table 23. Ever visited a danyal to get treated for corona virus .....                      | 69 |
| Table 24. Recommending others to visit a danyal to get treated for covid-19 virus .....    | 70 |
| Table 25. Strong will power matters to fight covid-19.....                                 | 70 |
| Table 26. Danyal himself has effected by covid-19.....                                     | 71 |
| Table 27. A danyal still has a high status in society as he used to have in the past ..... | 71 |
| Table 28. Interval of visiting a danyal for healing.....                                   | 72 |
| Table 29. Having access to proper medical facility.....                                    | 72 |
| Table 30. Any other family member indulge in danyalism .....                               | 73 |
| Table 31. Family members believing in danyalism .....                                      | 73 |

|  |    |
|--|----|
| Table 32. The extent of a danyal controlling all the disease and social problems                                   | 74 |
| Table 33. Physical examination during diagnosis.....   | 74 |
| Table 34. The extent of improvement in patient's condition since the commencement of treatment by the danyal ..... | 75 |
| Table 35. Prescribe any medicine for your disease.....   | 75 |
| Table 36. The extent to which medicines bringing change in your condition .....                                    | 76 |
| Table 37. Side effect after using the prescribed medicine .....  | 76 |
| Table 38. The extent of side effect of prescribed medicine .....   | 77 |
| Table 39. Any other treatment system apart from the present one .....  | 78 |
| Table 40. Cross tabulation .....   | 79 |
| Table 41. Chi-Square Tests.....  | 80 |
| Table 42. Cross tabulation .....   | 81 |
| Table 43. Chi-Square Tests.....  | 82 |

## List of Figures

|                                    |    |
|------------------------------------|----|
| Figure 1 Model of the Theory ..... | 40 |
|------------------------------------|----|

# Table of Contents

|  |           |
|--|-----------|
| <b>CHAPTER NO.1 INTRODUCTION.....</b>                              | <b>1</b>  |
| 1.1. Worldwide view about Danyalism.....                           | 5         |
| 1.2. Danyalism in Different Religions .....                        | 11        |
| 1.2.1 Danyalism to Hinduism .....                                  | 11        |
| 1.2.2 Danyalism in Islam .....                                     | 12        |
| 1.2.3 Danyalism and Christianity.....                              | 13        |
| 1.2.4 Danyalism in Buddhism.....                                   | 14        |
| 1.3. Danyalism in Pakistan.....                                    | 14        |
| 1.4. Danyalism in Gilgit Baltistan.....                            | 16        |
| 1.5. Objectives of the Study .....                                 | 18        |
| 1.6. Significance of the study.....                                | 19        |
| <b>CHAPTER NO.2 REVIEW OF THE RELEVANT LITERATURE .....</b>        | <b>20</b> |
| 2.1. Belief System.....  | 22        |
| 2.2. Indigenous healing practitioner.....                          | 24        |
| 2.3. Witchcraft .....  | 26        |
| 2.4. Socio-Economic Status of a Danyal.....                        | 29        |
| 2.5. Danyalistic Trance .....                                      | 31        |
| 2.6. Danyalistic Healing during Covid-19 in the West.....          | 33        |
| Assumptions.....   | 37        |
| <b>CHAPTER NO.3 THEORETICAL FRAMEWORK.....</b>                     | <b>38</b> |
| 3.1. Neurotheological theory.....                                  | 39        |
| 3.1.1 Model of the Theory: .....                                   | 40        |
| 3.2. Application of the Theory .....                               | 40        |
| 3.3. Propositions.....   | 43        |
| <b>CHAPTER NO.4 CONCEPTUALIZATION AND OPERATIONALIZATION .....</b> | <b>44</b> |



|   |           |
|---|-----------|
| 4.1. Conceptualization .....                  | 45        |
| 4.1.1 Danyalism .....                         | 45        |
| 4.1.2 Danyal.....                             | 45        |
| 4.1.3 Healing.....                            | 46        |
| 4.2. Operationalization.....                  | 46        |
| 4.2.1 Danyalism .....                         | 46        |
| 4.2.2 Danyal.....                             | 46        |
| 4.3.3 Healing.....                            | 47        |
| <b>CHAPTER NO.5 RESEARCH METHODOLOGY.....</b> | <b>48</b> |
| 5.1 Universe of the study .....               | 49        |
| 5.2 Unit of analysis .....                    | 49        |
| 5.3 Sampling technique.....                   | 49        |
| 5.4 Sampling size .....                       | 50        |
| 5.5 Tool for data collection.....             | 50        |
| 5.6 Technique for data collection.....        | 50        |
| 5.7 Tool for data analysis.....               | 50        |
| 5.8 Techniques for data analysis.....         | 51        |
| 5.9 Ethical concerns.....                     | 51        |
| 5.10 Field Work Experience .....              | 51        |
| <b>CHAPTER NO.6 RESULTS AND FINDINGS.....</b> | <b>52</b> |
| 6.1. External Environment.....                | 53        |
| 6.2. Physical Appearance.....                 | 53        |
| 6.3. Belief System.....                       | 54        |
| 6.4. Indigenous healing practitioner.....     | 54        |
| 6.5. Witchcraft .....                         | 55        |
| 6.6. Danyalistic Trance .....                 | 55        |
| 6.7. Socio-economic status of the Danyal..... | 56        |
| 6.8. Danyals' perception on Covid-19 .....    | 57        |

|   |            |
|---|------------|
| 6.9. Personal Analysis.....                       | 57         |
| 6.10. Survey Data.....                            | 58         |
| 6.11. Hypothesis Test.....                        | 79         |
| <b>CHAPTER NO.7 DISCUSSIONAND CONCLUSION.....</b> | <b>83</b>  |
| 7.1. Discussion.....                              | 84         |
| 7.2. Key Findings.....                            | 92         |
| 7.3. Conclusion.....                              | 97         |
| 7.4. Suggestions.....                             | 100        |
| <b>APPENDIX.....</b>                              | <b>101</b> |
| References.....                                   | 102        |
| Questionnaire.....                                | 105        |
| Interview Guide.....                              | 109        |

**Chapter No. 1**

**INTRODUCTION**

According to Singh (2018), Danyalism is a religious act that takes a physician who is thought to be associated with the spirit world through various forms of consciousness, called trance. The purpose of this is usually to direct these spirits and to drive the spiritual world into the real world, medical treatment or any other purpose. The word Shamanism is derived from the *Tungusic* word saman, that denotes “who knows”. As per Hutton (2011) said, the modern English word is derived from the Evenki word saman, probably derived from the southwestern language spoken by the people of the *Sym Evenki*. The *Tungusic* name was later adopted by the Russians in contact with the indigenous peoples of Siberia. We are well aware that danyalism is a prehistoric tradition seeing back to hunter and gatherer (Paleolithic) cultures. Cave art 30,000-years-old shows indication of danyalistic practices, while rattles and other matters used in danyalistic rituals have been found in material leftovers from the Iron Age.

Shamanism is an organization of religious exercise Hutton (2011). Historically, danyalism has often been associated with indigenous and ethnic communities, and it includes the belief that a danyal, through the construction of an invisible world. Danyal believed that he had the power to communicate with spirits, healing the sick, and to direct the souls of those dead to the future. It is a set of ideas that were generally practiced in Asia, Europe, Tibet, Africa and many other regions around the world. This belief centered on superstition for instance, the realm of gods, wizards, and ancestral spirits. These danyal had an accurate knowledge of true vitality. They understand that the material world is a reflection of the powerful world power we encounter at all times. Learn how to dream their world under this rule, so that they can participate in the creation and management of the world, which we call reality. They respect all manifestations of nature. Today, only a handful of traditional healers remain. With the advent of civilization, the new generation is interested in exploring exciting new options available to them. But the spirit operates in mysterious ways, and as

traditional danyalistic traditions diminish, a growing number of exhausted refugees in the modern world find their way to modern danyalism.

Contemporary danyal claim that they are the new danyal the new guardians of the world, who dream of a peaceful world. Even though they do not move feathers and turbulence, or learn bone marrow transplants, they call themselves danyal anyway, engaging in true beauty, helping to heal the sick, learning to prevent illness, and helping the dead on their journey back to the spirit world. They help to breed a possible world, where rivers are clean, air is fresh, and when we can help people in need. They help other people understand that there is a way of life in management and interaction with nature; that when they enter into that which is the means of healing, they live in harmony and health.

Although there are implications for colonialism and imperialism have hindered the power of the indigenous practitioners from working spiritually, culturally, many societies being revitalized independently and reviving dynamic cultures. Some groups have been able to avoid some of these building disruptions due to their fragmentation, such as the nomadic *Tuvan* (with probably 3,000 survivors in the nation). *Tuva* is one of those remote tribes in Russia where the art of danyalism has been well-preserved to this day because of its existence, allowing it to be free of the influence of other major religions. Danyalism is a practical philosophy of healing system where a practitioner, who is known as danyal is accepted to be a spiritual healer and who communicates with spirits. It is accepted to be an old-fashioned healing custom which still exists in various parts of the planet in the contemporary world. In spite of the fact that, the meaning of a danyal contrasts starting with one area then onto the next, the overall word reference meaning of the danyal is an individual from certain ancestral social orders who goes about as a medium between the visible world and an invisible spiritual world and who rehearses wizardry or magic for motivation behind spiritual healing, foresight, and command over regular

occasions. According to Hutton (2011), the word danyal in the Mongol and Turkish territory is interpreted in a real sense as “one who knows” which associates with their insight into the approaches to manage spirits and wizardry. We know that danyalism is a prehistoric tradition dating back to hunter and gatherer cultures. Cave art 30,000-years-old shows indication of danyalistic practices, while rattles and other objects used in danyalistic ceremonies have been found in material remains from the Iron Age. Villoldo (2017).

Generally, it is usually related with indigenous and ancestral social orders, and includes beliefs that danyal are associated with the other world who have the ability to mend the weakened, speak with spirits, and guide spirits of the dead to the eternal life. Danyalistic practices may start as right on time as the Old Stone Age time frame in the mankind’s set of experiences remarkable by the first development of stone devices, going before completely harmonized religions, and surely as ahead of schedule as the Neolithic time frame (the last division of the stone age, started around 12,000 years back, when the principal improvement of cultivating showed up in the most pieces of the world). The promptest recognized detention of a danyal goes back to the early Upper Paleolithic time in what is currently the Czech Republic. Tedlock (2000)

In the month of November 2008, scientists from the University of Hebrew, Jerusalem reported discovery of an old site maximum 12,000 years old in Israel known as one of the oldest known images. The mature woman was set on her side, her legs split apart and falling to the inside of her knee. Large stones were placed on the head, the waist, and the arms. In her unusual grave there were 50 broken down turtle covers, human foot, and some body parts from various creatures, for example, a cow’s tail and falcon parts. Some other creatures’ parts came from the pig, the panther, and the two martens. ‘It was cleared that the young woman was seen as having a sincere association with these spirit creatures,’ the scientists said. The tomb was one of 28 cemeteries on the site, found in the ruined Galilee and with a place

of *Natufian* culture, but it must have been unusual for some Epipaleolithic *Natufians* or during the Paleolithic. Staff (2008)

This imperative wonder exists in the Eastern World as well as it wins in numerous parts of the world with the influence of their own customs and religion. Danyal are around the world circulated and danyalism is an antiquated profound practice. Danyalism is a principal and striking component of Siberian and Inner Asian societies. The religions of these areas have been portrayed as danyalistic. Danyalism itself isn't a religion, yet rather a complex of various ceremonies and beliefs encompassing the exercises of the danyal associated with altogether different strict frameworks. Danyalism is established on an extraordinary method for accomplishing astonishment by methods for which the danyal enters an alternate condition of awareness, and on the possibility that the danyal is supplemented by aiding spirits who help him in this state. While in a condition of astonishment, the danyal is viewed as prepared to do coordinate correspondence with delegates of the spiritual world, either by offering to the supernormal world or by calling the spirits to the séance. He is accordingly ready to help his associated men in emergencies accepted to be brought about by the spirits and to go about as a solid middle person between this world and the otherworld in going with a spirit to the otherworld, or getting it from the area of the spirits. The danyal goes about as a healer and as a supporter of chasing and ripeness, yet additionally as a soothsayer, the gatekeeper of occupations, etc.

### **1.1. Worldwide view about Danyalism**

According to (Balzer, 1999) , the basic differences in the status of danyalism overall varies, danyal differ in their personality and glory starting with one ethnic gathering then onto the next. The classes of danyal consumed by various ethnic gatherings themselves are obvious in the names for kinds of danyal. For example, the most penetratingly viewed danyal among the *Entsy* (a Samoyed people) was the *budtode*, who is in contact with the spirits who live in heaven. The less exceptionally respected *d'ano* had the option to

protection people from hateful spirits, and the most un-regarded *sawode* danyal could contact the dead. Similarly, the most reduced classification of danyal among the *Nanay (Goldi)* was the *siurinka*, danyal who fix the wiped out. *Nemati* danyal had the option both to fix the wiped out and to play out the danyalism at the principal celebration in memory of the dead. Among the danyal with the best glory were the *kasati* danyal, who had order of all danyalistic information and who are equipped for the main assignment of the *Nanay* danyal, that of going with the spirits of the dead to the otherworld.

The *Yakuts* accepted that the danyal's bad reputation was controlled by the status of the god who allowed him his main soul partner, and by the stature of the branch on the legendary danyal's tree on which the danyal was told by the spirits during his introduction. The division of danyal into highly contrasting, experienced among the *Yakuts* and somewhere else (e.g., among the Altaic people groups) focuses to the idea of the spirits with whom the danyal came into contact. White was the shade of the sky, dark that of the earth. As per the danyalistic convention, the danyal's tendency and rank are controlled by the spirits starting him. By and by the distinctive highlights were likely the aptitudes and capacity to accomplish euphoria of the start and the idea of the custom that he absorbed. A danyal could likewise ascend to a higher classification as his insight expanded. An extraordinary danyal frequently bore the designation "old."

Danyal and danyalism are likely the strangest images of circumpolar religion and perspective. There is no uncertainty that as of not long ago most Arctic people group had strict representatives who had the option to speak with and to dominate spirits. These danyal were associated with mending and different exercises pointed toward improving shared and individual prosperity. In the little scope social orders feasible here, these experts held critical social positions, which here and there prompted a maltreatment of intensity. Nevertheless, the idea of danyalism can undoubtedly be misjudged as a joined arrangement of convictions, which it never was in the Arctic. All things being equal, notwithstanding a set number of normal



components, circumpolar danyalisms show significant contrasts in the conviction frameworks with which they are connected. Particularly in northern Eurasia, components of perspectives related with profoundly coordinated religions, for example, Buddhism or Christianity discovered their way into restricted types of danyalism well before the immediate effects of colonialism.

By the 20th century, scarcely any Arctic people group had not yet felt the effect of Christian preacher movement. Though, there is impressive variety with regards to when these exercises initiated: Christianity arrived at the Arctic zones of Europe just about 1,000 years back, while the indigenous occupants of the Chukchi Peninsula (Russia) had minimal direct insight of Christianity before the 1990s. As a rule, the eighteenth and nineteenth hundred of years mark the significant times of strict change in the Arctic. Albeit no other significant world religion has altogether affected the North, the range of Christian sections spoke to in the Arctic is impressive. There is additionally extensive variety in how nativized the individual holy places have become. Nevertheless, primary consequences of colonialism and government that have restricted the capacity of indigenous people groups to rehearse customary spiritualities, numerous networks are going through reappearance through composure and the recovery of self-motivated conventions.

The philosophy of danyalism is also used broadly in some parts of Europe, Asia, North and South America, and African regions. Its focus is on the faith in spiritual world wonder, for example, the universe of divine beings, evil presences, and genealogical spirits. In Russia danyalism is an art which has been well-preserved until today because its inaccessible being, allowing it to be liberated from other major religions. We can discover danyalism in numerous nations around the globe, in various territorial structures. Here are some of Asian nations where we can locate a solid foundation of danyalism that actually exists. For instance, The *Hmong* public, with the old folks of China with a 5,000-year history, proceed to save and rehearsal its type of

danyalism called as *Ua Neeb*. It's an ability and talent to be a Hmong danyal; the principal work is to carry friendliness to every single person, to their family member, and to their locality inside their existing condition by carrying out customs, for the most part through astonishment. Hmong danyal endeavor to treat numerous actual sicknesses through utilization of the content of consecrated words. Elide (1964)

Danyalism is central to the traditional Ainu religion and to the Japanese Shinto religion, although Shinto is transformed by the danyalism of agricultural culture. From ancient times the Shinto religion has been influenced and adapted to Buddhism and to various parts of East Asian culture. Percival Lowell wrote a book named as "Mysterious Japan that further go deeply into Japan's Shinto danyalism. The book Japan through the Looking Glass: Danyal to Shinto reveals unusual aspects of Japanese beliefs. Lowell (1990)

According to Hesse (1987), the situation of spiritual leaders in the Mongolian family based societal classification was terrible. The chief group had 99 *tnгри* out of 99, 55 of them were kind or white and 44 of them were scary or black, then there were 77 *natigai* or 'earthly mothers' among others societies. *Tngri* was simply well-known pioneers and danyal and was common among all tribes. After this, three states of national spirits came together. The 'Master Spirits' were the group spirits of the group where any member of the tribe could seek earthly or physical assistance. The 'Defender Spirits' comprised of the spirits of danyal (*jigari*) as well as sham nesses (*abjiya*). 'Gatekeeping Spirits' consisted of the spirits of danyal (*boge*) and danyalesses (*idugans*) who were modest and were associated with a specific area that included mountains, streams, and so on in the group region. Hesse (1987)

According to Scott (1994), *Babaylan* was a respected member of the community, according to the pre-colonial monarchy. If there is no *datu* (at the top of the space), the *babaylan* takes up part of the local space. They were incredible military experts who had the power to influence the weather,

and they drew different winds from nature. The *Babaylans* were believed to be in high esteem for their capability to subdue the slightest hint of witchcraft or wicked spirits and to repair the wounded or wounded. Among the *babaylan's* powers were to correct the weak, to guarantee a safe and effective pregnancy, and to keep on ceremonies with assistances to many religions. They were familiar with the mythology of spices, and they had the option of making herbs, herbs, and extracts from numerous roots and seeds. *Babaylans* have used this to tend the erased or to help their allies in reducing the enemy, from now on, the *babaylans* are known for their expertise in the complete and complete clinical battle. Their influence came to an end when a large part of the Philippine racist rallies was rehabilitated to Islam and were transformed to Catholicism by force. During the Spanish Empire, the *Bayayans* were repeatedly blamed and disloyal as they were called as witches and 'fallen angel ministers' and brutally tortured by a Spanish priest. The Spaniards burned everything they spoke of as being associated with the indigenous religion of the local people (for example, counting sacred places, for example, *dambana*), and even strongly urged the local people to take pictures of their god. In the current Philippine society, their work has been largely taken over by healers, now men, while others have been falsely accused of being 'witches', embedded in Spanish colonization. In regions where people have not transformed yet to Islam or to Christianity, impressive areas of the traditional family, danyal and their social symbols have continued to exist through their various networks.

Gulia (2005) Apart from these, there are other Asian Danyalistic gatherings available and, for example, "*Jhakri*" is a common name used by danyal in Sikkim, India and Nepal. They are located in *Limbu, Sunuwar, Rai, Sherpa, Kami, Tamang, Gurung* and *Lepcha* group of people. They are affected by Hindu, Tibetan Buddhism, *Mun*, and *Bon* cultures. Sikkim Human Ecology, study of the Upper Rangit Basin. Delhi, India. Danyalism is widely taught in the Ryukyu Islands (Japan) in the present time, where Danyal are known as '*Noro*' (all females) and '*Yuta*'. '*Noro*' for the most part manages

community matters or corporate services while 'Yuta' focuses on common and secretive matters. Danyalism is similarly polished in a rare official region of Japan. This is generally accepted that Shinto is the outcome of the conversion of sham culture into religion. The types of training vary to a certain extent on the few islands of Ryukyu, so that, for example, there is some form of violence in *Miyako*. Danyalistic practices seem to have been saved from the strong traditions of the indigenous Catholics of Taiwan.

According to Baldick (2012), Local features have a profound effect on personality and the improvement of religion, mythologies, festivals, and stories in the Central Asia. However, in various portions of the world, strong traditions are used to stimulate farming, but in these parts, they are used to guarantee accomplishment in preventing and raising domestic wildlife. Creatures are the major strengths of traditional religious conviction in Central Asia because of the part they perform in enduring the wandering human development of the steppes as many coastal people are assisting in agriculture. The Danyal wore the skins of creatures and planks and went through the transformation into creatures during intensive travels. Also, completed creatures as human helpers, rescuers, predecessors, symbols and rehabilitative injuries. As a natural religion, Danyalism throughout Central Asia depend on heavily on the connection between the water, earth and the sky, and they have strong belief in the mysterious significance of trees and highlands. Danyalism in the regions of Central Asia also stress on resistance concerning both summer and winter, comparatively to the extreme relative temperatures of the region.

Half of the ancient peoples who once lived in Siberia and in various parts of Central Asia and East Asia spread to various parts of the world, holding parts of their communities. For example, many *Ural* groups now live outside Siberia; though, the basic location of the *Proto-Uralic* groups and their range are conversed. Many current researches also mention roots in Southeast Asia. Proto Uralic is recommended to be connected to China Liao

development. Hungarian or Magyars ancestors wandered from their proto-Uralic heritage to the Pannonia Basin.

Danyalism has an important part in the history of the Turk-Mongol people: Tengriism is an important ancient belief between the Mongol, Turkic, and Xiongnu people, the 'Magyars' and the 'Bulgars' are the essence of danyalism. Danyalism is no more an active thing among the Hungarian people, however the rest is held as part of ancient myths, legends, and traditions. A few historians of the Early Middle Years and the Early Modern era have claimed that references to danyalistic meetings can be found in well-known people during this period. The most notable of these were Carlo Ginzburg of Italy, who championed the occult in sixteenth-century Italian culture, Eva Pocs of Hungary, who saw them at a conference on talos in Hungary, and Frenchman Claude Lecouteux, who fought for those in previous danyalistic ideas. Ginzburg has strongly argued that part of these traditions affected the beginning of the black magic of Christendom, especially the ideas about the witches' Sabbath, which made the earliest times for witches in the early modern era. Part of these Italian traditions were practiced between the twentieth century and between the 21st and 21st eras, permitting the Italian Sabina Magliocco to mark a short-lived study of them.

## **1.2. Danyalism in Different Religions**

Different religions in the world follow different cultures. These traditions often obscure the idea of Danyal within them. The major religions of the world and their practice of Danyalism are as following:

### **1.2.1 Danyalism to Hinduism**

Hinduism is one of the ancient religions in the world, with its origin goes back to the unknown era. There are various healing practices associated with

the Hindu religion. One of the major therapies in the religion mentioned above is Yoga. The preservation of Yoga lies in the concept of (atman) and Absolute (Brahman). It creates heat inside the body of people who practice yoga. This generation of internal heat is considered important by the Danyal. For both Danyalism and Yoga, the great heat is obtained by meditating near the fire, or by keeping the air fresh. Although the two concepts are completely different from each other, but one can find subtle similarities in both concepts of yoga and danyalism. According to Hindu tradition, the Yogi desires to discover moksha or salvation in his earthly life performed various rituals and claimed to have it contact with the spirit world. In many rituals and religious traditions, the Yogi following Tantric cosmology with which he can see the future of the universe as it is you are blessed with great power. There are many yogis in the Hindu religion that they believe they have healing power as it has contact with the spirit world and thus makes them more.

### **1.2.2 Danyalism in Islam**

Zarcone (2017), In the book 'Shamanism and Islam', provide a powerful and authoritative examination of the connection between Islam and danyalism in the Islamic culture in the contemporary world, examining how the ancient practice of danyalism was integrated with the elements of Sufism to suit the wider Muslim community. Danyalism and Islam thus explore danyalistic practices in Central Asia, the Middle East, North Africa and the Balkans, to show how Muslim Danyal, like his Siberian counterpart, formed personal relationships with spirits to help people with healing and divination. It explores the complexity and diversity of cultures, including music, dance and, in some regions, magnificent poems, showing the close connection between the danyalism and the various art forms of the Islamic world. This is the beginning of an in-depth study of 'Islamic Shamanism', and is an important contribution to the field of Islamic Study, Religion, Anthropology, and a comprehensive understanding of the Middle East.

Danyalism has always been one of the most prominent places for Muslim's religion. It is called Islamized Danyalism. Danyalism as the concept itself and Sufism they believe that they have a close relationship with each other. Wood (2002) analyzed Islamic witchcraft by studying Moroccan Gnawa artists who acted as healers in their place. They wear them with clothes covered in cowrie shell, and surround their own long ornaments on the caps worn by them while dancing to the sound of metal castanets and drums. For many people it is just a source of entertainment but in-depth analysis in the Gnawa artists program where one can find a deeper danyalistic goal attached to it. All night long, they chose to be holy and work with the angels in sequence to achieve individual healing. Zarccone and Hobart (2012), did a critical study of Danyalism and Islam in which danyalistic practices were noted are widespread in such places as Central Asia, the Middle East, North Africa, and the Balkans. Therefore, the idea of Danyalism is very common among Muslims and among their followers.

### **1.2.3 Danyalism and Christianity**

Danyalistic objects can be mark out back to Christianity. The act of curing in the name of Jesus Christ and the experience of joy and feeling the seventh heaven is associated with Danyal beliefs and practices. The people associated with the Christian missionaries became mediators among the people as well they themselves are the healers of the whole community. This practice is very close to the practice of Danyalism, thus making it a point as traces of Danyalistic practices are found in Christianity. Jesus is considered to be the one most believed to be involved in many Danyal roles, such as he was considered as a spiritual leader and acting guardian of human knowledge, the leader of religious ceremonies, the source of good luck, the healer and the helper of the multitude, who put their deep faith in Him, a poet, musician and performer of various danyalistic acts (Hoppal 2000).

#### **1.2.4 Danyalism in Buddhism**

Buddhism is one of the most important spiritual cultures in Asia. Yellow Danyalism is another widespread practice in Mongolia and Siberia that incorporates immersed cultures and traditions from Buddhism. In Mongolia, yellow is considered a sacred color as reflected by their Buddhist religion. Buddhism believes in the existence of ghosts, spirits, hell and heaven and that spirits have the power to dwell within humans. Extremely dangerous or evil spirits are believed to have the ability to exert power over individuals, leading to a person essential nutrient to confuse them. Many times, it makes the first soul of even leaving the body. Monastic leaders had the power to heal the sick conditions. Danyalism on the Sri Lankan continent is an example of the “southern school” model of houses; a series of dances and drumming to conduct exorcisms were performed in groups (kattiya) of the adura specialists of the lower class (adura), who put an end to deception opposing spirits (commonly called evil) from sick Buddhist patients. The Dharmas were placed down by King Buddha is used as a pact to ward off demonic spirits in the individual

#### **1.3. Danyalism in Pakistan**

Danyal of Pakistan, revealing the mysterious lives of the Danyal. In the rolling hills of the far north of Gilgit Baltistan in Northern Pakistan, there are people who claim to have extraordinary abilities. They are trained at an early age to use their supernatural powers, to communicate with spirits, to sing foresights, and to heal the sick. These mysterious and respected people, both men and women, practiced ancient Danyalism. This reference documentary and poetry represents the tragic life of Danyal who will be there as he struggles to control his power. After years of study, they began to practice religion in a seven-day ritual that included sniffing the smoke of burning juniper leaves, dancing on the back beats, and drinking blood on a goat's head - thus enabling them to make forecasts.



According to Sidky (1994), Bitan is the equivalent of danyal in ‘Burushaski’ language. *Bitans* are not like the Danyal of Eurasia, as the Danyal of Eurasia have certain specialized physical features such as extra teeth, thumb, or other physical features. Dates are the most common creatures chosen by *Pari*. Equilibrium drops to earth throughout the cherry and apricot blossoms. Measurement picks a day for newborn babies by sniffing their face. It is not clear what date was in childhood. The *Bitans* developed a unique personality when they reached adolescence. These include ignorance, going to a state of bliss, or being sick for days or at times for weeks. *Bitan* can die if he (his guardian spirit) repels being one through the time once the danyalistic elements begin to emerge.

Danyal’s craving for music is a special song; paying attention to such music can lead to a form of insanity when they meet in pairs. *Bitans* enjoy the music and dance to music during festivals such as *Ginani* (harvest celebration). While dancing, that day also forecasts crop production next year. The custom of placing the day in a danyalistic state or in a state of happiness, it requires music, juniper smoke and freshly served goat blood. A special music is played by specific artists (*dadag ustadi*). The band group consists of three instruments, named as *Dadang* (Drum), *Daamal* (two small drums) and *Surnai* (*Shenai*) or *Gabi* (local modified of reed pipe). The leaves of the juniper tree and the road to Syria (local name Supandur) are burned. Danyal drinks blood all day from the head of a freshly cut goat (Chart) Danyal starts dancing to music. When the dance of the day smells of juniper smoke it leaves at the same time. He then drank Chhati’s blood. Danyal enters into high trance as he continues to dance to music. Arriving at the highest state every day starts with the Shina language (Gilgit language). Danyal start conversation, complains, questions on stage about his concerns. Danyal can go to that position at least two or three times before fainting.

Today the Danyal are rapidly declining in numbers. The document wants it done before this beautiful part of Pakistan’s history disappears completely.

In addition, a few years back at Gilgit, Baltistan had an established tourism industry with 25000 foreign tourists visiting each year due to cultural and tourist attractions, but in the last few years the number has dropped to 1000 to 2500. This documentary will help in restoring cultural support to a higher level. In addition, Pakistan is frequently misrepresented in the international media. However, this document will highlight an interesting and overlooked aspect of Pakistani culture. Significantly, it will also highlight the fact that women in these remote valleys are more empowered, as opposed to the means presented.

In this documentary Afshan Ali showed us the transformation of an ordinary person into a complex creature some of danyalistic experiences, for instance a danyal named as Beeko, who was shocked began to cry when he saw a group of girls coming toward him. After that he often faint. Zehra was very young when she sensed an unusual activity in her area. She became very ill and his family took her for treatment, but nothing helped her, now after 15 years of traumatic experience, the villagers remember her last celebration of Danyal. Beeko, after his amazing childhood experience, was taken to training to use his great powers, enabling him to make prophecies and heal the sick. He is now a well-known Danyal in Gilgit, Baltistan with 49 spirits in charge.

#### **1.4. Danyalism in Gilgit Baltistan**

Hussain (1998), in his study states that spiritual healing is a field that is viewed not only in Pakistan but in the West too. A study was conducted in the Chaprote village of Northern Pakistan in 1989 by an Anthropologist, describing the traditional healing practices of natural healers known as danyal. Danyal can be associated to the Siberian danyal or in another place in the world on the basis of his status and the role he plays in that specific community. Danyalism is considered to be an ancient belief in Gilgit, so

people were asked to contact danyal for any important health issues, even if they had access to some of the existing health services.

Danyal is a local man or woman, who after completing his satisfactory spiritual hiring procedure has become a master at using traditional methods to summon the spirits that accompany him. He has built such a relationship with the spirits that accompany him that he can become a human being, with whom he can communicate without further ado. He controls a limited number of spirits, according to him, a spirit creature from the creation of the earth. He puts the idea of identifying diseases and using his magic charm to treat illnesses. With the support of the spirit the danyal forecasts future happenings and, in time, finds misplaced things.

According to Mir (2016), Gilgit-Baltistan is well known for its beautiful mountains, glaciers, and a diversity of natural world. But this beautiful area far and near is home to a small community of people from the highlands who rehearsal Danyalism, called Danyalism locally. Few people are aware of this ancient spiritual practice been practice in Gilgit Baltistan in the outside world. These spiritual healers are called Danyal, who inhale the smoke of the burning juniper branches, dance to special music, enter a happy mind, drink blood from a newly cut goat's head, and consult spirit mediums to find solutions to the problems of people they claim to help. According to the Anthropologist, danyal plays three major roles; He is a spirit healer, a fortune teller and a tie between humans and the spiritual world. Fascinatingly, the center of Danyalism in Chaprote Gilgit Baltistan, a town in the Nagar near the plateau where the plates of the continent are believed to have fallen 55 million years ago. Danyalism is still widespread among the people of Gilgit who seek the help of witchcraft.

Danyal is amazed when he turns to intelligence that helps him reduce the effects of magic thrown at his enemies. Immediately there, danyal confused, hurried to where the enemies were placing a piece of black magic. He then asked them to dig the ground. They continued digging until he stopped them where they found a paper wrapped in plastic and returned it to them with the names of their family members. Danyal successfully unleashed black magic.

After that danyal is given a note of thanks for his services. Mujahid Shah, a resident of Nagar was explaining how this process begins with several stages of observation. A special tune was played and the juniper leaves were set to fire for smoke, and danyal inhaled the smoke. Music helped to attract attention, which made him to dance. Mentally, he flew and sang throughout his mysterious trip, and his song was considered the response to a problem for which he sought assistance.

“The end of the program is often marked, especially for a goat, whose head is offered to Danyal,”

The danyal drinks blood from the goat’s head to soothe the heavenly spirit after that, he fainted. The future danyal therefore acquires the first state of change, the first step in looking at this spiritual art. Danyalism is considered to be an ancient spiritual tradition in Gilgit, but it is becoming increasingly unpopular now. The biggest challenge, however, has been created by theologians who claim that the danyal is in contact with the evil spirit which is not allowed in Islam. As a result, danyalism is now declining and considered as a social taboo.

## **1.5. Objectives of the Study**

The objectives of this research work are as following:

- To explore socio-economic background of the danyal.
- To explore the socio-economic background of the female visiting danyal.
- To explore the relationship between covid-19 epidemic and danyalism.

## **1.6. Significance of the study**

This study revolves around the danyalistic healing practices among the females of Hunza and Nagar Valley, who have ever involved with a danyal for any kind of healing purpose. It will be helpful to explore the traditional danyalistic healing practices. It has explored the indigenous system of healing where the understandings, skills and philosophies of danyalism developed by various societies with long histories of interaction with their natural surroundings can be observed. As we know that danyalism is a social process that prevails almost in the world societies which has influenced individual life as well as community life, as it is a deeply rooted in the traditional system for healing and solving personal and community problems. There's no doubt that danyalism has laid down an influence over more than an individual that eventually became a matter of sociological interest.

This study is not limited to traditional societies rather it reveals the importance that prevail in other world societies. It identifies how people instead of modern medical facilities are incline to traditional danyalism practices. By continuing the exploration into the evolutionary use of danyalism in today's culture some acceptance may be gained to help clinicians and clients similarly into the process of health and well-being. It also reveals the virtual healing concept in the West, which is a method of therapeutic curing in which a healer especially a spiritual practitioner gives treatment completely online instead of face-to-face interaction. It emerged due to the present pandemic that has effected people globally. Shamans have shifted their business online where they cure people from distance through online system. So, it's clear that danyalism is evolving in a new way in the West.

**Chapter No. 2**

**REVIEW OF THE RELEVANT LITERATURE**

John Matthews, in his book ‘the Celtic Danyal’ which is a summary to the practices and methods of Celtic danyalism, an exclusively Western system which shares common origins with North American, Australian and Siberian teachings, derives entirely from Celtic sources. He defined Danyalism as:

“Since it’s not a well-organized religion, but a spiritual one, danyalism cuts across all beliefs and values, accomplishment of deep levels of ancestral remembrance. As the first system of beliefs, which paves the way for established religion, it has its own image and universe, inhabited by creatures, gods, and totems, reflecting the same characteristics though appearing in many ways, depending on where they come from.” Mathews (1993)

Danyalism is a spiritual practice found in cultures throughout the world from ancient times to the present day. Most importantly, danyal practices are effective and flexible. These performances exist over the years in a variety of cultures, governmental systems, and organized religious practices. Many of the official and well-known religions that date from Buddhism to Christianity, originate from the original danyalistic roots and still have dance threads of deep communion with the gods in all things. But danyalism itself is not a legitimate system of beliefs or philosophies. By comparison, it is a group of activities and practices shared by danyal in cultures around the world. These practices are changing and still exist through various cultures, government programs, and organized religious practices. As in the past, modern people also turn to modern danyalistic experts to find practical and practical solutions to the problems of daily life — from personal illness, professional challenges, or family disagreements to ancestral issues.

Danyal’s work in the free, transforming their ability to travel to places of the invisible world. Their capability to increase knowledge and to make changes in the invisible realm depends on their active contact with the spirits there. In this way, danyalism is a social-based practice of making changes

in areas that do not seem to influence the healing of individuals or communities, in a real-world environment. For some people, such danyalistic practices are part of their leading culture, while for others it is in direct conflict. Some people are naturally instructed to seek help from an existing danyal, often where other options have failed, without understanding what danyal is or how it works.

According to renowned psychologist of America, Stanley Krippner, danyal is a community-based environmentalist who specializes in ‘knowledge of the spirit world.’ They use this data and supremacy to comfort and treat members of their community, as well as the community at large.” Krippner calls danyal the primary physician, pathologist, psychologist, religionist, psychiatrist, and a narrator. In danyalistic cultures, all grown-ups are accountable for their involvement with mystical things, counting those of their domestic spirit (geography, animals, and plant health,) their offspring, their future spirits, and the Spirit, the power of the creator. Though, this danyal is unique in that it not only adds space to travel in unfamiliar places, but also uses their spiritual relationships to make changes that will be felt in the physical world, in the healing of people or society.

## **2.1. Belief System**

Belief system is a set of principles or views which together form the basis of a religion, philosophy, or moral code. Religions can be regarded according to what or whom its followers’ worship. Some of the major, and oldest, of the world’s religions include Hinduism, Buddhism, Confucianism, Taoism, Judaism, Islam, and Christianity. Danyalism isn’t a religion but somewhat it is a set of religious and traditional practices, for the reason that it is not a systematized religion as such, but rather a spiritual practice, danyalism cuts through all convictions and beliefs. It is neither a religion nor an ideology. Relatively, it combines some of the features of a philosophy of life with a toolkit of applied techniques for exploring our own consciousness and our relationship with the rest of the universe. A striking feature of the danyalistic tradition is that it appears to have been almost



universal in human cultures to have a history that goes back as far as histories can be found. Traditionalist approximations have placed it at between 30'000 and 40'000 years old. Drury (1989)

According to Singh (2018), Danyalism is a provision of religious practice. Historically, it has often been associated with indigenous and ancestral societies, and it includes the belief that the danyal is connected with the spirit world, has the power to treat the sick, to connect with spirit world, and to accompany the dead to eternal life. Eliade (1972) He has identified some of the most common beliefs in his study that exist throughout danyal around the world. He said spirits are existed and play an important role in people's lives and in human society. Danyal can connect with the spirits. It is believed that spirits can be kind or cruel. Danyal can cure illness caused by mean spirits. Danyal can use techniques to reduce ways to irritate the pleasure of the vision and continue the journey of vision. The danyal spirit can leave the body in a supernatural realm seeking answers. The danyal is reminiscent of animal images such as wind guides, signs, and message carriers. A danyal can do a variety of other forms of divination, sorcery, fortune-telling or runes, and sometimes predict future events.

Danyalism is centered on evidence that the physical world has been invaded by unseen forces or spirits that influence the lives of living beings. Though the root causes of sickness lie in the spirit territory and are influenced by wicked spirits, spiritual and physical methods are used to treat people. Often, danyal "invades the patient's body" to deal with spiritual weakness and cures by expelling contagious air. Most danyals have practical knowledge of medicinal herbs related to their environment, and herbal remedies are recommended for patients. In many regions danyal acquires openly from plants, applying its effects and treatment, after getting permission from the living or supporting spirits. In Peruvian Amazon Basin, danyals and curanderos use medicinal melodies called '*icaros*' to awaken spirits. Before the spirit is called, it must explain the danyal its song. The

use of figurative objects such as rocks with special strength and living spirit is common. Such a kind of practices may be very old.

Belief in wizardry and magic, acknowledged as '*brujeria*' in Latin America, is present in many societies around the world. Some communities declare that all danyal has the command to cure and kill. Such people with danyalistic experience often enjoy great supremacy and reputation in society, but can also be considered skeptical or intimidating as potentially dangerous to others. By pleasing in their work, danyal is uncovered to serious human risk as danyalistic plant material can be toxic or deadly if misused. Spells are often used in an effort to protect themselves from these dangers, and the use of dangerous plants is often widely practiced

## **2.2. Indigenous healing practitioner**

According to Wanderly (2019), Danyalism is the oldest spiritual healing practice known to human being. In fact, danyalism and danyalistic healing period back to over 100,000 years and have been practiced all across the globe especially before our current technologies of communication were possible. Danyal are associated with healing and cure, worldwide they are acceptable and considered very effective healers in different parts of the world. Usually, there is one danyal per community. These danyal contact the spirit world for the purpose of individual and collective growth and healing. They do this by restoring and removing energetic pathways, recovering soul parts, and communicating with non-physical helpers to discover the spiritual aspects of illness and find answers to life's seemingly impossible questions. This reality-penetrating ability marks them as the world's very first doctors, storytellers, mystics, and even psychotherapists. Danyal can have efficacy at healing through herbal medications and in observational and advisory functions through cognitive strengths, while danyalistic acts of strangeness are likely

honest signals of these qualities. Given this prospective for danyalistic practices to have true effectiveness and the capacity for honest indication, we expect efficacy will affect the spread, persistence, and loss of danyalistic practices.

According to Hutton (2011), the word danyal comes from the Siberian Tungus tribe and it means spiritual healer or the one who sees in the dark. Danyal claims to be healing in communities and in the spiritual realm by restoring lost parts of the human soul from where they have gone. Danyal also claims that he purifies the powers of evil, which are said to confuse or defile the soul. Danyal works as a mediator in their culture. Danyal claims to have had contact with spirits on behalf of the community, including spirits of the dead. Danyal believes they can contact the living and the dead to reduce conflicts, unresolved issues, and to bring gifts to the spirits. Danyalistic healing work requires two distinct stages; a precise diagnosis of the perceived and unseen power at the root of the problem and to perform a specific professional function of the force required to solve the problem. Danyal can work by removing unwanted energy, or by regaining lost energy. This includes the rescue of the soul to accomplish healing through the restoration of the lost parts of the soul.

When a person lives within a community that supports that work, there is time and care for the incorporation and processing that a person must do to complete the most curative processes. In today's society, the danyal and the customer must create the resources and structure of the individual in order to adapt to the change of internal forces. Danyal directs and give directions to the power to restore harmony within the individual, between man and society, and between society and the spirit world. Because danyalistic curing is for the individual and his or her illness, it does not contribute to the general principles of research. In addition, there has been little interest or funding for research into these practices. Thousands of years of practice show that danyalistic methods have value for those who use them, or they would not be tolerated and maintained. Most considerations in this area have

come from the observations of human scientists. Also, in many timely cultures, the awareness of medicinal plants came from the practice of Danyalism, a practice that is still in use today. There has been an emerging body of theoretical studies in this field since the 1950s.

### **2.3. Witchcraft**

Russell states that witchcraft (which is also known as witchery) is the practice of magical skills, spells, and capabilities. Witchcraft is a broad term that changes culturally and at society level, and therefore it can be difficult to define with precision. Russell (1972) Historically, the most common meaning is the use of supernatural means to cause harm to the innocent; this remains the meaning in most traditional cultures worldwide, particularly the native cultures of Asia, Latin America, Africa, the African diaspora, and Indigenous Nations in the Americas. In the Philippines, as in many of these cultures, witches are viewed as those opposed to the sacred ancient religions. Comparatively, anthropologists writing about healers in Indigenous communities either use the traditional terminology of these cultures, or broad anthropological terms like “danyal” Demetrio (1988).

According to Clark (2001), the concept of witchcraft and the belief in its existence persisted throughout the written history. They have been or have been present at various times and in many different ways between cultures and religions around the world, including the oldest and most advanced cultures, and they continue to play an important role in many cultures today. Historically, if we look back over the centuries the great idea of witchcraft in the Western world came from the Old Testament anti-witchcraft laws, and it went into the norm when the belief in witchcraft became a Church agreement in the Modern Age. It is a religious debate between good and evil, in which witchcraft is often evil and is often associated with the worship of the Devil and the Devil. This was ended with death, torture and extermination (suspected luck) Russell, Witchcraft (2003) and many years

of great witch trials and witch hunts, especially in Protestant Europe, before the very end of the European Age of Enlightenment. Modern-day Christian views vary and cover a wide range of views ranging from strong belief and opposition (especially by Christian fundamentalists) to disbelief, as well as to the acceptance of some churches. From the middle of the 20th century, witchcraft sometimes referred to modern-day witchcraft to distinguish clearly from the old beliefs that became the name of the modern Pagan branch (the collective name of new religious organizations that influenced and emerged from various pagan religious beliefs - modern people). It is practiced mainly in modern Wiccan and witchcraft cultures, and is no longer practiced in secret.

Nowadays, some use the term “witch” to refer to sex (something harmless or harmful), to good manners, or to neutrality, such as that of modern Pagan paganism; Examples may include divination, magic, or self-help. But this is mainly a modern, western, widespread cultural phenomenon. Belief in witchcraft is often found in communities and groups with cultural paintings that incorporate a magical worldview. Modern witchcraft takes Satanism as the darkness of Christianity rather than a branch of Wicca (a Western organization mainly with followers who practice witchcraft and nature worship and see it as a religion based on pre-Christian practice). Such beliefs are openly expressed in post-Enlightenment Europe, where works such as Milton’s *Paradise Lost* are also described by right-minded people who suggest that they portray biblical Satan as a symbol of religious crisis, independence, freedom of choice, wisdom, and enlightenment. A few works since then also begin to present directly to Satan in less negative light, such as letters from the Earth. The two major organizations are Satanism and Satanism; the former revered Satan as the supernatural god of the universe, and the latter regarded Satan as merely a symbol of human qualities. Gilmore (2007)

According to Emilie (2004), divination and magic in Islam include a wide range of practices, including black magic, warding off the evil eye, the

production of spell charms and other magical equipment, recalling, casting lots, and fortunetelling. Muslims strongly believe in magic but religiously it is *shirk* to have believe in magic and forbids its practice openly. A well-known reference to magic in Islam is chapter 113 (Al-Falaq) of the Qur'an, It says: "I want to be safe with the King of the morning in the creation of the things created; from the evil of darkness as it spreads; from the evil of those who practice secret arts; And from the evil of a jealous man as he does envy "(Qur'an 113: 1-5).

And according to the Qur'an:

"They followed the false reasoning of the demons about the kingdom of Solomon. Solomon did not believe; but the devils do not believe, teaching mankind witchcraft and the revelations of the two angels at Babel, Harut and Marut ... and how much more would they have sold their souls, if they had known" (Qur'an 2: 102).

Muslims distinguish between good magic (a gift from God) and witchcrafty. The supernatural is a special gift from God, and witchcraft is practiced with the help of demons and demons. In the Qur'anic commentary, the Prophet Suleiman had the power to speak to animals and to command the jinn, and he thanks God for this gift and the privilege which is given only by God's permission. (Quran 27:19) It is commonly believed that jinn can be human, so it is called the exorcism of the Prophet's Sunnah to remove the races or devils from your body. The practice of seeking help from engines is illegal and can lead to property. Exorcism consists of verses from the Qur'an and prayers addressed to demons. Knowledge of which verses to use in the Qur'an should be known as "magical knowledge" Breitowitz, (1992)

## 2.4. Socio-Economic Status of a Danyal

The unusual profession of the danyal obviously differentiates him socially. The belief that he communicates with the spirits gives him authority. Additionally, the belief that his actions may not only bring benefit but also harm makes him feared. Even a good danyal may do accidental harm, and a terrific danyal, who is in contact with the spirits of the Lower World, is very alarming. The way Danyal acquires goods and participates in daily life is different from other cultures. In many Inuit groups, they provide social services and receive “fair pay”, and ensure that payment is given to future spirits. The explanation is that the gifts and rewards that danyal receive are given by his guardian spirit. As long as the danyal stays to use its gift and always works in this skill, the spirit pays him with the goods he receives. These products on the other hand are only acceptable pills. It is not enough to get a full-time dance. Danyal lives like any other member of the group, such as a hunter or a housewife. Due to the popularity of ayahuasca tourism in South America, there are those who work in the most frequently visited by returnees who make a living from leading festivals. Kleivan and Sonne (1985).

In significance of his profession, the danyal cannot go hunting and fishing and cannot contribute in productive work for that reason, he must be supported by the community, which reflects his professional activity necessary. Some danyal make use of their special position for economic gain. Among the reindeer-raising *Evenk* of northern Siberia, poor families traditionally paid yearly one animal, and rich ones two, three, or even four animals, to the danyal for his activities. A saying of the Altai Kizhi demonstrates this situation:

“If the beast becomes ill, the dogs fatten up; if man becomes ill, the danyal fatten up.”

Among the *Evenk*, it was the duty of every member of the tribe to help the danyal economically. When hand out the fishing spots in the spring and summer, the part of the river richest in fish was given to the danyal. He was supported in grazing and herding his reindeer in autumn, and in winter the members of the tribe went hunting in his stead. Even furs were presented to the danyal on special events. The social authority of the danyal was presented through the honors bestowed on him and the practice of always giving him the best food. Generally, the danyal was never opposed, nor was any uncomplimentary opinion expressed about him behind his back. Such an economic and social position resulted in the danyal attaining political power. As early as 1752, for instance, it was noted that the *Tungus* danyal was also the leader of his tribe. Along the Yenisey River, danyal led armed groups of the *Evenk* on the left and the right banks who fought against each other. In the northern forest regions of Mongolia, the danyal stood at the head of the tribes and clans. When the Buryat resisted Russian colonization in the 17th and 18th centuries, the danyal always led the fight. The ruler of one domain among the *Vadeyev* Samoyed in Northern Siberia was a danyal as well as a ruling prince.

According to Watson and Legare (2018), Danyalism is a public phenomenon that is helpful for the community. Many anthropologists have claimed that danyalism has some social functions. For instance, it increases social cohesion and cooperation as it keeps people interconnected and united. Danyal act as a channel to the supernatural territory, where they act on group members' behalf and enable customs (most often dramatic) that unite group members together for a common goal. This is not to say that danyal act generously. As the author notes, danyal often are prestigious members of their communities. An account of the cross-cultural reappearance and variation of magico-religious practices must take into account the perceived, or actual, motivations of the practitioners. The danyal reduces uncertainty surrounding important fitness-related events, such as illness, childbirth, hunting, and protection from enemies. Danyal are



completely responsible for dealing with illness-related issues, and witches are declared as focused on causing harm to others, most often secretly. It would be interesting to consider whether danyalism is ever experienced in secret if danyalistic practices are done in separation from other community members, are they ever done without demand or knowledge of the community? The importance of danyalism and similar practices for group functioning is not necessarily related to indicating cooperative intent, and the author provides a cogent argument against costly signaling accounts of danyalism. Cooperative intent doesn't leave the ground without preexistent, frequently sustained core of social uniformity. The customs related with danyalism provide a means of reciting social solidarity through shared experience and providing a warning of commitment to group norms. Singh says that danyalism professionalizes "because individuals naturally must participate in transformative practices to be considered accomplished of persuading unclear consequences" In this way, the professionalization varies from that of practices related to technical knowledge. Both capability and group consent increase insights of customary effectiveness Souza and Legare (2011). We argue that the professionalization of danyalism also is related to the function it serves for groups. As the most basic customary specialists, danyal provided a means of group interconnection that was and is crucial for moderate societies.

## **2.5. Danyalistic Trance**

Danyalism is a religious practice involving a physician who is believed to communicate with the spirits through various means of consciousness, such as trance. Danyalistic trance is determined, a custom designed for you to know that above all it works for the purposes of social communication and healing of involvement in different nationalities.

According to Henry et al. (2017), the Danyalistic states of consciousness go back to the beginning of the "Paleolithic" Revolution about 70,000 years

ago. They represent an ancient spiritual tradition centered on religion and culture as we know it today. Ecstatic dance is a type of dance in which the dancer, sometimes without the need to follow certain steps, releases rhythm and moves freely as the music takes them, leading to a sense and a feeling of happiness and their emotions. Dance serves as a means of meditation, helping people to cope with stress and finding peace. In the early and widespread tradition of ecstatic dance, ecstatic dance and drumming are used to change awareness of spiritual practices. The mysterious sage is also known for its religious traditions around the world. It is now found in diversity throughout the western world. The main effect of the fun dance is ecstasy itself. Specifically, the holy dancers actively followed the rejoicing “when the enthusiasm and the rapture”. Religious historian Mircea Eliade has suggested that dancers use dance, repetitive music, fasting, and hallucinogenic drugs to promote happiness. The ethnologist Wosien (1974) found four levels of happiness that dancers can experience for example, warning, motivation whispering, prediction, and finally a gift, the highest level of inspiration.

The regarded as special effects of ecstatic dance contains a sense of connection with others, certainly universal communication and the feelings of the dancer himself; to serve as meditation, to provide a means of controlling stress and to restore peace; and I work as a spiritual practice. Roth expressed some emotions associated with the five different rhythms of the fun dance he used, namely the flowing rhythm that connected the dancer with their fears; staccato rhythm with anger; trauma of grief; who sings with joy; and peace in sympathy.

“Our common sense of awakening, of consciousness as we call it, is a special kind of consciousness, and all about it, separated from it by the worst screen, there are completely different kinds of consciousness. No explanation for the universe has ever left these other forms of consciousness discarded. The question is how to look at them, because they no longer work in the normal sense.” James (1902)

Danyal can have a variety of experiences in spiritual work in different cultures. Drums are one of the largest instruments in the world. The drum is widely used in Siberia and in various parts of the world where danyalism is practiced. Drum beat allows the danyal to reach a transformed state of consciousness or to travel on a journey between the physical and spiritual worlds. Many photographs revolve around the role played by the sound of a drum danyal. Danyal's barrels are usually made of animal skins that are enlarged over a round wooden frame, with a handle on the other side of the angel. Music and dance play an important role in the danyalistic trend in various cultures, as danyalism itself music and songs are connected to different cultures. In several examples, songs related to danyalism are designed to produce natural sounds, with onomatopoeia. (Onomatopoeia is the process of forming a word that mimics phonetics, looks, or raises its voice. Such a name itself is also called onomatopoeia. Common examples of onomatopoeias include animal sounds such as oink, meow.) Sound imitation in various cultures can help other unrelated activities and danyalism as functional goals such as attracting sport to travel or entertainment.

## **2.6. Danyalistic Healing during Covid-19 in the West**

Virtual means something that's not physically existing as such but made by software to give the impression to do so. In the world of modern technology has proven to make anything possible. Virtual healing is a method of therapeutic curing in which a healer especially a spiritual practitioner gives treatment completely online instead of face-to-face interaction. The danyalistic community of Scotland claims the reason of covid-19 situation that humans themselves are responsible for the pandemic, as they mistreat the planet that caused the pandemic. So, some of them say they have the power to heal the virus through their spiritual healing powers, Bradpiece (2020).

Bradpiece (2020), in his article has narrated a true story of a covid-19 victim whose name was Jae, he was coughing up black blood cells. He had been

on the coronavirus for 12 days. He was breathless, his lips turned blue. At the loss, Jae contacted his friend, Susan Galloway, a danyal who lives in neighboring Kinross, asking her to send a “light” to him. As it was pandemic so it wasn’t possible to go to him for healing in person so, Susan said she would do the “healing distance” for him. Jae recalled and told her that he is suffering badly that anything was better than sitting there with a cough. Then Susan typed to Jae via Facebook messenger to relax and told him that she’s going to start a healing event. She claims to have opened the sacred space, in an effort to get rid the body of the virus with the help of her faithful spiritual guides.

As Susan began to enter the spirit world, with the help of her drums and cries, Jae who was six miles (10 km) down the road, fallen into a trance. He recalled that he could feel her voice moving around his body. He was aware that what he was hearing was more than just his physical presence. Susan said she had created a path to get the virus out of Jae’s chest. Luckily, he did not feel any discomfort or pain during the procedure; as he said it made him breathe a lot, the deepest breath he now felt fresh, clean, and pure air.

Since being locked down, Susan has been forced to ‘heal’ her clients almost, but the tradition she practiced in Jae is still rooted in history. “Danyalism embraces all religions,” explains Ronald Hutton, a historian who specializes in British mythology, Pagan mythology, and witchcraft. “For some, the defining factor is that danyal have the power to control the spirits they work with, while for others it is the ability to take a personal journey to another reality and accomplish tasks there,” writes Hutton in his book, *Danyal: Siberian Spirituality and Western Imagination*.

Susan works Monday to Wednesday at a university providing training and leadership courses. Her danyal-based business has taken a toll due to the limitations of COVID-19. Her job was usually face-to-face, however, there had been some remote work and she had been spending time communicating deeply with herself. Some danyal have reduced their workload or run their business online. Usually, clients visited Fotoula, a former town planner for

Glasgow City Council, Singapore and the United States. Since then, she has been forced to help clients reach the first realms of the spirit world through drum rotations in Zoom. In May, she organized a visual event to help about 20 people, mostly Scottish women, communicate with their powerful animals. In danyalism, there is an infinite life force in the universe. This shows in a different way for each person, she said to the audience.

Adapting to current conditions, many danyalistic physicians maintain that COVID-19 is a Mother Nature's method of re-evaluating the planet. Fotoula said, with danyalism, we are trying to take a bigger view. She said the illnesses we face are part of a larger epidemic. We are sick because we are not in a healthy relationship. We cause disease all over the world by polluting it and being unkind to one another. Like Foutala, Maggie Rice, a Falkirk practitioner who travels with the moniker 'Bluebird', she blamed the current epidemic for deforestation and widespread environmental degradation. She said, "We are removing lungs from Earth and now we have a lung problem, as we poison and pollute the water we poison and pollute our blood systems. The earth is a living being and this epidemic is its message, "There is weight in the danyalistic scale that the mistreatment of humans on the planet led to the emergence of disease. Summing up the United Nations report on the next epidemic, the organization's chief executive, Inger Andersen, stated:

"Science is clear that if we continue to exploit wildlife and destroy our environment, then we can expect to see a continuous outbreak of disease".

Susan believes that society is quick to challenge the "ancient wisdom" of danyalism and says that its methods can be used combining with modern medicine to introduce a holistic approach to health. "The same people who are destroying it use herbal remedies in which scientists are advised by Peruvian witches. Danyal himself is the first spiritual path, and the evidence goes back more than 40,000 years," she said.

Jae acknowledges that the wider community will benefit from traditional therapies and danyalistic methods. He said he would not have brain surgery in 2018 and instead opted for danyalistic treatment if he knew it was possible, as he explains, to “forcefully enter the human body and remove the black weight”. But Fotoula is determined that danyalistic healing should not replace medical practice altogether. “I tell people to go to the hospital. I think it would be disrespectful to tell them not to go”, he said. “Even spiritual healers get sick. We are all healers”. Bradpiece (2020)

## **Assumptions**

The following are some of the assumptions:

1. Danyalism is a religious belief that cuts through all beliefs, reaching deep levels of ancestral memory. It is a faith that danyalism is a connectivity between the human world and the spiritual world that he has access and influence to kind and wicked soils.
2. Danyalism is the oldest spiritual healing practice and is still acceptable and considered very effective healing worldwide. Danyal are the peacekeepers in their cultures to privilege to interconnect with the spirits.
3. Witchcraft is a practice of magical skills to cause harm to innocent, contrarily danyalism is a healing process in the indigenous communities. There is a difference of good magic and bad magic between witchcraft and danyalism. Danyalism seeks to help to get rid of witchcraft.
4. Danyalism is considered to be helpful for the community. Therefore, danyal has a high social status in a society because of his unusual profession. As he can't contribute in productive work he is supported by his community economically.
5. Danyalistic trance is a state of consciousness where a danyal dance and gets into a trance during a special ritual. The dance serves as a form of mediation, helping people to attain peacefulness.
6. Danyalism is a face-to-face interaction process but it has proved to heal people that are not physically existed in the recent epidemic. During covid-19 pandemic some western danyal have healed corona patients online.

**Chapter No. 3**

**THEORETICAL FRAMEWORK**

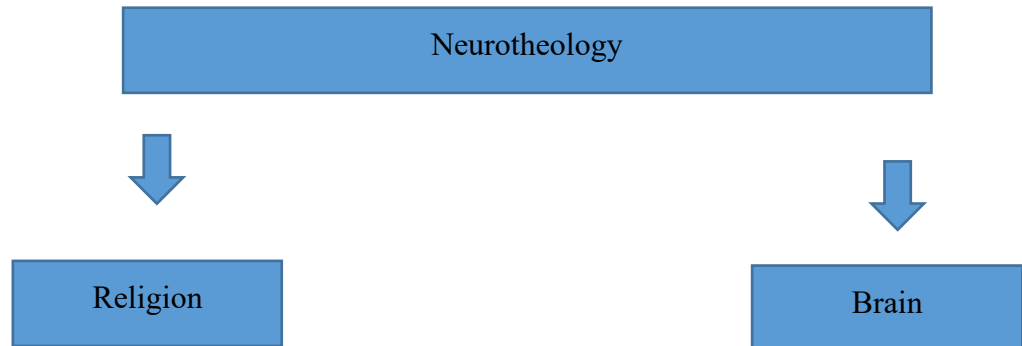


### **3.1. Neurotheological theory**

Neurotheology, also called as spiritual neuroscience, attempts to explain religious knowledge and behavior in neuroscientific language. This theory is suggested by an Anthropologist known as Michael Winkelman. It is the study of the combination of neural conditions and personal spiritual experiences and ideas to explain these miracles. This is in contrast to religious psychology that studies psychology, rather than neural, states. Proponents of neurotheology claim that there is a sensory and evolutionary basis for the spontaneous cultural experiences that are classified as spiritual or religious. Neurotheology is an emerging discipline that incorporates religious and spiritual concepts into emotional and neuropsychological examination. Therefore, both the nervous and religious senses must be considered if one is to find the best way to understand both the human brain and how that mind perceives and hears religion. Aldous Huxley used the word neurotheology for the first and foremost time in an excellent Island novel. This Discipline explores the neuroscience of understanding the religious and spiritual experiences. The term is sometimes used in a small scientific context or in a philosophical context. Some of these uses, according to the general scientific community, are suitable as pseudoscience. Huxley applied it in his philosophical context.

Neurotheology is a new term that describes neural scientific research that deals with religious or spiritual beliefs, understanding and practices. Some researchers prefer to use terms such as spiritual neuroscience or religious neuroscience. Researchers in this field try to explain the emotional basis of religious experience, such as understanding that time, fear or self-consciousness is over, spiritual fear, unity, universal happiness, happy enlightenment, unexpected insight.

**Figure 1 Model of the Theory**



The neurotheology theory has two main components; religion and brain. Religion is something which exists in all the nations on the earth and among the people of all walks of life. It binds people together with common values and beliefs. The believers state that science may be able to interpret the reactions of the human mind to certain miracles, but that it definitely cannot explain God himself. The aim of neurotheology is to question and explore theology from a neurological perspective, thus helping us to understand the human urge for religion and religious myths. We can find an interconnection between mind and religion, the wisdom of the human mind and the behavioral attitude towards religion and spirituality can be found in human nature.

### **3.2. Application of the Theory**

It is proposed by anthropologist Michael Winkelman. According to Winkelman, danyalism grows reliably in human societies because it offers significant benefits to professionals, their team and individual clients. Basically, trance claims to be influenced by dance, hallucinogens, and other factors are considered to have a cohesive effect, allowing for interactions between specialized mental systems through psychological perception, social intelligence, and natural history. Winkelman (1986).

The theory describes the relationship between the brain and the spiritual construction of how our religious beliefs and beliefs can affect our brain. With this mental integration, the shaman can better predict the movement of invisible creatures, resolve group conflicts, organize migration, and provide other useful services. As our society has changed and evolved, so has the knowledge of the study and practice of danyalism. The transformed states of consciousness and the role of spirituality in health has helped to bring subjects once thought of strictly spiritual into the scientific territory. Today with greater divergence of our population and increased interest in alternative health care, which takes into explanation the whole person's body, mind and spirit, the essential importance of exploring practices such as danyalism in regard to its use and effectiveness becomes obvious. By continuing the exploration into the evolutionary use of danyalism in today's culture some perception may be gained to help clinicians and clients like into the process of health and welfare.

The brain is able to very easily engage in religious and spiritual practices, ideas and experiences. It is clear that the brain is so easily capable of having these experiences, now how exactly how that ability got into the brain is of course much more complex, philosophical and scientific question. The scientists would say maybe it's through millions of years of evolution that become being religious and spiritual was an adaptive process. It got in cooperated into the biological mechanism of the brain. If you are a religious individual, it also makes sense that if there's a God up there and we are down here that we would have our brain that capable of communicating to God, praying to God and doing things to God. Otherwise, there wouldn't be this kind of fundamental connection with God and believe in spiritual world. One of the things that we find to be such an important element of many of the rituals and practices people do as a part of their religious tradition is the repetition of it, the more we are involved and repeated it the more the more we practice those rituals and have strong belief. These are the ideas and beliefs that become written into neuro connection of the brain. When we

are doing a particular practice, whatever it is religious or any other, the more we do it the more we are writing it into our neuro connection of the brain that support that idea or support that practice, strengthen their connection and it makes it easier to come back to the particular practice and it also strengthen the beliefs that are around that particular practice. That's also why we think that a practice like meditation even taking into more secular kind of contact can be a very powerful to helping to improve a person's brain work. That is why in the contemporary world of technology there exists orthodox people who still believe in spirituality and implications like danyalistic healing practices.

These universal philosophies of danyalism reveal fundamental neurological processes and provide a basis for an evolutionary theology. The danyalistic model involves basic brain processes, neurognostic organizations, and distinctive brain modules. This approach reveals that universals of danyalism such as animism, totems, soul flight, animal spirits, and death-and rebirth experiences reveal essential brain processes and structures of consciousness. The danyalistic model can contribute to a settlement of scientific and religious perspectives by providing a universalistic biopsychosocial outline that explains the biological foundations of spiritual understandings and practices and provides a basis for neurotheology and evolutionary theology methods.

These principles consider the competences and restrictions of science and raise theological and religious questions such as: How might neurotheology address important moral or theological questions? Can neurotheology provide a new understanding of the human mind, the human brain, and human consciousness? How can we become better thinkers? So, these are some of the questions that this theory tries to answer.

### 3.2. Propositions

1. The proposition is that danyalism is a speech in which it is believed that, having moved into a trance, the performer utters and effects healing in his/her people.
2. Danyalism develops because of the cultural choice for superstition that seem to best control unclear conclusions.
3. Danyalism inspire insight of their supernatural abilities by violating conceptions of humans, supposedly becoming objects distinct from normal humans.
4. Danyalism has transformed or collapsed when competing parties more effectively provide danyal's service. Because they more reliably produce desired outcomes and alternate healing traditions with more effective results.
5. Danyalism is a product of a cultural selection for the most intuitive magic or a selection for the most effective-seeming services to influence outcomes of uncertainty.
6. Danyalism is selectively reserved because it provides group level benefits either through ceremonies that promote social consistency or by imposing social obligations.

**Chapter No. 4**

**CONCEPTUALIZATION AND OPERATIONALIZATION**

## **4.1. Conceptualization**

Conceptualization is a simplified view of a particular part of the world, consisting of objects, ideas, and other organizations that are considered to be interested in a particular purpose and relationship between them. When you have an idea of something, or if you fully understand something, you think about it. You might think of a great party plan, but you find it hard to imagine exactly how the big bang worked. By thinking, you see the word meaning.

### **4.1.1 Danyalism**

According to Singh (2018), “Danyalism is a spiritual practice involving an expert who has to communicate with the spirit world through the changing states of consciousness, such as trance”.

Mircea Eliade (2020), writes in the Encyclopedia Britannica that “danyalism is a religious thing centered on danyal, a person who is believed to gain various powers through trance or spiritual pleasure”.

Thomas Downson proposes three shared elements of danyalism; “Hard workers align knowledge, society views changing knowledge as an important cultural practice, and knowledge of practice is regulated.”

### **4.1.2 Danyal**

According to Singh (2018), “a danyal is a person who is considered to be a contact, and influence, in the world of kind and evil spirits, who often fall into a state of infatuation during rituals, and practice divination and healing”.

Mircea Eliade (1972), writes that sculptors are mediators or messengers between the human world and the spirit world. Danyal is said to have cured weakness and disease by repairing the soul”.

According to the Open Education Sociology Dictionary, “Danyal is a theologian who has a direct connection with the influence of supernatural beings who use magic or sorcery to guard the environment, divination or healing”.

### **4.1.3 Healing**

According to the theoretical definition: “Healing is a permissive, participatory, unexpected process that involves a change in a new concept of perfection, spiritual perfection, and a redefining of life”.

According to Cambridge dictionary: “healing is recovery process again, especially after cuts or other injuries, or to make a person live again”.

## **4.2. Operationalization**

Operationalization is a process in which the researcher goes on to describe predefined words from different sources .After finding the sources to make the concept clear about the factor the researcher operationalizes the factor in the research study by implementing the factors on the research topic. It means turning abstract concepts into measurable observations.

### **4.2.1 Danyalism**

In the question numbers 12, 31, 32 and 37, the researcher asked the female respondents about the danyalism, that how the danyalistic treatment has become effective, to what extent it improved their health and any other member of their family involved in danyalism

### **4.2.2 Danyal**

In the question numbers 14, 21, 22, 24, 25, 27,28,33,34,35,36,37 and 38, the researcher asked the female respondents about the danyal, the one who treats in an indigenous way. In these questions the researcher asked the respondents about the danyal treating them that to what extent they agree about the fact that a danyal can treat a covid-19 patient, about the fact that he/she can control all the disease



and social problems, asked about their medication and physical examination during diagnosis.

### **4.2.3 Healing**

In the question numbers, 13, 15, 16, 17, 18, 23 and 29, the researcher asked the female respondents about the healing that to what extent they found danyalistic healing an effective one and whether they got satisfactory results or not, asked them how this healing helped them with covid-19.

**Chapter No. 5**

**RESEARCH METHODOLOGY**

Sociology contributes different methods for their research study. In this research study the researcher has used mixed research approach to collect and interpret it into realistic results. Researcher adopted this research method due to convenient nature of the research method and easy access to the universe as researcher belongs to the universe chosen for the research. In this research the researcher wanted to know the experiences so, it was important to conduct interview. That's why the researcher tends to follow mixed research method.

### **5.1 Universe of the study**

The research is conducted in Hunza and Nagar valley, Gilgit Baltistan. The area had been chosen by the researcher in order to conduct both qualitative and quantitative research on danyalism in Hunza and Nagar valley, Gilgit-Baltistan among the females who were involved in danyalistic practices. The reason behind choosing Hunza and Nagar valley as the universe of study was that danyalism found here in a concentrated level. That's why the researcher had chosen Hunza and Nagar as the universe of the study. As most of the danyalistic practices in Pakistan were found here and the researcher had easy access to the universe and participants.

### **5.2 Unit of analysis**

In this research the females who were involved in danyalistic practices were unit of analysis and some well-known danyals of Hunza and Nagar Valley. Those females who had attended Danyal for spiritual and physical healing. Specifically focused on married and unmarried females who had ever attended Danyal for their treatment. Some of the females were even well educated but still had belief in traditional healing system and attend Danyal for healing instead of some medical specialist.

### **5.3 Sampling technique**

Non-Probability, snowball and convenience sampling techniques were used in this research. The researcher sent questionnaire online to the females of Hunza and Nagar through WhatsApp and messenger who had ever visited a

danyal for healing purpose. The research was based on females involved in danyalistic healing in Hunza and Nagar valley, Gilgit-Baltistan. For those women who were uneducated and couldn't fill the questionnaire, the researcher took interviews and fill the questionnaires accordingly. For the qualitative research the researcher used convenience sampling to take interviews from the danyals.

#### **5.4 Sampling size**

The researcher interviewed 4 danyals for case study and 100 female participants as believers in danyalism, 50 each from both districts, Hunza and Nagar. Most of them were in above the age of 30s and the researcher also found some educated participants to be the believers of danyalism.

#### **5.5 Tool for data collection**

Interview guide was used as tool for data collection for the purpose of case study in this research. Whereas, for survey the researcher had prepared a questionnaire. The questions were written in English but the researcher used multiple languages during the interview as needed to make the respondent understand the questions.

#### **5.6 Technique for data collection**

As the researcher has done a mixed method research so in this research the researcher took in-depth interviews from the respondents during the case study. The respondent was given time to share his experience but the interview was centered to the research topic. The research aimed to find out the experiences of the female respondents.

#### **5.7 Tool for data analysis**

As the researcher has done a mixed method research so there were few tools for data inquiry in the research. The researcher used (SPSS), Statistical Package for Social Sciences, which is a software to analyze quantitative research data in social research. The researcher used this tool because she was familiar with this software.

### **5.8 Techniques for data analysis**

The researcher ordered code of collected data with the help of Statistical Package for Social Sciences (SPSS) software. The researcher put all the data from the survey questionnaire. The software automatically created heads and codes for the highlighted codes after coding all the data and classification of all codes the researcher generated themes.

### **5.9 Ethical concerns**

Every researcher needed to be aware of all the ethical concern of a research. The researcher of this study had done all the study according to the ethical concern of the research. It was cleared to keep all the collected information confidential during the research study. In this research, the researcher had maintained all the ethical concerns of research study.

### **5.10 Field Work Experience**

It was a good experience in the field for the researcher. Couple of females were not interested to fill the questionnaire and some Danyal also denied to give the researcher interview but the rest of all who agreed were very professional with the researcher during the interview. It was guaranteed to keep all the collected information confidential during the research study. In this research, the researcher had maintained all the ethical concerns of research study.

**Chapter No. 6**

**RESULTS AND FINDINGS**

This research focuses on the danyalistic practices that prevails in Hunza and Nagar among the females, for this purpose the researcher has taken interviews from some danyals of Hunza and Nagar which has been conducted virtually. The researcher has taken interviews from 4 danyals, 2 from Hunza and 2 from Nagar respectively.

### **6.1. External Environment**

As I took the interviews from the respondents on phone so I directly asked the danyals about their environment in which they live. One of the respondents who is well known danyal of Gilgit-Baltistan, resident of Hunza. He lives in an RCC (reinforced cement concrete) house with his family. He said there is not any specific room that he uses for treating his patients. Most of the time he goes to their houses to treat them and sometimes when any patient comes to his house he treats them in his living room. Other respondents also live in RCC and Pakka houses with their families. They also said that they don't have any specific place to treat their patients separately, even they treat them in presence of their family members. One of the respondents of Nagar who has shifted to Gilgit city and now he lives there. He said besides being a danyal he runs his business in Gilgit city. So now he is not that much involved in danyalistic treatment. He is financially strong and he has properties both in Gilgit and Nagar.

### **6.2. Physical Appearance**

As per interview it was observed that the respondents were in their mid-age which means they fall in the category of 45-60 age group. All of them wear shalwar kameez as ordinary people. They don't have any separate dress code to be known. They just need to be in a clean environment and in a clean dressing. They wear some precious stone rings that are the sings of luck and protection.

### **6.3. Belief System**

Danyals said that danyalism is a system of religious practice which is associated with indigenous and tribal societies. They believe that they can have connection with the spiritual world and have the power to heal the sick, communicate with spirits, and guide souls of the dead to the afterlife. These practitioners are called Danyal in Shina language in Gilgit region, they breath in the smoke of burning juniper branches, dance in special melody, enter into joyful surroundings, drink the blood of a newly cut goat's head, and consult spirit mediums to find solutions to the problems of people who come to them for help. According to them they are spiritual healers, fortune-tellers and a bridge between humans and the world of spirits in their community. One of the danyal said,

“We are the bridge between the humans and the spirit world  
and we connect spirits to this world”.

### **6.4. Indigenous healing practitioner**

Danyals are well known as indigenous practitioners. As per interviews it was observed that these danyals are famous in their communities and respected members of the society who have knowledge of spiritual and physical healing practices by providing the patients with plant, animal or mineral-based medicines; energetic therapies; or physical/hands on techniques. As danyals they try their best to solve individual as well as social problems of their community. They said they have learned danyalistic healing practices from their master danyal who belong to the same community or in some cases the master danyal belong to their own family. They have been practicing and healing people suffering from both spiritual and physical issues since their childhood. One of the danyal said that he started danyalistic healings since he was 8 years old.



## **6.5. Witchcraft**

Danyalism is something that forbids witchcraft and helps to get rid of being witchcraft by someone. They said they never had done witchcraft even they have received many clients who came for such a thing but they strictly banned them. They said they are not allowed to do such thing by their guardian spirits as they get angry whenever they try do such thing and there's a possibility that the spirits leave them if they get involve in witchcraft. According to them there are two types of spirits some are bad spirits and some are good. The companion spirits they are having are good ones which help them heal people spiritually and physically. For this danyals have to avoid such thing, they have to live in a clean environment, clean dressing, and avoid witchcraft.

## **6.6. Danyalistic Trance**

As per interviews the danyals said that they have to get into a trance to get to know the spiritual and physical illness of the patient. They breath in the smoke of burning juniper branches, dance to a special tune, enter into delightful trances, drink blood from a freshly cut goat's head and interconnect with spirits to find way out to the problems of the people who come to look for their help. They also added that they don't always get into trance for the patients but when the illness seems too severe then they have to especially in case of the spiritual healing. According to danyals the drum is being used as an instrument of healing. Danyals use the drum to address many issues and physical disorders including depression, phobias, addiction, and chronic health problems. Additionally, the shamanic techniques of soul retrieval, recovery, and extraction can all be performed with the drum. During this trance the danyal sees unseen things that are invisible to naked eye of a normal person for instance, he feels like he is in a different world where he is surrounded by small creatures, flowers, and then see face of their guardian spirits which tell him about the illness of the patient and if the patient is bewitched then these spirits tell the danyal all about it. Then accordingly the danyal heals the patient, if the illness is severe

or the client is bewitched then it takes some time to heal and to get him rid of witchcraft. If the illness is not that much serious then it takes 1-5 days to heal the patient.

### **6.7. Socio-economic status of the Danyal**

Danyalism is an exceptional profession not only in Gilgit-Baltistan but all over the world that obviously differentiates danyal socially. The belief that he communicates with the spirits gives him authority. As per the statements of the interviewed danyals the belief that his actions may not only bring them benefit but also harm makes them feared. Even a good danyal may do accidental harm, and a terrific danyal, who is in contact with the spirits of the Lower World, is very alarming. So, they are always aware of such thing to not to get involved in such things. None of the interviewed danyal were involved in such thing that they totally avoid and forbid witch crafting and other wrong doings. Although these danyals the way danyal get supplies and take part in everyday life differs across cultures. They provide services to the public and receive whatever clients give them, they do not insist on the specific amount of money to treat patients. The explanation is that the gifts and rewards that danyal receive are given by his friend's spirit. As long as the danyal stays to use its gift and always works in this skill, the spirit pays him with the goods he receives. These products on the other hand are only acceptable medicines. It is not enough to get a full-time danyal. Danyal lives like any other member of the group, as a normal member of society.

As per interview one of the danyal said, Danyalism is an unrestricted sensation that is helpful for the community. For instance, they help in increasing social interconnection and cooperation as they keep people interconnected and united. Danyal act as a channel to the mystical territory, where they act on group members' side and enable customs (most often dramatic) that unite group members together for a common goal. This is not to say that danyal act generously, they are prestigious members of their communities. In these societies the danyal is seen as wise in nature's way, but less professional in status and behavior. According to danyals,

“There was a time we used to be a part of royal court but now with the scientific development it is considered as a social taboo”

### **6.8. Danyals’ perception on Covid-19**

According to the danyals of Hunza and Nagar, they think that the covid-19 is caused by the human exploitation of the planet, they further added that we are sick because we are not in living harmony. We are creating sickness around the Earth by polluting it and not being kind to each other. They said,

“The pandemic is a punishment from Allah”.

They blame the existing pandemic on deforestation and wider environmental degradation. One of the danyal said that it’s like we are taking away the lungs of the Earth and now we are suffering lung problems. We have poison and pollute the waters and now we are poisoning and polluting our blood systems. The Earth is a living being and this pandemic is a message from God. They called it a punishment from God for our wrong doings. One of the danyal believed that the existing situation is not like what it is shown by the national and international media. He said he believes that the pandemic exists but the way media and other sources are showing is just exaggeration.

### **6.9. Personal Analysis**

The researcher has taken interviews from the danyal through phone. As per interviews, it was observed that the danyals have a good status in their communities in this era even it is a taboo to have believe in danyalism. The danyals of nowadays are living an ordinary life. Besides being a danyal they are also involved in other professions like they are running businesses. The danyals were cooperative and friendly and they didn’t make the researcher fell like talking to some stranger or some supernatural humans.

## 6.10. Survey Data

This chapter contains analysis of survey data. In this survey three types of questions were asked: first section contains demographic information of the respondents which includes residence, education, Socio-economic status, sect, marital status, occupation, family structure and housing structure. Second section includes questions on exploring danyalism in Hunza and Nagar-G.B among females. Third section includes questions related to danyalistic healing system beliefs and covid-19. The data is presented into frequencies and percentages.

**Table 1. Residence Pattern Distribution**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Hunza           | 50.0           |
| Nagar           | 50.0           |
| Total           | 100.0          |

Table 1. Contained information of the residence of the respondents which showed that we had equal number of respondents from Hunza and Nagar i.e., 50 respondents from Hunza and 50 respondents from Nagar.

**Table 2. Age Category Divisions**

| <b>Age</b> | <b>Percent</b> |
|------------|----------------|
| below 30   | 10.0           |
| 30-39      | 26.0           |
| 40-49      | 33.0           |
| above 50   | 31.0           |
| Total      | 100.0          |

Table 2. Illustrated the age divisions of the female respondents believe in danyalism, among whom 33 percent of female respondents fell in the age category of 40-49, 31 percent of the respondents were above the age of 50, 26 percent were in their thirties and only 10percent of the female respondents were below 30. This showed that the females who were in between 40-49 age were more involved in danyalistic healing system than others whereas below 30 were less involved in danyalistic healings.

**Table 3. Education Category Divisions**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Illiterate      | 32.0           |
| Primary level   | 24.0           |
| Secondary level | 23.0           |
| College level   | 21.0           |
| Total           | 100.0          |

Table 3. Illustrated the education of the female respondents believe in danyalism, among whom 32 percent of female respondents were illiterate, 24 percent of the respondents were of primary level, 23percent of secondary level and 21percent of college level. This showed that females were more indulged in danyalistic healing system than educated ones and those who had acquired college level were less indulged among them.

**Table 4. Socio-economic Status**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Upper           | 12.0           |
| Middle          | 78.0           |
| Lower           | 10.0           |
| Total           | 100.0          |

Table 4. Illustrated the socio-economic status of the female respondents who believed in danyalism, among whom 78percent of female respondents belonged to middle class, 12percent of the respondents belonged to upper class, and 10percent of female respondents belonged to lower class. This indicated that those females belonged to middle class were more indulged in danyalistic healings practices and those females who belonged to lower class were less indulged in danyalistic healing practices.

**Table 5. Sect Divisions**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Shia            | 50.0           |
| Ismaili         | 50.0           |
| Total           | 100.0          |

Table 5. contained the sect division of the female respondents believe in danyalism, we had mentioned three sects Shia, Sunni and Ismaili so we have equal number of Shia and Ismaili respondents. It was because Hunza is dominated by Ismaili population and Nagar is dominated by Shia population. So, we had 50percent of Shia respondents and 50percent of Ismaili respondents who were involved in danyalistic healing practices.

**Table 6. Marital status**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Married         | 82.0           |
| Unmarried       | 6.0            |
| Divorced        | 4.0            |
| Widowed         | 8.0            |
| Total           | 100.0          |

Table 6. Illustrated the marital status of the female respondents who believed in danyalism, among whom 82percent of female respondents were married, 8percent of the female respondents were widowed, 6percent of the respondents were unmarried, and 4percent of female respondents were divorced. This indicated that those females who were married are more indulged in danyalistic healings practices and those females who were divorced were less indulged in danyalistic healing practices.

**Table 7. Occupation Pattern Divisions**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Government job  | 12.0           |
| Private job     | 21.0           |
| Business        | 36.0           |
| Housewife       | 31.0           |
| Total           | 100.0          |

Table 7. Contained information related to the occupation of the female respondents who believed in danyalism, among whom 36percent of female respondents were business women, 31percent of the respondents were housewives, 21percent were doing private jobs and 12percent of female respondents were doing government jobs. This indicates that those females who are doing some sort of business are more involved in danyalism and those who were doing government jobs were less involved in danyalism.

**Table 8. Family Structure Divisions**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Nuclear         | 37.0           |
| Joint           | 49.0           |
| Extended        | 14.0           |
| Total           | 100.0          |

Table 8. Demonstrated the family structure of the female respondents who believed in danyalism, among whom 49percent of female respondents lived in joint family structure, 37percent of the respondents lived in nuclear family structure, and 14percent of female respondents lived in extended family structure. This indicated that those females who lived in joint family structure were more indulged in danyalistic healing practices and those lived in extended family structure were less indulged in it.

**Table 9. Housing Structure Patterns**

| <b>Response</b>  | <b>Percent</b> |
|------------------|----------------|
| Pakka            | 58.0           |
| Stone carved RCC | 42.0           |
| Total            | 100.0          |

Table 9. Demonstrated the housing structure of the female respondents who believed in danyalism, among whom 58percent of female respondents lived in Pakka housing structure, 42percent of the respondents lived in Stone carved RCC structure houses. This indicated that those females who lived in Pakka houses were more involved in danyalistic healing practices and those lived in Stone carved housing structure were comparatively less indulged in it.



**Table 10. First ever experience with a danyal**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 39.0           |
| No              | 61.0           |
| Total           | 100.0          |

Table 10. Revealed the first ever experience of the female respondents with a danyal, out of 100 respondents 61percent of the female respondents were those who had already been to danyal before many times and 39percent of female respondents were those who had their first experience with danyal. This indicated that greater number of females were already indulged in danyalistic healings.

**Table 11. Belief in traditional treatment**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 29.0           |
| To some extent    | 71.0           |
| Total             | 100.0          |

Table 11. Revealed belief in traditional treatment among the female respondents of Hunza and Nagar, out of 100 respondents 71percent of the female respondents have some extent believed in traditional treatment and other 29percent of female respondents have greater extent believed in traditional way of treatment. This indicated that greater number of females were already indulged in danyalistic healings.

**Table 12. Suggest danyalistic healing to others**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 21.0           |
| To some extent    | 57.0           |
| Not at all        | 22.0           |
| Total             | 100.0          |

Table 12. Revealed to what an extent female respondent suggests danyalistic healing to others, out of 100 respondents 57percent of the female respondents suggest to some extent danyalistic healing to others, 22percent of the female respondents disagree to suggest danyalistic healing to others, 21percent of female respondents were those who suggest danyalistic healing to a greater extent to others. This indicated that danyalistic healings were suggested to some extent to others.

**Table 13. Consult medical specialist before getting treatment from a danyal**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 84.0           |
| No              | 16.0           |
| Total           | 100.0          |

Table 13. Revealed how many of the female respondents consulted medical specialist before getting treatment from a danyal, out of 100 respondents 84percent of the female respondents consulted medical specialist before getting treatment from a danyal and 16percent of the female respondents didn't consult any medical specialist before getting treatment from a danyal.

This indicated that greater number of females who believed in danyalism still consult medical specialist before getting treatment from a danyal.

**Table 14. Danyalistic healing is an effective healing system**

| Response          | Percent |
|-------------------|---------|
| To greater extent | 24.0    |
| To some extent    | 64.0    |
| Not at all        | 12.0    |
| Total             | 100.0   |

Table 14. Revealed to what an extent female respondent responds that danyalistic healing is an effective healing system, out of 100 respondents 64percent of the female respondents agree to some extent that danyalistic healing is an effective healing system, 24percent of the female respondents agree that a greater extent and 12percent of female respondents disagree that danyalistic healing is an effective healing system. This indicated that danyalistic healings were believed to be some extent effective as a healing system among the females.

**Table 15. Suggested danyalistic healings by others**

| Response | Percent |
|----------|---------|
| Yes      | 65.0    |
| No       | 35.0    |
| Total    | 100.0   |

Table 15. Revealed how many of the female respondents were suggested to get danyalistic healings by others, out of 100 respondents 65percent of the female respondents were suggested by others and 35percent of the female respondents weren't suggested by others to get danyalistic healings. This

indicated that greater number of females who believed in danyalism were already suggested by others to get treated by a danyal.

**Table 16. Satisfactory results from danyalistic healings**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 24.0           |
| To some extent    | 64.0           |
| Not at all        | 12.0           |
| Total             | 100.0          |

Table 16. Revealed to what an extent female respondent gets satisfactory results from danyalistic healings, out of 100 respondents 64percent of the female respondents agree to some extent they get satisfactory result from danyalistic healing, 24percent of the female respondents agree that they get a greater extent of satisfaction and 12percent of female respondents disagree that they get satisfactory result from danyalistic healing. This indicated that danyalistic healings were believed to be some extent satisfactory as a healing system among the females.

**Table 17. Feeling relieved after getting danyalistic healings**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 24.0           |
| To some extent    | 64.0           |
| Not at all        | 12.0           |
| Total             | 100.0          |

Table 17. Revealed to what an extent the female respondents were feeling relieved after getting danyalistic healing, out of 100 respondents 64percent

of the female respondents agreed to some extent that they were relieved after getting danyalistic healing, 24percent of the female respondents agreed to a greater extent and 12percent of the female respondents disagreed that they were feeling relieved after getting danyalistic healings. This indicated that to some extent female respondents were feeling relieved after getting danyalistic healings.

**Table 18. Visiting a danyal in secrecy**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 19.0           |
| No              | 81.0           |
| Total           | 100.0          |

Table 18. Revealed how many of the female respondents visit a danyal for traditional healing in secrecy, out of 100 respondents 81percent of the female respondents denied that they didn't visit a danyal in secrecy and 16percent of the female respondents agreed that they had visited a danyal in secrecy for danyalistic healing. This indicated that greater number of females visit danyal in openness and there were some of the female respondents who visit danyal in secrecy.

**Table 19. Danyal heals covid-19 patient**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 42.0           |
| No              | 58.0           |
| Total           | 100.0          |

Table 19. Revealed that how many of the female respondents were agreed that a danyal can heal a covid-19 patient, out of 100 respondents 58percent

of the female respondents disagreed that a danyal can heal a patient who is infected by corona virus and 42percent of the female respondents agreed that a danyal can heal a covid-19 patient through danyalistic healing. This indicated that greater number of females disagree about the fact that a danyal can heal a corona infected patient through danyalism.

**Table 20. Covid-19 really exists**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 86.0           |
| No              | 14.0           |
| Total           | 100.0          |

Table 19. Revealed how many of the female respondents were agree about the fact that corona virus really exist or not, out of 100 respondents 86percent of the female respondents agree about the fact that covid-19 really exists and 14percent of the female respondents disagree about the fact that covid-19 really exists. This indicated that greater number of female respondents believed that covid-19 really exists.

**Table 21. Possibility of healing a covid-19 patient by danyalism**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 26.0           |
| To some extent    | 16.0           |
| Not at all        | 58.0           |
| Total             | 100.0          |

Table 21. Revealed to what an extent the female respondents believed the possibility of a danyal healing a covid-19 patient, out of 100 respondents 58percent of the female respondents disagreed about the fact that covid-19

can be healed by danyalistic healings, 26percent of the female respondents agreed to a greater extent and 16percent of the female respondents agreed to some extent. This indicated that greater number of females respondents disagree to believed that covid-19 can be healed by a danyal and some of them believed that a danyal can heal a covid-19 patient by danyalism.

**Table 22. Danyalistic treatment boosts immunity of a covid-19 patient**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 26.0           |
| To some extent    | 16.0           |
| Not at all        | 58.0           |
| Total             | 100.0          |

Table 22. Revealed to what an extent the female respondents believed that danyalistic treatment boosts immunity of a covid-19 patient, out of 100 respondents 58percent of the female respondents disagreed about the fact that danyalistic treatment boosts immunity of a covid-19 patient, 26percent of the female respondents agreed to a greater extent and 16percent of the female respondents agreed to some extent. This indicated that greater number of females respondents disagree to believe that covid-19 can boost immunity of covid-19 patient by a danyal.

**Table 23. Ever visited a danyal to get treated for corona virus**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 4.0            |
| No              | 96.0           |
| Total           | 100.0          |

Table 23. Revealed how many of the female respondents were have visited a danyal to get treated for corona virus through danyalism, out of 100

respondents 96percent of the female respondents disagreed about the fact that the visited a danyal to get treated for covid-19 and only 4percent of the female respondents agreed that they visited a danyal to get treated for covid-19. This indicated that greater number of females respondents disagree that they didn't go to a danyal to get treated for covid-19.

**Table 24. Recommending others to visit a danyal to get treated for covid-19 virus**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 4.0            |
| No              | 96.0           |
| Total           | 100.0          |

Table 24. Revealed how many of the female respondents agree to recommend others to visit a danyal to get treated for covid-19 virus, out of 100 respondents 96percent of the female respondents disagree to recommend others to visit a danyal to get treated for covid-19 virus and only 4percent of the female respondents agree to recommend others to visit a danyal to get treated for covid-19 This indicated that greater number of female respondents disagree that any other member of family believed in danyalism.

**Table 25. Strong will power matters to fight covid-19**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 56.0           |
| To some extent    | 44.0           |
| Total             | 100.0          |

Table 25. Revealed to what an extent the female respondents believed that strong will power matters to fight covid-19, out of 100 respondents 56percent of the female respondents agreed to a greater extent strong will



power matters to fight covid-19, and 44percent of the female respondents agreed to some extent that strong will power matters to fight covid-19. This indicated that greater number of females respondents agree to believed that strong will power matters to fight covid-19.

**Table 26. Danyal himself has affected by covid-19**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 15.0           |
| To some extent    | 67.0           |
| Not at all        | 18.0           |
| Total             | 100.0          |

Table 26. Revealed to what an extent the female respondents think that a danyal himself has affected by covid-19, out of 100 respondents 64percent of the female respondents agreed to some extent that a danyal himself has affected by covid-19, 18percent of the female respondents disagreed and 15percent of the female respondents agreed to a greater extent. This indicated that to some extent female respondents believed that a danyal himself has affected by covid-19.

**Table 27. A danyal still has a high status in society as he used to have in the past**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 8.0            |
| To some extent    | 78.0           |
| Not at all        | 14.0           |
| Total             | 100.0          |

Table 27. Revealed to what an extent the female respondents think that a danyal still has high status in society as he used to have in the past, out of 100 respondents 78percent of the female respondents agreed to some extent

that a danyal still has high status in society as he used to have in the past, 14percent of the female respondents disagreed and only 8percent of the female respondents agreed to a greater extent. This indicated that some females believed that a danyal has still have high status in the society.

**Table 28. Interval of visiting a danyal for healing**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Sometimes       | 35.0           |
| Very often      | 52.0           |
| Rarely          | 13.0           |
| Total           | 100.0          |

Table 28. Revealed how many times a female respondent visits a danyal, out of 100 respondents 52percent of the female respondents respond that they very often visit danyal for healing, 35percent of the female respondents respond that they sometimes visit danyal for healing and 13percent of respondents respond that they rarely visit danyal for healing. This indicated that greater number of female respondents visit danyal very often for getting treatment through danyalistic healing system.

**Table 29. Having access to proper medical facility**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 8.0            |
| No              | 92.0           |
| Total           | 100.0          |

Table 29. Revealed how many of the female respondents were agree about the fact that they have an access to a proper medical facility in their area, out of 100 respondents 92percent of the female respondents disagree that they have access to proper medical facility in their area and only 8percent

of the female respondents agree that they have proper access to medical facility in their area. This indicated that greater number of female respondents were deprived from proper access of medical facility in their area and a little have access to medical facility in their area.

**Table 30. Any other family member indulges in danyalism**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 48.0           |
| No              | 52.0           |
| Total           | 100.0          |

Table 30. Revealed how many of the female respondents agree that any other member of family is indulge in danyalism or disagree, out of 100 respondents 52percent of the female respondents disagree that any other member of family is indulge in danyalism and 48percent of the female respondents agree that other member of family is also indulge in danyalism. This indicated that greater number of female respondents disagree that any other member of family is indulge in danyalism.

**Table 31. Family members believing in danyalism**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 48.0           |
| No              | 52.0           |
| Total           | 100.0          |

Table 31. Revealed how many of the female respondents agree that any other member of family is believed in danyalism or disagree to believe in it, out of 100 respondents 52percent of the female respondents disagree that any other member of family believed in danyalism and 48percent of the

female respondents agree that other member of family also believed in danyalism. This indicated that greater number of female respondents disagree that any other member of family believed in danyalism.

**Table 32. The extent of a danyal controlling all the disease and social problems**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 19.0           |
| To some extent    | 81.0           |
| Total             | 100.0          |

Table 32. Revealed the extent of a danyal controlling all the disease and social problems of the society, out of 100 respondents 81percent of the female respondents agreed to some extent that a danyal can control all the disease and social problems, 19percent of the female respondents agreed to a greater extent that a danyal can control all the disease and social problems of the society. This indicated that some extent of females believed that a danyal control all the disease and social problems.

**Table 33. Physical examination during diagnosis**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 59.0           |
| No              | 41.0           |
| Total           | 100.0          |

Table. 33. Revealed how many of the female respondents agree that the danyal take any physical examination during diagnosis of their disease, out of 100 respondents 59percent of the female respondents agree that the

danyal take physical examination during diagnosis of their disease, and 41percent of the female respondents disagree that the danyal take any physical examination during diagnosis of their disease. This indicated that greater number of female respondents agree that that the danyal take their physical examination during diagnosis of their disease.

**Table 34. The extent of improvement in patient’s condition since the commencement of treatment by the danyal**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 20.0           |
| To some extent    | 72.0           |
| Not at all        | 8.0            |
| Total             | 100.0          |

Table 34. Revealed the extent of improvement in patient’s condition since the commencement of treatment by the danyal, out of 100 respondents 72percent of the female respondents agreed to some extent that they have improved in their health condition since the commencement of the treatment by the danyal, 20percent of the female respondents agreed to a greater extent and only 8percent of the female respondents disagreed. This indicated that some extent of females improved their health condition since the commencement of treatment by the danyal.

**Table 35. Prescribe any medicine for your disease**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 59.0           |
| No              | 41.0           |
| Total           | 100.0          |

Table 35. Revealed how many of the female respondents were prescribed any medicine by the danyal, out of 100 respondents 59percent of the female respondents agree that they were prescribed medicine by the danyal and 41percent of the female respondents disagree that they were prescribed medicine by the danyal. This indicated that greater number of females respondents agree that they were prescribed medicine by the danyal.

**Table 36. The extent to which medicines bringing change in your condition**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 27.0           |
| To some extent    | 32.0           |
| Not at all        | 41.0           |
| Total             | 100.0          |

Table 36. Revealed to what an extent the given medicines bringing changes to the condition of the female respondents, out of 100 respondents 41percent of the female respondents disagreed about the fact that the given medicines were bringing changes to the condition of the female, 32percent of the female respondents agreed to some extent and 27percent of the female respondents agreed to a greater extent that the given medicines bringing changes to the condition of the female respondents. This indicated that greater number of females respondents disagree that the given medicines bringing changes to the condition of the female respondents.

**Table 37. Side effect after using the prescribed medicine**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 20.0           |
| No              | 80.0           |
| Total           | 100.0          |

Table 37. Revealed how many of the female respondents faced any side effect after using the prescribed medicine by the danyal, out of 100 respondents 80percent of the female respondents disagree that they faced any side effect after using the prescribed medicine by the danyal and 20percent of the female respondents agree that they faced side effect after using the prescribed medicine. This indicated that greater number of females respondents disagree that they faced any side effect after using the prescribed medicine by the danyal.

**Table 38. The extent of side effect of prescribed medicine**

| <b>Response</b>   | <b>Percent</b> |
|-------------------|----------------|
| To greater extent | 4.0            |
| To some extent    | 12.0           |
| Not at all        | 84.0           |
| Total             | 100.0          |

Table 38. Revealed to what an extent the female respondents faced any side effect after usage of the given medicine, out of 100 respondents 84percent of the female respondents disagreed about the fact that they faced any kind of side effect after usage of the given medicine, 12percent of the female respondents agreed to some extent and only 4percent of the female respondents agreed to a greater extent. This indicated that greater number of females respondents disagree that they faced any side effect after usage of the given medicine.

**Table 39. Any other treatment system apart from the present one**

| <b>Response</b> | <b>Percent</b> |
|-----------------|----------------|
| Yes             | 61.0           |
| No              | 39.0           |
| Total           | 100.0          |

Table 39. Revealed how many of the female respondents followed any other treatment system apart from the danyalistic healing, out of 100 respondents 61percent of the female respondents agree that they followed any other treatment system apart from danyalistic healing, and 39percent of the female respondents disagree that they followed any other treatment system apart from danyalistic healing. This indicated that greater number of females respondents agree that they follow any other treatment system apart from the danyalistic treatment.



## 6.11. Hypothesis Test

**Table 40. Cross tabulation**

**Socio-economic Status \* belief in traditional treatment**

|                       |        |                                | Belief in traditional treatment |                | Total  |
|-----------------------|--------|--------------------------------|---------------------------------|----------------|--------|
|                       |        |                                | To greater extent               | To some extent |        |
| Socio-economic status | Upper  | Count                          | 2                               | 16             | 18     |
|                       |        | % within Socio-economic Status | 11.1%                           | 88.9%          | 100.0% |
|                       | Middle | Count                          | 25                              | 49             | 74     |
|                       |        | % within Socio-economic Status | 33.8%                           | 66.2%          | 100.0% |
|                       | Lower  | Count                          | 2                               | 6              | 8      |
|                       |        | % within Socio-economic Status | 25.0%                           | 75.0%          | 100.0% |
| Total                 |        | Count                          | 29                              | 71             | 100    |
|                       |        | % within Socio-economic Status | 29.0%                           | 71.0%          | 100.0% |

The above table illustrates the cross tabulation between the socio-economic status of the female respondents and the extent to which they believed in traditional treatment. In the above table the rows contain socio-economic status of the female respondents, while columns show the extent of believed in traditional treatment. Out of 100 female respondents 71 percent of females were agreed to some extent about the fact that they believed in traditional treatment.

**Table 41. Chi-Square Tests**

|   | Value              | Df | Asymptotically.<br>Significance (2<br>sided) |
|---|--------------------|----|--|
| Pearson Chi square  | 3.682 <sup>a</sup> | 2  | .159   |
| Likelihood Ratio  | 4.216              | 2  | .122   |
| Linear-by-Linear Association  | 1.617              | 1  | .203   |
| N of Valid Cases  | 100                |    |  |
| a. 1 cells (16.7%) have expected count less than 5. The minimum expected count is 2.32. |                    |    |  |

H<sub>0</sub>: Socio-economic status of the female respondents doesn't affect believed in traditional treatment.

H<sub>1</sub>: Socio-economic status of the female respondents affects believed in traditional treatment.

The above given table illustrates that Pearson Chi-Square which is 3.682, df is 2, and Asymptotic Significance is .159 which is greater than 0.05 percent p value, that is why the value found is significant. It means there exist a strong relation between the socio-economic status and the extent of believing in traditional treatment. In this way the null hypothesis is rejected and alternative hypothesis is accepted. This means socio-economic status of female respondents is highly effective in to increase the extent to believe in traditional treatment.

**Table 42. Cross tabulation**

**Covid-19 really exists \* a danyal can heal a covid-19 patient**

|                        |     |                                 | A danyal can heal a covid-19 patient |                |            | Total  |
|------------------------|-----|---------------------------------|--------------------------------------|----------------|------------|--------|
|                        |     |                                 | To greater extent                    | To some extent | Not at all |        |
| Covid-19 really exists | Yes | Count                           | 20                                   | 14             | 52         | 86     |
|                        |     | % within covid-19 really exists | 23.3%                                | 16.3%          | 60.5%      | 100.0% |
|                        | No  | Count                           | 6                                    | 2              | 6          | 14     |
|                        |     | % within covid-19 really exists | 42.9%                                | 14.3%          | 42.9%      | 100.0% |
| Total                  |     | Count                           | 26                                   | 16             | 58         | 100    |
|                        |     | % within covid-19 really exists | 29.0%                                | 16.0%          | 100.0%     | 100.0% |

The above table illustrates the cross tabulation between having belief in the existence of covid-19 and the extent to which they believed that a danyal can heal a covid-19 patient. In the above table the rows contain having belief in the existence of covid-19 while columns show the extent of to which they believed that a danyal can heal a covid-19 patient. Out of 100 female respondents 58percent of females disagree that a danyal can heal a covid-19 patient.

**Table 43. Chi-Square Tests**

|   |                    |   |      |
|---|--------------------|---|------|
| Pearson Chi square  | 2.453 <sup>a</sup> | 2 | .293 |
| Likelihood Ratio  | 2.265              | 2 | .322 |
| Linear-by-Linear Association  | 2.237              | 1 | .135 |
| N of Valid Cases  | 100                |   |      |
| a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 2.24. |                    |   |      |

H<sub>0</sub>: Covid-19 doesn't affect the belief that a danyal can heal a covid-19 patient.

H<sub>1</sub>: Covid-19 effects the belief that a danyal can heal a covid-19 patient

The above given table illustrates that Pearson Chi-Square which is 2.453, df is 2 ,and Asymptotic Significance is .293 which is greater than 0.05percent p value, that is why the value found is significant. It means there exist a strong relation between having belief in the existence of covid-19 and the extent to which they believed that a danyal can heal a covid-19 patient. In this way the null hypothesis is rejected and alternative hypothesis is accepted. This means between having belief in the existence of covid-19 highly effect the extent to which they believed that a danyal can heal a covid-19 patient.

**Chapter No. 7**

**DISCUSSION AND CONCLUSION**

## 7.1. Discussion

In this research, the research had explored the danyalistic healing practices among the females of Hunza and Nagar Gilgit-Baltistan. The researcher had taken equal number of respondents from both regions i.e., 50 respondents from Hunza and 50 female respondents from Nagar. Here the researcher had taken education an indicator where we could find that the greatest number of females who believed in danyalism were illiterate which was 32percent and the lowest number fell in the category of college level which is 21percent. The socio-economic status of the female respondents who believe in danyalism are belonged to middle class in a greater number i.e., 71percent comparatively other two classes. This research found out that the female respondents of the two regions majorly belonged to two major sects of Gilgit-Baltistan (Shia and Ismaili) in an equal number. That meant that 50percent of Shia and 50percent of Ismaili were involved in danyalistic healing practices. 81percent of female respondents out of 100 are married and the lowest percent among them fell in divorced category which was 4percent. 36percent of these female respondents were involved in business sector and the lowest of whom were doing government jobs. The family structure of most of the female respondents with 49percent belonged to joint families, 37percent of the respondents lived in nuclear family structure, and 14percent of female respondents lived in extended family structure. This indicated that those females who lived in joint family structure were more indulged in danyalistic healing practices. Then it revealed the housing structure of the female respondents who believed in danyalism, among whom 58percent of female respondents lived in Pakka housing structure, 42percent of the respondents lived in Stone carved RCC structure houses, and 0percent of female respondents lived in Kacha housing structure. This indicated that those females who lived in Pakka houses were more involved in danyalistic healing practices

This research revealed the first ever experience of the female respondents with a danyal, out of 100 respondents 61percent of the female respondents

were those who had already been to danyal before many times and 39percent of female respondents were those who had their first experience with danyal. This indicated that greater number of females were already indulged in danyalistic healings. Then it showed the extent of belief in traditional treatment among the female respondents of Hunza and Nagar, out of 100 respondents 71percent of the female respondents have some extent believed in traditional treatment and other 29percent of female respondents have greater extent believed in traditional way of treatment. This indicated that greater number of females were already indulged in danyalistic healings. Furthermore, the research showed to what an extent female respondent suggests danyalistic healing to others, out of 100 respondents 57percent of the female respondents suggest to some extent danyalistic healing to others, 22percent of the female respondents disagreed to suggest danyalistic healing to others, and 21percent of female respondents were those who suggest danyalistic healing to a greater extent to others. This indicated that danyalistic healings were suggested to some extent to others. Then it revealed how many of the female respondents consulted medical specialist before getting treatment from a danyal, out of 100 respondents 84percent of the female respondents consulted medical specialist before getting treatment from a danyal and 16percent of the female respondents didn't consult any medical specialist before getting treatment from a danyal. This indicated that greater number of females who believed in danyalism still consult medical specialist before getting treatment from a danyal. This showed to what an extent female respondent responds that danyalistic healing is an effective healing system, out of 100 respondents 64percent of the female respondents agreed to some extent that danyalistic healing is an effective healing system, 24percent of the female respondents agreed that a greater extent and 12percent of female respondents disagreed that danyalistic healing is an effective healing system. This indicated that danyalistic healings were believed to be some extent effective as a healing system among the females. Moreover, it revealed how many of the female respondents were suggested to get danyalistic healings by others, out of 100

respondents 65percent of the female respondents were suggested by others and 35percent of the female respondents weren't suggested by others to get danyalistic healings. This indicated that greater number of females who believed in danyalism were already suggested by others to get treated by a danyal. Then it showed to what an extent female respondent gets satisfactory results from danyalistic healings, out of 100 respondents 64percent of the female respondents agreed to some extent they get satisfactory result from danyalistic healing, 24percent of the female respondents agreed that they get a greater extent of satisfaction and 12percent of female respondents disagreed that they get satisfactory result from danyalistic healing. This indicated that danyalistic healings were believed to be some extent satisfactory as a healing system among the females. Additionally, the research revealed to what an extent the female respondents were feeling relieved after getting danyalistic healing, out of 100 respondents 64percent of the female respondents agreed to some extent that they were relieved after getting danyalistic healing, 24percent of the female respondents agreed to a greater extent and 12percent of the female respondents disagreed that they were feeling relieved after getting danyalistic healings. This indicated that to some extent female respondents were feeling relieved after getting danyalistic healings. It also revealed how many of the female respondents visit a danyal for traditional healing in secrecy, out of 100 respondents 81percent of the female respondents denied that they didn't visit a danyal in secrecy and 16percent of the female respondents agreed that they had visited a danyal in secrecy for danyalistic healing. This indicated that greater number of females visit danyal in openness and there were some of the female respondents who visit danyal in secrecy.

Then it showed that how many of the female respondents were agreed that a danyal could heal a covid-19 patient, out of 100 respondents 58percent of the female respondents disagreed that a danyal could heal a patient who was infected by corona virus and 42percent of the female respondents agreed that a danyal could heal a covid-19 patient through danyalistic healing. This



indicated that greater number of females disagreed about the fact that a danyal could heal a corona infected patient through danyalism. It also revealed how many of the female respondents were agreed about the fact that corona virus really existed or not, out of 100 respondents 86percent of the female respondents agreed about the fact that covid-19 really existed and 14percent of the female respondents disagreed about the fact that covid-19 really existed. This indicated that greater number of female respondents believed that covid-19 really existed. Furthermore, it revealed to what an extent the female respondents believed the possibility of a danyal healing a covid-19 patient, out of 100 respondents 58percent of the female respondents disagreed about the fact that covid-19 could be healed by danyalistic healings, 26percent of the female respondents agreed to a greater extent and 16percent of the female respondents agreed to some extent. This indicated that greater number of female respondents disagreed to believe that covid-19 could be healed by a danyal and some of them believed that a danyal could heal a covid-19 patient by danyalism. The research revealed to what an extent the female respondents believed that danyalistic treatment boosted immunity of a covid-19 patient, out of 100 respondents 58percent of the female respondents disagreed about the fact that danyalistic treatment boosted immunity of a covid-19 patient, 26percent of the female respondents agreed to a greater extent and 16percent of the female respondents agreed to some extent. This indicated that greater number of females respondents disagreed to believe that covid-19 could boosted immunity of covid-19 patient by a danyal. It also revealed how many of the female respondents had visited a danyal to get treated for corona virus through danyalism, out of 100 respondents 96percent of the female respondents disagreed about the fact that the visited a danyal to get treated for covid-19 and only 4percent of the female respondents agreed that they visited a danyal to get treated for covid-19. This indicated that greater number of female respondents disagreed that they didn't go to a danyal to get treated for covid-19.

Additionally, it revealed how many of the female respondents agreed to recommend others to visit a danyal to get treated for covid-19 virus, out of 100 respondents 96percent of the female respondents disagreed to recommend others to visit a danyal to get treated for covid-19 virus and only 4percent of the female respondents agreed to recommend others to visit a danyal to get treated for covid-19. This indicated that greater number of female respondents disagreed that any other member of family believed in danyalism. Then it cleared to what an extent the female respondents believed that strong will power mattered to fight covid-19, out of 100 respondents 56percent of the female respondents agreed to a greater extent strong will power matters to fight covid-19, and 44percent of the female respondents agreed to some extent that strong will power matters to fight covid-19. This indicated that greater number of female respondents agreed to believe that strong will power mattered to fight covid-19. Moreover, it revealed to what an extent the female respondents think that a danyal himself had affected by covid-19, out of 100 respondents 64percent of the female respondents agreed to some extent that a danyal himself has affected by covid-19, 18percent of the female respondents disagreed and 15percent of the female respondents agreed to a greater extent. This indicated that to some extent female respondents believe that a danyal himself had affected by covid-19. Beside this it revealed to what an extent the female respondents think that a danyal still had high status in society as he used to had in the past, out of 100 respondents 78percent of the female respondents agreed to some extent that a danyal still had high status in society as he used to had in the past, 14percent of the female respondents disagreed and only 8percent of the female respondents agreed to a greater extent. This indicated that some females believed that a danyal still had high status in the society. Then it revealed how many times a female respondent visited a danyal, out of 100 respondents 52percent of the female respondents respond that they very often visit danyal for healing, 35percent of the female respondents responded that they sometimes visited danyal for healing and 13percent of respondents respond that they rarely visited danyal for healing. This

indicated that greater number of female respondents visited danyal very often for getting treatment through danyalistic healing system.

The research showed how many of the female respondents were agreed about the fact that they had an access to a proper medical facility in their area, out of 100 respondents 92percent of the female respondents disagreed that they had access to proper medical facility in their area and only 8percent of the female respondents agreed that they had proper access to medical facility in their area. This indicate that greater number of female respondents were deprived from proper access of medical facility in their area and a little had access to medical facility in their area. Then it revealed how many of the female respondents agreed that any other member of family was indulged in danyalism or disagreed, out of 100 respondents 52percent of the female respondents disagreed that any other member of family was indulged in danyalism and 48percent of the female respondents agreed that other member of family was also indulge in danyalism. This indicated that greater number of female respondents disagreed that any other member of family was indulged in danyalism. Additionally, it revealed how many of the female respondents agreed that any other member of family had belief in danyalism or disagreed to believe in it, out of 100 respondents 52percent of the female respondents disagreed that any other member of family believed in danyalism and 48percent of the female respondents agreed that other member of family also believed in danyalism. This indicated that greater number of female respondents disagreed that any other member of family believes in danyalism. The research revealed the extent of a danyal controlling all the disease and social problems of the society, out of 100 respondents 81percent of the female respondents agreed to some extent that a danyal could control all the disease and social problems, 19percent of the female respondents agreed to a greater extent that a danyal could control all the disease and social problems of the society. This indicated that some extent of females believes that a danyal control all the disease and social problems. Then it revealed how many of the female respondents agreed that the danyal

took any physical examination during diagnosis of their disease, out of 100 respondents 59percent of the female respondents agreed that the danyal take physical examination during diagnosis of their disease, and 41percent of the female respondents disagreed that the danyal took any physical examination during diagnosis of their disease. This indicated that greater number of female respondents agreed that that the danyal took their physical examination during diagnosis of their disease. Furthermore, it showed the extent of improvement in patient's condition since the commencement of treatment by the danyal, out of 100 respondents 72percent of the female respondents agreed to some extent that they have improved in their health condition since the commencement of the treatment by the danyal, 20percent of the female respondents agreed to a greater extent and only 8percent of the female respondents disagreed. This indicated that some extent of females improved their health condition since the commencement of treatment by the danyal.

Then it revealed that how many of the female respondents were prescribed any medicine by the danyal, out of 100 respondents 59percent of the female respondents agreed that they were prescribed medicine by the danyal and 41percent of the female respondents disagreed that they were prescribed medicine by the danyal. This indicated that greater number of females respondents agreed that they were prescribed medicine by the danyal. The research revealed to what an extent the given medicines brought changes to the condition of the female respondents, out of 100 respondents 41percent of the female respondents disagreed about the fact that the given medicines are bringing changes to the condition of the female, 32percent of the female respondents agreed to some extent and 27percent of the female respondents agreed to a greater extent that the given medicines brought changes to the condition of the female respondents. This indicated that greater number of female respondents disagreed that the given medicines brought changes to the condition of the female respondents. Then it showed how many of the female respondents faced any side effect after using the prescribed medicine

by the danyal, out of 100 respondents 80percent of the female respondents disagreed that they faced any side effect after using the prescribed medicine by the danyal and 20percent of the female respondents agreed that they faced side effect after using the prescribed medicine. This indicated that greater number of female respondents disagreed that they faced any side effect after using the prescribed medicine by the danyal. Furthermore, it reveals to what an extent the female respondents faced any side effect after usage of the given medicine, out of 100 respondents 84percent of the female respondents disagreed about the fact that they faced any kind of side effect after usage of the given medicine, 12percent of the female respondents agreed to some extent and only 4percent of the female respondents agreed to a greater extent. This indicated that greater number of female respondents disagreed that they faced any side effect after usage of the given medicine. Then it revealed how many of the female respondents followed any other treatment system apart from the danyalistic healing, out of 100 respondents 61percent of the female respondents agreed that they followed any other treatment system apart from danyalistic healing, and 39percent of the female respondents disagreed that they followed any other treatment system apart from danyalistic healing. This indicated that greater number of female respondents agreed that they followed any other treatment system apart from the danyalistic treatment.

## **7.2. Key Findings**

1. The number of respondents is in equal number from Hunza and Nagar i.e., 50 respondents from Hunza and 50 respondents from Nagar.
2. 32percent of female respondents are illiterate, 24percent of the respondents are of primary level, 23percent of secondary level and 21percent of college level.
3. 78percent of female respondents belong to middle class, 12percent of the respondents belong to upper class, and 10percent of female respondents belong to lower class.
4. We have 50percent of Shia respondents and 50percent of Ismaili respondents who are involved in danyalistic healing practices
5. 82percent of female respondents are married, 8percent of the female respondents are widowed, 6percent of the respondents are unmarried, and 4percent of female respondents are divorced.
6. 36percent of female respondents are business women, 31percent of the respondents are housewives, 21percent are doing private jobs and 12percent of female respondents are doing government jobs.
7. 49percent of female respondents lives in joint family structure, 37percent of the respondents lives in nuclear family structure, and 14percent of female respondents lives in extended family structure.
8. 58percent of female respondents live in Pakka housing structure, 42percent of the respondents live in Stone carved RCC structure houses, and 0percent of female respondents live in Kacha housing structure.
9. Out of 100 respondents 61percent of the female respondents are those who had already been to danyal before many times and 39percent of female respondents are those who had their first experience with danyal.
10. Respondents 71percent of the female respondents have some extent believe in traditional treatment and other 29percent of female

respondents have greater extent believe in traditional way of treatment.

11. 57percent of the female respondents suggest to some extent danyalistic healing to others, 22percent of the female respondents disagree to suggest danyalistic healing to others, 21percent of female respondents are those who suggest danyalistic healing to a greater extent to others.
12. Respondents 84percent of the female respondents consulted medical specialist before getting treatment from a danyal and 16percent of the female respondents didn't consult any medical specialist before getting treatment from a danyal.
13. 64percent of the female respondents agree to some extent that danyalistic healing is an effective healing system, 24percent of the female respondents agree that a greater extent and 12percent of female respondents disagree that danyalistic healing is an effective healing system.
14. 65percent of the female respondents are suggested by others and 35percent of the female respondents aren't suggested by others to get danyalistic healings.
15. 64percent of the female respondents agree to some extent they get satisfactory result from danyalistic healing, 24percent of the female respondents agree that they get a greater extent of satisfaction and 12percent of female respondents disagree that they get satisfactory result from danyalistic healing.
16. 64percent of the female respondents agreed to some extent that they are relieved after getting danyalistic healing, 24percent of the female respondents agreed to a greater extent and 12percent of the female respondents disagreed that they are feeling relieved after getting danyalistic healings.
17. 81percent of the female respondents denied that they didn't visit a danyal in secrecy and 16percent of the female respondents agreed that they had visited a danyal in secrecy for danyalistic healing.

18. 58percent of the female respondents disagreed that a danyal can heal a patient who is infected by corona virus and 42percent of the female respondents agreed that a danyal can heal a covid-19 patient through danyalistic healing.
19. Respondents 86percent of the female respondents agree about the fact that covid-19 really exists and 14percent of the female respondents disagree about the fact that covid-19 really exists.
20. 58percent of the female respondents disagreed about the fact that covid-19 can be healed by danyalistic healings, 26percent of the female respondents agreed to a greater extent and 16percent of the female respondents agreed to some extent.
21. Respondents 58percent of the female respondents disagreed about the fact that danyalistic treatment boosts immunity of a covid-19 patient, 26percent of the female respondents agreed to a greater extent and 16percent of the female respondents agreed to some extent.
22. 96percent of the female respondents disagreed about the fact that the visited a danyal to get treated for covid-19 and only 4percent of the female respondents agreed that they visited a danyal to get treated for covid-19.
23. 96percent of the female respondents disagree to recommend others to visit a danyal to get treated for covid-19 virus and only 4percent of the female respondents agree to recommend others to visit a danyal to get treated for covid-19.
24. 56percent of the female respondents agreed to a greater extent strong will power matters to fight covid-19, and 44percent of the female respondents agreed to some extent that strong will power matters to fight covid-19.
25. 64percent of the female respondents agreed to some extent that a danyal himself has affected by covid-19, 18percent of the female respondents disagreed and 15percent of the female respondents agreed to a greater extent.



26. 78percent of the female respondents agreed to some extent that a danyal still has high status in society as he used to have in the past, 14percent of the female respondents disagreed and only 8percent of the female respondents agreed to a greater extent.
27. 52percent of the female respondents respond that they very often visit danyal for healing, 35percent of the female respondents respond that they sometimes visit danyal for healing and 13percent of respondents respond that they rarely visit danyal for healing.
28. 92percent of the female respondents disagree that they have access to proper medical facility in their area and only 8percent of the female respondents agree that they have proper access to medical facility in their area.
29. 52percent of the female respondents disagree that any other member of family is indulge in danyalism and 48percent of the female respondents agree that other member of family is also indulge in danyalism.
30. 52percent of the female respondents disagree that any other member of family believes in danyalism and 48percent of the female respondents agree that other member of family also believes in danyalism.
31. 81percent of the female respondents agreed to some extent that a danyal can control all the disease and social problems, 19percent of the female respondents agreed to a greater extent that a danyal can control all the disease and social problems of the society.
32. 59percent of the female respondents agree that the danyal take physical examination during diagnosis of their disease, and 41percent of the female respondents disagree that the danyal take any physical examination during diagnosis of their disease.
33. 72percent of the female respondents agreed to some extent that they have improved in their health condition since the commencement of the treatment by the danyal, 20percent of the female respondents

agreed to a greater extent and only 8percent of the female respondents disagreed.

34. 59percent of the female respondents agree that they were prescribed medicine by the danyal and 41percent of the female respondents disagree that they were prescribed medicine by the danyal.
35. 41percent of the female respondents disagreed about the fact that the given medicines are bringing changes to the condition of the female, 32percent of the female respondents agreed to some extent and 27percent of the female respondents agreed to a greater extent that the given medicines bringing changes to the condition of the female respondents.
36. 80percent of the female respondents disagree that they faced any side effect after using the prescribed medicine by the danyal and 20percent of the female respondents agree that they faced side effect after using the prescribed medicine.
37. 84percent of the female respondents disagreed about the fact that they faced any kind of side effect after usage of the given medicine, 12percent of the female respondents agreed to some extent and only 4percent of the female respondents agreed to a greater extent.
38. 61percent of the female respondents agree that they followed any other treatment system apart from danyalistic healing, and 39percent of the female respondents disagree that they followed any other treatment system apart from danyalistic healing.

### **7.3. Conclusion**

Danyalism is a system of healing, an ancient philosophical approach, practical philosophy, spiritual discipline and a way of life. It is estimated to be between 40,000 and 20,000 years old. It originated in different parts of the planet (on all continents) and did not exist, and it is not limited to any particular race. It has also been practiced in a variety of geographical and climatic conditions for example, forests, mountains, plains and deserts, tundra, arctic and coastal and in areas with a wide range of populations, from overcrowded to extremely isolate areas.

The present study is a detailed social research work on the Danyals of Gilgit-Baltistan with the aim of confirming the characteristics and role of Danyal in relation to the famous shamans of ancient culture. A review of the literature has confirmed that the danyal is known by different local names in different cultures. Current research has found that local Danyal uses the same process to summon his future spirits and offer similar services to people like Shaman. Therefore, it is concluded that the word “Danyal” is a word derived from the ‘Shina’ language for a danyal. Similarly, the word “Bittan” among the Brushos is actually a local name used to name a danyal in that community. The most interesting find in this study is the local language (Shina) spoken by many people, Danyal speaks to spirits in Shina, when translating the information, he receives from the spirits. However, it is found that in some ancient cultures Danyal learns a special language to communicate with his spirits. This danyalistic language is considered to be a secret language or animal language, which requires professionals to make people understand the information provided to ordinary people. This feature requires additional research work to look for any possible communication between danyalistic language and Shina language. Shina is the local language of most of the Gilgit-Baltistan people of Pakistan and no evidence has been found to speak Shina in other parts of the world.

It is believed that a person cannot be Danyal by himself or by his family’s choice. It is a God-given role and they are the spirits who choose the person

who will join Danyal in the future, either from the dead men or women of the Danyals clan. The process of becoming Danyal is long, taking three to seven years in which, a number of exciting experiences and rituals are to be accomplished. Initially the candidate experiences physical and mental suffering. In his dreams, he visits the spirit world and his future spirits where he learns habits and values in the spirit world. On the other hand, he learns from the senior Danyal and demonstrates his spiritual power in public. Throughout the process, he makes sure that he is concerned about hygiene, diet, and health. His spiritual travel experience and training by his master Danyal helped to enhance his ability to perform the role of Danyalistic and the last public ceremony saw publicly his position as Danyal.

When Danyal visits the spiritual world during a lease, he sees green valleys, green juniper jungles, green Ice Mountains, white snowflakes and ruby stocks (red gemstones) etc. In this festival he does not like the presence of people wearing red clothes, his spirits appear in white and green clothes and his family sacrifices a green goat. Her spiritual mother brings his gift, white milk and red blood to the two horns of the ibex. When Danyal attracts trance, you inhale the white smoke of the green juniper burning in the red fire etc.

As the study was conducted in Hunza and Nagar districts mainly women believer were being considered. Research shows that the people still believe in danyalism and visit danyal to get treated for both spiritual and physical treatment even in this present times. Some of them visit danyal in secrecy as it has now become a social taboo because most of the people consider it as a forbidden. Instead of this Danyal plays his role in these regions, as he has been an integral part of local culture. He helps them with illness, protects them from witchcraft, and foretells future events and difficulties. Usually, his position in the community becomes as a normal man, but sometimes he leads families and communities. His unique and traditional healing methods and public display of his spiritual power set him apart from most of the local people. As a healer and a fortune teller he helps to provide comfort and satisfaction to the local people. In fact, his status and social significance has

weakened with the development of modern medical and educational institutions in these regions. Now his services are reserved for individuals and families only in communities.

## 7.4. Suggestions

On the basis of the limitations identified in the research and the findings of the study, there are some of the suggestions suggested for future research which are as following:

1. The research study suggest that more methodological work is needed to be done to explore the belief in danyalism and outcomes of public involvement in research.
2. It would be very useful to conduct some longer-term studies which sought to quantify the exploration of danyalism and its believers.
3. This research is confined to two districts of Gilgit-Baltistan i.e., Hunza and Nagar. It is suggested that it would be very useful to conduct research in other parts of Gilgit-Baltistan and Chitral where danyalism can be observed in concentrated level.
4. One of the major limitations faced during the research was the time factor and the recent pandemic. Due to this the researcher couldn't take interviews personally rather took interviews on mobile due to lack of time and Covid-19.
5. This research study suggests that the researcher should have been accessed to the participant easily by making them assure to protect their confidentiality and their identity.

## **APPENDIX**

## References

- Baldick, J. 2012. *Animal and shaman: ancient religions of Central Asia*.  
NYU Press.
- Balzer, M.M. 1999. *The tenacity of ethnicity: A Siberian saga in global perspective*. Princeton University Press.
- Bradpiece, S. 2020. Virtual healing: the danyalistic answer to coronavirus.  
*TCO London*.
- Breitowitz, I.1992. The Plight of the Agunah: A Study in Halacha, Contract,  
and the First Amendment. *Md. L. Rev.*, 51, p.312.
- Bumochir, D. 2014. Institutionalization of Mongolian shamanism: from  
primitivism to civilization. *Asian ethnicity*.
- Cryer, F.H. and Thomsen, M.L.2001. *Witchcraft and magic in Europe:  
biblical and pagan societies* (Vol. 1). Bloomsbury Publishing.
- Demetrio, F.R.1988. Shamans, Witches and Philippine Society. *Philippine  
studies*.
- Drury, N. 1989. *The elements of shamanism*. Element Books.
- Eliade, M. and Trask, W.R.1972. Zalmoxis. *History of religions*, 11(3),  
pp.257-302.
- Eliade, M., 1972. *Zalmoxis, the vanishing god: Comparative studies in the  
religions and folklore of Dacia and Eastern Europe*. The University of  
Chicago Press.
- Eliade, M. 2020. *Shamanism: Archaic techniques of ecstasy* (Vol. 76).  
Princeton University Press.
- Flor-Henry, P., Shapiro, Y. and Sombrun, C. 2017. Brain changes during  
a shamanic trance: Altered modes of consciousness, hemispheric  
laterality, and systemic psychobiology. *Cogent Psychology*.



- Geerken, H.H. and Bräker, A. 2017. *The Karakoram Highway and the Hunza Valley, 1998: History, Culture, Experiences*. BoD–Books on Demand.
- Gilmore, P. 2007. *Science and Satanism*: audio interview on Point of Inquiry
- Gulia, K.S.2005. *Human ecology of Sikkim: a case study of Upper Rangit Basin*. Gyan Publishing House.
- Hesse, K. 1987. On the history of Mongolian shamanism in Anthropological perspective. *Anthropos*.
- Hussain, A.1998. Danyalism: A study on spiritual healing in Chaprote Pakistan.
- Hutton, R. 2007. *Shamans: Siberian spirituality and the Western imagination*. A&C Black.
- Hutton, R. 2011. Shamanism in Norse Myth and Magic.
- Lowell, P. 1894. *Occult Japan: Shinto, Shamanism, and the Way of the Gods*. Inner Traditions.
- Matthews, C. and Matthews, J.1994. *The encyclopedia of Celtic wisdom: the Celtic shaman's sourcebook*. Element Books.
- Russell, J.B. 1972. *Witchcraft in the middle ages*. Cornell University Press.
- Savage-Smith, E. ed.2021. *Magic and divination in early Islam*. Routledge.
- Scott, W.H. 1994. *Barangay: Sixteenth-century Philippine culture and society*. Ateneo de Manila University Press.
- Sidky, M.H. 1994. Shamans and mountain spirits in Hunza. *Asian folklore studies*.
- Singh, M. 2018. The cultural evolution of shamanism. *Behavioral and Brain Sciences*.
- Souza, A.L. and Legare, C.H. 2011. The role of testimony in the

- evaluation of religious expertise. *Religion, Brain & Behavior*.
- Staff, R. 2008. Earliest known shaman grave site found: study.
- Tedlock, B. 2005. *The woman in the shaman's body: Reclaiming the feminine in religion and medicine*. Bantam.
- Watson-Jones, R.E. and Legare, C.H. 2018. The social functions of shamanism. *Behavioral and Brain Sciences*.
- Winkelman, M. 2013. Shamanism in cross-cultural perspective. *International Journal of Transpersonal Studies*.
- Wosien, M.G. 1974. Sacred dance: Encounter with the gods.
- Zarcone, T. and Hobart, A. eds. 2017. *Shamanism and Islam: Sufism, Healing Rituals and Spirits in the Muslim World*. Bloomsbury Publishing.



13. Do you suggest danyalistic healing to others?

a) to greater extent      b) to some extent      c) not at all

14. Do you consult any medical specialist before getting treatment from a danyal?

a) Yes      b) No

15. Did you find the danyalistic healing an effective one?

a) to greater extent      b) to some extent      c) not at all

16. Did you get satisfactory results from danyalistic healings?

a) to greater extent      b) to some extent      c) not at all

17. Did someone suggested you to get danyalistic healings?

a) Yes      b) No

18. Do you feel relieved after getting danyalistic healings?

a) to greater extent      b) to some extent      c) not at all

19. Do you visit a danyal in secrecy?

a) Yes      b) No

**Section 3: danyalistic healing system beliefs and covid-19:**

20. Do you believe that covid-19 really exists?

a) Yes      b) No







## **A: Personal Information**

**District:** a) Hunza b) Nagar

**Gender:** a) Male b) Female

**Marital status:** a) Married b) Unmarried c) Divorced d)  
Widowed

**Education:** a) Illiterate b) Primary level c) Secondary level d)  
College level

**Age:** \_\_\_\_\_

**Profession (any other):** \_\_\_\_\_

**Years of expertise:** \_\_\_\_\_

**Mode of treatment:** \_\_\_\_\_

**Socio-economic status:** a) upper b) middle c) lower

**Income source:** a) cash b) any accessory

**Property:** \_\_\_\_\_

## **B: Information on Danyalistic Practices in Hunza Nagar Valley**

1. How do you diagnose the disease of the client?
2. What is your specialization? (Area of your treatment)
3. How do you feel while you treat?
4. Do you feel any mental or physical weakness?
5. How do you communicate with the supernatural beings/ spirits?
6. Did you experience any supernatural existence around you during treatment?
7. How long does the treatment take place?
8. What's the role of dreams in danyalistic culture?



9. What are *ogalee* songs (danyalistic songs) and what is their purpose?
10. How can sound be so powerful? Can you reveal us practical use of the sound on the physical and esoteric level?
11. What is the socio-economic background of the Danyal? (income, occupation, social status)
12. Does covid-19 impact on your danyalistic practices?
13. Do you believe that covid-19 really exists?
14. Did you ever give treatment to a covid-19 patient?
15. What nature of females come to get danyalistic treatment from you?
16. Are the female clients married or unmarried?
17. What kind of problems do married females come to get treated for?
18. What kind of problems do unmarried females come to get treated for?
19. What do you think that why males are less incline to danyalism?
20. For what major health issues do they come to you?
21. How many patients have you treated so far?

### **C: Personal Analysis**

---

---

---

---

---