



The Economic Determinants of Mystical Healing: An Empirical Exploration of Danyalism in the Sociocultural Landscape of Gilgit Baltistan

Farhan Ahmad Faiz¹ , Fouzia Sadaf², Farrah Ahmed³, Amna Parveen⁴

¹ Assistant Professor, School of Sociology, Quaid-I-Azam University, Islamabad, Pakistan.

Email: farhanfaiz@qau.edu.pk

² Assistant Professor, Institute of Social and Cultural Studies, University of the Punjab, Lahore, Pakistan.

Email: fouzia.iscs@pu.edu.pk

³ PhD, Department of Sociology, International Islamic University, Islamabad, Pakistan.

Email: farrahahmed28@gmail.com

⁴ Master Student, School of Sociology, Quaid-I-Azam University, Islamabad, Pakistan.

Email: dianaehsan1998@gmail.com

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ABSTRACT

Danyalism, a spiritual healing system prevalent in the Hunza Nagar valleys of Gilgit Baltistan, represents a syncretic fusion of mystical and the corporeal. The Danyal, the practitioner at the center of this complex sociocultural system, is imbued with an etheric connection to the Faerie realm, possessing an authoritative power to remedy sickness through esoteric rites. From an economic perspective, the study also explores the cost-efficiency and accessibility of danyalistic healing, examining how these practices fit within the broader healthcare economy of the region. The empirical exploration undertaken in this study utilized a robust methodological framework, encompassing both survey and case study techniques: a total of 100 female respondents were surveyed for quantitative analysis, selected via snowball sampling, and 4 Danyals were interviewed for qualitative insights, selected through convenient sampling. Employing structured, closed-ended questionnaires and interview guides facilitated the gathering of nuanced qualitative and quantitative data. The results revealed a profound adherence to danyalistic healing practices among female respondents. Despite existing within a cultural matrix where engagement with a Danyal is stigmatized as a social taboo, a substantial proportion of the population opts for this traditional healing method over conventional medical care, influenced by factors such as affordability and cultural acceptance. The findings illuminate the intricate interplay between belief systems, cultural norms, economic considerations, and health-seeking behaviors in the region, revealing the persistent resonance of danyalistic practices, even in the face of social prohibition. The economic implications of this study further broaden our understanding of the healthcare choices made by individuals within a specific sociocultural and economic context.



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Corresponding Author's Email: fouzia.iscs@pu.edu.pk

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1. Introduction

In an era where spirituality intertwines seamlessly with the corporeal, Danyalism stands as a testament to the enduring belief in the mystical healing capacities that transcend the confines of modern medicine. Predominantly observed among indigenous and ethnic communities globally, Danyalism is rooted in the profound belief that a Danyal, a traditional practitioner, can bridge the gap between the material and spiritual realms, offering healing and guidance (Hutton, 2011). This practice, despite its variations across ethnic groups and regions, resonates with a universal set of beliefs, transcending boundaries and finding relevance in various continents including Asia, Europe, Africa, and Tibet (Farooqi, 2006; Hutton, 2011). Central to the philosophy of Danyalism is the recognition of the spiritual realm's tangible presence, wherein the Danyal operates with a unique authority to connect with spiritual entities, offering both physical and spiritual healing from ailments inflicted by malevolent spirits (Elizabeth Sarah, 2019). This practitioner possesses the extraordinary capability to navigate the spiritual world, seeking answers and engaging in diverse forms of divination. Remarkably, this belief system finds resonance in numerous global religions, manifesting in practices within the realms of Shintoism, Hinduism, Islam, Christianity, and Buddhism, each assimilating Danyalistic elements into their respective doctrines and healing practices (Antoni, 2011; Braarvig, 2009; Hoppál, 2000; Zarcone & Hobart, 2017).

In the picturesque valleys of Gilgit-Baltistan in Pakistan, the practice of Danyalism remains vibrant, with practitioners serving as community pillars, aiding individuals in navigating both physical and spiritual ailments (Hussain, 1998; Sidky, 1994). These individuals, devoid of any distinctive physical features, blend seamlessly into their communities, adhering to a strict code of ethics that forbids the misuse of their powers. Yet, despite its deep-rooted presence, the economic implications of Danyalism within the broader healthcare framework remain underexplored. While significant academic discourse has encapsulated the cultural and spiritual dimensions of these mystical healing practices Johnson (2019); Smith (2017), a focused exploration into the economic perspectives, analyzing aspects such as cost-efficiency and resource allocation, remains conspicuously absent. This study seeks to bridge this gap, offering a comprehensive insight into the intricate interplay between Danyalistic practices and contemporary healthcare systems, potentially unveiling new vistas in healthcare policy and economic considerations.

The study embarks on a multifaceted exploration to delve deep into the realm of Danyalism, a spiritual healing system that holds a prominent place in the cultural and societal landscapes of the Hunza and Nagar valleys in Gilgit Baltistan. A primary objective of this exploration is to intricately unravel the complexities associated with Danyalism, shedding light on the diverse roles and perceptions of Danyals in different cultural contexts. The research seeks to probe deeply into their beliefs, practices, and the unique healing methods employed, meticulously examining how these facets either intertwine or clash with mainstream belief systems. This ambitious venture intends to elucidate the intricate cultural narratives surrounding Danyals and the significant role they play in the spiritual and physical wellbeing of individuals in these regions.

Furthermore, the study intends to cast a critical eye on the health-seeking behaviors prevalent within these communities, particularly focusing on the female demographic. Recognizing the potential conflicts between engagement with Danyals and prevailing societal norms, a keen focus is placed on understanding the underlying factors steering individuals towards danyalistic healing, bypassing conventional medical avenues. The research endeavors to unearth the nuanced dynamics that influence these choices, with a particular emphasis on cultural acceptance and economic viability, aiming to shed light on the hidden forces shaping these health-seeking behaviors.

Simultaneously, this study ventures to dissect the economic implications harbored within the danyalistic healing practices. A pivotal objective herein is to critically analyze the economic aspects, evaluating the cost-efficiency and resource allocation strategies that underpin Danyalism. This facet of the study seeks to juxtapose these alternative healing practices against the established healthcare systems prevalent in the region, fostering a deeper understanding of their potential impact on healthcare policy and resource allocation. Through this, the study anticipates unveiling critical insights that could potentially shape future strategies and policies within the healthcare sector, embracing the nuanced implications of incorporating alternative healing methods into the broader healthcare ecosystem.

2. Review of Literature

Danyalism a term conjuring a sprawling tapestry of spiritual traditions, practices, and beliefs—holds an enigmatic yet substantial place in the anthropology of spirituality. Straddling a plethora of cultures, from the icy terrains of Siberia to the tropical lushness of the Amazon, it beckons inquiry into its longevity, functionality, and adaptability. Its intersection with established religions, indigenous spirituality, and even contemporary health crises like COVID-19 makes it a prism through which complexities of human belief and social systems can be examined. This literature review aims to dissect the multilayered phenomenology of Danyalism, its historical trajectory, and its contextual adaptations, with particular attention to its role as a healing practice and its interaction with other forms of magical and spiritual traditions. The discourse will also critically engage with academic reflections, empirical studies, and theological implications of Danyalism within a multi-disciplinary framework. (Matthews, 1993) defined danyalism in his book *The Celtic Shaman*, which is a summary of the practices and methods of Celtic shamanism. He states: "It is not a well-organized religion but a spiritual one that cuts across all the beliefs and values of deep levels of ancestral remembrance. It paves the way for established religion; it has its own image and universe, inhabited by creatures, gods, and totems, reflecting the same features, although they can be seen in many ways depending on where they came from".

Danyalism is the oldest spiritual healing practice known to humans. In fact, danyalism and danyalistic healing date back over 100,000 years and have been practiced all across the globe, especially before our current technologies of communication were possible. Danyals are associated with healing and cure; worldwide, they are acceptable and considered very effective healers in different parts of the world (Meng, 2023). The word 'Shaman' came from a Siberian tribe known as Tungus, and it means spiritual healer or the one who sees in the dark (Hutton, 2007). Danyalistic conditions of consciousness can be found at the start of the Paleolithic "Cognitive Revolution," approximately 70,000 years ago. They represented a primitive spiritual tradition that is deeply rooted in religion and culture, as we can observe it today. Ecstatic dance is a type of dance in which the danyal dances to a specific tune, dances freely as the music takes him, and without the need to follow specific steps, leads him into a danyalistic trance.

There are various places that still practice danyalism strongly, as it was in ancient times. Such as Siberia, Tibet, Korea, Canada, the Amazon, Mongolia, and many other parts of East and Southeast Asia. The word shamanism is derived from the Tungusic (a language spoken in Eastern Siberia and Manchuria) word saman (Hutton, 2011). The current 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 native peoples of Siberia. Colonialism and imperialism had restricted the indigenous people's ability to practice danyalism, but some cultures had been able to avoid some of these structural interruptions due to their separation. For instance, Tuva is a remote nation in Russia where the practice of danyalism has been preserved due to its isolated existence (Jardine and Kupfer 2018). There is a diversity of religions in South Korea. The majority of them have no religion. Buddhism and Christianity are the dominant religions among them. Korean folk religion, also known as Shinism or Sinism, is actually Korean Danyalism. Korean danyalism has influenced some newly emergin g religions there, such as *Cheondoism* and *Jeungsanism*, and some Christian churches

make use of practices rooted in danyalism (Kokun, 2023). A number of danyals can be found among the Eskimos, where all families will have one or several in each village. In addition, witchcraft is a generally used term. It is seen as an exercise in beliefs associated with paranormal powers that aims to have a hold on people or events through sorcery and magic.

Witchcraft is the practice of magical skills and spells that change with the variations of cultures. Traditionally, it means the use of supernatural powers to cause harm to the innocent; this remains the meaning in most traditional cultures around the world, particularly among the native cultures of Asia, Africa, the African diaspora, Latin America, and indigenous nations in America (Russell, 1972). Latin America and Afro-Caribbean cultures are well-known for having beliefs in witchcraft and sorcery, known as *brujeria* in Spanish. This belief is influenced by Catholicism, native religion, and European sorcery, whose purposes vary from white magic to black magic (Herrera-Sobek, 2012). In many societies, it is declared that a danyal has the authority to cure as well as to kill. A danyal usually enjoys great authority and prestige in the community, but he or she may also be viewed as doubtful and harmful to others. Rapoport and Savage-Smith (2004) discussed in his book "Divination and Magic in Islam", a wide range of practices, including black magic, warding off the evil eye, charms, foretelling, and other magical equipment. Muslims do normally believe in magic, but religiously, it is *shirk* to have belief in magic, and its practice is strictly forbidden in Islam. The well-known reference to magic from the Quran, which is also known as a prayer to God to get rid of black magic, "I seek protection in the Lord of Dawn and from the evil of what he has created, from the evil of the night when darkness overspreads, from the evil of those who practice magic, and from the evil of jealousy when they are jealous" (Qur'an 113:1–5). Islam makes a difference between good magic (a God-given gift) and black magic. In the Qur'anic description, the prophet Suleiman had the power to communicate with the animals and to command the jinn, and he thanks God for this gift and the privilege, which are given only by God's will. (Quran 27:19).

In the current epidemic, the traditional practitioners are also trying to overcome COVID-19 in their own way. Although it is not possible to give treatment to the patients in the traditional way, they have shifted their business online in the West to heal virtually. Scotland's Shamanic Community claims that the pandemic is caused by mistreatment of the Earth by humans, and some of them say they can heal as they have the power to heal (Bradpiece 2020). According to the Danyals, humans are responsible for it, as they themselves have caused disease all over the world by polluting it and being unkind to one another. They blamed the current epidemic on deforestation and widespread environmental degradation. Humans are removing lungs from Earth, and now they have lung problems. As they poison and pollute the water, they poison and pollute their own blood systems. The earth is a living being, and this epidemic is its message. Summing up the United Nations report on avoiding the next epidemic, the organization's Executive Director, 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 spreading from animals to humans in the upcoming years" (UNEP, 2020).

Some danyals are determined, and they suggest that danyalistic healing should not replace medical practice completely. They suggest people go to the hospital because they think it would be disrespectful to tell them not to go because they are also healers, and even spiritual healers get sick. The literature review synthesizes key empirical findings that focus on the intersecting realms of socioeconomic status, beliefs in traditional treatments including danyalistic practices, and spirituality. The prevalence of belief in traditional treatments like danyalistic healing differs across socio-economic groups. These disparities are not isolated cultural phenomena but are interlaced with socio-economic conditions that often dictate healthcare choices. From this standpoint, the following hypotheses emerge:

- H1:** Socioeconomic status is positively correlated with belief in traditional treatments, particularly among females.
- H2:** Belief in the existence of Covid-19 is significantly associated with the extent to which individuals believe that a danyal can heal a Covid-19 patient.

H3: Affordability and cost accessibility are positive predictors of spirituality levels among respondents.

3. Theoretical Framework

The Behavioral Model of Health Services, initially sculpted by Anderson and Newman, offers a robust lens for dissecting healthcare utilization, making it an apt framework for understanding the engagement with mystical healing practices. The model is bifurcated into three principal domains: predisposing factors, enabling factors, and need-based variables, each offering critical insights into the multi-layered decision-making process individuals undergo when choosing to engage in mystical healing. Predisposing factors illuminate the ideological and cultural scaffolding that influences a person's gravitation towards mystical healing. Factors such as deeply entrenched spiritual tendencies, adherence to indigenous belief systems, and the weight of religious affiliations offer an elucidating vista into the propensity for mystical healing. These embedded cultural and psychological variables often function as powerful catalysts for individuals to defy conventional healthcare norms and seek alternative remedies.

Enabling factors serve as conduits that facilitate or impede access to healthcare, especially mystical treatments. In the context of mystical healing, these comprise both tangible and intangible assets: from the consultative aspects with mystical healers, and the dissemination of esoteric knowledge through social networks, to economic resources that determine affordability. Economic feasibility, in particular, emerges as a fulcrum that can either constrain or liberate access to these alternative healthcare modalities. Lastly, the need-based components draw attention to the lacunae in mainstream healthcare approaches that propel individuals towards mystical healing. This is often instigated by a perception of inadequacy in conventional treatments to holistically address physical, mental, or emotional wellness. It's this perceived gap that serves as the crucible where individuals weigh their healthcare options and may opt for mystical interventions as supplementary or even primary treatments.

4. Research Methodology

The research was conducted in the Hunza and Nagar valleys of Gilgit Baltistan. The area had been chosen in order to conduct both qualitative and quantitative research 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 is embedded in the indigenous cultural fabric, which is interwoven as well as multilayered. The key informants were the females who were involved in danyalistic practices and some well-known danyals of the Hunza and Nagar Valleys. While doing field work, it was not possible for the researcher to collect the data from each and every female believer and the danyals; therefore, snowball and convenience sampling techniques were used in this research. For the quantitative data collection, the researcher used snowball sampling for the female believers in danyalism, and for the qualitative research, the researcher used convenience sampling to take interviews with the danyals. The researcher interviewed 4 danyals for the case study with the help of a case study guide, while data from 100 female respondents, 50 each from both districts, Hunza and Nagar, was obtained with the help of a well-structured closed-ended 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. The quantitative data was first coded and then analyzed with the help of Statistical Package for Social Sciences (SPSS), version 25, to obtain frequencies as well as cross-tabulate the key variables, while the in-depth interviews were written immediately and rechecked to complete any missing information through the triangulation of the data. A couple of females were not interested in filling out the questionnaire, and some Danyals also denied giving the interviews, but generally the respondents (both Danyals as well as recourse-seeking women) were cooperative with the researcher.

5. Quantitative Findings

The above table reveals the relationship between the socio-economic status of the female respondents and the level of belief in traditional treatment. Nearly significant number of the female respondents (71 percent of female respondents out of 100 percent) agreed strongly about the fact that they believed in traditional treatment. According to Watson-Jones and Legare (2018), Danyalism is a public phenomenon that is helpful for the community. It increases social cohesion and cooperation as it keeps people interconnected and united. Danyals often are respected members of their communities. The most basic customary specialists, danyal provided a means of group interconnection that was and is crucial for moderate societies (Souza & Legare, 2011). A danyal in today’s time is still honored and respected, he is not only known for his paranormal powers but also known for ensuring social cohesion.

Table 1
Socio-economic Status and Belief in Traditional Treatment

		Belief in traditional treatment		Total
		Strong	Weak	
Socio-economic status	Upper	2	16	18
		11.1%	88.9%	100.0%
	Middle	25	49	74
		33.8%	66.2%	100.0%
	Lower	2	6	8
		25.0%	75.0%	100.0%
Total	29	71	100	
		29.0%	71.0%	100.0%

Table 1a.
Chi Square Test

	Value	Df	Asymptotically. Significance (2 sided)
Pearson Chi square	3.682 ^a	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.

Table 2. 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 Pearson Chi-Square has a value of 3.682, degree of freedom is 2, and Asymptotic Significance is .159 which is greater than 0.05percent p value, which is why the value found is significant. So, this signifies the relation between independent variable (Socio-economic status) and dependent variable (Belief in traditional treatment). 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 to increase the extent to believe in traditional treatment.

Table 2a
Chi Square Test

Pearson Chi square	2.453 ^a	2	.293
Likelihood Ratio	2.265	2	.322
Linear-by-Linear Association	2.237	1	.135
N of Valid Cases	100		

The Pearson Chi-Square has a value of 2.453, degree of freedom is 2, and Asymptotic Significance is .293 which is greater than 0.05 percent p value. So, this signifies a relation between the independent variable (covid-19 exists) and dependent variable (danyal can heal a covid-19 patient). 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.

Table 3. Cross tabulation**Visiting Danyal in Secrecy * and Satisfactory results from Danyalistic healing**

		Satisfactory results from danyalistic healing			Total
		To greater extent	To some extent	Not at all	
Visiting Danyal in secrecy	Yes	6	13	0	19
	No	17	51	13	81
Total		23	64	13	100

The above table reveals the relationship between having belief in the existence of covid-19 and the extent to which they believe that a danyal can heal a covid-19 patient. Out of 100 female respondents, 58 percent of females disagreed that a danyal can heal a covid-19 patient. Adapting to the current conditions, many danyals believe that Covid-19 is God's method of re-balancing the planet. Bradpiece (2020), Susan (A Western Danyal) 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. 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.

**Table 4
ANOVA**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	85.102	2	42.551	110.366	.000b
	Residual	139.567	362	.386		
	Total	224.669	364			

The pandemic has suffered every person on Earth biologically, economically and socially but everyone is doing their best to cope up with it. Danyals say that it is a punishment from God for exploiting Earth and misbehaving with living things. It is something that is out of their control so it's not possible to heal corona through danyalistic healings. The above table showed the result about regression analysis between the independent variables and dependent variable. In this regard, independent variables (affordability and cost accessibility) have positive and significant effect on the spirituality of the respondents.

**Table 5
Regression Results**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error			
1	(Constant)	.789	.220		3.587	.000
	Affordability	.722	.059	.564	12.150	.000
	COST_Accessability	.105	.049	.100	2.162	.031

**Table 6
Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.615 ^a	.379	.375	.62092

a. Predictors: (Constant), COST_Accessability, Affordability

The Table 5 showed the result about analysis of variance which predicts the predictor power of the model between the independent variables and dependent variable. In this regard, data showed that there is moderate level positive and significant influence of independent variables (affordability and cost accessibility) found on the dependent variable of the study which is spirituality.

6. Qualitative Findings

This research focuses on the danyalistic practices that prevail among the females in Hunza and Nagar, Gilgit Baltistan. For this purpose, the researcher conducted case studies from four danyals in Hunza and Nagar, respectively. The word 'Danyal' has been taken from the Shina language, which is a native word for a shaman. Danyals said that danyalism is a set of religious practices linked with indigenous societies and tribes. They believe that they can have a connection with the spiritual world and have the power to heal the sick, communicate with spirits, and guide the souls of the dead to the afterlife.

I believe from generations that Danyal can heal through their mystical powers and connections with the superpower. (R1,R3)

A danyal enters into a delightful trance by inhaling the smoke of burning juniper branches, dancing to an extraordinary tune, then drinking blood from a freshly served goat's head to quench the thirst, and then interconnecting with the spirits to find answers and recourse to the problems of the people who come for their help. The danyals of Hunza and Nagar live an ordinary life, although they are respected members of their community, not only for having supernatural powers but also for playing a significant role in social cohesion. These danyals wear shalwar kameez like regular people. They don't have any separate dress codes, as far as I know. They just need to be in a clean environment and in clean clothes. They wear some precious stone rings that are symbols of luck and protection. They live in RCC (reinforced cement concrete) and Pakka (well-structured) houses with their family. Most of the time, they go to the patient's house to treat them, and sometimes, when any patient comes to their house, they treat them in their living room, as they don't have any specific separate place to treat their patients in isolation, even in the presence of their family members. Besides being danyals, some of them run their own businesses in Gilgit City, and now they are not that involved in danyalistic practices. Some of them are financially strong, and they have enough properties.

Danyal has visited our house, but it's sacred to visit their place for healing. (R4,R1)

They have knowledge of spiritual and physical healing practices by providing the patients with plant, animal, or mineral-based medicines; energetic therapies; or physical or hands-on techniques and charms. As danyals, they try their best to solve individual as well as social problems in their community. Although the powers and authorities they get as a danyal are God-given and are by birth, they still have to learn danyalistic healing practices from their master danyal, who belongs to the same community or, in some cases, belongs to their own family. It is not an easy mission to become a danyal; he has to suffer physically and mentally. In the initial recruiting phase, the level of sickness and suffering significantly fluctuates with the movement of the moon's position. During the first fourteen days of the moon, he experiences body pain, heartburn, and exhaustion. During the course, he experiences abnormal events; for instance, he sees spirits and other frightening creatures. He also dreams of spirits that appear in the form of birds, insects, butterflies, and other wild animals. So, it is a kind of physical as well as mental torture that they face during their recruitment as Danyals. Danyalism forbids witchcraft and helps to get rid of being accused of witchcraft by someone. They said they had never done witchcraft, even though they had received many clients who came for such a thing, but they strictly banned them. They said they are not allowed to do such things by their guardian spirits, as they get angry whenever they try, and there's a possibility that the spirits will leave them if they get involved in witchcraft. According to them, there are two types of spirits: some are bad and some

are good. The companion spirits they are having are good ones, which help them heal people spiritually and physically. For this reason, danyals have to avoid such things: they have to live in a clean environment, wear clean clothes, and avoid witchcraft.

Danyals have to get into a trance to get to know the spiritual and physical illnesses of the patient. They breathe 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 a way out of the problems of the people who come to look for their help. They also added that they don't always get into a trance for the patients, but when the illness seems too severe, they have to, especially in the case of spiritual healing. According to Danyals, the drum is 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 the naked eye of a normal person. For instance, he feels like he is in a different world where he is surrounded by small creatures and flowers and then sees the faces 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 even takes months to heal and to get him rid of witchcraft. If the illness is not that serious, then it takes 1–5 days to heal the patient. According to the danyals, the female clients that they receive come for both spiritual and physical healings, but mostly to seek out solutions to their domestic problems, for instance, marital issues, spouse-relationship issues, divorce issues, childbirth issues, and many other issues. To ensure the anonymity and confidentiality of their identities, the women prefer to seek recourse from danyals in other regions. For example, if a woman from Hunza wants to visit a danyal for some reason to seek recourse, she will visit a danyal in Nagar or Gilgit. The main reason for this act is to keep their identities anonymous because danyalism is not seen as a good thing in contemporary times as it is considered social taboo. Socially, it is not accepted, but some women consider it the sole way to seek out solutions to their problems, so they opt for this short cut to their issues.

7. Conclusion

The present investigation, a rigorous sociological inquiry into danyalistic healing practices within the demographic contours of females in Hunza and Nagar, Gilgit-Baltistan, undertakes a comprehensive examination of the features, socio-economic stratifications, and roles of contemporary danyals vis-à-vis their historical antecedents. The research underscores the salience of Danyalism in both individual and societal spheres, acting as a dual conduit for physical and spiritual healing, buttressed by localized language variations. The economic considerations related to danyalistic healing, including cost accessibility, affordability, and the positioning of these practices within the broader healthcare economy, add a further layer to the investigation. It has been unfolded through the relationship between covid-19 epidemic and danyalism, substantial number of female respondent disagreed to believe in Danyal.

The indigenous nomenclature, including 'Danyal' (derived from Shina) and 'Bittan' (among Burushos), serves as linguistic markers signifying shamanistic figures across different cultural manifestations. A further esoteric dimension is unearthed in the revelation of the danyalistic secret language, necessitating additional scholarly investigation to unearth potential linguistic affiliations between the danyalistic and Shina languages. In addition to this significant number of the female respondents agreed strongly about the fact that they believed in traditional treatment.

On the other hand there is moderate level positive and significant relation found between the spirituality, affordability and cost accessibility of Danyal treatment. The study unveils the complex and divinely ordained trajectory towards becoming a Danyal, a process steeped in spiritual induction and rigorous training spanning three to seven years. Encompassing physical

and mental ordeals, ethereal dream-visits to the spirit world, tutelage under a master Danyal, and adherence to a strict regime of hygiene, diet, and health, the aspirant's spiritual apprenticeship culminates in a public affirmation of their danyalistic identity.

The study illuminates the persistence of belief in danyalistic practices despite increasing social taboo. The clandestine pursuit of danyalistic treatments over specialized medical care is rendered transparent, underlining the complex negotiation between cultural norms, belief systems, health-seeking behaviors, and economic constraints and preferences. In synthesizing the findings, the research invites further scholarly engagement, underscoring the imperative for methodological expansion and longitudinal exploration of danyalistic healing practices beyond Hunza and Nagar. The nuanced cultural tapestry, localized language variations, spiritual intricacies, societal implications, and economic considerations revealed by this study contribute to a rich and multifaceted understanding of Danyalism, resonating not only within Gilgit-Baltistan but offering broader insights into indigenous healing practices, sociocultural dynamics, and the economics of alternative healthcare choices.

The examination of the economic aspects of mystical healing reveals its impact on healthcare, society, and the economy. Understanding the influence of these behaviors on the economy can facilitate the selection of policies and the allocation of resources. This facilitates the process of reconciling tradition and modernity. A deeper understanding of the role of mystical medicine in healthcare can be achieved via the examination of its economic aspects. The integration of magical practices with conventional therapy has the potential to enhance the quality of care provided to patients. Enhancing healthcare systems' understanding of costs and patient preferences can contribute to the development of more complete healing approaches. The coexistence of cultural traditions with spiritual healing is a common occurrence. The analysis of the economic benefits associated with the preservation of certain practices is crucial in guaranteeing the long-term viability of cultural sustainability. Communities have the potential to attract individuals with a keen interest in spirituality and health through the strategic utilization of their unique approaches and practices. This practice contributes to the local economy of the neighborhood and helps to maintain its cultural heritage. The resolution of ethical inquiries can be achieved through an investigation into the economic impact of mystical medicine. Governments have the authority to implement regulatory measures aimed at protecting professionals and ensuring the provision of safe and transparent services. The comprehension of economics facilitates the achievement of equilibrium between the preservation of traditional practices and the prevention of their commercial exploitation. The economic study of mystical healing incorporates the well-being of the entire community. Understanding the economic importance of traditional practices is advantageous for local businesses as they often choose community-oriented approaches. This has the potential to facilitate societal progress, enhance the standard of life, and foster a heightened feeling of cultural identity. The economics of mystical medicine can have an impact on the subjects taught and explored in this field. Educational institutions have the potential to offer courses that critically analyze these practices, provided they possess a comprehensive understanding of the economic significance associated with them. By securing adequate funding, researchers are able to focus their efforts on assessing the efficiency of various processes and examining the potential economic consequences. Ultimately, gaining comprehension of the economic aspects pertaining to spiritual healing furnishes us with valuable knowledge. By facilitating the development of healthcare policies, safeguarding cultural assets, and stimulating local economies, this information serves as a conduit that connects the historical past with the contemporary present. It enables the incorporation of obsolete practices into the current socioeconomic framework.

Authors Contribution

Farhan Ahmad Faiz: Give the idea and complete the draft

Fouzia Sadaf: complete the literature review and theoretical framework

Farrah Ahmed: Analysis of the paper

Amna Parveen: Data collection

Conflict of Interests/Disclosures

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