

**Role of Shamans in Fostering Well-being and Healing for Their Believers**Farhan Ahmad Faiz<sup>1</sup>, Noshin<sup>2</sup>, Hamza Khan<sup>\*3</sup>**Original Article**

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**Abstract**

*Shamanism has been a long-held practice in Gilgit Baltistan for many years. The goal of this research is to look at shamanism in Gilgit Baltistan culture. Shamans are supposed to have a spiritual connection and the power to communicate with spirits, heal the sick, and guide the souls of the departed to the afterlife. The researcher used a qualitative method for the study and conducted interviews with four shamans in Gilgit, the main city, to collect data to determine the utility of researching shamanism in Gilgit Baltistan. A well-structured interview guide was used to collect data from shamans who practice shamanism. According to the findings, shamans use various healing techniques, such as asking for the client's name and the name of their mother. They conduct precise counting processes using the letters from these names to acquire insights into the client's state and probable diseases, as well as reading facial expressions and subtle indications to gain initial insights into the client's well-being. Another component of their diagnostic method is connecting with the client's spiritual guidance. In some cases, shamanistic diagnosis involves the use of the Quran, and another process involves the shaman burning specific branches of the juniper tree and inhaling its smoke, specific music being played and the shaman dancing on it, which helps him to attract attention, enter a happy mind, slaughter a goat and drink fresh blood from its head, and seek counsel from spirits to find solutions.*

**Keywords:** Shamanism, Healing system, Spirituality, Shaman, Divination

**Introduction**

Shamanism is a religious practice where a shaman, or practitioner, engages with a spirit world by entering altered states of consciousness, such as trance, to establish communication (Singh, 2018). The primary objective of this practice is typically to channel spirits or spiritual forces into the physical realm with the intention of facilitating healing, divination, or providing assistance to human people in various capacities. Shamans employ extraordinary powers to cure illnesses, guide the departed to their ultimate resting sites, manipulate animals and natural elements for the betterment of their societies, initiate offensives against foes, and safeguard their communities from external hostilities. Joralemon (2001) The term shamanism originates from the Manchu Tungus word Shman. A shaman is therefore described as "someone who possesses knowledge." Historical ethnographies have encompassed women, males, and transgender individuals of various age groups, commencing from middle infancy, in the role of shamans.

Shamans, encompassing medicine men, mediums, and the prophets of religious movements, are found in various human communities. Shamanism is a collection of customs that have evolved through a cultural revolution, aiming to persuade onlookers that a practitioner has the ability to affect important occurrences that would otherwise be unpredictable. The shaman accomplishes this by outwardly changing their appearance during initiation and trance, which goes against common beliefs about human nature. This serves to convince group members that the shaman is capable of communicating with the unseen forces that influence unpredictable events (Singh, 2018). Shamans fulfil diverse roles based on their specific cultural contexts, such as facilitating healing, conducting sacrificial rituals, maintaining traditions through storytelling and music, practicing divination, and serving as psycho pomp, guiding souls to the afterlife. One shaman can perform multiple of these roles (Ingerman, 2004).

### **Problem Statement**

The study centers on the role of shamans within the Gilgit-Baltistan region and explores how they employ shamanism to facilitate healing among the people. By delving into indigenous healing practices, the study examines how shamans possess the ability to comprehend and address various issues, providing guidance and solutions. Shamanism, deeply rooted in ancient healing traditions, plays a crucial role in resolving interpersonal and communal challenges, making it a pervasive social phenomenon across diverse societies. Its influence extends beyond individual realms, drawing widespread societal attention. Interestingly, contemporary developments have seen shamans adapt their practices to the digital realm, offering virtual treatments through online platforms. This adaptation signifies a transformative shift in Western shamanism, showcasing its evolving nature in modern times.

### **Question**

In what ways do shamans utilize shamanistic healing to bring about healing and well-being for their believers?

### **Literature Review**

Stanley Krippner, a well-known American psychologist, defines the shaman as a community-based environmentalist who possesses specialized knowledge of the spirit world. The shaman uses this knowledge and power to provide comfort and healing to members of their community and beyond. Krippner describes the shaman as a primary physician, pathologist, psychologist, religionist, psychiatrist, and narrator. In shamanistic cultures, all adults are responsible for their involvement with mystical elements, including their domestic spirit (geography, animals, and plant health), their offspring, their future spirits, and the Spirit, which is the power of the creator. The shaman is unique in that they not only facilitate travel in unfamiliar places but also utilize their spiritual relationships to effect changes that can be felt in the physical world, including the healing of individuals or society.

Gilgit Baltistan is famous for its beauty but the people living here are more associated with shamanic practices, locally called Dayalism. The shaman burns specific branches of a tree called juniper and inhales its smoke, specific music is played and the shaman dances on it which helps him to attract attention, enter a happy mind, slaughter a goat, drink fresh blood from its head and take counsel from spirits to find the solution. If the shaman is happy while dancing it means it is good news and if a shaman is sad then it shows that there is bad news. Chaprote Valley which is located in the Nagar Valley is considered a hub of shamanism. Shamanism is still very common among the people of Gilgit Baltistan. Tufail Ahmed who is a resident of Gilgit Baltistan calls shaman to his home to reduce the effects of magic thrown at his enemies. The shaman follows the

specific steps to enter into ecstatic trances. Suddenly the shaman asked them to dig the ground and the people there started digging after some time the shaman asked them to stop digging and they uncovered a plastic-wrapped piece of paper on which the names of the family members were mentioned. In this way, the shaman was successfully set free from black magic. After, that a shaman is given money as a gift (Mir, 2016).

People living in Gilgit Baltistan, especially in Gilgit, Nagar, Hunza and Ghizer own shamanistic tradition centered on Relegio-Magico specialists known as Bitan, Danyal in Brushski language or Sumulo in the Shina language. To enter into ecstasy the shaman follows some steps like he/she inhales the smoke of burning juniper branches, slaughtering the goat drinking the fresh blood from the goat's head and dancing to specific music. The shaman enters into ecstatic trances and converses with supernatural beings for health healing and predicting future events. Shaman practices are discouraged in Gilgit Baltistan and gradually becoming taboo in the society but still a large population is following the cult (Hussain, 2022).

In Gilgit Baltistan, shamanism is as old as the religion itself. Yahya Hussaini, the local historian of Gilgit Baltistan says that shamanism originated in the Pamir region which is an area of Gilgit Baltistan and some areas of Afghanistan and Tajikistan and after that, it spread to other parts of the world. Furthermore, he says that the shamanic songs in other areas of the world also have shina words in them even if they don't understand them so it is logical that shamanism originated in Gilgit Baltistan. Furthermore, the fairies play an important role in the formation of shamas, and pamir region is considered as the abode of myths related to fairies and djinns. The Rakaposhi, Diran Peak, and Tirch Mir are famous for fairies. Before the overtook of Buddhism in Gilgit Baltistan, shamanism was considered a religion. Later Islam and Hinduism also spread rapidly which resulted in the decline of shamans. The practices regarding shamanism are not common these days but it is still practiced in all parts of Gilgit Baltistan. Furthermore, he explains that not all shamans are real some are fake and pretend to be shamans because they get financial benefits from their role. Many mythical fables are attached to shamans elevating their status to demigods. One of the famous shaman taali of Bagrote Valley believes that he has access to the fairies living in Daran Peak and he married a fairy and had a daughter from her (Abbas, 2022).

### **Research Methodology**

This research adopts a qualitative research methodology, employing in-depth interviews as the primary data collection method with shamans from Gilgit-Baltistan. Additionally, secondary data from research articles supplements the study. The research universe comprises the region of Gilgit-Baltistan, and the researcher implemented purposive sampling to select participants for the interviews. Purposive sampling involves a deliberate selection of specific individuals from the population to participate in the interview process. The study involved a sample size of four participants, and before conducting the interviews; the researcher formulated relevant questions for the participants.

### **Findings and Explanation**

This research is centered on exploring the dynamics of shamanistic healing practices in the region of Danyore, located in the Gilgit-Baltistan region. To accomplish this, the researcher has engaged in personal interviews with four shamans who are part of the local community in Danyore. These interviews serve as a primary source of information, offering unique insights into the beliefs, rituals, and healing techniques employed by the shamans in this specific cultural context. By conducting these interviews personally, the researcher ensures a direct and intimate connection with the shamans, allowing for a deeper understanding of their roles and experiences within the

community. Through these conversations, the research aims to uncover the cultural context in which shamanistic healing thrives in Danyore and the pivotal role that these shamans play as spiritual intermediaries and healers. The exploration of shamanistic healing practices in this particular region holds significant value as it sheds light on how the beliefs and cosmology of the local community shape their healing traditions. Moreover, by engaging with the shamans directly, the researcher can gain insights into the rituals and ceremonies that are unique and the profound impact these practices have on the well-being of individuals and the community as a whole. This research seeks to not only understand the traditional aspects of shamanistic healing but also to explore how these practices have evolved and adapted in response to modern influences and changing cultural dynamics. By delving into the narratives and experiences shared by the shamans, the researcher can uncover the deep-rooted cultural significance of shamanistic healing in Danyore and its relevance in contemporary times.

### **1. External Environment**

This research entails conducting personal interviews with four shamans, three of whom are male, and one is female, all of whom are renowned for their shamanistic healing practices within the Danyore region of Gilgit-Baltistan. The researcher has engaged directly with these shamans, inquiring about their living environments and personally observing the settings in which they reside and practice. All respondents are long-standing residents of Danyore and are widely respected by the community for their healing abilities, with many individuals seeking their guidance and following their instructions. These shamans live in well-established "pakka" houses with their families. Interestingly, two of the male shamans hold government jobs one as a government teacher and the other within the Public Works Department (PWD). Despite their official occupations, they remain revered figures within their community for their spiritual roles as shamans. The female shaman, in particular, maintains a unique setup for her healing practice. She possesses a dedicated shop, which she rents specifically to treat her patients. She explained that she made this arrangement because clients used to disturb her privacy at her home. This shop serves as a more suitable space for her healing sessions, providing a comfortable and private environment for her clients to seek her services. Conversely, the other three male shamans do not have a designated room or shop for conducting their healing sessions, relying instead on their homes as the setting for their spiritual practices. Despite their spiritual responsibilities, all four shamans lead relatively comfortable lives. They each own their own homes and have stable living conditions. Their revered status within the community and the following they have garnered ensure that they are well-supported in their endeavors.

### **2. Physical Appearance**

Based on the conducted interviews, it was evident that three of the respondents belonged to the mid-age category, ranging from 45 to 60 years old, while the fourth respondent was an elder shaman at the age of 85. All of them adopted the typical attire of the region, commonly known as "shalwar kameez," which is the traditional dress worn by ordinary people in the area. Interestingly, there was no distinct dress code that set them apart as shamans; instead, their focus was on maintaining cleanliness in their attire and environment during their healing practices. During the interviews, it was observed that each shaman adorned precious stone rings, believed to symbolize luck and provide protection. These rings are considered to enhance their spiritual abilities and serve as significant talismans in their healing work. The fact that they don't have a separate dress code to distinguish themselves from others emphasizes the seamless integration of their shamanistic roles within the cultural fabric of Danyore. This integration showcases the embedded nature of shamanism in the local community, where the shamans are not required to adopt

distinctive appearances but are rather recognized by their actions and the respect they command within the society.

### 3. Diagnose the disease

According to the shamans, their diagnostic process involves several distinct methods. When a client seeks their assistance, the shamans first inquire about the client's name and their mother's name. Using the letters of these names, they follow specific counting steps to gain insights into the client's condition and potential ailments. This process of name-based counting is considered a crucial aspect of their diagnostic approach, as it helps them identify underlying issues. Additionally, the shamans shared that upon meeting the clients; they carefully observe their faces, reading the facial expressions and subtle cues to gain initial insights into the client's well-being. They believe that through this observation, they can grasp certain aspects of the client's physical and emotional state. Another remarkable aspect of their diagnostic process involves communicating with the clients' angels or spiritual guides. The shamans claim to establish a connection with the clients' angels, allowing them to gain a deeper understanding of the client's problems or illnesses. This communication is seen as a direct link to the spiritual realm, enabling the shamans to access spiritual guidance and insights. In certain cases, the shamanistic diagnosis involves using the Quran, referred to as the "fall." This sacred text is employed as a tool to uncover information and guidance concerning the client's situation. The fall process is considered highly spiritual and holds immense significance in their healing practices. Furthermore, some shamans incorporate various rituals and practices to aid in their healing work. These may include breathing in the smoke of burning juniper branches, engaging in rhythmic dances accompanied by special melodies, and immersing themselves in joyful surroundings. Additionally, they might perform ceremonies involving the drinking of the blood of a freshly cut goat's head. These rituals are believed to facilitate a connection with the spirit world and provide solutions to the problems faced by those seeking their assistance. The use of spirit mediums is another integral aspect of their healing practices. These mediums serve as intermediaries between the shaman and the spiritual realm, enabling the shamans to receive messages and insights from the spirits.

The same argument has been leveled by Hussain (2022); the shaman performs particular rituals to diagnose the disease these rituals frequently include symbolic actions and a variety of sensory sensations. For instance, it is said that breathing in the smoke from burning juniper branches will purify and cleanse the shaman, setting them up for the spiritual journey ahead. The rites that allow the shaman to establish a connection with the supernatural world include the sacrifice of a goat and the consumption of the goat's fresh blood from the skull. These rituals are often performed while dancing, which heightens the trance-like experience.

The shaman experiences altered states of consciousness known as ecstatic trances while performing the rites. The shaman thinks they can interact with spirits or otherworldly beings during these trances. These discussions are used for a variety of things, including divination and healing rituals. Shamans are thought of as bridges between the physical world and the spiritual realm, connecting with supernatural beings to treat illnesses, offer advice, and predict the future. Ivanescu (2020) advanced a similar point.

### 4. Specialization

All of the shamans interviewed are devout Muslims, deeply committed to the teachings of the Quran and Hadiths. Their spiritual journey involves extensive study and immersion in sacred texts such as the Quran, as well as other significant works like "Shama Shamnistan" and "Zakhirat ul

Ameliyat." Their dedication to learning is evident, as they continue to study and expand their knowledge, seeking a deeper understanding of their faith and the spiritual practices associated with shamanism. In their pursuit of spiritual mastery, the shamans undertake special practices known as "chila" and "verid." These are rigorous and disciplined processes that are undertaken for an extended period. Chila refers to a spiritual retreat or seclusion, during which the shaman focuses on meditation, prayer, and self-purification. Verid involves fasting and abstaining from worldly distractions, enabling them to strengthen their spiritual connection and enhance their abilities. Among the shamans, one individual possesses a remarkable specialization in communicating with angels. This unique ability allows them to enter a trance-like state, transcending the physical realm and establishing direct contact with spiritual beings. This heightened connection with angels is perceived as a divine gift, providing the shaman with profound insights and spiritual guidance to aid those seeking healing and assistance. Each shaman demonstrates expertise in different aspects of shamanistic healing. Some are particularly skilled in resolving familial conflicts, addressing issues between spouses and family members, and protecting the evil eye. Others excel in diagnosing diseases and illnesses, drawing on their spiritual knowledge and abilities to identify underlying health concerns.

Mir (2016) also emphasized the specialization of shamans, stating that the shaman burns specific branches of a tree called juniper and inhales its smoke, that specific music is played and the shaman dances on it, which helps him to attract attention, enter a happy mind, slaughter a goat and drink fresh blood from its head, and seek advice from spirits to find solutions. If a shaman is pleased while dancing, it indicates that there is good news, and if a shaman is upset, it indicates that there is bad news.

### **5. Belief System**

According to the shaman's perspective, shamanism is a system of religious practice deeply associated with indigenous and tribal societies. They firmly believe in their ability to establish a profound connection with the spiritual world, endowing them with the power to heal the sick and communicate with spirits. As spiritual healers and fortune-tellers, they play a pivotal role as intermediaries between humans and the spirit realm within their community. The shamanistic healing practices they employ encompass a wide array of rituals and ceremonies. Some practitioners engage in breathing in the smoke of burning juniper branches, dancing to special melodies, and immersing themselves in joyful surroundings. These rituals are believed to heighten their spiritual connection and facilitate their ability to access the spirit world for guidance and solutions. Additionally, some shamans incorporate practices such as drinking the blood of a freshly cut goat's head, a ritual that carries symbolic significance within their cultural context. Such practices are considered sacred and contribute to their spiritual journey as healers and mediums. Moreover, the consultation of spirit mediums holds immense importance in their healing work. By seeking insights and guidance from these mediums, the shamans gain a deeper understanding of the issues faced by those who seek their help. The spirit mediums serve as a channel through which the shamans can communicate with the spiritual realm and access vital information. Furthermore, another approach to consultation followed by some practitioners involves the use of Islamic texts such as the Quran and Hadiths. By drawing upon the wisdom and guidance found in these sacred texts, the shamans seek divine inspiration and spiritual solutions to the problems faced by their clients.

Drury (1989) also emphasized the belief system which states that the foundation of all faiths, ideologies, and moral standards is a set of beliefs. As examples, major world religions such as

Hinduism, Buddhism, Confucianism, Taoism, Judaism, Islam, and Christianity are given. Shamanism, on the other hand, is regarded as more of a collection of traditional and religious practices than as a religion. Shamanism, unlike structured religions, is not systematized and can be practiced alongside other religions. It is defined as a spiritual activity that extends beyond specific beliefs and assumptions. Shamanism combines elements of a living philosophy with practical approaches for investigating consciousness and our relationship to the cosmos. Shamanism is distinguished by its consistent presence in many human communities throughout history, it is emphasized. It has been around for between 30,000 and 40,000 years, according to estimates. The contrast between shamanism and traditional organized faiths is underlined further. It is more of a spiritual practice that has existed throughout all societies and times.

### **6. Indigenous Healing Practitioner**

Shamans are renowned as indigenous practitioners within their communities, where they hold a revered and respected status. These individuals possess extensive knowledge of spiritual and physical healing practices, which they employ to aid patients using various methods such as administering plant, animal, or mineral-based medicines, applying energetic therapies, or utilizing hands-on techniques. Their role as shamans extends beyond mere healing, as they also endeavor to resolve both individual and communal challenges within their society. The wisdom and skills of these shamans are typically passed down through generations, and they often learn their shamanistic healing practices from a master shaman belonging to the same community. In some cases, the master shaman may even be a member of their own family, which further strengthens the ties and traditions within the community. From a young age, these aspiring shamans start their journey of practice and healing, assisting people suffering from a wide range of spiritual and physical ailments. It is not uncommon for the shamanic lineage to be inherited from their parents, carrying forth a legacy of healing and service to their people. Their profound understanding of the spiritual realms and the intricate connections between the physical and metaphysical aspects of life allow them to serve as essential conduits between the human realm and the world of spirits. Hutto (2008) makes the same reasoning. An Indigenous healing practitioner is a member of an Indigenous community who is informed about conventional medical techniques and spiritual practices. These individuals contribute significantly to the health and well-being of their communities by providing holistic medicine and sustaining cultural customs. Indigenous healing approaches vary considerably between cultures and geographical places, but they all have a profound understanding of how people's bodily, mental, emotional, and spiritual selves are linked to one another and the natural environment.

### **7. Gender Association with Shamanism**

Shamans receive visits from individuals of both genders, but there is a stronger association between females and shamanistic healing practices. Both married and unmarried people seek the guidance of shamans, but their reasons for doing so differ. Married individuals often consult shamans seeking solutions to a variety of issues within their family and personal lives. These may include conflicts with their spouses, concerns about their children's health, the belief in being affected by the evil eye, battling illnesses, dealing with crop failures, trying to gain control over their husband's behavior, seeking assistance for the birth of a male child, or addressing their health problems. These concerns often revolve around family well-being, relationships, and overall harmony within the household. On the other hand, unmarried females are more inclined to visit shamans for guidance on matters about their personal growth and success in life. A common reason for their visit is to seek advice in selecting an appropriate life partner or soul mate. They

may also seek insights into their prospects, aspirations, and overall journey towards achieving their goals.

### **8. Witchcraft**

Shamanism is a practice that vehemently condemns witchcraft and actively aids individuals in protecting themselves from its harmful effects. True shamans firmly uphold the principle of never engaging in witchcraft, even when clients approach them seeking such services. They strictly forbid any involvement in witchcraft, as they believe it goes against the will of their guardian spirits. According to these shamans, their guardian spirits play a crucial role in guiding and empowering them on their healing journey. These spirits hold immense power and wisdom, and they strictly forbid any association with witchcraft. The shamans firmly believe that attempting to dabble in witchcraft would anger their guardian spirits, risking the possibility of losing their divine guidance and support. As a result, they maintain a steadfast commitment to avoiding any form of witchcraft. Shamans differentiate between two types of spirits - the malevolent or bad spirits and the benevolent or good spirits. The spirits that accompany them on their shamanic path are of the positive and beneficial kind. These compassionate companion spirits work in harmony with the shamans to facilitate spiritual and physical healing for those in need. To maintain this harmonious relationship with their guardian spirits and effectively serve as healers, shamans must adhere to certain practices. They must live in a clean and pure environment, both externally and internally, fostering a sense of spiritual cleanliness. This includes adopting clean dressing habits and avoiding any involvement in witchcraft or any dark practices.

### **9. Shamanistic Trance**

According to the shamans interviewed, they employ a trance-like state to gain insight into the spiritual and physical illnesses afflicting their patients. There are two distinct methods for achieving this shamanistic trance: one involves reciting verses from the Quran, and the other entails inhaling the smoke of burning juniper branches while dancing to a special tune. These practices allow shamans to enter delightful trances, establishing a connection with spirits and seeking solutions to the problems presented by those seeking their help. It's important to note that they don't always enter a trance for every patient, reserving it for cases of severe illness, especially in matters of spiritual healing. The shamanic drum plays a pivotal role as an instrument of healing. It serves as a tool to address various issues and physical disorders, ranging from depression and phobias to addiction and chronic health problems. The drum is also utilized in shamanic techniques such as soul retrieval, recovery, and extraction. During the trance, the shaman perceives unseen aspects of reality, which remain invisible to the naked eye of an ordinary person. They feel transported to a different realm, where they are surrounded by small creatures and flowers. In this state, they encounter their guardian spirits, who communicate vital information about the patient's illness. If the patient has fallen victim to bewitchment, the spirits provide insight into this as well based on the information received during the trance, the shaman proceeds with the healing process. For severe illnesses or cases involving bewitchment, the healing process may take time, as the shaman diligently works to rid the patient of the harmful effects. However, for less serious ailments, the healing process typically spans a duration of 1 to 5 days. Through their unique connection with the spiritual realm and utilization of traditional healing practices, these shamans serve as essential figures in their communities, providing much-needed relief and solutions to those in need.

### **10. Socio-economic Status of the Shaman**

Shamanism stands as a remarkable and distinct profession not only in Gilgit-Baltistan but across the globe, setting shamans apart socially. Their ability to communicate with spirits bestows upon



them a sense of authority and reverence. Offering their services to the public, shamans receive whatever clients choose to give them, without imposing specific monetary demands for their healing treatments. They explain that the gifts and rewards they receive are bestowed upon them by their spirit companions. As long as the shaman continues to utilize their gift and skill, the spirits reciprocate by providing them with the goods they receive, often in the form of medicinal items. Despite their special role, shamans live as regular members of society, blending in with their community. In interviews, the shamans emphasized that shamanism plays a crucial role in fostering social interconnection and cooperation. By resolving conflicts and issues within the community, shamans help keep people interconnected and united. Their actions are not solely acts of generosity; rather, they are esteemed members of their communities, seen as wise figures who understand the ways of nature. However, in terms of professional status and behavior, they are considered less formal. The shamans expressed that in the past, they were highly respected and even wealthy individuals. Their consultations held significant influence, with kings making decisions based on their guidance. However, with the passage of time and the advent of modern medical facilities, the perception of shamanism has changed, and some people now view it as a social taboo. Despite these shifts, shamanism remains an integral part of the cultural fabric in many societies, providing invaluable spiritual and healing services to those who seek their assistance. The shamans' role in maintaining social harmony and resolving conflicts continues to be acknowledged, keeping their traditions alive and relevant in the modern world.

### 11. Personal Analysis

The researcher conducted personal interviews with shamans and found that despite shamanism being considered a taboo belief in modern times, shamans still hold a respected status within their communities. Nowadays, shamans lead ordinary lives, blending in with the rest of society. Interestingly, many of them also have other professions, such as being government employees. During the interviews, the shamans displayed a cooperative and friendly demeanor, making the researcher feel at ease as if they were conversing with familiar acquaintances rather than encountering supernatural beings. This approachability and reliability of the shamans highlighted their ability to bridge the gap between their spiritual practices and the modern world, showcasing how their roles have evolved and adapted over time. Despite the changing attitudes towards shamanism, these practitioners continue to garner respect and maintain their significant place within their communities.

### Conclusion

Shamanism is an old intellectual system, a way of life, a practical philosophy, and a system of healing. According to estimates, it is 40,000–20,000 years old. It did not exist and had its origins in several locations around the globe. It is also not exclusive to any one race. Additionally, it has been applied in several geographical locations and areas with a wide range of populations. The current study is a thorough investigation into Gilgit Baltistan. Shamans according to research of the literature, numerous local names are used for shamans in various cultures. The study was carried out in Gilgit Baltistan. According to research, the diagnostic process employed by the shamans includes various distinct methods. When clients seek their assistance, the shamans begin by asking for the client's name and their mother's name. Using the letters from these names, they perform specific counting steps to gain insights into the client's condition and potential ailments. Additionally, upon meeting the clients, the shamans carefully observe their faces, reading facial expressions and subtle cues to gain initial insights into the client's well-being. Another remarkable aspect of their diagnostic process involves establishing communication with the clients' angels or spiritual guides. In some cases, the shamanistic diagnosis involves using the

Quran, referred to as the "fall." This sacred text is used as a tool to uncover information and guidance concerning the client's situation. The "fall" process holds immense spiritual significance in their healing practices. Another process is the shaman burns specific branches of a tree called juniper and inhales its smoke, specific music is played and the shaman dances on it which helps him to attract attention, enter a happy mind, slaughter a goat and drink fresh blood from its head and take counsel from spirits to find the solutions. If the shaman is happy while dancing it means it is good news and if a shaman is sad then it shows that there is bad news.

### Recommendations

1. Additional methodological work is needed to investigate shamanism and the results of including the public in research.
2. Longer-term studies that attempted to quantify the investigation of shamanism and its adherents would be very beneficial.
3. This research study advises that the participant should have been able to easily access the researcher by having them promise to maintain their identity and confidentiality.

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