

Motivational Factors and Satisfaction Levels of Infertile Couples towards Spiritual Healing in Pakistan

Muhammad Shoaib, Sarfraz Khan and Saadia Abid

Department of Sociology, University of Gujrat, Gujrat, Pakistan

Abstract: The present study aims at understanding the motivational factors, practices and levels of satisfaction of infertile couples towards spiritual healing. Generally infertile couples are motivated by different factors towards spiritual healing. These couples are guided by faith healers to do some practices and feel satisfaction. For the present study 105 infertile couples were sampled from Union Council number 75 (Marala) of Tehsil Kharian, District Gujrat. The study shows that the infertile couples were more inclined towards spiritual healing. There was an association between spiritual healing and level of satisfaction as they considered spiritual healing as more effective treatment. Respondents were usually self motivated to practice spiritual healing for infertility. Some of respondents believed that spiritual healing really help for fertility issue and many respondents satisfied with positive role of spiritual healers.

Key words: Motivational Factors • Faith Healing • Infertility • Satisfaction • Kharian Pakistan

INTRODUCTION

Infertility is one of the reproductive health problems around the world and it is estimated that between eight to twelve percent of couples worldwide are infertile or unable to conceive [1]. According to [2] on the basis of the current world population, 72.4 million women are currently infertile. Spirituality is known as a factor that contributes to health in many persons. The concept of spirituality is found in all cultures and societies. Spiritual healing is based on the idea that no one can be truly healthy unless their mind, body and psyche are operating in one concerned unit. It is not enough to improve physical symptoms of illness or injury; to be completely healed one must also address the mental and spiritual indications as well. Mostly organized religions invoke some aspect of spiritual healing like prayer, meditation and praying for the sick are broadly recognized and respected practices.

Society often stigmatized the infertile couples and this social stigma of infertility is associated especially with women who bear the sole blame for barren marriage. Pressure from society in general or older people especially mother in law, friends or neighbors force the women to spend a lot of time on treatment [3]. Besides medical treatment, pressurized women sought more effective treatment method and normally use spiritual healing to

cope with crisis. There are various practices of non-medical healing practices for the infertility which are widely practiced among the different religions and communities throughout the world. The faith on spiritual healers is one of the alternatives to the medicine and motivates infertile couples with high frequency to get treatment through this institution. Reasons of getting treatment from the spiritual healers are the people believe in the healers, their availability and family and friends pressures to do so. Throughout the history of mankind, spirituality and religion have played a major role in healing a variety of physical and mental illnesses [4]. As women are consider to be a cause of infertility so they mostly prefer spiritual healing besides medical treatment. High levels of religiosity and spirituality are significantly correlated with low levels of psychological distress [5].

Spiritual healing is the procedure of healing diseases, ailments, syndrome and disorders through the power of some religious, divine, psychic or mystic beliefs. More and more people are fascinated by spiritual healing. Believers to faith healers have crossed continents just to get themselves healed. Amazing improvements have been connected to various methods typically grouped together as faith healing. It may include prayers, going to temples or shrines or plainly a powerful conviction in a supreme being. Spiritual practices differ according to religion and

cultural perspectives. Seventy three percent of adults believe praying for someone else can help cure their illness [6]. Reproduction is a natural biological urge and is the basic human need for a couple but in many parts of South Asia including Pakistan infertility is one of the major reproductive health problems with a prevalence of nearly 22% [7]. In Pakistani society, infertility is an important concern irrespective of socio-economic status of the family and level of education. Having children's is considering essential way to gain respect in a society for a successful marriage.

Apart from this, religion is an important leading factor and play very important role in shaping people's beliefs about treatment which results in acceptance of activities and practices recommended by spiritual healers. In a particular area, there is a cultural believed and spiritual healing is consider custom as first choice of treatment. It may be a custom to follow religious practices and activities to be fertile. It is also a tradition to adopt religious healing to be benefited. Infertile couples seek help according to their believed about the causation and treatment. People having faith in spiritual healers, clergymen, Hodja's, homeopaths or even many quacks, have employ alternative therapies. These are the first choice for problems such as infertility, epilepsy, psychosomatic troubles, depression, etc. [8].

In the context of Pakistan, responsibility of child bearing is mostly associated with women irrespective of with whom the cause of infertility lies so the women who face unsuccessful medical treatment for infertility usually diverts towards spiritual healing in order to overcome the social stigmatization. There are different motivational factors which forced infertile couples usually women to practice spiritual healing in order to benefit from all treatment seeking areas. Socio-cultural context is an important consideration in the meaning of and response to infertility. There are different forms and ways by which couples get spiritual healing. People perform various activities and practices to overcome the infertility. Amulets (*Tawiz*) are common form of getting spiritual healing powers. Amulets contains Quranic verses usually worn around a neck or drink by dissolving it in water. These are used to safeguard from the evil spirits or evil eyes. There are some shrines in Rural Punjab where people knot the threads or piece of cloth in a wish to conceive a baby. In addition to above mentioned practices based on the shrines people also drink water, taste salt, offer different mantas and distribute different food items to overcome infertility. The attitudes of the

couples made them submissive to the spiritual healers/leader and they perform activates which suggested to them by these healers/leasers.

Objectives of the Study:

- To explore the demographic characteristics of the respondents.
- To find out the motivational factors of infertile couples which leads them towards spiritual healing.
- To study the level of practices of infertile couples.
- To find out the level of satisfaction of infertile couples.

MATERIALS AND METHODS

For the present study 105 respondents were selected through purposive sampling technique. Because sampling frame of the respondents was not available. These infertile couples were selected after informed consent. Sample was selected from Union Council number 75 (*Marala*) of Tehsil Kharian, District Gujrat on the basis of characteristics like, married couple, having no child within two years of marriage and more importantly consulting and practicing faith healing. A semi-structured interview schedule was administered by the researchers which contained different parts like a) demographic profile of the respondents b) motivational factors towards spiritual healing c) practices of infertile couples and d) infertile couples satisfaction about spiritual healing. Further, the data was analyzed by using SPSS version 16.0. Percentage and statistical test was used to draw the conclusions.

RESULTS AND DISCUSSION

Table No.1.1 shows that 36.2% respondents belong to age group of 36-40. Only 1% and 11.4% are form age group of 45+ and 41-45 respectively. Remaining 17.1% and 34.43% are belonging to age group of 26-30 and 31-35. The most prevalent age group for infertile couple is 36-40 in this study. Table No.1.3 depicts the occupation of the respondents. About half (49.5%) respondents are housewife and they are not doing paid job in their areas. They are doing only household chores. Respondents having government jobs and self employment who prefer spiritual healing are 18.1% and only small proportion (5.7%) are cultivators. Education is very important aspect to discuss here because it is a social institution through which society provides its

Table 1: Demographic Profile of the Respondents

1.1 Age of the Respondents			1.5 Education of the Respondents		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
26-30	18	17.1	Primary	8	7.6
31-35	36	34.3	Middle	7	6.7
36-40	38	36.2	Matric	41	39.0
41-45	12	11.4	F.A	32	30.5
45 +	1	1.0	B.A +	17	16.2
Total	105	100.0	Total	105	100.0
1.2 Marriage Duration of the Couple			1.6 Family Structure of the Respondents		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
2-4	8	7.6	Nuclear	64	61.0
5-7	28	26.6	Joint	40	38.1
8-10	28	26.7	Extended	1	1.0
10+	41	39.0	Total	105	100.0
Total	105	100.0			
1.3 Occupation of the Respondents			1.7 Monthly Income		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
Govt. job	19	18.1	Up to 5000	7	6.7
Private	9	8.6	5001-10000	15	14.3
Agriculturalist	6	5.7	10001-15000	30	28.6
Self employed	19	18.1	15001-20000	21	20.0
Housewife	52	49.5	20000 +	32	30.5
Total	105	100.0	Total	105	100.0
1.4 Gender of the Respondents					
Categories	Frequency	Percentage			
Male	43	41.0			
Female	62	59.0			
Total	105	100.0			

members with important knowledge, including basic facts, job skills and cultural norms and values [9]. Table No.1.5 shows that infertile couples having education Matric and Intermediate are more likely to accept spiritual healing methods by 39.0 and 30.5%. Respondents having 14 years and above education level are intended to spiritual healing by 16.2%. Those having education of Primary and Middle are prone to spiritual practices by 7.6 and 6.8%. Majority of the respondents have matric and intermediate level education.

The family is a social institution found in all societies that unite people in cooperative groups to oversee the bearing and raising of children [9]. Table No.1.6 describes the family structure of the respondents. Majority (61.0%) of infertile couples belongs to nuclear family, 38.1% are from joint family structure and only 1.0% belongs to extended family system. Table No.1.7 explains the income of infertile couples. Majority (30.5%) infertile couples has more than 20000, 28.6 percent has 10001-15000, 20.0% has 15001-20000 and only 6.7% has up to 5000 in monthly income.

Motivation is the driving force by which human achieve their goals. It is said to be intrinsic or extrinsic [10]. Table No.2.1 reveals that 61.0% infertile couples are self motivated to practice spiritual healing to some extent. 35.2% are self motivated to great extent. Regarding 3.8% are not at all self motivated. It is concluded that more than half of the respondents are to great extent self motivated to practice spiritual healing for infertility. Table No.2.2 describe that 51.4% infertile couples pressurized their partner to go to spiritual healers to some extent. 25.7% not at all pressurized their partner and 22.9% are pressurized by their partner to great extent. Table No.2.3 expresses that 47.6% in-laws play very important role to motivate infertile couples towards spiritual healing to great extent. 39.0% infertile couples in-laws force them to some extent and 13.3% couples are never motivated by their In-laws. Living with parents-in-law may create some emotional pressure from mothers' and fathers' in-law, which is well documented all over the world [11]. Table No. 2.4 illustrates that to great extent 53.3% infertile couple's relatives are source of motivation to

Table 2: Motivational Factors towards Spiritual Healing

2.1 Self Motivation to Practice			2.5 Motivation by Cable/T.V		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
To great extent	37	35.2	To great extent	14	13.3
To some extent	64	61.0	To some extent	15	14.3
Not at all	4	3.8	Not at all	76	72.4
Total	105	100.0	Total	105	100.0
2.2 Spouse Pressure to Go to Spiritual Healers			2.6 Signboards as a Source of Motivation		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
To great extent	24	22.9	To great extent	16	15.2
To some extent	54	51.4	To some extent	25	23.8
Not at all	27	25.7	Not at all	64	61.0
Total	105	100.0	Total	105	100.0
2.3 Motivation by In-laws			2.7 Motivation by Strong Religious Beliefs		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
To great extent	50	47.6	To great extent	77	73.3
To some extent	41	39.0	To some extent	20	19.0
Not at all	14	13.3	Not at all	8	7.6
Total	105	100.0	Total	105	100.0
2.4 Motivation by Relatives			2.8 Custom of Spiritual Healing Practices		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
To great extent	56	53.3	To great extent	72	68.6
To some Extent	41	39.0	To some extent	29	27.6
Not at all	8	7.6	Not at all	4	3.8
Total	105	100.0	Total	105	100.0

Table 3: Practices of Infertile Couples					
3.1 Wearing Amulets (Tawiz)			3.5 Recitation of Holy Verses (Wazeefa)		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
To great extent	50	47.6	To great extent	81	77.1
To some extent	43	41.0	To some extent	21	20.0
Not at all	12	11.4	Not at all	3	2.9
Total	105	100.0	Total	105	100.0
3.2 Healing Breath (Dam)			3.6 Drinking Blessed Water		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
To great extent	67	63.8	To great extent	60	57.1
To some extent	36	34.3	To some extent	38	36.2
Not at all	2	1.9	Not at all	7	6.7
Total	105	100.0	Total	105	100.0
3.3 Eating of Blessed Food			3.7 Eating of Dry Dates and Sweets at Darbar's		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
To great extent	51	48.6	To great extent	47	44.8
To some extent	46	43.8	To some extent	44	41.9
Not at all	8	7.6	Not at all	14	13.3
Total	105	100.0	Total	105	100.0
3.4 Eating Salt at Specific Darbar's			3.8 Imploration (Mannat)		
Categories	Frequency	Percentage	Categories	Frequency	Percentage
Not at all	9	8.6	To great extent	89	84.8
To some extent	43	41.0	To some extent	11	10.5
To great extent	53	50.5	Not at all	5	4.8
Total	105	100.0	Total	105	100.0

consult spiritual healers. 39.0% couple's relative motivation is to some extent and 7.6% couple's are never motivated by their relatives to go to spiritual healers. Table No.2.5 reveals that 72.4%, cable TV gives no hope to infertile couples to follow religious remedial. 14.3% couples take hope from cable TV to some extent and 13.3% to great extent. Table No.2.6 states that 61.0% couples not at all follow signboards showing spiritual cure for infertility. 23.8% couples follow signboards to some extent and 15.2% consider it important source to great extent. Religion guides individuals all over the world and helps them find their ways. Table No.2.7 gives a picture that 73.3% infertile couples accept that strong beliefs on religion are important aspect to divert them towards spiritual healing to great extent. 19.9% couples agree with this concept to some extent and 7.6% couples not at all regard as it true. Table No.2.8 shows that it is custom to put into practice spiritual healing for infertile couples for 68.6 couples to great extent. 27.6% couples said this to some extent and only 3.8% not at all hold this statement.

Table No.3.1 shows that 47.6% couples believe in wearing Amulets (*Tawiz*) for better results to great extent. 41.0% believe is to some extent and only 11.4% couples not at all believe on wearing amulets. Table No.3.2 depict that 63.8% couples follow Healing breath (*Dam*) as an effective treatment method for infertility to great extent. 34.3% believe in it to some extent and only 1.9% not at all follows this practice. Table No.3.3 exemplifies that to great extent, 48.6% infertile couples believe in eating blessed food with the purpose to conceive. 43.8% couples believe is to some extent and 7.6% not at all has think as true.

Table No.3.4 confirms that 50.5% couples belief in eating salt at specific *Darbar's* to great extent. 41.0% trust on eating salt is to some extent and 8.6% couples not at all have faith in it. Table No.3.5 describe that 77.1% infertile couples used to recite holy verses (*Wazeefa*) suggested by spiritual healers to great extent. 20.0% couples perform *Wazeefa* to some extent and only 2.9% couples not at all used to recite holy verses. Table No.3.6 illustrate that 57.1% infertile couples used to drink blessed water from different spiritual healers and shrines to great extent. Couples used to drink blessed water by 36.2% are to some extent and 6.7% not at all put into practice. Table No.3.7 put on view that 44.8% couples believe in distributing dry dates and sweets at shrines to great extent. 41.9% couples believe is some extent and 13.3% not at all performing this practice. Table No.3.8 verifies that 34.8% couples think that imploration (*Mannat*) is a best way to achieve my wish to have children's to great extent. Mannat is regarded as right by 10.5% to some extent and 4.8% not at all.

Table No.4.1 signify that 57.1% couples are satisfied that spiritual healing is easily accessible to them while 25.7% couples are strongly satisfied. 8.6% of them have no opinion on this statement. 6.7% couples are dissatisfied and 1.9 is strongly dissatisfied about the easy accessibility of spiritual healing. Table No.4.2 shows that 50.5% couples were satisfied with the spiritual healing effectiveness. 25.7% have no opinion. 11.4% couples were dissatisfied as well as strongly satisfied that spiritual healing methods are always effective. Only 1.0 couple was strongly dissatisfied. Table No.3.4 expose that 36.2% couples are satisfies with the positive role of spiritual

Table 4: Satisfaction of Infertile Couples towards Spiritual Healing

4.1 Easy Accessibility of Spiritual healing			4.3 Spiritual Healers Playing Positive Role		
Categories	F	%	Categories	F	%
Strongly dissatisfied	2	1.9	Strongly dissatisfied	9	8.6
Dissatisfied	7	6.7	Dissatisfied	20	19.0
No opinion	9	8.6	No opinion	25	23.8
Satisfied	60	57.1	Satisfied	38	36.2
Strongly satisfied	27	25.7	Strongly satisfied	13	12.4
Total	105	100.0	Total	105	100.0
4.2 Effectiveness of Spiritual Healing			4.4 Community Promotes Spiritual Healing		
Categories	F	%	Categories	F	%
Strongly dissatisfied	1	1.0	Strongly dissatisfied	2	1.9
Dissatisfied	12	11.4	Dissatisfied	6	5.7
No opinion	27	25.7	No opinion	9	8.6
Satisfied	53	50.5	Satisfied	61	58.1
Strongly satisfied	12	11.4	Strongly satisfied	27	25.7
Total	105	100.0	Total	105	100.0

Table 5: Motivational Factors and Spiritual Healing

Level of Practices	Motivational Factors		Total
	Low	High	
Low	11 (10.47%)	6 (5.71%)	17 (16.19%)
High	33 (31.42%)	55 (52.38%)	88 (83.80%)
Total	44 (41.90%)	61 (58.09%)	105 (100.0%)

Table 6: Motivational Factors and Satisfaction of Infertile Couples

Satisfaction of Infertile Couples	Motivational Factors		Total
	Low	High	
Low	19 (18.09%)	24 (22.85%)	43 (40.95%)
High	25 (23.80%)	37 (35.23%)	62 (59.04%)
Total	44 (41.90%)	61 (58.09%)	105 (100.0%)

healers in treatment. 23.8% have no opinion about this statement. 19.0% couples are dissatisfied with spiritual healer treatment. 12.4% couples are strongly satisfied and 8.6% are strongly dissatisfied with the positive cure of spiritual healers. Table No.3.4 state that 58.1% couples are satisfied with the strong opinion of community to follow spiritual healing. 25.7% couples are strongly satisfied with the community's opinion. 8.6% have no opinion. 5.7% couples are dissatisfied and 1.9% is strongly dissatisfied with judgment of community.

Table No.5 illustrates the spiritual healing and motivational factors. According to this table 83.80% respondent are high and only 16.19% have low level of motivation while on the other hand 58.04% infertile couples are high and 41.90% have low level of spiritual healing. It is concluded that infertile couples are highly motivated in performing spiritual healing. Chi-Square result is 4.332 and p-value is 0.037.

Table No. 6. shows that satisfaction of infertile couples and motivational factors of infertile couples. According to this table 58.09% respondent are high and only 41.90% have low level of motivation while on the other hand 59.04% infertile couples are high and 40.95% have low level of satisfaction towards spiritual healing. It is concluded that infertile couples are highly satisfied in performing spiritual healing.

CONCLUSION

There are different motivational factors and practices of infertile couples which lead them towards spiritual healing and satisfy them. Infertile couples always perform some kind of spiritual healing practices guided by the spiritual healers. Most of the respondents declared that their in-laws play very important role to motivate them towards spiritual healing. Religious strong beliefs also divert infertile couples towards spiritual healing. Custom to put practice spiritual healing for infertile couples is

almost important to every respondent. They believe in wearing *Tawiz*, recite holy verses, healing *Dam* and visiting places to great extent. More respondents are satisfied to easily accessibility of spiritual healing and almost all are satisfied with the positive role of spiritual healer's more than medical treatment. They believe on the concept that whatsoever they perform spiritual healing practices they hold benefits more than harms.

REFERENCES

1. R.H.O., 2002. Reproductive Health Outlook, Retrieved from <<http://www.rho.org/>>, Retrieved on October 01, 2011.
2. Boivin, J., L. Bunting, J.A. Collins and K.G. Nygren, 2007. International estimates of infertility prevalence and treatment-seeking: potential need and demand for infertility medical care. *Hum. Reprod.*, 22(6): 1506-1512.
3. Bergstrom, S., 1992. Reproductive failure as a health priority in the Third World: a review. *East. Afr. Med. J.*, 69: 174-180.
4. Torosian, M.H. and V.R. Biddle, 2005. Spirituality and healing. *Semin Oncol*, 32(2): 232-236.
5. Domar, A., A. Penzias, J. Dusek, A. Magna, D. Merarim, B. Nielsen and D. Paul, 2005. The stress and distress of infertility: Does religion help women cope? *Sexuality, Reprod. and Men*, 3(2): 45-51.
6. Schlitz, M., 2005. Meditation, Prayer and Spiritual Healing: The Evidence. *The Permanente Journal*, 9(3): 63-66.
7. Parveen, B., I.A. Dogar, S. Kousar, S. Musharaf, A. Masood and S. Afzal, 2008. Psychosocial Adjustment of Educated and Uneducated Infertile Females of Pakistan. *A.P.M.C.*, 2(2): 108-112.
8. Edirne, T., S.G. Arica, S. Gucuk, R. Yildizhan, A. Kulusari, E. Adali and M. Can, 2010. Use of complementary and alternative medicines by a sample of Turkish women for infertility enhancement. *BMC Complementary and Alternative Medicine*, 10(11): 1-7.
9. Macionis, J.J., 2006. *Sociology*. Pearson Education, Inc. India: Dorling Kindersley Publishing Inc.
10. Garderner, R.C. and W.E. Lambert, 1972. *Attitudes and Motivation in Second Language Learning*, Rowley, MA: Newbury House.
11. Yildizhan, R., E. Adali, A. Kulusari, M. Kurdoglu, B. Yildizhan and G. Sahin, 2009. Domestic violence against infertile women in a Turkish setting, *Int. J. Gynaecol. Obstet.*, 104(2): 110-112.