

**ANALYSIS OF SUPERSTITIOUS BEHAVIOR AMONG
STUDENTS A CASE STUDY OF QUAID-I-AZAM
UNIVERSITY ISLAMABAD**



By

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**Thesis submitted to the Department of Sociology, Quaid-I-
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Hira Javed

Abstract

Superstitions are social phenomena and a result of social setting and conditions. Superstitious beliefs is a phenomenon that there is no experimental evidence for them, estimating a mystery by another mystery. Believing that the world is directed by chance offering the thoughts, desires and intentions with reference to their original nature. Belief in the supernatural, miracle, magic and divination. The literature from the previous studies has shown that our forefather has strong believed on superstitious things. Theoretically Albert Bandura said in his theory of Social Learning that individuals learn through personal and environmental factors. Sample for the research has been collected from 10 respondents. Convenience sampling technique was used. The data was analyzed through thematic analysis. The results shows that the most of the respondents do not believe on superstitious beliefs. The respondent's family believed on superstitions things, however, due to the education the respondents has shown lack of interest on superstitions things. The finding of the studies has also showed that most of the respondent's belief on good luck and bad luck in academics and career. Few respondents have shown interest in superstitious thing and they said, that they will practice these beliefs on their children. The study was concluded, that with the growth of scientific age people have less believe on superstitious thing and more believe on science and technology.

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Chapter No. 1
INTRODUCTION

The literal meaning of superstitious is diverted and irrelevant speech. This word is on the name of a man from a clan "Azreh". This is the plural type of "Kharafe" implies gathering natural fruits. According to Anderson (1983) superstitious is to trust the in the mystery, supernatural, miracle, magic and prophecy. Inglehart (1998) said that said superstitious beliefs are grounded on ignorance and its sources are false faiths. Misconceptions are communal miracles and result of social circumstance and conditions. Amongst the factors which are responsible of social miracles is the fear of human being from spiritual and material conditions, precautions reactions, and human unawareness of reality during the history and transmission of illogical ideas.

A large part of folklore views is devoted to trusts that some of them are local and some across the country or around the world. For example, unalterable speed, fate, nature, luck, eye sore, ominous of number thirteen etc., are so commonly present in most human societies, because they formed opinions that have been passed on from age to age, changed in the passage of time and put, and included or evacuated. People often don't believe them in the same value. These believes are unsettled and vary from total dependency to lack of believe. Some think about them superstition and some trust them immovably Superstition beliefs develop with regards to lack of education, and almost all human societies have some superstitious tendencies (Sadeghi 1994).

Common people tend to superstition, since learning is typically taxing and troublesome. Subsequently, people incline toward superstition to thinking and imagination to the truth. However, religion has always called them to reasoning. Highlighting on measuring the superstitious believe in this society refers to this fact that they are adequate acceptable believes and values of people and make the overall values of society (Jahovda 1992). Its optimistic

and damaging features can respectively arrange a couch for backwardness or progress of society.

One of the issues that are every so often estimated is diverse kinds of superstition, subjective, objective, intellectual, behavioral, and rate of its prevalence in the community. The individuals who fear from the presence of superstitious in the community, they have at least two growing fears: first, adverse consequence and outcomes of superstition in understanding the authenticity, cleverly organization of the life and social relations, and secondly, from their opinion, progress, spread and effect of superstition in different grounds of life and when the scientific thought and religious life become infected with this virus, it is frustrating (Tavassoli 2001).

Conceivably superstition, as a manufactured phenomenon, is the main issue that, regardless of the changes and expansion of societies, still happens and not only its intensity is not lessened in the twenty-first century, yet additionally it looks that its followers increased.

Similarly, these convictions are called superstitions based on the in-built nature and there have sometimes settlements and differences. Some of these beliefs are local and recognized in a particular terrestrial part, while some of these beliefs are worldwide, for instance, number 13 in numerous societies and countries is relatively known for being unsuccessful and it has extraordinarily devour among individuals. It is important to note that due to the relationship between superstitious beliefs and infrastructure of traditional feeling and a sense of existential safety, they have earned such esteem and notoriety that nearly they don't bear any opposing convictions (Farasatkah 1992)

Historical, social, cultural and biological lineages created us a society that could never include in rational measurements estimations and locate the important connection amongst miracles and matters (Sedghi 1994)

Superstition in Pakistan (Urdu: پاکستانی توہم پرستی) normal and numerous unfavorable events are perceived as supernatural effect. Superstition is a trust in powerful causality: that one occasion prompts the reason for another without any physical process linking the two events, such as astrology, omens, witchcraft, etc., which contradicts natural science. In Pakistan, the Magical reasoning injects the same number of acts and occasions are attributed to supernatural and ritual, such as prayer, sacrifice, or the observance of a taboo are followed (Vyse 2000).

Scholars of Islam see superstition as shirk that dismissing the solidarity of God. Within Islam, shirk is an unpardonable crime; God may murder any sins if one dies in that state except for pledging shirk.

In the Pakistani context, mental ailment and mental issues are estimated by some to be an encounter with Shaitan (Satan) (Urdu: شیطان: evil jinns (Urdu: جن) or demons who have assumed control over one's body and brain. It is additionally accepted that it is caused by the black magic accomplished by enemies and jealous persons. Individuals, particularly kids and young ladies, wear Ta'wiz (Amulet) (Urdu: تعویز) to ward off evil eye. Spells, incantations and curses could also outcome in ghouls or churail (Urdu: چڑیل) haunting a person. A few homes and places are likewise accepted to be haunted by evil ghosts (Bhoot), satanic or other supernatural beings and they could haunt people living there especially during the night. Muslim holy persons (Imams, Maulvis, Sufis, Mullahs, Faqirs) perform exorcism on individuals who are accepted to be controlled. The homes, houses, buildings and grounds are

blessed and consecrated by Mullahs or Imams by reciting Qur'an and Adhan (Urdu: اذان .the Islamic call to prayer, recited by the muezzin (Kamoopuri 2001)

In the Pakistani society, Sleep loss is considered to be an encounter with Shaitan (Satan), evil jinns or demons who have assumed control over one's body. This ghou (Urdu: غول) is known as 'bakhtak' (Urdu: بختک) or ifrit (Urdu: عفريت). The penchant for faith healers and dark mystical performers spans society, from the rich landowners of the peaceful territories to the town classes of Lahore and Karachi (Rodriguez, 2012)

The villagers of Rajanpur rural Punjab, call upon a Pir thought to be invested with profound forces that can wash down messy water after serious floods. Pakistanis from varying backgrounds routinely turn to faith healers to medication various health problems, from Stomach pain to Epilepsy, avert wedding collapses and financial crises and even fend off the powers of other healers. Numerous in Pakistan believe that black magic or sorcery (Urdu: طلسم, جادو) can help lessen their issues, cure diseases, or even bring good luck Such practices are regular not just in the far-flung provincial territories, where huge numbers of individuals low education, yet additionally in huge urban areas with higher education like in Islamabad, Faisalabad and Karachi (IRIN: formerly Integrated Regional Information Networks 2010)

Superstitions have been there, now for a long period of time. In this movement ever, individuals from various societies have added their part of blind beliefs in them. The sources of superstitions are, Leaders/Governments, Elders, Cultures, Imaginative stories, Scholars, Myths etc. (Kamoopuri 2001)

Superstitious have for quite some time been one of the odd wonders, which are commonly observed, well accepted and yet hardly understood. Humans,

when unable to rule out a philosophy, how so ever illogical it might appear, prefer to take the safer route and make sure that do not do something which can later lead to some hardship, damage or injury. This is the reason most superstitions are related with a fear of some harm that that may occur for the individual if he or she does or neglects to complete a specific thing. The individuals who know and realize that they know are constantly less conceivable to be superstitious about the things they do know. This does not imply that all learned or educated people are free of superstition. In fact, the more you find out about this universe and its plans and activities, the more comes the acknowledgment of our own obliviousness. This ignorance is the thing that influences us to have faith in numerous otherworldly marvel, god and religion. A similar ignorance, and the very consciousness of this illiteracy also makes one believe in superstition. (Vyse, 2000)

Numerous a period, researcher realize that a specific belief is superstitious, illogical and hence irrational, yet we dither to go in logical inconsistency of it, because of some historical experience, our own or that of others, which tells us that there may be something in it. In such cases, especially if running with the dream does not involve an important cost, we may prefer to go with it rather than against it. For instance, many individuals travel and work together on thirteenth of any and consistently, yet if my business accomplice has a superstition that an arrangement on thirteenth will end in misfortunes, for what reason not design it on twelfth or fourteenth, rather than raising his tension and inconvenience. Furthermore, there are numerous reasons of superstitions. Many them are age-old and inherited as part of our cultural heritage. These are changing fast with time, and their death has been hastened by mixing of cultures, modern scientific education, urbanization and changing life styles. On the other hand, superstitions that have a basis in our

Own experiences and psyche are growing and will be more difficult to remove (Rodriguez: 2012).

1.1 Statement of the Problem

Superstitions primarily represent the underlying inherent fear of mankind, caused by the uncertainties of this world. In a way, it is a sign of acceptance of our ignorance and limitations of our power. In another way, it is a sign of accepting the grandness of this universe and its scheme of operation, which is still largely beyond our comprehension and understanding. By analyzing all the facts about superstitious beliefs, the purpose of the study is to find out the reasons behind the beliefs about superstitions as well as to explore the impacts of these beliefs on student's life.

1.2 Objectives of the Study

- To investigate the knowledge and practices of superstitious beliefs among students.
- To find out the influence of superstitious beliefs on students.
- To explore the views of students regarding superstitious beliefs who belongs to different cultures

1.3 Significance of the Study

The current study on the analysis of superstitious beliefs among the students have a unique importance in scientific literature. The previous studies showed the results that ignorant from fear, lack of education, anecdotes are the main causes of superstitious beliefs. However, this research will explore the knowledge and practices of superstitious beliefs among the students. Additionally, the impacts of superstitious beliefs on students will be

examined in the study. Furthermore, how superstitious beliefs varies from culture to culture will be investigated.

Chapter No. 2
LITERATURE REVIEW

In this chapter, the topic will be analyzed with the existing body of literature that links with the present study. The previous literature is divided into many parts with the help of thematic headings to explore the knowledge and practices of superstitious beliefs.

2.1 Superstitious Belief

Durant (1939) stated that history shows that the baseless beliefs born out from the beginning of history, with the rising sun on blue sky and appearance of the moon on a dark night, that no civilization in terms of illusions and superstitions is like the Babylonian civilization. Each incident from abnormal birth to various forms of death was wonderfully interpreted by magic priests. Movement of water and different types of stars, dreams and extraordinary works of animals and humans were all things that helped the experts to anticipate and predict the future.

Likewise, Durant (1939) also invested that on the basis and foundation of all new and old civilization, the researcher finds a sea of magic and superstition which is continuing. Superstition in all stages of civilization, without some modification, has aged. Only a few religions have generally separated from the ancient magic.

Similarly, Sepehr and colleagues (1996) in a study entitled “studying the best evidences, risk factors, causes and ways to combat superstition, imagination) they come to this conclusion that women believe to these issues significantly more than men and less educated people. It also showed that when the age increases, the prevalence of superstition increases too. In another study Sepehr and colleagues (1996) stated that “tendency towards superstition among Tehran citizens” concluded that people who have closer

communication with modernism, wisdom and empiricism, they are less likely to have superstitious beliefs.

Additionally, Vyse (2000) in a research project studied the factors associated with a superstition through giving technical questions to Hamadan citizens and concluded that women are more superstitious than men. With increasing the age and feeling of inequality, there will be more tendency towards superstitious beliefs. They also found out that with increasing the education level, awareness, feeling of security and life satisfaction, there would be less tendency towards superstitious beliefs.

Subsequently, Rotter (1996) in a study stated that through participatory observation among semi-skilled workers in a factory in southern England, concluded that according to their interests in spiritualism, astrology, fatalism and the supernatural forces, women concern with the future a lot. They accept many of the practices and ideas called and described as fate.

Vyse (1997) stated that Superstitions are beliefs that run counter to rational thought or are inconsistent with known laws of nature Superstitions can be classified as either cultural or personal and are invoked either to bring good luck or to fend off bad luck. For example, cultural superstitious beliefs likely to impact consumer behavior include the number 8 bringing good luck and the number 4 bringing bad luck in Chinese cultures, whereas the number 7 and 13 are associated with good luck and bad luck, respectively, in the US and other Western cultures. Examples of personal superstitions or rituals relevant to marketers include consumers' buying and wearing lucky accessories, like charm bracelets, locket, pens, or cufflinks.

Case et al. (2004) stated that Consumption rituals also include using a product before an important event that is associated either with high likelihood of

failure or a high level of uncertainty (for example, a sports game ;). Additionally, the degree to which consumers rely on superstitious beliefs in their consumption decisions is likely to depend on the associated level of stress, risk or uncertainty.

According to study conducted by Keinan (2002) found that residents living in areas more likely to be exposed to a missile attack during the Gulf War were more superstitious (that is, were more likely to engage in “magical thinking”) than those living in safer zones. Such an increase in tendency toward superstitious thought has been found in times of economic uncertainty as well.

A study conducted by Padgett and Jorgenson (1982) they stated that the prevailing view is that resorting to superstitions provides a sense of control, or at least explains why control is not possible. Thus, extant literature explains how individuals rely on superstitious thinking and engage in superstitious rituals expecting that performing this ritualistic behavior will bring them luck, or at least ward off bad luck. That is, positive superstitions (taking an exam with a lucky pen) may set up higher performance expectations (receiving a better grade). Conversely, negative superstitions (taking a taxi with an unlucky license plate number on the day of one’s college entrance exam.

Study conducted by Yardley (2006) might set up lower performance expectations (failing the exam). Yet, how does this translate to the marketplace? Do products with superstitious associations (such as having a lucky color or price) set up expectations as to how they should perform? Kramer and Block (2008) in a study said that superstitious associations (e.g., lucky numbers and colors) influence consumer behavior and furthermore often do so through an automatic process. While, they found that following

product failure, consumers were less (more) satisfied with a product for which they hold positive (negative) superstitious associations.

A study conducted by Dudley (1998) suggest that superstition's influence on satisfaction might work through an increase or decrease in product performance expectations, we do not provide any direct evidence or test of this presumption. Thus, a direct test of performance expectations fills in a missing link in the process chain by which superstitious beliefs operate on consumer judgments.

Malinowski (1954) in their study said that effect of superstitious beliefs on product satisfaction. Although satisfaction with products is, of course, a crucial measure of marketplace success, managers are also fundamentally concerned with the purchase decision itself. However, the effect of superstitious beliefs on purchase has not yet been examined. Therefore, in addition to investigating performance expectations as the underlying process driving the effect of superstitious beliefs on satisfaction, the current paper also seeks to test the impact of superstitious beliefs on the purchase likelihood of products. For example, consumers who are deciding between two identical products that only differ in color may choose the one that comes in a "lucky" color over others in a neutral color.

Study conducted by Rodriguez (1992) proposed that differences in purchase likelihood are driven by superstition-based performance expectations. That is, similarly to consumers who engage in superstitious rituals because they are associated with improved performance, such as wearing a lucky outfit to a job interview or taking exams with a lucky pen, we suggest that performance expectations are also transferred to products with attributes that are associated with superstitious beliefs.

2.2 Superstitious Believe in Good Luck

Kelley (1967) in their study stated that Perceptions of luck are an important part of traditional theories concerning the conditions typically associated with expectations for success and control. In general, these theories assume that luck is a random, uncontrollable factor which should have little effect on future expectations. Although this is certainly correct scientifically, many people seem to think of luck in a manner that is discrepant with this view.

In another study conducted by Rotter (1966) reported that to develop a reliable measure of irrational beliefs about luck and then examine some of the implications these beliefs might have for expectations of success. Rotter's social learning theory of personality (1955, 1966) was perhaps the first to identify factors that lead to perceptions of control. From this perspective, control should increase when events are thought to be determined primarily by an individual's own actions (internal locus of control) but decrease if events seem to be produced by luck or other people (external locus of control). Individuals may also develop generalized expectations of control based on their reinforcement history in other contexts. Perceived control could therefore be derived either directly from past experience in the same context or from more general, dispositional perceptions of one's ability to control events. In either case, perceived control should be lower to the extent that luck was believed to be involved.

In another traditional model, Weiner et al. (1972) used an attributional approach to explain the origin of perceived control. As with social learning theory, future expectations were thought to be based on causal explanations made for past outcomes. This model specifies four primary causal factors to which success and failure are typically attributed ability, effort, task difficulty, and luck. These were further categorized according to both their

locus of causality (as defined by social learning theory) and their stability (i.e., the degree of consistency across situations and time); with luck considered to be both external and unstable. Whereas social learning theory focused on the locus of causality, the attribution model suggested that stability was the key factor in determining perceptions of control.

According to Weiner, control should be higher when stable attributes (such as ability) are thought to be involved in the outcome of events, but lower when unstable factors like luck seem to be responsible. Although there was some initial support for the idea that perceived control depended primarily on the stability of the underlying cause, there is good evidence that both increased stability and internality lead to perceptions of control.

Similarly, a study conducted by Anderson, (1983) stated that in any case, since luck was specified as the unstable and external causal attribute, Weiner's model also predicted that any past success due to luck should be viewed as uncontrollable, with no implications for future success. Thus, the traditional notion has been that events which are thought to be determined by luck should necessarily be perceived as uncontrollable. This is largely because these theories implicitly assume that most, if not all, people hold rational beliefs about the causal properties of luck.

In another study conducted by Weiner et al., (1976) explored that Chance events are independent of one another according to the rational view, which means that future events cannot be predicted on the basis of past luck and that one person is as likely to be lucky as another. However, it seemed to us that some people "believe in luck," meaning that they think good luck consistently produces success in their daily lives. People sometimes say they have lucky days or that they think of themselves as lucky people in general. These kinds of statements seem to imply that luck is viewed as a personal

quality that is at least somewhat stable over time. In other words, rather than maintaining the rational view that luck is external and unstable, at least some people talk about good luck as though it were just the opposite—personal and stable. In this sense, they seem to maintain irrational or superstitious beliefs about luck.

A study conducted by Jones & Davis (1965) stated that one possible implication of thinking about luck as personal and stable is that such beliefs might serve as a source of perceived control in certain situations. In fact, this idea follows readily from the general principles underlying the traditional view. Although we doubted that all people viewed luck as external/unstable, we did accept the more general notion that internal/stable factors tend to be perceived as controllable (as suggested by both theory and empirical evidence). If so, people who believe they are consistently lucky may also think that their luck provides some amount of control, in much the same way that other internal/stable attributes lead to perceptions of control.¹ Thus, from the perspective of someone who believes in luck, past luck might be expected to lead to positive expectations for success in the future. These individuals would presumably think their past luck should continue, just as people who view past success as due to their personal skill (an internal/ stable causal factor) should anticipate future success. Indeed, attempting to control luck is presumably the purpose of many common rituals and superstitions.

Kelley (1967) stated that those who consider themselves extremely rational and scientific may sometimes knock on wood to avoid bad luck or carry an object such as a rabbit's foot for good luck. The rituals exhibited by gamblers (e.g., blowing on dice before throwing them) seem indicative of similar beliefs.

Furthermore, study conducted by Henslin, (1967) often engage in superstitious behavior, such as wearing the same “game shirt” during a winning streak to help ensure continued success. It is as though these rituals provide some means of exercising or activating personal luck in order to achieve success. In fact, Langer (1975) found that individuals sometimes developed an illusion of control over outcomes that were determined entirely by chance. In a series of experiments, she showed that confidence increased when tasks included features that were likely to improve performance had there been skill involved.

Langer (1975) also stated that for instance, participants who were given the opportunity to practice a chance-determined task were more confident than those who received no practice at all. Practice might reasonably be expected to improve performance when skill is involved, but this expectation is obviously irrational when outcomes are determined entirely by chance. Although these studies did not directly examine irrational beliefs about luck, they do at least provide evidence that people sometimes act as if they can control chance.

Darke & Freedman, (1997) in their study stated that, irrational beliefs about luck may provide an important means of coping with the very real influence that chance sometimes has on everyday life. There are undoubtedly events such as accidents and natural disasters that are largely beyond any direct attempts to control. The uncertainty associated with the possibility that such events may occur can be quite disconcerting, especially when the consequences are substantial.

Rothbaum, Weisz, and Snyder (1982) suggested that irrational beliefs about luck may allow individuals to remain optimistic even when it is objectively impossible to exercise direct control over one’s circumstances. In their words,

people “attempt to associate themselves with chance to share in the power of this larger force seemingly regarding luck as a type of control” In particular, they suggest that people are likely to rely on irrational beliefs about luck as a source of optimism when it is difficult or impossible to control events through direct action. People often do in fact become more superstitious when exposed to seemingly uncontrollable threats to their personal well-being.

In a study conducted by Keinan (1994) stated that during the Gulf War, Israelis who lived in cities that were under missile attack were more likely to endorse magical or superstitious ideas than those who lived in cities that were not under attack. Many of the superstitious thoughts examined in this study were related to the idea that luck could be controlled. Thus, there is a considerable amount of anecdotal evidence, theoretical speculation, and even some indirect empirical support for the idea that at least some people hold irrational or superstitious beliefs about luck. However, little work has attempted to measure these beliefs directly or to investigate their role in determining perceptions of control.

Weiner, Nierenberg, Goldstein, (1976) in their study designed to construct a reliable measure of individual differences in people’s beliefs about luck. Three initial measurement studies were conducted in the process of developing what we have called the Belief in Good Luck (BIGL) Scale. Ethnic group differences in the BIGL were also examined. There have been numerous suggestions that members of Eastern cultures are more likely to think of personal luck as a source of security and optimism in their daily lives.

Finally, a study conducted by Church (1987) stated the validity of the BIGL was considered more directly. Our strategy was to examine whether believing that luck was personal and stable (as measured by the BIGL scale) was associated with increased perceptions of control in some circumstances. This

provided the clearest means of validating the BIGL, since it would help establish the crucial link between the belief that luck is internal and stable, and the theoretical prediction that such beliefs should lead to perceptions of control when luck is an important factor in determining events.

2.3 Superstitious Belief and Religion

Motahari (2004) stated that, water is clear when it comes out from spring, but flowing in the path may make tangible or intangible, contamination in it. In the spiritual events also, it may happen. The origin of the spirituality is first smooth and clean with no pollution; gradually the thoughts of others transfer it from generation to generation. Contamination which may be perceptible or intangible or it could just be seen by Microscopy and the thinkers. In general, the superstitious tendency toward religion can make two currents: - Superstition becomes the origin of the formation of religion; Superstition leads religion to decline.

The study conducted by Vakili (2006), stated that there is no doubt that, in the ancient civilization, human knowledge and reason was still in the early and mythical stages and the true nature was less known and understood. Gradually the scientists and thinkers of the ancient times could form superstitious beliefs through well-organizing and integrating their beliefs using different theories, such as the four elements and the constellations, so that they could substantially and slowly close to mythological gods and types of stars. Among them, there were variety of mythical cultures, such as Hellenistic, Roman, Egyptian, Chinese, Indian, Babylonian, Syriac, Persian, and god stars such as Zeus, Rihanna, Apollon and Aphrodit in Hellenistic mythology, Jupiter, Zeus, Mercury and Mars in Roman mythology and Anahita, Mitra, Zavsh, Mars, Keyvan and Esther

The study conducted by Weisz, Rothbaum, Blackburn (1984) stated that traces of superstition can be followed and realized in the philosophy of some ideas that lead to dissolution and intrusion of religion and also transformation of religion into superstition. This trend is seen in all religions which have their roots in superstition or divine religions. Although the supernatural factors are part of divine religions, when the subtlest phenomena are attributed to supernatural causes and ways of scientific thinking and reasoning is closed, superstition will be the logical conclusion of this process. Some of religious beliefs prepare bed for superstition. But we can say that they are placed next to each other and accepted together. Set of religious beliefs give us a worldview that destroys this notion and never lead to such a result. Religious beliefs are known in three factors.

Another study conducted by Vakili (2006) stated that three factors, superstitious beliefs are much stronger than ethics and provisions, because in the dos and don'ts part of values, superstition does not have main role, but in the provisions, superstitions have opportunity to develop, extend and theorized or be present in human life. In the range of opinions, belief in supernatural ones make main and striking forms of religious believes, there is a place for final influential factors and invisible variables in human life which facilitates the supernatural factors to be conceptualized directly or indirectly. Therefore, superstitious beliefs, related to the theoretical doctrine, are formed in various forms. In the provisions' realm, the superstitious beliefs can form advices, so superstitious practices are evident in this area. For example, abominate cleaning the bones, because the ghosts eat them.

Aaron (1985) stated in their study that in superstition atmosphere, there is no attempt to achieve goals and rationality is replaced by superstition, the value of action is reduced, hoping to supernatural agents, false comfort is made in

the hearts and there is a new preoccupation. It causes the consciousness of the present and future to be vanished and prepares a bed for domination and oppression. In this process, economic cycle moves slowly and causes retardations. On the other hand, corruption in perceptions prepares a bed for idolatry and the deviation. It also changes the function of religion as something beneficial and makes it a factor moving forward the chaos and misery.

2.4 Assumptions

- Superstitious beliefs existed from the beginning however; with the advancement in technology they are considered folklores.
- People believe in luck with the success and failure and consider that their fortune is related is with good luck and bad luck.
- People believe spiritual events this is the clear indication that people do faith on those beliefs related with religion.

Chapter No. 3

THEORETICAL FRAMEWORK

3.1 Social Learning Theory

Social learning theory is given by Albert Bandura (1977). Theory of learning and social behavior which proposes that new behaviors can be acquired by observing and imitating others. It states that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement. In addition to the observation of behavior, learning also occurs through the observation of rewards and punishments, a process known as vicarious reinforcement. When a behavior is rewarded regularly, it will most likely persist; conversely, if a behavior is constantly punished, it will most likely desist. The theory expands on traditional behavioral theories, in which behavior is governed solely by reinforcements, by placing emphasis on the important roles of various internal processes in the learning individual.

Social learning theory integrated behavioral and cognitive theories of learning to provide a comprehensive model that could account for the wide range of learning experiences that occur in the real world. Key principles of social learning theory are as follows:

- Learning is not purely behavioral; rather, it is a cognitive process that takes place in a social context.
- Learning can occur by observing a behavior and by observing the consequences of the behavior (vicarious reinforcement).
- Learning involves observation, extraction of information from those observations, and making decisions about the performance of the behavior (observational learning or modeling). Thus, learning can occur without an observable change in behavior.

- Reinforcement plays a role in learning but is not entirely responsible for learning.
- The learner is not a passive recipient of information. Cognition, environment, and behavior all mutually influence each other (reciprocal determinism).

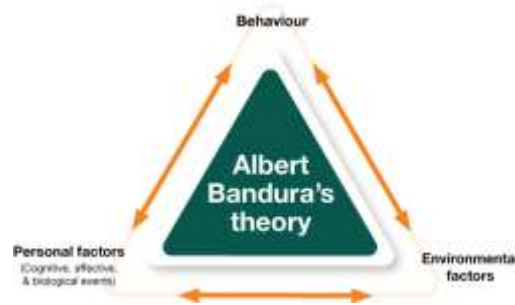


Figure no 1. Albert Bandura Theory of Social Learning (Ormrod, 1999)

Source: www.careers.govt.nz/fileadmin/image/rte/modelbandura.png

3.1.1 Application of Theory

The Albert Bandura theory of Social Learning fits on the research topic to Analyze superstitious beliefs among the students. Albert Bandura said in his theory that individuals learn through personal and environmental factors. Majority of the students have learned superstitious beliefs through the personal factors and as well as through the environmental factors. Majority of the students, who have learned superstitious beliefs through personal factors they have learn through imitation from their elder, like they have seen in their home, that their family practice superstitious beliefs a lot like, breaking a glass can mean good luck, crow at your door can bring a gift etc. Those students who have learn superstitious beliefs through environmental

factors are those, who observe these beliefs from their surrounding environment. Like, they have heard that given a gift of shoes will make your friend walk away from your life, booming during evening lead to decline in resources. Hence in short, superstitious beliefs are the phenomena that can be observed through personal factors and environmental factors.

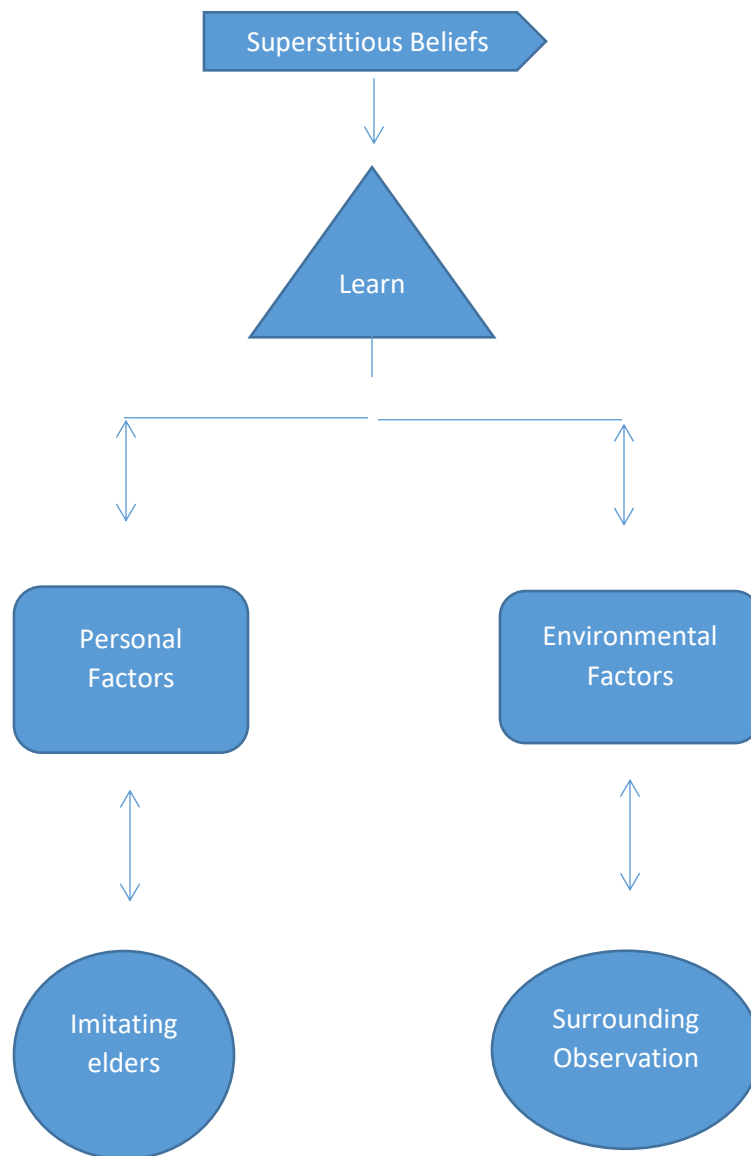


Figure 2. Model of Application of Theory

3.1.2 Explanation of the model

According to this model a person can learn superstitious beliefs through two factors. These factors are personal and environmental factors. In personal factor a man can learn superstitious things through imitating their elders however, in environmental factors, a man can learn through the surrounding environment.

3.2 Prepositions

- Social Learning Theory is the most suitable theory to fit on the analysis of superstitious beliefs.
- Scientific education has made people materialistic, so they believe less on superstitious beliefs.
- Elder practice these beliefs in home that is why most of the people practice them in daily life.

Chapter No. 4

CONCEPTUALIZATION AND OPERATIONALIZATION

4.1 Conceptualization

Conceptualization is the process of development and interpretation of the concepts. There is need to understand which concepts you are going to describe. The following are the main terms that have been conceptualized.

4.1.1 Superstitious beliefs

According to Foster.et.al (2006) Superstition is “a behavior which does not have a clear technical function in the execution of skill, yet which is believed to control luck and/or other external factors”.

According to Robert Ingersoll (1998) superstitions are: believing to phenomenon that there is no experimental evidence for them, estimating a mystery by another mystery; Believing that the world is directed by chance; offering the thoughts, desires and intentions with reference to their original nature; Belief in the supernatural, miracle, magic and divination.

According to vyse (1997) Superstitions are beliefs that run counter to rational thought or are inconsistent with known laws of nature.

4.1.2 Behavior

Tinbergen (1951) defines behavior as “the total of movements made by the intact animal”

Davis, (1966) define it as “anything an organism does” (or “what an organism does”)

Dretske (1988) defines it as a process of an inner entity bringing about a bodily movement or environmental outcome; and so on.

4.2 Operationalization

Operationalization is the process of development and interpretation of the researcher's own concepts. There is need to understand which concepts you are going to describe. The following are the main terms that have been conceptualized.

4.2.1 Superstitious Beliefs

Superstition is a self-confidence in the supernatural world which is too ceremonial, a belief in the presence of supremacies or substances that don't fit in the laws of nature or a rational comprehension of the universe. A huge chunk of traditional stories are devoted to trusts that some of them are local and some across the country or around the world. In Pakistani culture superstitions are ascribe through spiritual belief mostly and people follow them blindly due to their spiritual belief system attach with these myths.

4.2.2 Behavior

Behavior can be characterized as the way by which an individual carries on or acts. It is simply the way an individual acts. While conducting the study the researcher came to the concept of behavior as that the belief of students regarding superstitious things.

Chapter No. 5

RESEARCH METHODOLOGY

In this chapter, the methods and techniques are discussed that the researcher used to accomplish this research endeavor. This chapter explain the methodological apprehensions which are used in this research. In the present research, qualitative research design was used. The reason behind selecting qualitative research design to conduct the study was to know why and how individuals have superstitious beliefs in their practices of life. The in-depth interviews help to explore the area of study.

5.1 Research Design

In the present research, Qualitative research design was used. There was list of questions the researcher wants to explore. Reason behind using qualitative method is that the researcher can explore the perception of student about superstitious beliefs. Through this method the researcher interviewed the respondents and acquire the significant results.

5.2 Universe of the Study

The universe of the study was Quaid-i-Azam University, located in the capital Islamabad. The reason behind choosing this locale for data collection was that, to conduct research on the Quaid-i-Azam University students to know their opinions regarding superstitious beliefs. In the university, there is the availability of different ethnic groups.

5.3 Target Population

The students of Quaid I Azam University are the target population that belong to different ethnic groups that reflects the diversity of superstitious beliefs.

5.4 Unit of Analysis

The unit of analysis are the students from Quaid-e-Azam University between the ages of 22 years to 28 years and from them the researcher conducted the interviews. The reason behind specific age group, because availability of the more than one option, the researcher decided to take interviews from MSc students only.

5.5 Sampling Technique

Convenience sampling method was used for collecting in-depth interviews. The researcher selects the students for interview who are conveniently available to participate in study to examine the superstitious beliefs and practices among them.

5.6 Sample Size

The researcher collected in-depth information from sample of ten respondents. The reason behind taking ten respondent was that when researcher took interviews mostly the answer were same therefore researcher stop taking more interviews.

5.7 Tools for Data Collection

The researcher designed an interview guide for data collection. Interview guide was an important instrument used to collect in-depth information from the respondents.

5.8 Techniques for Data Collection

Along with interviews, the researcher used mobile phone and voice recorder for getting information from the respondents from face to face interview and use recorder for collecting data.

5.9 Data analysis

The researcher used qualitative data analysis coding technique for analyze of data. Among these techniques one of the most useful technique is thematic analysis of data. For thematic analysis the researcher made themes and make codes of these theme. Then, the researcher merged related codes with each other.

5.10 Opportunities and Limitations

Conducting a study on Superstitious beliefs among university was very easy. The researcher enjoyed very much during her research and while conducting interviews the researcher came to know the cultural diversity in superstitious beliefs. However, at some point, it was difficult for the researcher to collect data, because of the students do not believe on such things and according to them superstitious beliefs does not existed.

5.11 Ethical Concerns

The ethical concerns are the most important part of the research. The researcher should keep confidential, all the information related to the respondents. While conducting research, the researcher has kept following point in the mind. The researcher has explained topic very briefly along with the existence of various superstitious beliefs. The research has behaved very politely with her respondents. The researcher has cared about the privacy of her respondents. The researcher followed the moral tenets while conducting

in-depth interviews. The researcher was successful in creating frank relation with the respondents.

Chapter No. 6

FINDINGS OF THE RESEARCH

6.1 Thematic Analysis of Data and Observation

Thematic analysis is the part of research through which we can drive out themes. These themes can be made from data observation. The formation of themes is helpful to drive out the results of the research.

6.1.1 Breaking of Glass: Diverse Cultural Beliefs

Theme comes out through the observation of data is that breaking glass sign of luck. The respondents have share their views about the superstitious belief of luck related to the breaking of glass. Respondent 1, and Respondent 6 said that they have never heard that breaking of glass is related with the sign of luck. They have heard that breaking of glass can bring hardships for one. Similarly, Respondents 2, 7 said that they have heard that breaking of glass is related with the sign of good luck. Subsequently, Respondent 3, 8 said that are you crazy? Do you really think that these kinds of things existed in today's world? *No, we did not believe that such of kind of things existed in today's world.* Accordingly, Respondents 4, 9 said that they have heard in their family about this that breaking of glass can cause bad luck for someone. Moreover, Respondents 5, 10 said that have heard and yes, they do believe, and they will practice this belief with my children as well. Hence, it has been concluded from the above results that belief about breaking of glass has diversification in culture. This belief very from culture to culture. Majority of the respondent's belief that breaking of glass is not related with the sign of luck, however, they have heard in their family.

6.1.2 Sitting of Crow: Similarity in Cultural Views

This superstitious belief sitting of crow at door means if a crow sits on the door of your home and cawing get ready for a few guests. This is very common. The researcher has taken views on this belief. The respondents have

shared their views on sitting of crow at door. Respondents 1, 6 said that they have heard about sitting of crow at door can bring guest. However, they do not believe on this belief because, they said that *we are educated, and education make us to think logically*. Similarly, Respondents 2, 7 said that they have heard sitting of crow at door, and to some extent they do believe on this belief. Likewise, Respondents 3, 8 are you crazy? We don't believe on such things, because we never heard in our family such kind of things neither we practice. Subsequently, Respondents 4, 9 stated that they have heard in their family about this, however, in their opinion such of kind of things do not existed in today's era. Moreover, the Respondents 5, 10 said that they have heard and yes, they do believe and will practice this belief with their children as well. Hence it has been concluded from the above results that a huge number of respondents have listen in their family about sitting of crow on door can bring guest, however, they do not believe on such things. It has also concluded that there is no diversification in all the cultures about this belief.

6.1.3 Eating from Pan: Similar Superstitious Opinions

Eating from the pan can bring worst nightmare on wedding is a common superstitious belief and existed in almost all the culture. The respondents have shared very interested views on eating from the pan. Respondents 1, 6 said that they have heard about eating from the pan can bring worst nightmare at wedding, however, in their opinion they have never seen such kind of things happening around me, therefore I do not believe on this. Similarly, Respondents 2, 7 said that they have heard eating from the pan can bring worst nightmare at wedding, and to some extent they do believe on this belief. However, they have never seen these things happening around them. Likewise, Respondents 3, 8 said that are you silly? Do you think that these

kinds of things existed in today's world? We don't believe on such things. Subsequently, Respondents 4, 9 said that they have heard in their families about this, however, in their opinion such of kind of things do not existed in today's era. Moreover, Respondents 5, 10 said that they have heard and yes, they do believe and will practice this belief with my children as well. Hence it has been concluded from the above results that eating from the pan is common in every culture, however, majority of the respondents do not believe on these kinds of things.

6.1.4 Brooming during Evening: Social Change in View

The belief about booming during evening is very common and the views associated with this belief that, when someone broom in evening it can cause decline in resources is common, and the respondents shared their views on it.

Respondents 1, 6 said that they have heard about this, however, in their opinion they have never seen such kind of things happening around them, therefore they do not believe on this. Similarly, Respondents 2, 7 said that they have heard, about this, and to some extent they do believe on this belief.

However, they have never seen these things around them. Subsequently, Respondents 3, 8 said you are foolish enough. These kinds of things do not exist in today's world. Likewise, Respondents 4, 9 said that they have heard in their families about this, however, in their opinion such of kind of things do not existed in today's era. Consequently, Respondents 5, 10 said that they have heard and yes, they do believe and they will practice this belief with their children as well. From the above results it has been concluded that belief about booming in evening can bring decline in resource, has changed views. Majority of the respondents said they have listen in their families, however,

with the development of scientific era, these things has no importance. The results showed that respondent do not believe on superstitious beliefs.

6.1.5 Numbers, Days and Dates: Association with Luck or Misfortune

The belief about numbers, days and dates are associated with luck or misfortune is most popular superstitious belief and the respondents have given very interested answers about this belief. The Respondents 1, 6 said that they have heard about this, and yes, they do believe on dates, numbers and days. Similarly, Respondents 2, 7 said that they have heard, about this, and to some extent they believe on this belief. Likewise, Respondents 3, 8 said in which world you are living? Such kind of things looks better in fairy tales. Subsequently, Respondents 4, 9 said that they have heard about this and they believe on these things. Moreover, Respondents 5, 10 said that they have heard, and they believe and will practice this belief with their children as well. Hence it has been concluded from the above results that majority of the respondents believe on days, numbers and dates and they believe that these things are related to luck and misfortune.

6.1.6 Carefulness in Hygiene: Religious Myth or Reality

The belief that if someone will do care for their cleanliness then, it will prevent them from the influence of Jin and other evils. The respondents shared very optimistic views about this. The respondents 1 and 6 said that they have heard about this and this is reality. In our religion Hazrat Muhammad (SAW) said that cleanliness is half Iman. Therefore, yes, we do believe on this and we always take care of our hygiene. Similarly, Respondents 2 and 7 said that they also believe, and their families have strict practice of cleanliness. Likewise, respondents 3 and 8 said, that they believe in this. Although they do not believe on superstitious things, however, this is

also mentioned in our religion therefore, they believe that if you will remain neat and clean, it will prevent you from the influence of Sheetan and other bad evils. Subsequently, respondents 4 and 9 said yes, we believe, and we always took great care of our cleanliness. Moreover, respondents 5 and 10 said that they have firm believe on this and they will transmit this thing to their next generation. Hence it has been proving that cleanliness in hygiene is not a myth it is reality and all the respondents responses showed that they took great care of their cleanliness to prevent them from the influence of bad evils.

6.1.7 Walking over a child's legs: Socially Created Allegory

The myth about walking over children's leg stop the growth of the children is somehow practice in most of the societies. The respondent's responses were showing that do not believe on such myths. Respondents 1 and 6 said that they have listen in their families, and to some extent they have seen their elder practicing this, however, we do not believe that these types of myths existed today. Similarly, respondents 2 and 7 said that they have seen less practice of this myth in their families, therefore, they have no trust in such kinds of traditions. Likewise, respondents 3 and 8 said, we really do not believe that steeping from the children can stop their growth. This is really a bogus myth and we do not trust this at al. Subsequently, the respondents 4 and 9 said that, their families are educated enough, and they really do not think that children growth stop from steeping over them. It is related with the diet of the children.

Additionally, the respondents 5 and 10 said that, they have seen practicing of this myth in their families and yes, they do believe, and they will apply this on their children as well. Hence it has been concluded that steeping from the

children can stop their growth is the socially created myth and all the respondents do not trust on such kind of myths.

6.1.8 Invalidation of Superstitious beliefs: No Impact on life.

The case studies taken from the few more respondent showed that superstitious beliefs have no impact on their life. Like respondents 1, 2, 3, 4, 6, 8, 10 in interview said that sometimes superstitious beliefs practices in their home, however, they do not believe these superstitious beliefs. The respondents said that their families are educated, and they did not practice them in their home. The respondents further said, that whenever, their grandparents come they often practices them on us. Like do not eat from pan, do not step from your younger sister or brother, do not drink mil after eating fish etc. The respondents also said that they are not mad. Today is 21st century who practices these beliefs. However, some respondents believe on the sign of good luck. These respondents said in somehow, they believe that good luck is associated with success and hard work. Hence it shows that superstitious beliefs have no impact on the respondent's life.

6.1.9 Eating Fish after Milk: Socially Constructed Reality or Fable

The social construction of myth eating fish after milk varies in different culture. This myth is practice on a large scale in those homes where grandparents live. The respondents shared their opinions on this, like respondents 1 and 6 said that, their grandparents believe on this and whenever they have eaten fish they stopped them from drinking milk. However, they said that they do not believe on such kinds of things. Likewise, respondents 2 and 7 said that they do not trust on this because they have never seen such kind of practices in their families. Similarly, respondents 3 and 8 said that we are living in the era of science and technology and who can trust that these

things existed in today's era. Subsequently, respondents 4 and 9 said that we have seen rare practice of this myth in our families, therefore we do not believe on them. Moreover, respondents 5 and 10 said that they have seen practices of this belief in their families and yes, they believe and will practice on their next generation. Hence it has been concluded that, drinking milk after eating fish is just a socially constructed myth and it is not reality; therefore, majority of the respondents do not believe on them.

6.1.10 Changing of Name: Strong Association with Prosperity

The belief that if someone will hear that his/her name is the sign of bad luck then they will change is the weak construction of beliefs. The respondents 1 and 6 said that they have seen their elder practicing this. However, we really do not think that a name can become the cause of bad luck or good luck in someone's life. Similarly, respondents 2 and 7 said that, yes, we have seen in our families and we do believe on this. Likewise, respondents 3 and 8 said that our families are educated enough, and they do not believe on such kind of myths. Subsequently, respondents 4, 5, 9, 10 said that yes, we do believe on this and we will practice them on our children as well. Hence it has been concluded that majority of the respondents believe that changing of name is related with good and bad luck and it can become the cause of prosperity in someone's life.

Hence from all the studies it has been concluded, that all the respondents do not believe on superstitious things. According to the respondents, today's era is the era of science and technology and such kind of things were only the part on ancient time. However, these things existed today, but with the development in the field of education, people do not believe on th

Chapter No. 7

DISCUSSION AND CONCLUSION

7.1 Discussion

From the results it has shown that superstitious beliefs have positive and in the same has no impact on the respondent's life. From the previous studies it has shown that superstitious beliefs exist from the day we born. Our elder and forefather practice these beliefs. The results have shown that in most of the respondent's families superstitious beliefs exists and they practice them. Most of the respondents said that they believe in good luck and bad luck sign. The main effects due to good luck, bad luck, perceived effect and impending danger also significantly influenced academic performance in childhood science. This also was expected.

The significant effect is a confirmation that the level of each of the four components of superstition as established in hypothesis I had a contributory effect on the academic performance in primary science. However, superstitious beliefs under "good luck" were not significant. It is an indication that early childhood pupils do not believe in "good luck" any more for their successes. Therefore, no pupil ascribed his success to the benevolent teacher or merely that he met good luck.

Nevertheless, the significance under bad luck, impending danger and perceived effects as categorized by Bajah (1981) is a clear indication that early childhood pupils, learning science, still ascribe their successes or failures based on these factors. Interaction with early childhood pupils will clearly show this assertion. It is not uncommon to hear a pupil who fails to blame it on his "wicked" teacher (bad luck), an aunt, uncle or the mothers' marriage mate who has removed his own brains for his/her children (perceived effect). Even much more bizarre and weird, it could be blamed on the black cat they saw on their way to school on the examination day (impending danger).

Superstitious beliefs bar creative thinking that could lead to inventions and discoveries. Every situation that challenges the pupils is quickly explained away as good or bad luck; things not understood are seen as impending danger or perceived effect. For the children to make any meaningful progress in science and technology, the teachers of early childhood science must free the minds of our youths from their belief systems.

The study has shown that majority of the respondents do not believe on superstition things. They said that such things do not exists in today's time. Reasons behind this, they are living in the era of science and technology. However, the previous research studies have shown that, our forefather believes on superstitious things, because they were not educated, and they were not living in the era of science and technology.

The findings have also shown that some of the respondents have showed interest in superstitious things and they said that they will practice these things with their children. The previous studies conducted on superstitious beliefs showed that some time people enjoyed these beliefs and wanted to practice them. Hence, it has been concluded that perception on believe in superstitious things has changed with the modernity.

7.2 Conclusion

From the result of this study, it was concluded that superstitious belief mostly does not have effect on student's life. Superstition appears to be a more complicated concept than merely a perception that an unrelated behavior (or object) can improve performance. An individual who utilizes a Superstitious belief appears to go through a process of determining when the behavior is recognized as superstitiously powerful through one of three ways. Further, the continued use of Superstitious beliefs may include perceptions of external

roots of power, separate rules pertaining to use of Superstitious beliefs and effects of reminders of Superstitious beliefs execution during performance. A deeper understanding of Superstitious beliefs could benefit sport psychology professionals, particularly how to incorporate mental skills training such as pre-performance routines or refocus routines if the performer does or does not use a Superstitious belief prior to performance.

7.3 Recommendations

- 1) In Islam there is no teaching of superstitious beliefs, it is to have firm believe on God and do things not take tension of results or of future or anything happen in life that doesn't mean that it can decide your future either positive or negative.
- 2) It is observed that more stressed people are more they have irrational believes and in this way they lose their self-confidence and not try to fight back if they get any failure in their life they attach their disappointments with irrational belief due to this they can't succeed, become more stressed and fearful doing anything in live and in most serious situations commit suicide. This false thinking should be control for the betterment of the lives of people.
- 3) Apprehensive beliefs is in one's culture that make his/her mind set, then person constantly think on it this shows limited knowledge as oppose to this now we are living in 21st century we have to think scientifically and on the basis of reasons things are change so much that there should be no place for false beliefs in our lives which become hurdles or problematic for someone.

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ANNEXURE

INTERVIEW GUIDE

Analysis of Superstitious beliefs among students A case study of QAU university

Demographic information

1. Age
2. Gender
3. Marital status
4. Family's monthly income

Questions

1. Explain breaking a glass can mean good luck?
2. Explain that a crow at your door can bring a 'gift'?
3. Explain eating fish after a milk product can lead to a lifetime of ugliness?
4. Explain Walking over a child's legs can stunt their growth?
5. Explain giving a gift of shoes will make your friend walk away from your life?
6. Explain Stepping on someone's fallen hair will give them a massive headache?
7. Explain Lightning never strikes twice in the same place unless you are the eldest child?
8. Explain being careful about your hygiene can be an invitation to a jin?

9. Explain Throwing salt at your door behind an unwanted guest will ensure they never return?
10. Explain Eating from the pan can turn your wedding day into your worst nightmare?
11. Explain To brooming in evening make your resources less?