

**EXPLORING SUPERSTITIOUS HEALTH
BELIEFS AMONG THE BALTI COMMUNITY
OF GHANCHE, GILGIT-BALTISTAN**



By

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Quaid-I-Azam University, Islamabad

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**“Thesis submitted to the Department of Sociology, Quaid-i-Azam
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Master of science in Sociology”**

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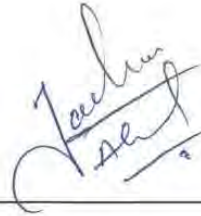
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FINAL APPROVAL OF THESIS

This is to certify that we have read the thesis submitted by Mr. Zaheer Abbas, it is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of "MSC in Sociology".

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ABSTRACT

Superstition is a belief that is not based on scientific knowledge, nor it has any logic which is primarily related with social setting and conditions. This study was designed to explore the superstitious health beliefs in Balti community of district Ghanche, Gilgit-Baltistan. Health beliefs regard superstitions; Dam, Durood, and Taveez along with other supernatural aspects such as black magic, ghosts, and supernatural force. The previous studies have been shown that our forefather has strong belief on superstitious thing. Theoretically, Albert Bandura said in “Social Learning Theory” that individuals learn through personal and environmental factors, which is one of the cores of this study. Sample for the research has been collected from 10 respondents and processed Purposive research technique to understand superstitious health belief. The data was analyzed through thematic analysis. The results show that most of the respondents did not believe in superstitious beliefs. The finding of the studies has also shown that people treat from traditional healer but couldn't recover the patient; they have negative impact on their life. Few respondents have experienced and listen that for treatment of Hepatitis people went to a local Hakeem” and “Moulvi”, they treat them by keeping fire on head, but this treatment has bad experience with the people of Balti community. The nutshell of this study is that education is the major factor where people come to know importance of education and scientific development. Furthermore, social media also play a vital role to reduce these kinds of beliefs. Infect these are some major tools which subdue people's beliefs from superstitions, and start to think rationally, about life and death of person-health.

Keywords: Superstition, Superstitious Health Belief, Hepatitis, Ghanche, Gilgit-Baltistan, Taveez, Supernatural Beliefs, Molvi, Hakeem.

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Chapter No: 1

INTRODUCTION

Background of the Study

Superstition is a kind of belief which has come from ancient tradition and customs, varies from culture to culture, society to society depending on the conscious of people, regarding this phenomenon. Due to strong beliefs on fate and supernatural elements along with people's ignorance and the rejection of science and logics, it is rampant in almost all the societies. Williams (2006) argues that superstitious is a set of behaviors that relate to mysterious thinking, whereby the practitioners, believe that the future or the results of specific occasions can be affected by certain practices. The ideas of good and bad omens lead to numerous superstitions such as bad luck to wear gold and silver together (Williams 2006:45).

Being a native of Indian subcontinent, superstitious beliefs in both countries, Pakistan and India are pretty much similar. They share common culture and traditions even their religious beliefs are somehow juxtaposed with others, resulting into the inculcation of unique society. In India superstition also as follow as in ancient period their education, film industry and people have strong belief in superstition and supernatural force like black magic, Taveez, spirit or ghosts (Wiseman and Watt 2004:773). In Pakistan, people in rural areas follow and practice superstition more strongly as compared to urban setting. Some of the common superstitious in Pakistani societies; practices are in our home sweeping in evening time is mostly believe as a superstition; another popular superstition is that people assume that when a crow cries at the wall of the house means arrival of a guest; pregnant woman is not allowed to work during the time of eclipse of the moon or sun; people believe that if a cat cries near our houses at night reflects that a bad news is on the way, i.e. funeral within the family; and one of another superstitions is that people believe in evil eyes, it means that vicious eyes have bad effect on the lives of the other people.

According to Farooq (2012) religious belief, Thursday and Friday are considered as lucky to start any sort of work, however, we have seen that Wednesday is unlucky to kick off any task. Beliefs on these superstitious effects have different factors involve, include gender, locality, and level of education, religion and sect. Low level of educational people are more superstitious as compared to uneducated. These beliefs also play a vital role in decision making related to marriages, start of new work, travelling and day to day life decision. Pakistan is an agricultural country, since independent most of the population have settled in rural areas where people are highly illiterate. There are no proper schools and health facilities, consequently, help to give birth various irrational thoughts like superstitions. Almost all the studies, related with superstitious ideas, showed that lack of education is one of the major factors behind it. Superstition is common in all over the world but mostly practices in sports, business, politics, studies, agriculture, and numbers also (Tahir, Qureshi, and Saifi 2018:772).

The fact that the religiosity indices had proportionately less ability to influence the dependent variables should be restressed. This set of circumstances doesn't invalidate the results however ought to add a note of caution to those curious about doing connected analysis. It's attainable that larger variation within the religiosity indices might have dampened the intensity of the results according during this analysis. It's attainable that past discussions regarding the link between religious involvement and secular attitudes weren't such a lot in error as they were incomplete. Spiritual involvement might influence explicit attitudes during a conservative or liberal direction, or not in the slightest degree, betting on the attitude's relevance for current church and spiritual issues (Bond and Faulkner 1975:269).

Superstition is basically a thought which will be defined because the set of thoughts and beliefs that are incongruent with reality, and as a subjective idea that we are able to reason as touching on the set of behavior, behaviors, words, and beliefs that have totally different meanings for various people and cultures. A belief or practice that a personal or a culture considers to be irrational, void, or purposeless will be thought of to be true by another. People know that an irrational set of beliefs that has been formed—or has emerged of its own accord—based on totally different perceptions and interpretations through time, exists in all societies, from the traditional Greeks to the Romans, from the Buddhists to the Hindus, from Jews to Muslims. In our daily lives, superstitions function a supporting power for the individual, and facilitate her manage the difficulties of her life conditions as she constructs her life. On the one hand, it helps offset the tensions and fears; and on the opposite, it serves as a sedative for the human psyche (Akova 2011:138).

This study shows, people know that how superstition prevail and exist within human population since ancient time, in almost every walk of life including health. Superstitious people do not prefer to check up through proper medical process, but they want to prefer traditional and local prescription to cure their ailment. We delineate however, this ancient practice of superstition has been and still be performed in several part of the globe, their complications on oral and general health, and the ways in which such practice hinder fashionable medical practices. This paper aims to increase the attention of those superstition- driven ancient and probably harmful practice by promoting the importance of proof base medical practice.

1.1 Superstition

Superstition comes from Latin word *super* ‘over’ and *stare* ‘to stand’ the concept appears to possess been of standing over one thing in astonishment or awe. By the time superstitious notion initial appeared in English at the start of the fifteenth century, to associate in nursing irrational religion supported worry, or content or to a non-secular belief thought of false or pagan. A lot of general “irrational or idle belief” sense in initial record within the decade. Superstition is a part of human life since ages. It begins from centuries ago, when our ancestors tried to elucidate mysterious circumstance or events as best as they might with the information they have (Tahir, Qureshi, and Safi 2018:773).

Superstition is a belief that has a specific factor, even circumstances hold some reasonably significance that one thing going on happen (bad or good). Even through, it’s not based on reason, the belief is merely based on fear, ignorance, trust in magic, coincidence, or a previous expertise with identical scenario. Most of the superstitions had their origin in ancient time, once man was at the mercy of nature, and that they were neither unable to develop the scientific reason for fortunate reason. People begin to believe in such a way that completely different variety have different impacts in concern of excellent or dangerous luck.

Throughout the globe, we notice individuals with such beliefs and superstition. Some people believe in superstitious as a result they provide them a lot of management. Skills Human minds become clueless in the reinforcement of irrational beliefs (Tahir, Qureshi, and Safi 2018). A person who believes that black cats act as bad omen is extremely possible to attribute a normal dangerous event, happened. Individual didn’t perceive the reason behind a definite event might simply attribute it to a superstitious belief that helps his mind calm down.

Superstition includes beliefs and practices, that haven't any proof to support them and square measure in consistent with the degree of enlightenment reached by a community. Their level of enlightenment or understanding isn't raised to the higher level of information's in the market within the present world, to make them rationally mature.

Superstitions are hope. They represent hopes plain-woven from losses and consolation, a fountain that forestalls the thrill of life from vanishing and therefore the greatest helper for the continuation of hopes. They're a treasure, laden with symbols that entail all that's human. Accompanying the individual in her journey of life, they increase her strength to resist the onerous conditions. They're linguistics ballads that beat out to the dance of the spirits that live and nevertheless struggle to square. Beliefs are "energy" that connects people at large to life. They're the ways that of lifetime of cultures (Akova 2011).

1.1.1 Popular Superstitious belief in Pakistan

Following are the popular superstition beliefs founded in Pakistani societies:

1. One of the most popular superstitious beliefs prevailed in Pakistani society is black cat cross the path of a person that's means something going wrong with him, if he/she was going to travel then he must face some sort of troubles in his journey.
2. Sweeping at the evening time is also considered as evil practice in some societies. It increases unemployment, that's why sweeping in the evenings are not allowed in such a society.
3. Crow cries at the wall of the home means arrival of guests at home. Hence, or it also denotes the reception of good news the

family members clean the house and mentally prepare for new guests which are on the way.

4. Pregnant women are not allowed to work during the time of the eclipse of the sun or moon. Because of they believe that if a pregnant woman is doing a little work like cutting, stitching, and touching someone or somebody to her then it will place some impression on the woman and on a baby who will came out on the time of birth. Thus, at that time it is trust that ladies ought to solely sleep straight or ought to walk only (Tahir, Qureshi, and Safi 2018:775-776).
5. Some individuals believe that keeping broom upward within the house can cause enemies and illness within the house.
6. People also believe that if a cat cries at night, means that a bad thing is going to happen, or someone is near to die there.
7. Flapping of eyes is not a good sign for individual. It will cause some problem for them soon.
8. Such people believe on the effect of vicious effect, that means bad effect on lives of other people, and it is not a good thing. Such eyes cause problems in the lives of people.
9. Such folks believe that if they split oil, it'll bring good fate for them. Thus, they felt happiness on the rending of oil.

10. Myth about lucky color and unlucky color, lucky and unlucky days. Tuesday and Friday are believed as lucky days in our societies.
11. Trimming nails indoor is one of the many superstition beliefs in our societies. According to ancient belief which is still prevailed that this act brings miseries and misfortune in the family (Tahir, Qureshi, and Safi 2018:776).
12. It is also widely believed that crossing a bridge after sunset makes a women's delivery easier.
13. Glaciers can be grafted by mixing snow from two opposite glaciers presuming one is male and another is female.

1.1.2 Superstition and Health Care

Through, superstition has lost its worth, the advancement of science, irrational belief, however, still influences the treatment of various diseases. Patients of Kyoto University Hospital of Japan were shown to require that to remain within the hospital on the far-side which was counseled by doctors. Similarly, researchers attributed this behavior as the patient's irrational beliefs in being discharged on a lucky day versus an unlucky day. Allowing these superstitious beliefs to influence the choice once to discharge patients from the hospital considerably increased medical care cost in Japan (Hira, Fukui, Rahman and Maelawa.1998:1680-82).

In Pakistan a huge percentage of the population is less educated. All of these have created a deluge of health issues because of folk notice satisfaction in ancient and irrational treatment instead of contracting

certified medical practitioners. It results in a rise within the range of sub-clinical cases, resistant infections, and death due to treatable disease. This case tends to aim at characteristic totally different superstitious health seeking behaviors and comparing those behaviors when dividing the themes in group according to age, gender, educational status, and ethnic group. Superstitions have long been used to justify disease and medical phenomena once scientific rationales weren't out there. Many of those beliefs persist these days, notably among communities and demographics that do not seem to be often exposed to scientific discoveries of education. Whereas the public in communities in both India and Pakistan have same style of superstitious beliefs, which are much common and substantial among people who square measure illiterate. Often, superstitions perpetuated partly by scammers who would like to require money advantage of individuals in medical need, and who are vulnerable to believe on occult powers. These beliefs will negatively impact healthcare, primarily because people will often visit a traditional or orthodox therapist instead of an authorized medical expert for treatment (Bukhari, Khan, Ahmed, Choudry, Pradhan, Khan, Nayeem and Khan. 2002.383:7).

Superstitious can't be associated only with Muslim countries, and it exists anyplace across the world even in materialistic and advanced technologically countries. As an example, within the societies of France and the United Kingdom, placing money at the base of to be designed residential building is considered as connected with luck. Americans have faith that it will be a decent sign of luck for them to go away a coin at home at the time of departure from home. In several areas of France, locals who are fall in fever place a coin during a square within the jungle with the assumption that illness would be transferred to those that picked the coin, and coin lefties gain relief. In Russia folks feels hate to provide

loan once the sun has down because of, they need religion within the indisputable fact that no money would inherit their home once this.

In Pakistani perspective, there are a unit higher Muslims and used to live in rural areas are followers of Islam. Islam does not give any space for irrational beliefs. However, due to some societies, cultures, and traditions, some of such beliefs are existing. Thus, culture is accountable for people's rituals, practice, and beliefs because culture provides the simplest way a way of living, strengthen their mentally and shape masses behavior (Tahir, Qureshi, and Safi 2018:774).

1.2 Factors of Superstitious beliefs

The study resulted that those females and people from rural areas have firm believe in superstitions, as compared to male and urbanized people. There are some factors that effects such beliefs or in alternative words irrational beliefs are keen about some factors. The factors that force an individual to think about superstitious beliefs true as follows:

1.2.1 Involvement of Gender in Superstition

This research was conducted to find out the effect of superstition on the lives of females as compared lives of males. Study reveals that though, both genders believe in such ideas, female house user are more indulged in these acts, as compared to male.

Female become additional superstitious because of several causes like the presence of endless quarrels at their houses, and so forth, which force to live in tense atmosphere. With the passage of time, these quarrels and tensions bring them towards irrational beliefs to fix them completely. They believe superstitions that such conduct can solve their issues and produce peace in their life. Moreover, female is less educated and don't have enough logical or scientific sense, so that they prone to believe in

fates and their superstitions notions. Because of these reasons, females are more superstitious as compared to man (Tahir, Qureshi, and Safi 2018.777).

According to Sauget (2021) the classical association between women and superstitious notion underwent renewal within the half of the eighteenth century. Their visions, healing powers, and powers of necromancy were re-evaluated and reinterpreted between the late eighteenth and early nineteenth century, albeit considering recent medical or spiritual information dominated by men in major European cities. Ancestral beliefs and in style rites, including after they were practiced by women, were collected as national or regional treasures, whereas witches were reintegrated within the national history and spirit of peoples. However, this re-evaluation was continuously fragile and was offset by nice skepticism that generally got the favorable position, as within the late nineteenth century, and that sometimes yielded to other more political interests, as within the 1930s. With the next unfold of the notion that superstitions aren't any over relics, the question of gender has become less vital.

Since at least the eighteenth century, the classic oppositions between superstitious notion and faith on the one hand and between belief and science on the opposite, are recomposed, with the lines between them becoming blurred. Of course, belief continues to be thought about as a sign of primarily feminine weakness, and therefore the bipolarization of the sexes helps strengthen the thought that women have too much imagination and not enough comprehension.

1.2.2 Educational Level

Education plays an important role in shaping one's behaviors and mentally, because it provides totally different directions of thinking. The

overall literacy rate in rural areas of Pakistan is too low, particularly, female education in that areas are so grim. The tendency of feminine respondent's basic cognitive process in superstitions were abundant above male respondents, and that we subtracted one main reason behind this was abundant distinction of education level of each gender. The finding shows that illiterate persons whether male or feminine have higher tendency to believe in these mysteries (Tahir, Qureshi, and Safi 2018:778).

1. Superstitious beliefs and practice have been comprehensive in their influence, both for good and for evil.
2. Reasoning people sometimes recognize superstitious notion as nonsense.
3. Education should attempt to develop reasoning people.
4. Education does affect the quantity of superstitious beliefs and practices on individuals has.
5. Despite educational influences, there remain several current superstitions.
6. It seems reasonable that even a dull person can be instructed a group of current belief as simply as he can be taught people who are unit innocent.
7. As education increases superstitions decrease educational.

1.2.3 Family Tension Factor

According to Tahir, Qureshi, and Safi (2018), one of the key issues behind the difference of beliefs between females and males in family tensions. We found tension level of female respondents were higher as compared to their male counterparts. In response to our investigation for the explanations behind higher tension level of female respondents, they replied that they need to involve within the sort of work together with kid's affairs, unit affairs, and family politics, also need to work in the

agricultural field. On the contrary, the males in rural community target his work solely and have the low level of tension relatively. The next level of tensions weakened the self-beliefs, and hence people become superstitious towards goodness and badness of fate.

Family is a social establishment with various biological, economical, legal, psychological, and social science aspects that forms the most basic social foundation reacting social orders or disorders.

1. Indeed, the nuclear family is one in every of the most necessary factors affecting community health of that underpins society.
2. The increased rate of divorce in the gift community of Iran and Yazd, central Iran, necessitates the investigation of the factors influencing couples' compatibility and family stability. One of the factors affecting family stability is non secular beliefs which can influence familial interactions, decision-making, and loyalty or adherence to familial life. The role of those beliefs is of utmost importance in the incidence and resolving of marital disputes and disparities.
3. Family stability is said to many factors one of that is spiritual well-being.
4. Spirituality is employed as a compatibility mechanism in reaction to life pressures and different daily difficulties like familial disaster, disease, and mourning.
5. Adherence to spirituality and faith is a vital issue in marital stability and satisfaction. On the contrary, the larger the inequality within the couples' non secular beliefs, the larger their discrepancies.
6. Moreover, adherence to spirituality in couples will turn out reciprocal respect and confidence whereas lack of adherence to spirituality leads to untruthiness in the couple's behavior, thereby

resulting in reduced marital satisfaction (Paurmovahed, Mazloomy and Zareei. 2017:98).

1.2.4 Religious Factor

According to Stanke (2004) religion primarily advocates to believe in various ideas, blindly, and even, people have no right to ask questions about these religious rituals- root cause of superstition and irrationality. In religion, one believes that everyone happenings square measure obsessed with divine power whereas in superstitions one believes that everyone happenings obsess with mystical power. Several people said that they do not believe in superstitions, however they solely believe in various beliefs as a fundamental part of Islam. They believe that magic, ghosts, dreams, and evils eyes have their impact on the lives of individuals because these are the fundamental part of their religious teachings. This study might be too leading for subjects, permitting them to obviously distinguish between “religious” and “superstitious belief” things, in effect, revealing stronger than traditional differences between the responses to those things. Future studies would possibly still exclude personal characteristic things, however, disguise the irrational and religiosity items in such the simplest way that participants will not be inclined to answer during a biased manner.

1.2.5 Cultural Factor

Superstitious beliefs have their roots in cultural factors further. Culture incorporates a vital impact on the thinking method and attitudes of someone. Within the male dominated culture of Islamic Republic of Pakistan, the position of a typical female is incredibly miserable. This unfortunate position results in additional tension and lack of authority in female that ultimately make them more superstitious. Blaming feminine for being chargeable for each misfortune, further urges them to reply on such beliefs (Tahir, Qureshi, and Safi 2018:778).

Superstitious beliefs or behaviors arising from surroundings derived stimulus of fear, uncertainty, or unpredictable scenario facilitate us to overcome such things. Though belief is not supported on scientific judgments, it exists in nearly each human culture. Variation in superstitions can be explained with concepts of cultural evolution and environmental psychology. In a changed atmosphere where an organism associates two events those were connected within the past, however, are no longer existing produce belief. Habit formation in our species is additionally associated with existence of belief. Habit plays role in learning and behavioral physical property.

Culture is shaped both by our action and our biology that in turn is shaped by gene-neuron-hormone setting interaction. Through mutation and choice, we have become ultra-social. Our self-awareness due to increase in brain size has created desires for higher orientation during a physical- and social- setting, to sense cognitive chaos, and to explain the manifestations of physical world and our social setting. Variety and style of our receptor molecules to produce the information don't seem to be enough for survival in today's advanced setting. Memes change over time because of evolution of human culture. Specific human culture is influenced by cultural and

change exchanges, experiences, technological advances, and industrial development (Mandal. 2018: 65).

1.3 Statement of the Problem

The study is designed to investigate the involvement of superstition related with the health issues, in the premises of District Ghanche, one of the far-flung districts of Gilgit-Baltistan. In Ghanche, health creates serious troubles people mostly depend on traditional and primitive myths which make health sector umber some. Even they prefer “Dam”- not medicine during critical situations. Superstitious practice is an important part of these peoples because they usually believe in lucky and unlucky days, which act as a guideline to make decisions in their life like for ‘Operation’; they usually like to see that this Surgery will be helpful for his life or not; for business they would like to see good days to start their business; and even for travelling as well. Student during examination and players during sports practice superstition and supernatural force like black magic, Taveez and “Dam” etc. These are the main issue in our local areas, and unfortunately, along with illiterate people our literate class also following the same footprints- too much conscious of superstitions.

1.3 Objective of the study

This study was aimed to:

1. Find out the influence of superstitious health belief on both male and female.
2. To find out the relationship between mental illness and superstitious belief.
3. Find out the Cultural determinants of superstitious health belief.
4. To find out important area of “Dam”, “Durood” and “Taveez” on health of the individuals in a Balti society of District Ghanche.

1.5 Significance of the study

The findings of this study have both practical and theoretical significances. Firstly, it's the sociological analysis of Superstitious belief in Health among the Balti community in Ghanche District of Gilgit Baltistan. Although there is few research conduct in Pakistan but in this area, Ghanche, this aspect, superstition is explored first time, even in the broader context of social, economic, religious, rural, and urban, educational, and psychological aspects also increase its implications. Theoretically, this study adds to the existing body of literature. Apart from that, in a practical domain, it covers the people's perception, their views and practices about superstitious belief and supernatural forces.

This research basically gives the analyses of superstitions beliefs which we practice even in this scientific world, which tell us that how people adopted superstitious thing from their elder who have well past experiences about these behaviors. They mostly believe in good luck and bad luck; lucky days and unlucky days; supernatural forces and black magic; which have no scientific reason – a bunch of blind beliefs, merely illogical, which they carry on throughout their life and practice even in this 21st century. It also influences new generation by indulging them into about superstitious beliefs and urge to practice them in their domestic and social life as well. Perception of reality and logics come to an end, when someone reinforce irrational beliefs. For instances, person who beliefs that black cats bring dangerous luck is extremely possible to attribute a normal dangerous event that happens to him usually, to the fact that he found a marten cat before the events happened. Similarly, when there is a confusion and the person can't fix it then to get some mental satisfaction to attribute it to a supernatural entity, simply superstition. Superstitious beliefs are such practice that haven't any substantial proof to support them

and square measure inconsistent with the degree of enlightenment reached by a community.

Furthermore, how superstitious beliefs varies from culture to culture will also be investigated.

Chapter No. 2

REVIEW OF THE RELEVANT LITERATURE

2.1 Global Situation

Superstition indicates both actions and belief that described by synthetic elements accordingly, trendy science opposes superstition notion. In this scientific and modern world human being follow superstition. It associates one incident to different while not related to scientific reasons for this connection while in some cases superstition additionally comprise on opportunity. The clinical group's central goal ought to be arranged to such an extent that it changes superstitious thought. This objective can be cultivated by lowering in individuals' convictions to find all their unreasonable and superstitious belief. The qualities where the individual accepts influence his personal satisfaction and his decision of treatment during disease (Tahir, Pashaeypoor, Cheraghi, Karimy and Hoseini. 2020:1325).

A study conducts through the students of all over the globe where they find that students faced so many studies related problems in their university career. They faced one of the most leading problems is stress coping. It is led by emotional experiences, goal achieving and overcoming difficulties, especially during examination and interviews. Students with higher indication of superstitious have less evolved faith in the capacity to control their lives and in their good luck.

We accept that superstition can be considered as an approach to remunerate low degree of fearlessness and weak confidence in the individual good luck. Positive connection between superstitious level and belief concerning control in the gathering of profoundly superstition students may show a similar certainty. The more superstitious the students are the more they feel ready to control their lives. The main purpose of this study is that to reveal the copying behavior and the belief in superstition about themselves and the students of the world with high and

low superstition. This discussion show that respondents have high level of superstition in university students (Akbirova, Abitov, Gorodetskaya and Velieva. 2020:35).

This article focuses on the FIFA World Cup has so many witnessed a variety of unusual superstitions. Superstitious like free kick, pull on his shorts, lucky numbers, short sleeve, and long sleeve of player's shirt. Sometime player's urination on the pitch. In matches not only players are superstitious, but coaches also are more superstitious. In 1986 Argentina's Head coach not allowed his player to eat chicken because their belief that bad luck for their team. Even one of the known players of football Ronaldo tunnel and stop right foot first on the pitch. According to him this effect is so effective for him in a game (Dagnall, Drinkwater and Denovan 2020).

In 2013 a study conducts on Conditioned Superstition. Author and his friend explain that during a basketball match Dallas Mavericks playing a poor game and the match is almost one sided from the start. Everyone leaving the ground to see such poor game in first half, but the member of his group purchases his usual halftime beverage of Coca-Cola. He come back to his seat and took Dr. Pepper tell that the theater was quickly of his special drink. The team afterward start associating looking energetic and finished with stunning performance and won the one-sided match (Hamerman and Johar 2013:428).

The study is about Superstition in the Pigeon. When food is given to a hungry living being, any behavior ongoing at the instant should be assumed to be strengthened by this occasion. One little amounts of food square measure continuously given; a superstitious ritual is also set up. The course of the superstition isn't stable. In a long experiment meeting a positive superstition may offer route to a negative structure, or the other

way around. Such changes are generally, effectively clarified as far as extrinsic support or inability to get support within the sight of the coincidental stimulus. All the birds showed times of both positive and negative superstition (Morse and Skinner 1957:308-11).

If superstition is thus defined, we can then consider it an important aspect of belief. In however far is a belief or follow irrational. Clearly, in terms of the definition, not at all: it's its isolation from a system of reference that qualifies it as an irrational belief or practice. Thus, the same belief or practice can be each superstitious and non-superstitious. It can be superstitious to one person, non-superstitious to another: non-superstitious to one person at one time, superstitious to the same person at a different time. superstitious to some men at one time, non-superstitious to other men at the same time; non-superstitious to all men at one time, superstitious to all men at a different time (Lesser. 1931:620).

2.1.1 Europe

Researchers conduct research on measuring superstitious belief, lucky and unlucky matter. Majority of exploration inspecting the mental connects of superstition beliefs has utilized the superstitious subscale of the Paranormal Belief Scale. The researcher sub-scale the paranormal belief scale contains three items. Black cats bring bad luck, if someone breaks a mirror then they will face a bad luck and the most popular bad luck in numbers are number "13" is unlucky. These outcomes have significant implications for those wishing to comprehend why individuals did superstitious convictions (Wiseman and Watt. 2004:1534).

A Study conduct to show superstitious belief of Junior High school pupil in Michigan, USA. In this study they found that girls are more superstitious as compared to boys. Children who spent their summer from the conventional environment of their home were less superstitious that

the individual who spent their summer at home. Children's superstition scores increased as the age level increased (Zapf. 1945:578)

A study conducted in United States of America in University of Hawaii at Manoa. Researchers investigate superstitious activities among collegiate baseball players. In this research they found that the baseball players were more superstitious as compared to non-athlete. Hence the study acknowledges that baseball players engaged in a high level of superstitious activities (Ciborowski 1995:305).

According to Stanke 2004, research focuses on the two possible correlates: religiosity and locus of control. Religiosity has been found to correlate with the occurrence of superstitious and paranormal beliefs in many studies, and locus of control has been described as an individual's attributes life events to luck, fate, or external forces (personal like experiences (Stanke and Taylor 2004:1-5).

A study conducted in University of Cologne Germany. Researchers focus on four main research which categorized into two parts. First, they tend to incontestably a causative result of associate degree activated sensible luck-associated superstition notion on resulting performance. Respondents for whom a superstition was activated performed higher in numerous motor and psychological feature tasks as comparison with respondents whom no such thought was activated.

Secondly, they tend to be showed that these performance-enhancing effects are unit mediated by a rise in perceived level of self-efficacy (Damisch, Stoberock and Mussweiler 2010:1014). In Italy researcher conducted a study to find out the unlucky days for wedding. It is mostly believed that Tuesday and Friday are unlucky days for wedding as well as the 17th day of each month. The case of the superstition about Friday is that the day of the week on which Jesus Christ died and about Tuesday

was in fact the Dies Martis. There is the origin of superstition about Thursday, Friday and the 17th day of each month which are unlucky for wedding in Italy (Ruio and Breschi 2017:2007)

The data is taken from the evolution of superstitious and superstition like behavior. Researcher analyses that superstition notion is a belief or follow ensuing from mental object, concern of the obscure, trust in supernatural or likelihood or false conception of causation. The conclusion is that practices which are, or show up, superstitious are an inescapable element of versatile behavior in all human beings, including ourselves (Foster and Kokko 2008:31)

In this study researcher find and suggests that a sensible luck is related with high psychological well-being which conclude optimism and therefore the rejection of non-adaptive irrational beliefs. The findings show that negative connections between belief in good fortune and both sadness and nervousness are best tended to by the hypothesis that faith in good luck causes hopeful attributes and a decreased degree of unreasonable beliefs (Day and Maltby 2010:99-110).

The relationship between abstract belief systems and a lot of specific social attitudes is an enduring issue within the social sciences. Work in the social psychology of religion continually dramatizes this interest by attempting to establish systematic propositions regarding religious beliefs and practices, and the socio-political attitudes of believers and practitioners. To date, these efforts have had mixed results, probably because of overly simplified theoretical underpinning. Beliefs and attitudes are a social product.

Abstract beliefs have such wide latitudes of interpretation that a given belief is well incorporated into the political expressions of the extreme right, extreme left, or center. The relationship between religious

involvement and secular attitudes was not most in error as they were incomplete. Religious involvement could influence attitudes in a conservative or liberal direction, or not at all, counting on the attitude's relevance for ongoing church and religious concerns. If a particular social issue is powerfully implicated in salient traditional non secular or church concerns, then concerned members ought to replicate conservative attitudes on it issue. However, if the social issue isn't receiving current attention in non-secular social networks, then attitudes toward that issue ought to vary with the individual's personal and demographic characteristics. The particular social environment within that the religious person is concerned goes to have considerable influence on the latter type of secular attitudes quite severally of religious involvement (Richard et al. 1975: 257).

The study of the nature and distribution of superstitious notion among college freshmen, not as an end, however as a start line for making more inquiry into the psychological and sociological factors getting in the holding of these irrational beliefs by the members of this undergraduate group.

Plotting a histogram for superstition scores shows a decided skewing to the left, illustrative of the fact that there is the tendency for such a group as studied to be marching away from superstitious notion. The laggards who have not caught up with the group in this elimination of superstitious notion, trailing when the most advanced guard at various distance.

1. The most frequent superstitious notion was tapping wood after boasting.
2. 11 had ceased to believe the omen.
3. 49 picked up pins for luck.
4. The luckiness or unluckiness of the numeral thirteen.

5. Friday, thirteen is lucky (Wagner. 1928:26-27).

The purpose of the current investigation was to review the individual sources of irrational belief, the social and educational factor that contribute towards the learning and unlearning of baseless ideas. The rational connection between cause and impact is at the very origin of scientific thinking. An irrational belief is one that ascribes causal relationship to phenomenon and object that bear no such relationship to one another. The origin of many superstitions that appear to be unexplained has been traced by students of folklore. In some instances, it is difficult to separate irrational beliefs and practices from certain religious beliefs and practices. Superstitions is usually defined as a false religion in view of the large differences in opinion as to what constitutes correct and false religion, it's not altogether stunning that what is considered faith by one may be considered superstition by another (Maller and Lundeen. 1933:321).

2.1.2 Africa

A study conducted in 2008 reveals that, a poor financial status is a solid belief in luck and superstitious notions jointly make individuals abstain from therapy as a treatment for carcinoma. A patient was viewed as non-adherent if they didn't present for two sequential portions of chemotherapy. Patients who had dose decrease as well as exclusion because of insufficient hematological profile or poor clinical condition were excluded as defaulters. The patients who missed their drugs because of no deficiency of theirs either due to unplanned holidays occasions or different reasons outside their ability to control were prohibited from the study (Adisa, Lawal and Adesunkanmi. 2008:22).

This study supervises by Omeja in Nigeria (2011) which reveals that individuals with superstitious beliefs did not properly follow medicine and medication directions. Research has shown the significance of adherence in medical care and the current investigation shows the impact of locus of control, medical services suppliers should think about these factors when arranging and executing wellbeing approaches to accomplish the ideal destinations. (Omeje and Nebo 2011:141).

This study was conducted at Antenatal Clinic Omdurman Maternity Hospital Omdurman, Sudan where researchers highlight the importance of nutrition during pregnancy. Pregnancy demands extra nutrition and other nutritional requirements. The main objective of this study is about pregnant ladies and the importance of nutrition. The results show that only 33% of pregnant women avoid certain food during pregnancy while the 67% which is a huge percentage in women who are not avoiding certain food during pregnancy. Hence this discussion proves that during pregnancy women feel more superstition to take nutrition. Superstition also involves

in food nutrition during the pregnancy of a women (Kheri, Kunna, Mustafa, Shaaeldin and Alsammani. 2017:218).

2.1.3 Asia

According to this study superstition is a set of thought and belief that no relation with reality or logic. A belief or a practice which individuals carried out from early period. In our life superstition functions as a supporting power for a person and facilitate to manage the problem or difficulties of life. Today in modern technological era brand and advertisers combining superstitious beliefs by influencing their brand loyalty. They construct a belief in our mind that brand is the finest one and our mind also judge by superstition (Akova 2011:138).

Research conducted in Japan to determine the influence of superstitious about Taiwan (a lucky day) on decision making to exits hospital. The data from Kyoto University hospital during the study period 53.3% female and 46.7% were male. In this study the researchers found that 771 patients over the three years changed and discharged day on Taiwan day.

Belief in Taian-Butsumetsu positively impacts the choice to leave medical clinic. The superstition related practices of patients cause monetary and complex psychosocial issues. Although the expense unnecessarily expanded medical clinic stay are apparent, no information exists on the mental effect of the superstition. Study shows that discharge of patients on lucky days are more number and the low number of patients on unlucky days (Butsumetsu). This superstitious belief increases the cost of medical care in Japan (Hira, Fukui, Endoh, Rahman and Maekawa 1998:1680).

A study organized in Turkey, Epileptic patients with irrational attitudes used charms and magic to treat their unhealthiness rather than follow

medical instruction they just used superstitious attitudes rather than medical equipment's (Selekter, Iserip and Komsuoglu. 2004:438-40).

In Philippine 1919, a study practice and analyses in Agriculture University shows how in agriculture superstition belief is also existing. During the seed time farmers should not cut their hair, shave or eat salt fish. If they are doing any one of those things the talk of rice can grow. In farmers these types of superstition mostly seen in Philippine (Sarepta 1919:224).

A study conducts in Myanmar in which Selth focused on number of people, military leaders put their faith in superstition, magic, and the occult. They are making decision based on astrologers, magician, numerologists, and superstitious belief (Selth. 2009:73).

A study conducts in Iran about Belief in superstition. Social and financial status of individuals assumes a significant part in the inclination to superstition so that individuals with low friendly and economic sculptures have more propensities to superstition. Women propensity to superstitious belief is much higher than the men. According to Ebrahimi superstition came from old tradition, from our ancestors which based on ignorance and false hope (Zad. 2014:286).

A study conducts in China to see the superstitious belief in business decision making. It is therefore shocking that academic analysis provides such little empirical proof on the impact of superstition business deciding, and that we presently recognize even less concerning the implications of irrational beliefs for shoppers. Moreover, the degree to that superstition's effects is supported a conscious versus nonconscious method has remained unexamined. The current study seeks to deal with these shortcomings by not solely documenting the existence and strength of the influence of superstitious beliefs on shopper behavior however additionally specifying the aware versus nonconscious underlying properties. They begin with the

impact of irrational beliefs on client satisfaction following product failure by showing that customers are less(more)satisfied with the product that they hold positive (negative) superstitious associations supported its color, the product amount, or the digits used in its worth. However, we discover that these effects are only discovered once irrational beliefs are allowed to work on consciously. Next, we tend to demonstrate that the consequences of irrational beliefs are not restricted to Asian customers, showing that participants from the United State create significantly additional risk-averse choices once a negative (vs. neutral) superstition is made salient (Kramer and Block. 2008: 783).

2.1.4 South Asia

A study conducted in Bangladesh where researcher try to help the pregnant mothers that the development in science and technology has helped us to overcome the superstitious associated with pregnancy, but many of them still follow the superstitious beliefs about pregnancy. During psychological state mothers got to keep in very vulnerable position. They continuously stay in concern that their coming babies and aspect that more severe generally once babies are born with defect, most of mothers tend to suppose that they did something wrong during the pregnancy period and it's for penalization. For all these reasons' mothers become irrational (Sultan, Chowdhury and Shapia. 2019:172).

A comparative study in India about superstition in Urban and Rural areas. A research conduct in a university student (arts and science) from rural and urban settings. Through this research researcher find out that in urban areas, arts studying students are more superstitious as compared to science students in urban setting. In India even educated persons also belief and follow superstition (Khan and Mohi-d-din. 2020:141).

This study determined the paces of superstitious convictions and looking for related treatment among mental patients. Social and religious belief ought to be separated from superstitious beliefs, these convictions impact patients' impression of psychological illnesses. Therefore, any clinician keen on treating intellectually sick individuals and their families should consider such beliefs with the goal that he can grow socially explicit intercession. According to the study researcher stated that improvement of public insight into mental sickness might facilitate patients obtain treatment from scientific physicians instead of ancient healers. (Ghaffari, Nejad, Pouya and Kashan. 2003:184).

September 1995 in India and around the world rushed to temples to witness the “miracle” but soon all reports of statues of Ganesh drinking milk on the same day all over the India (Chakrabarty. 1995:2404).

The study focuses on traditional knowledge base on the tribes on ethnos medicine. The study shows that there is a huge wealth of both ethnobotanical and ethnos zoological treasures which warrants a more point by point study. However, because of the decrease in land property and increment tension on moving development, youth on the space under examination are looking for different roads of job in close by towns, and accordingly, more youthful age gives off an impression of being less inspired by the conventional medical care framework or in the protection of such assets. The people of Assam in India have deep faith in their ancient technique of healing which frequently involve in Superstition (Rout, Sajem and Nath. 2009:1096).

2.1.5 Pakistan

This article focuses on the Superstition regarding health problem in different ethnic groups in Karachi. Pakistan is an agricultural country from the age of independent most of the population settle in rural areas where

no education can prefer. There is no schooling access and health facilities consequently giving ripe grounds for the prospering of superstitious convictions. According to this study number of components which are the main theme of superstition. Almost majority of our society believed in superstitions where most of them illiterate. The level of uneducated individuals believes in superstitions. In this study is far more than the level of educated individuals. This reality, combined with the proficiency pace of us nation, gives us the general greatness of the problem. It predicts health seeking behavior of a person but also play a significant part of shaping the reaction of local areas of any well-being intervention program (Bukhari. et al. 2002:383).

In 2012 a comparative study about Prevalence of Superstitious and other supernatural belief in rural area of Punjab. It also includes various other supernatural beliefs such as Black magic, Taveez and ghost. This research show that almost all the village peoples have strong belief in Superstition. These superstitions include Sweeping floor at sunset, crow sitting at the wall, lucky and unlucky days. Rural Punjab peoples have vast majority of belief in Black magic due to their personal experience in a daily life (Farooq and Kayani 2012:335).

In Pakistan a research conduct to examine road crush causation perception, particularly the role of superstition, religious and cultural beliefs. This is especially significant while implementing strategies to advance more secure road use, especially if the policy is taken from social orders where religious and additionally social elements are unique to those discuss in this study. Individuals may report more ability to participate in practice related to superstitious belief than they really display. Nonetheless, it is possible that, due to self-report predisposition, individuals would take part in more traditional behavior than they uphold. Researchers focuses on the concept of evil eye and black magic. In our

society the concept of evil eye and black magic highly prevail, and a huge number of followers exists (Kayani, Fleiter and King 2017:22).

The main objective of this study is variety of superstitious belief are practiced in the rural area of Pakistan. Huge number of people believe in bad effect of sweeping in the evening time, crying of crow, vicious eyes, and many others. Belief of these superstitious effect has different factors involved, these include gender, locality, and level of education, religion and sect. Low level of educational people are more superstitious as compared to educated. In our rural societies people are strong belief in superstition as compared to urban societies and individuals also. These beliefs also play a vital role in decision making related to marriages, start of new work, travelling and day to day life decision (Tahir, Qureshi, and Safi 2018:771).

This article focuses on the popular superstitions in Pakistan which are mostly practiced in rural area of Pakistan. Some of them are Black cat crossing our path is known that something going wrong with them, Crow crying means arrival of guest in a house, twitching of left eyes is symbol of something unhealthy can happen with us and one another superstition belief is if you sneeze that means somebody thinking about you anxiously. These are some of popular superstition in Pakistan (Fatima. 2016)

This study is about pregnant ladies are not allowing to work during the eclipse of the sun or moon. Because of individuals believe that if a pregnant woman is doing a little work like cutting, stitching, and touching someone or somebody to her then it will place some impression on the woman and on a baby who will come out on the time of birth. Thus, now it is trusted that ladies ought to solely sleep straight or ought to walk only (Tahir. et al. 2018:775)

Major Assumption:

Based on the Literature review and analysis of related theories and context, the following assumptions have been drawn.

- Superstitious health belief prevails from ancestor to new generation but due to education it reduces day by day.
- Superstitious health belief still practiced in Balti community.
- In Balti community of District Ghanche, Gilgit-Baltistan women are more superstitious than men due to lack of education and sensitiveness.
- Superstitious belief is a learning process and prevailed from experience.

Chapter No: 3

THEORETICAL FRAMEWORK

Theoretical Framework

This chapter deals with the theoretical framework, where the Social Cognitive Theory has been applied. Similarly, it also explains the theory not only from multiple contexts but also has applied it in the specific context.

3.1 Social Cognitive Theory and its relation to Superstitious belief

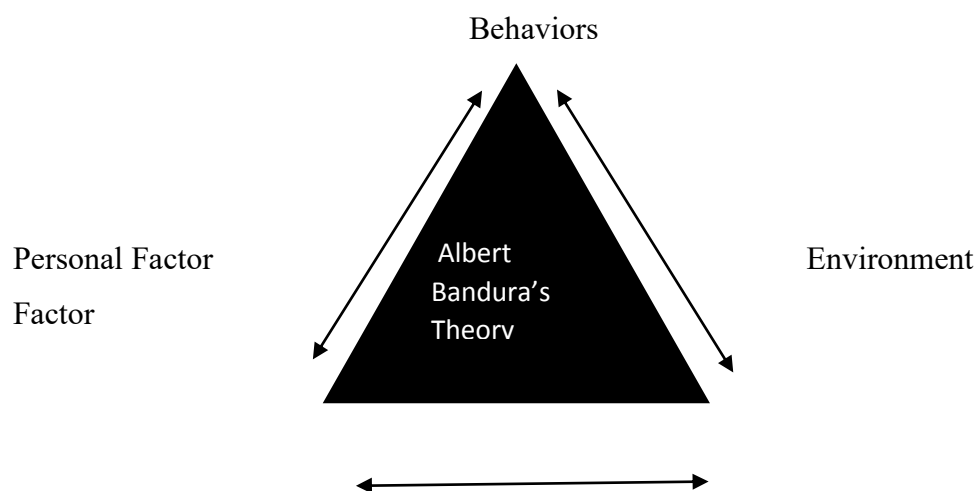
Social cognitive theory started as a social learning theory in 1960s by Albert Bandura. It developed into the social cognitive theory in 1986, postulate that learning happens in an exceedingly social context with a dynamic and reciprocal interaction of the person, atmosphere, and behavior. The distinctive feature of social cognitive theory is that the stress on social influence and its stress on external and internal reinforcement as well this theory considers the distinctive means during which people acquire and maintain behavior, whereas, additionally, considering the social atmosphere during which people perform the behavior. It also takes individuals past experiences, under consideration which factor behavioral action will occur. These past experiences influences, reinforcements, expectations, and expectancies, all that shape whether an individual will engage specific behavior and therefore, the reasons why an individual engages in that behavior.

The theory, social cognitive states that once individuals observe a model performing a behavior and the consequences of that behavior, they keep in mind the sequence of events and use this data to guide future behaviors. Observing a model also can prompt the viewer to have interaction in behavior, they already learned. In other words, people don't learn new behaviors only by trying them and either succeeding or failure, but rather

the survival of humanity depends upon the replication of the actions of other. Depending on whether people are rewarded or fined for their behavior, the observer could favor to replicate behavior shapely. Media provides models for a huge array of individuals in many alternatives' environment setting.

This theory also relates to superstition belief because superstition, are learned and practiced by old experience and learn it from one's behavior with another. Superstition comes from ancient traditional and experience of that peoples who they usually followed or practiced. Individuals mostly see that superstitious belief is the experience of our ancestors. The experience which our ancestors practice from a long period which they also follow and practices even in 21st century, also. According to this theory individual view a thing to do it in-front of us then people also learned this behavior and practice those things like superstition.

Fig-1 Albert Bandura's Theory of social learning theory (Ormrod 1999)



Source: [www. Career.govt. n7? /fileadmin/image/rte/model bandura.png](http://www.Career.govt.n7?/fileadmin/image/rte/model_bandura.png)

3.2 Application of Theory

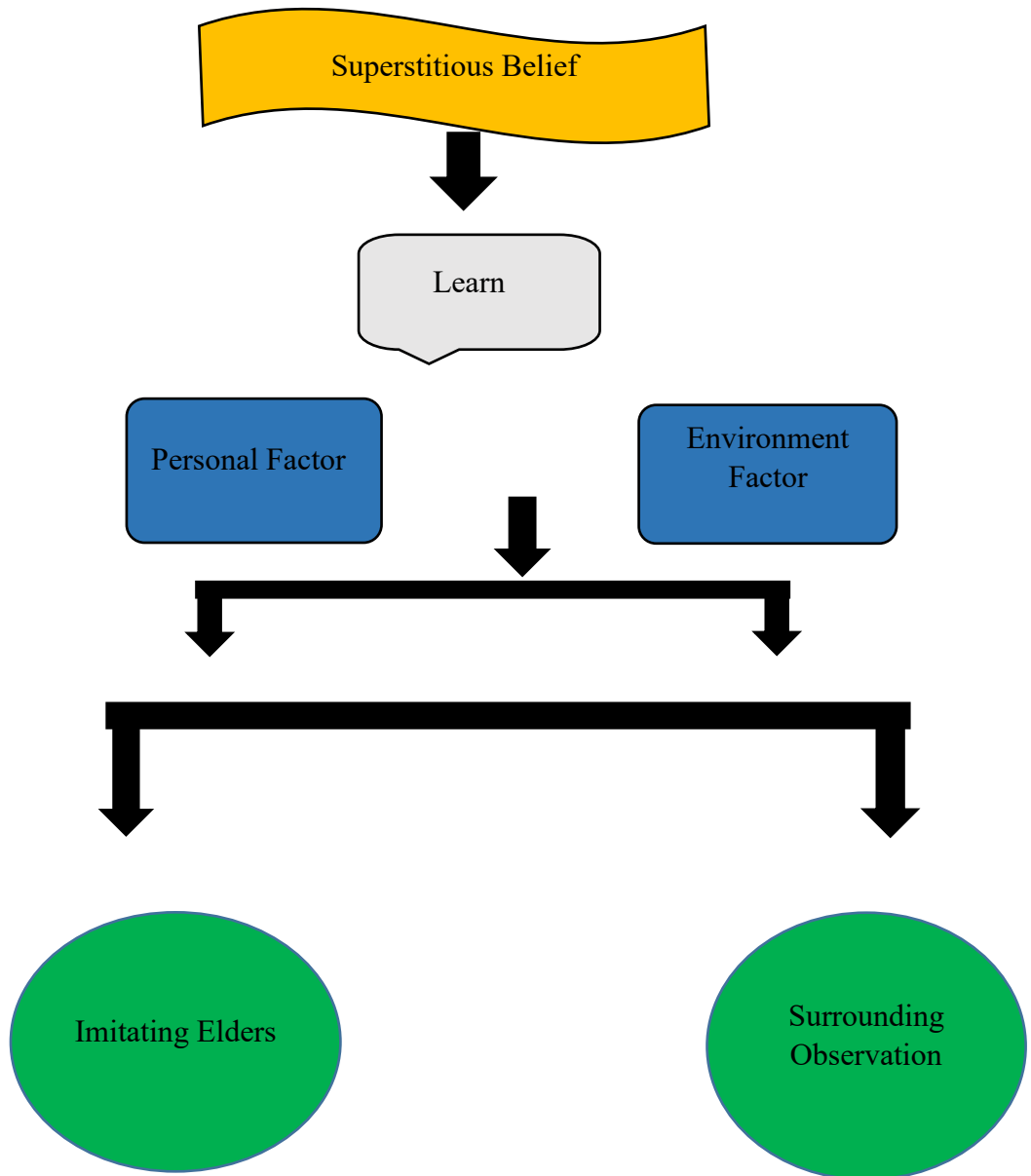
Social learning theory stated in 1960s by Albert Bandura. Bandura along with his students and colleagues conducted number of studies like Bobo doll experiment in 1961 and 1963, punishment and learning.

Individuals that are ascertained are referred to as models. In society children are enclosed by several important models like parents within the family, characters on children's TV, friends among their peer group and lecturers at college. These models offer samples of behavior to look at and imitate. Children imitate these behaviors that they observed in these models where they learned whatever they learned by their peer group, lecturer, family, and TV. So, this theory of social learning is applied on Superstitious beliefs where individuals learned from their surroundings, their society and elder.

In his experiment Bandura seems that a child follows the bobo doll what can doing in a show that child doing like that. Another study Bandura punished a student who had made noise in classroom, a teacher punished him result seemed that all the students experience that don't make noise in classroom otherwise teacher punished. In another study people don't do that thing which they already learned in their life before, because they have experienced and learned in their past. Hence, people learned that in social leaning theory can also apply superstition beliefs, because in superstitious beliefs people learned from past, experience, our ancestors and society where they live. Superstitious people learned from our past events which we practice more and more in our society.

Superstitious people also follow and practice another, like that is also true but scientifically. It has no clue of any superstition, but people experience, and old culture and people live it in 21st century because if a belief which have any evidence or haven't scientifically proved that beliefs also end with society and culture. Superstitions also learned from old experienced and even from each other. Superstition can be proved scientifically or logically because it's totally based on learned experience of our ancestors who follows and practice these superstitious beliefs, which also learned from them and practice in our life. Hence, we have seen that social learning theory applied in superstition beliefs because by personal, environmental, learning, past experiences, and self-expectation. So, the researcher applies Bandura's social learning theory on superstitious belief.

Fig-02. Model of Application of Theory



3.3 Explanation of the model

The theory assumes that changes within the atmosphere can mechanically cause changes within the person, once this could not continually be true. This theory could influence behavior, regardless, of experience and expectations. Social Cognitive Theory doesn't specialize in feeling or motivations, apart from through relation to experience.

According to this model a person can learn superstitious belief through two factors: personal and environmental. In personal factor human being can learn superstitious things through imitating their elders however, in environmental factors, human being can learn through the surrounding environment where they live. In this 21st century people usually practice superstition belief on the bases of our ancestor's experience and practice, that is why some individuals also practice this experience. People usually practice this belief when we confuse in any situation and students also follow these beliefs during their exams. Bandura theory establishes that superstitions are leaning process from our elders, primitive societies and from past experiences. Some time they learned such practices by living with superstitious persons they follow such behavior, people watch what he does, and how he practices such superstition. People confuse and start to think about such behavior which they practice that's the first step where they succumb superstition belief. This theory usually explains such superstition belief which learned and practiced by our experience of life.

These are the reason researcher apply Bandura's Social Cognitive Theory on Superstition belief because people practice such belief by experience also learn from our ancestors.

3.4 Propositions

When come to perspective of the theory there are certain propositions which may be derived after the application of these theories on the context of the research. Based on the Theoretical Framework, the following propositions have been drawn:

- Social Learning Theory is the most suitable theory to fit to on analysis of superstitious beliefs.
- Scientific and modern education has made people materialistic, so they believe less and less on superstitious beliefs
- Our ancestors and forefathers practiced these beliefs in their houses that's why most of the people practice them in daily life.

Chapter No: 04

**CONCEPTUALIZATION AND
OPERATIONALIZATION**

4.1 Conceptualization

Conceptualization is the process of development and interpretation of the concepts. It is known as the process of outlining the agreed meaning of the terms used in research. We also need to understand which concepts we are going to describe. The following are the main terms that have been conceptualized.

4.1.1 Superstitions

According to William (2006) argues that superstition is set of behaviors that relate to mysterious thinking, whereby the practitioners, believe that the future or the results of specific occasions can be affected by certain practice.

According to Akova (2011) superstition is a set of thought and belief that have no relation with reality or logic a belief or a practice which individuals carried out from early period.

According to Foster (2006) superstition is a behavior which does not has a clear technical function in the execution of skill, yet it is believed to control good luck and bad luck or other external factors.

4.1.2 Health

WHO (1948) defines as “Health may be a state of complete physical, mental and social well-being just not merely the absence of sickness or unfitness”?

Gandhi (1948) define health is an unstructured word that does not have a single definition. Health is wealth.

Within the absence of quality health, a personal or society cannot attain its full potential.

Chriss (2019) defines “the ability to measure your dreams, health means that a high quality of life and method of being within the world”.

4.1.3 Belief

According to Akova (2011) superstition is a set of thought and belief that have no relation with reality or logic. A belief or a practice which individuals carry out from previous society.

Edward (2019) it is common to consider basic cognitive process as involving entities beliefs that are unit in some sense contained within the mind. The assumption simply is that the truth or proposition portrayed, or the actual keep token of that truth or proposition in our own way of speaking, the more customary in philosophical discussion the belief is that the state of getting such a truth or representation stored.

According to Vyse (1997) superstitious beliefs are convictions that contradict to rational thought or conflicting with better known laws of nature.

4.1.4 Superstitious Health Belief

According to Haque and Haq (2007) superstition may be a thought with a pronounced Psychological cognitive aspect. It is planned as beliefs concerning explicit events that can't be taken by scientific reasoning.

According to Dagnall and Drinkwater (2018) Superstition health belief or practice generally resulting from ignorance, a misunderstanding of science. A belief in fate or magic perceives irrational influence or fear of that which is unknown. The belief which influences the health of individuals who believe in superstitious.

According to Hira (1998) through superstition has been declining with the advancement of science, however irrational belief still influence treatment. Patient of a hospital in Japan were shown that researchers attributed this

behavior to the patient's irrational beliefs in being discharged on a lucky day against unlucky days. Allowing these superstitious beliefs to influence the choice once to discharge patients from the hospital considerably increased medical care cost in Japan.

4.2 Operationalization

Operationalization is the process of development and interpretation of the researcher's own concept. This is done to make the terms clearer and in what context the variable is being used. There is need to understand which concepts you are going to describe. The researcher has operationalized major four variables: Superstition, Health, Belief, and Superstitious Health Belief respectively.

4.2.1 Superstitions

Superstitions begin centuries years ago, our ancestors tried to elucidate mysterious circumstances or events as best as per the information they have. Superstitious is "irrational beliefs" particularly with relation to the unknown. In Pakistani societies superstitions are ascribed rough spiritual beliefs, and people mostly, follow them blindly due to their spiritual belief system attach with their myths. Mostly, people are followed superstitious by their elders and experience which they are practice. Superstition is a set of behavior that relate to mysterious thinking, whereby the practitioners believe that the future or the results of specific occasion can be affected by certain practices:

1. Can you recall when you decide to believe in the power of superstition?
2. Why educated persons also believe in superstition?

4.2.2 Health

Physical, mental, and emotional fitness is the key to any person to perform active role in different walk of life. Even a healthy mind makes a healthy society. However, when someone becomes ill, he/she tries to cure it, by various superstitious acts, particularly, if the patient is illiterate.

1. When did you first know that which day is bad and good for check-up in a hospital?
2. Do you have any rituals who have experience mentally retarded?

4.2.3 Belief

Belief becomes knowledge only when reality of a proposition becomes evident to the believer. Belief in someone or anything is completely different from belief that a proposition is true. Beliefs measure the tenets or convictions that people hold to be true. People in a society have specific beliefs; however, they additionally share collective values. It is based on personal experiences not logical nor scientifically proven. A person who has experience construct a belief and follow that, that's his or belief not society of all peoples.

1. Are you understand that superstitious beliefs still exist in Balti community?
2. Relationship between Educated person and superstition belief in Balti community.

4.2.4 Superstitious health belief

Superstitious health beliefs mean all the beliefs or practice which relate to human health. In superstitious health beliefs black magic and reaction on human beings, "Taveez", "Durood" and "dam" are more popular beliefs. These beliefs effect directly on human psyche and also future life. Sometime, health belief also depends upon days, lucky or unlucky days.

Superstitious health beliefs practices fate on magic and supernatural influence and unknown fear.

1. What kind of circumstances during mental illness?
2. Tell me in detail about the medication of superstitious health belief people in Balti community and who can do that in society?

Chapter No: 5

RESEARCH METHODOLOGY

5.1 Research Methodology

In this chapter researcher discuss various techniques and methods, which have applied to accomplish this research endeavor. This chapter explains the methodological apprehensions which are used in this study. Qualitative research design was used to know why and how individuals have practices superstitious health belief in their life. A research style and its methodology are that the study “logic-in-use” that aims to link the information to be collected and therefore the conclusions to be drawn to analysis queries.

5.2 Research Design

Researcher used exploratory research method and reasonable technique to justify the result, along with Qualitative method which clearly defines the problem or clarify its real scope. Moreover, research used Quantitative research method because it was the need of topic. With the help of this method data could easily be collected in small span of time and researcher can get the significant result about superstitious health belief in Ghanche, Gilgit Baltistan. Qualitative method is easy to analyze the collected raw data, which saves the time of researcher. Another important reason behind this method is to find out the cause-and-effect relationship between the dependent and independent variables.

5.3 Universe of the Study

This research was conducted in District Ghanche Baltistan, Gilgit Baltistan. The basic aim was to explore the superstitious health belief among the Balti community of Ghanche, Gilgit Baltistan. The researcher has collected data from the resident of this area. To make the study more diverse, different types of people were selected for data collection; only those were involved in superstitious beliefs. The old people, young

generation, and women also who have practiced and have followed superstition beliefs in their life.

5.4 Units of Analysis

Unit of analysis means the specific or respondents from whom the data was collected for research. The researcher usually said the targeted population. In this study the unit of analysis is both male and female of Ghanche District because both genders have strong beliefs on such entities and ideas.

5.5 Sampling Technique

A research tool was used to obtain the superstitious health belief because of the scarcity of information and data about this practice. So, purposive research technique was applied to understand superstitious belief in health. Because its enable's researcher to squeeze a lot of information from the data, that the researcher has collected. In this technique researcher relies on his own judgement that to whom he must select from the population.

5.6 Sample Size

The sample size is consisted of 10 respondents from Ghanche, having both male and female representatives. They belonged to different socio-economic background. This sample is enough to know superstition concepts of people related with their health.

5.7 Data Collection Technique

The research was a Case study guide and constructs some questions and collects the data based on face to face, mobile phone call recording interview. The case was investigated with individuals, group, organization, movements, events, or geographic group. The data collection tools used a case study guide where researcher interview the respondents by face to

face and used mobile phone call to examine their experience and record all the conversation between them about the question.

5.8 Opportunities and Limitations of study

The aim of the study was to observe the superstitious health belief. During the data collection some respondents were not willing to answer the questions properly and they even left some questions. For this researcher had convinced them about the importance of the research work.

5.9 Ethical Concern

The ethical standard was the necessary part, while conducting the research. All the personal information of the respondents must be kept confidential. The researcher gave brief introduction of research topic and the reasons of research which also have been discussed. The researcher should not behave illegally with his respondent. The researcher cares about the privacy of the respondent. Beside researcher asked questions in such a way that the respondent must not feel any kind of awkwardness while answering such question. In this way researcher has tried to inculcate his data, without breaching the domain of ethics.

Chapter No: 6

RESULTS

6.1 Thematic Analysis of Data and Observation

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

Socio-Demographic Profile of Participants

S. No	Categories	Responses/Result
1.	Age:	All the respondent/participant were married and studying in different universities of Pakistan and the average age of the participant was between twenty-six (26) to Forty (40). The result shows that Balti people more superstition in childhood because family and ancestor practice more and more about such kind of superstition which they believe from old societies. But now education stop or reduce superstition in Balti community.
2.	Gender:	All the respondents were both male and female. In Balti community woman and men are superstitious because of strong beliefs and customs of Bhuddist traditions. In Balti community of district Ghanche women are more superstitious because they have less education and less opportunities to explore the things.

3.	Marital Status:	More than half of the respondents are married and other are unmarried still. Every married and unmarried individuals of Balti community believe and practice superstition from childhood but now they stop.
4.	Village	All the respondent of interview persons are residents of district Ghanche. From the time of Buddhism, they practice and believe in superstition and black magic. Ghanche is the place where Bhuddist culture followed mostly due to strong custom and tradition, people cannot stop such kind of superstition but now due to education people reduce such belief day by day.
5.	Education:	Almost all the respondents are educated. Few are still studying and some of them doing job. Balti people thinks that education is the key factor to stop superstition. In early period there is no educational system, people believe on our elders view and followed them. But now education and social media people thinking level also change and they believe on experimental and logical things.
6.	Sports:	In district Ghanche the most popular game is football where every youth like to play. That's why people of Balti community still believe in sports related superstition yet. They use Dam, Durood and Taveez by local Molvi like Akhond, Buwa, Peer and Hakeem.

6.2 Superstitious Belief in Balti Community

Superstition typically refers to having belief that bound things and incidences have positive or negative implications. For instance, good day and bad day, crow come on wall, cat cross the path, carry milk at midnight and met with a fox in Balti societies. These beliefs might impact social life of individuals by influencing their behavior. Believing in superstitions is a universal phenomenon. Type and degree of beliefs might vary in several regions and cultures. In the present study of the Balti community of Ghanche, respondents stated to have believe in various superstition. The two respondents do not believe in any type of superstitious belief that have any power of influence their lives. People of Balti community believe from their childhood because of ancestor and family member's practices that's why data shows that from their childhood to intermediate mostly respondents believe in superstitious belief. After they explore new things from universities and see new societies where totally different perception and broader thinking level.

Then people stop to believe in superstitions. In different backward areas of Ghanche where educated people are less in number, and they still believe in local, traditional method of health care and more superstitious than then people who live in town areas according to this data.

A respondent stated that:

“Yeah, absolutely in our Balti communities we are belief in superstition. In developed and modern areas people almost stop such kind of superstition, but in far areas where people are lived in far areas where no education and social media individuals believe in superstition things.”

Similarly, another respondent has found that:

“Yes, definitely we are believing in superstition from my childhood but now I cannot believe and practice. Women have more superstitious than men in Balti community.”

A local has stated that:

“Yes, yes it’s coming from early period and still believe in our Balti societies.”

Another local person has belief that:

“Yeah, Ge Balti people still believe in Balti Communities.”

In the same way, another respondent stated that:

“Yes, in communities people still believe in superstition and still practice in their life.”

Likewise, another respondent has stated that:

“Yes, superstitious beliefs still exist in our Balti community.”

Similarly, another person from the local areas stated that:

“Yes, but in this modern era people have low level of belief in superstition.”

Equally, another respondent has found that:

“Yes, absolutely people still follow in our Balti societies. People trust on the local Akhond (Hakeem) who treat them. Their priority and prefer to check from local Hakeem not from a specialist or Doctors.”

Moreover, another respondent shares their views:

“Yes, definitely. They think that good omen and bad omen still exists in our Balti community and trust them.”

6.3 Superstitious belief in Sports

From data it has been analysis that in Sports players and management also practice superstition and supernatural force some are most popular in Balti community. In district Ghanche people mostly played football and they do some wrong thing about match like they called a local “Buwa” for Dam, Durood during the match, some time they made Taveez and leave near opponent pool and they also do that before start match, they sketch the ground and control the players by magic and use some supernatural force.

A respondent stated that:

“No experience in my life because I cannot like to play sports and didn’t experience bout such kind of superstition.”

Similarly, another respondent has found that:

“No, I cannot play sports and no experience about that kind of superstition.”

A local has stated that:

“Yeah, in sports “Dam”, wrong concept, match sketch before start the match local “Akhond” make a sketch of ground and players and control the key players of the opponent team.”

Another local person has belief that:

“I cannot believe in superstition practices in sports. But I see from my fellows doing that kind of superstition like Taveez, Dam, and Durood in football match for no score to opponent team. They do that kind of things like Taveez placed on both pool to goals for opponent teams. This is very popular superstition in football matches in Balti communities.”

In the same way, another respondent stated that:

“Yes, I listen from many ancestors that Dam, Durood and Taveez mostly used in sports for early days.”

Likewise, another respondent has stated that:

“I have no experience about such kind of superstition in our community.”

Similarly, another person from the local areas stated that:

“Some traditional local Molvi give Taveez for the people who want to do such bad thing in sports.”

Equally, another respondent has found that:

“In football is the only sports where Balti people mostly played here and do some wrong things like Taveez practice more and more during the matches.”

Moreover, another respondent shares their views:

“Nothing. No experience about such kind of superstition in Sports.”

6.4 Superstitious belief in Travelling

According to data during travel or start a journey both good luck and bad luck will happen. If a person met with a Fox its means his/her journey was exciting and joyful because their belief is that when you met a fox during a journey that's good sign for you on the other hand, if you a Cat cross your path that's not good sign for you because it means something going wrong with you so have come back home take some time then start your journey again.

When you met with a specific men or women who are known in your area for bad luck and good luck it is most common superstitious belief in Balti community of district Ghanche.

A respondent stated that:

“Long time ago during a journey I met a woman which I listen that from our society people that if anyone met with her its means that something bad with the journey.”

Similarly, another respondent has found that:

“No experience about that kind of belief but I listen from our ancestor that cat cross the path means something bad with her/him.”

A local has stated that:

“I have experience about that, few years ago I start a journey to somewhere in city I met a Fox and my experience about that travelling was excited and joyful. I already listen from our ancestor that superstition before this experience was held. I don't know this was just a tragedy or have any logic behind this scene.”

Another local person has belief that:

“For journey good and bad day only. To travel somewhere for good things like business or job then people must see day.”

In the same way, another respondent stated that:

“Tawakal, they said mostly and believe in God will for travel. Every day is good nothing bad day in Islam.”

Likewise, another respondent has stated that:

“No experience about that kind of superstition about travelling.”

Similarly, another person from the local areas stated that:

“For any journey we just believe in “Sadqa” before leaving home. It protects all these kinds of belief and bad things. No good and bad day in any community.”

6.5 Superstitious Health Belief

Through superstition has been declining with the advancement of science, irrational belief still influences misconceptions. Data shows that's in Balti community this Superstitious health belief still practicing in some societies because they are not educated and didn't know logic and scientific research. After social media and scientific era in Ghanche mostly society stop to practice superstitious health beliefs.

A respondent stated that:

“Health related beliefs or experience is that I have experience last years in my life that in my village a woman has suffered from Hepatitis (Mikxer) issue and the local villager suggest that it will be treat from our local “Akhond” and that person treat her by putting some fire on center of head which cure Hepatitis. After some days her health was not good, and that treatment affect her and infected her head, and she couldn't bear such type of pain and die.”

A local has stated that:

“I am Aamil and cure such type of patients who suffer from body pain and health related issue by Islamic ways like Dam and Durood.”

Another local person has belief that:

“Dam, Duwa by religious Hakeem for the treatment of body pain, headache, supernatural forces and Taveez also.”

In the same way, another respondent stated that:

“I met with a woman when I went to somewhere, after half an hour I feel some pain in my stomach and not feel well. Various disease treats by peer, Molvi, Faqeer in Balti community of district Ghanche,”

Likewise, another respondent has stated that:

“Dam, Durood for the treatment of health-related disease.”

Similarly, another person from the local areas stated that:

“I have an experience that carrying goat or cow milk at night is not good sign for the person who carry milk and also bad effect on animal also.”

Similarly, another respondent has found that:

“When we beat our children by broom then their growth will stunt.”

Moreover, another respondent shares their views:

“Taveez/Indigenous medicine or local traditional medicine treat them for good health. Also, they believe in Duwa also by local Molvi.”

6.6 Prevalence of Superstition

Superstitious beliefs move and transfer by other ways. To know however these beliefs come and exists within the society, these information and views of respondents shows the actual prevalence of Superstition in Balti community.

A Respondent stated that:

“I think that prevalence of superstition in Balti community by our ancestors and old societies who belief in ancient traditional. Before the arrival of Islam in Ghanche Buddhist are lived 100 of years here and their strong belief on superstition. That’s why strong custom and traditional people couldn’t stop this kind of believe in this modern era.”

Similarly, another respondent has found that:

“Prevalence of superstition is definitely prevailed from elders definitely.”

A local has stated that:

“Transfer from one generation to another generation due to our ancestor’s strong belief and the reason of no education system. Now due to education people almost 50% reduce superstition.”

Another local person has belief that:

“I think it prevail from the Buddhist societies because Buddhist have strongly believed in Superstition, and they practice this type of belief that’s why Balti people still belief in superstition. We also believe and practice due to our strong customs and tradition.”

In the same way, another respondent stated that:

“From our elders and ancestors, it prevails in our Balti communities.”

Likewise, another respondent has stated that:

“It prevails from our ancestor’s period they believe in some superstition. They believe on supernatural force which have no logic.”

Similarly, another person from the local areas stated that:

“Yeah, from Buddhist time our ancestor practice and believe that kind of superstition.”

Equally, another respondent has found that:

“Yes, definitely from our ancestor and forefather it prevails in Balti communities.”

Moreover, another respondent shares their views:

“Yes, definitely from our ancestors it prevails in our society. There is no concept of school and education. Buddhist culture is another reason of prevail of superstition in Balti community.”

6.7 Women are more superstitious than men

To check the effect of superstitions on women took some interviews and tested the analyses the answers of the data. The result of these interviews shows that there is more effect of superstition on the lives of the females as compared to males in Balti community.

Females believes on superstition more than men have some reasons behind this logic. It's shown that both male and female of the Balti community of district Ghanche are involved in superstitious beliefs, but males are less superstitious as compared to female. Result shows that they are more sensitive than men and worked at home on daily bases, they have no idea about external environment, at the presence at home they become more sensitive and quarrels at their home. They mostly lived in tensor environment. With the passage of time these issues affect them more superstitious bring tension. They believe in superstitions that doings will solve their problem and bring peace in their life and more comfortable. This interview also shows that female is more superstitious due to less education and no logical or reason behind this belief, so they believe in goodness and badness of fate and believe in superstitions. Due to these reasons, females are more superstitious as compared to man.

A respondent show that:

“Yes, because they are more sensitive than men. Naturally they belief so fast and quickly on another person views and beliefs. Illiteracy rate also low as compared to men, they have less opportunity to explore new

development and studies. That's why they are more superstitious than men in Balti community."

Similarly, another respondent has found that:

"Absolutely women are more superstitious than men. Because they are more sensitive than man. Less education opportunity also key factor of women is more superstitious as compared to man."

A local has stated that:

"Normally their thinking level is low as compared to men in a society and they are more sensitive."

Another local person has belief that:

"Overall men illiteracy rate is very high as compared to women in our societies. Primary reason is education. Low education is the reason behind woman are more superstitious and they are sensitive also."

In the same way, another respondent stated that:

"No education. They are mostly busy in-home related matters. No idea about what is going on in societies and outside the home. They have less opportunity to explore new things."

Likewise, another respondent has stated that:

"I think low education is the main reason where in our Balti communities' women are more superstitious as compared to man."

Similarly, another person from the local areas stated that:

"Man have more opportunities and responsibilities in both society and home. They have more opportunities to explore thing and think about logic"

on the other hand women have less opportunity and they are more sensitive.”

Equally, another respondent has found that:

“Women believe in superstitious things.”

Moreover, another respondent shares their views:

“No education. They are sensitive by nature.”

Other respondents stated that:

“They are curviest, sensitive. Education is the main reason. They are possessive as compared to man.”

6.8 Good day and Bad day for an events or check-up at Hospital

Superstition is also related with some social events and check-up at hospitals like people believe to see day to marriage and start for a business. They usually call local “Moulvis” to see the good day to start their business, work, or marriage. “Moulvi” have some specific book where they mostly relate good day and bad day for such kind of events, check-up or treatment which held in our society and communities. They have some religious knowledge to check such kind of decision making.

A respondents said that:

“There is no concept of good day and bad day. It depends on our beliefs system, our “Eman”. Also, people have no concept of checking day for the treatment in Hospitals. They think that these all are totally false concept, no logic behind it.”

Similarly, another respondent has found that:

“Yeah, I have believed in good days. I have experienced that few years ago when I travelled to Karachi, I went to “Molvi” to check which days is better and good for travelling. Local Molvi see the days which is good for me to travel. The day I was travelled is very good for me, I do not this journey have any logic or just a tragedy.”

A local has stated that:

“Yeah, there is good and bad day in Balti community. People usually check by Molvi that which day is good for them.”

Another local person has belief that:

“No, I have no experience about such type of superstitious beliefs like good day and bad day to check up for hospitals or events.”

In the same way, another respondent stated that:

“There is no concept of good day and bad day in Balti community of District Ghanche. We have belief that every day is good.”

Likewise, another respondent has stated that:

“No such belief to check up at hospital for treatment, but Balti community believe that there is concept of good and bad days of any events like marriage, opening ceremony and new business.”

Similarly, another person from the local area stated that:

“People did not believe in good and bad days. But in our society these kinds of superstitions are prevail like marriages.”

Equally, another respondent has found that:

“I have no idea about that good day or bad days for an events or check-up at hospital.”

Moreover, another respondent shares their views:

“No, I could not believe on that because I know that there is no such type of beliefs, every day is good and useful.”

6.9 Religious Health Belief:

Superstitions can be broadly classified as spiritual, cultural, and personal. Through superstitions has been declining with the advancement of science superstitious belief still influence medical care. According to some respondents they say that people still preference to local traditional healers, “Moulvi”, “Buwa”, “Akhond”, “Sheikh”, “Peer”, “Faqeer” and other religious people to treatment them by Dam, Durood, Taveez and traditional Healing system. Some of the example of superstition belief in Balti community are “A girl have kidney issue where their parents treat her by local and traditional method by Dam, and Durood by some local “Akhond” who treat her by local method nearly one week after one week her body function couldn’t worked well then she shifted to hospital and doctor analyses her and according to reports her both kidneys were badly damaged and she will never recovered. After one week later she died under this circumstance.

If they cure her on time does not rely on superstitious belief, then her life could safe but unfortunately superstitious belief took her life”. Another example of Traditional healing system and most popular superstition is that mostly Balti community people must do this health care which local name is “Mikxer” (Hepatitis) “A Women who suffer from “Mikxer” (Hepatitis) issue and she suffered from more than ten days then they decide to treat from local “Buwa”/ “Hakeem”. The local process of treatment of Hepatitis by fire, put fire on a specific area of head where they know the place of treatment. After some days of treatment, she faced

some infection in head, and she died. Hence we have seen that superstitious belief harmful aspects for the life of Balti community”.

Hence, we have studied that in Balti community people practice superstitious belief in health care by local traditional methods.

A respondents said that:

“Respondents believe that “Duwa” is the only way where Balti people mostly believe on it. Local “Buwa” or “Akhond” specially came to Thursday for Duwa at that home. They called them on special events, Interview, start a business etc.”

Similarly, another respondent has found that:

“Ancestors follow the ancient tradition and culture. They often believe in superstition forces and black magic. Our ancestors are practicing Bhuddist and Budh-mut that is why it come from their experiences till now. “Dam” and “Durood” is the only way to get relief from pain and mental stress. Some special persons in a community who know these types of cures and treatment by religious ways. They usually said them “Akhond” or “Neim-mulla” in our area. These are good source of earning purpose, because they know the psyche of the old and poor persons who immediately believe on them.”

A local has stated that:

“We do not know that the history of superstition belief, but it still practices from Bhuddist period because in early period all the areas of Gilgit-Baltistan is Bhuddist believers that is why superstitious belief have strong impact on our society and culture. “Dam”, “Durood” by religious Hakeem like “Peer”, “Faqeer”, “Molvi” and “Buwa”, they usually treat them by religious ways to cure body pain and mental illness.”

Another local person has belief that:

“Strong religious custom and tradition Balti people usually believe in superstition and cure by traditional method. They used religion as a self-interest because they think it is easy tool for them.”

In the same way, another respondent stated that:

“I just heard about that but, now I did not believe in it because I know from education there is no such logic behind that. This belief is just old people experience which prevail in our society.”

Likewise, another respondent has stated that:

“For treatment of “Mikxer” Hiptetitis traditional “Buwa” use fire, which put on the patient center of head which they think reliefs from such kind of disease. But there is no positive reaction from this treatment.”

Similarly, another person from the local area stated that:

“There is no such belief in Balti community. They believe on God will.”

Equally, another respondent has found that:

“They prefer religious treatment like, “Dam”, “Durood” and “Taveez”. Even patient in serious condition they did not check-up in hospitals.”

Moreover, another respondent shares their views:

“Dam”, “Durood” and “Duwa” on water and used it on patients like medicine”

Respondent have found that:

“They believe in good omen and bad omen. There is no concept of religious superstition belief.”

6.10 Relationship between Mental illness and Superstitious beliefs

The people of local community almost have answered that there is no such relationship between mental illness and superstitious belief. They said that mental illness is a biological disease which can treat by professional doctor at hospitals, on the other hand superstitious beliefs have no reality and there is no logic about such kind of beliefs.

A respondents said that:

“No, we did not believe on mental illness. The concept of “Jinnat” and “Parri”. But now people are educated they have sense of superstition and logic that is why almost in Balti community stop to believe in such kind of superstitions.”

Similarly, another respondent has found that:

“There is no relationship between mental illness and superstitious beliefs. Even we can say supernatural force still prevail in some societies. Some people have believed that the place of darkness is the home of “Jinnat.”

A local has stated that:

“There is no reason behind that, there is no relationship between mental illness and superstitious beliefs.”

Another local person has belief that:

“No, I did not have any idea about that there is relationship between mental illness and superstitious belief.”

In the same way, another respondent stated that:

“I think there is no such kind of relationship between mental illness and superstitious beliefs, because mental illness is a part of human body

disease which can cure by scientific equipment but superstitious belief which have no logic, no treatment and nothing proved things.”

Likewise, another respondent has stated that:

“Yeah, I think mentally retarded persons have more superstitious belief as compared to other individuals.”

Similarly, another person from the local area stated that:

“No, never there is no relationship between them.”

Equally, another respondent has found that:

“I have no idea about such kind of relationship.”

Moreover, another respondent shares their view:

“No experience about that or any knowledge about such relationship because mental illness is a disease of biological disorder which can cure by doctors by scientifically, on the other hand superstitious belief which has no logic and concept. These are false perception which have not scientifically proven.”

6.11 Superstitious beliefs are still existing or stop in Balti community of District Ghanche

Superstition typically refers to having belief that bound things and incidences have positive or negative implications. For instance, good day and bad day, crow come on wall, cat cross the path, carry milk at midnight and met with a fox in Balti societies. These beliefs might impact social life of individuals by influencing their behavior. Believing in superstitions is a universal phenomenon. Type and degree of beliefs might vary in several regions and cultures. We have been observed that in Balti community of

District Ghanche people still have strong superstitious beliefs and they practice also.

A respondents said that:

“Yeah, absolutely in our society people still believe in superstition. In my city people have strong belief because due to their strong tradition and customs. In early period District Ghanche there is strong believers of Bhuddist who have strong belief on such kind of superstitions.”

Similarly, another respondent has found that:

“People still believe in superstition, but last ten to twenty years I have been observed that things and belief are changed. Superstitious beliefs are reduced day by day in a Balti community.”

A local has stated that:

“Superstitious belief come from early societies, and we still believe and practiced. Due to education people reduce such kind of beliefs.”

Another local person has belief that:

“Gee, yeah in Balti society people have strong belief in superstition. In early period illiteracy rate of District Ghanche has very high people believe on supernatural forces, black magic. But now people have changed, and their thought also change and broad up due to education and social media.”

In the same way, another respondent stated that:

“Yes, there are too many people who have belief in superstition.”

Likewise, another respondent has stated that:

“Yes, superstition have still existed in Balti community, but now it reduces slowly from our communities.”

Similarly, another person from the local area stated that:

“People still believe superstition very low level. There are low number of believer and practiced in Balti community.”

Equally, another respondent has found that:

“Yeah, definitely superstitious belief still exists in our Balti society. People trust in local “Akhond”, “Molvi” more than doctors. People have high level of trust on these local Hakeem as compared to professional trained doctors.”

Moreover, another respondent shares their views:

“Yes, definitely they have strong belief in good omen and bad omen, but if we experienced them by scientifically there is no such concept of superstitious beliefs in our societies.”

6.12 Belief of “Dam”, “Durood” and “Taveez” on Balti community of District Ghanche

According to some respondents they say that people still preference to local traditional healers, “Moulvi”, “Buwa”, “Akhond”, “Faqeer” and other religious people to treatment them by Dam, Durood, Taveez and traditional Healing system. In Balti community we have seen that mostly people believe in these things.

A respondents said that:

“People have strong belief in “Dam”, “Durood” and “Taveez”. They usually used such kind of superstition for a journey, to start a new work

and wear Taveez almost compulsory in Balti community of District Ghanche.”

Similarly, another respondent has found that:

“I am “Aamil” myself I treat patient of “Jinnat”, body pain and headache by Dam and Durood. People also have strong belief on these treatments that is why Balti community often used such kind of treatment.”

A local has stated that:

“My concept of Dam, Durood is that in true meaning and positive way it’s gives mental relief and feel comfortable.”

Another local person has belief that:

“Various disease treatment people call “Peer”, “Faqeer”, and “Molvi” for Dam and Durood. Most of the Balti community of District Ghanche rely on such kind of treatment and prefer them as compared to medical specialist.”

In the same way, another respondent stated that:

“Dam”, “Durood” mostly used in sports also, during matches they usually helped them to match win by black magic and supernatural forces. Sometime even we have seen that players also wore “Taveez” and played match, their concept about such superstitious belief they won the matches easily.”

Likewise, another respondent has stated that:

“Some of the individual’s belief in “Dam”, “Durood” for relief of pain and for their bright carrier.”

Similarly, another person from the local area stated that:

“No, I do not think that superstitious belief of “Dam”, “Durood” and “Taveez” exists in Balti community of District Ghanche”

Equally, another respondent has found that:

“People mostly prefer “Dam” and “Durood” for their treatment of disease, they have wrong concept about hospital and treatments.”

Moreover, another respondent shares their views:

“Local people believe on “Dam” and “Durood”, because they think that it the best source of get relief pain and mental stress. They have strong belief on such kind of superstition and think they cure from this treatment.”

Respondent have found that:

“Taveez” and indigenous treatments are good source of pain relief that is why they prefer “Dam”, “Duwa” by Molvi and Neim-mulla.”

Critical Analysis

Superstitious beliefs are still practice in Balti community of district Ghanche. Different people believe on different types of superstition. It relates to health, transportation, religion, sports or in mutual relationship. The researcher will separately discuss health related superstitious beliefs, but on the other matters e.g., in transportation or travelling people still believe that some specific women or man in their respective community would be a bad luck. If he or she met before travelling, then your journey would be going to be uncomfortable or bad.

Some mishaps or bad incidents would occurs travelling during bad day would be considered bad because of may cause your journey difficult with you. Similarly, during sports opponent teams use different techniques like recitation of some magic words or some written magic words secretly

placed in the football goal/ pillars. These would alter the result of the match in their favor. Data shows that before examination Quranic words or written on a paper and then secretly taken to the examination center, this would bring good luck in your examination.

Also, data shows that milk of the cows or goats should not take with you during night because it would cause problems with the relevant cow or goats. The Superstitious beliefs which are prevalent in our Balti society has its historical roots. Gilgit-Baltistan its general and Ghanche district in specific had been a house of Bon-chos (Religion of Bons) and Buddhism from early century till 14th century when Islam has been introduced by Sufi reformer Amir Kabir Syed Ali Hamadani. So, in Bon-chos people believed in spirits. These spirits have Specific roles 'in human lives.

In Buddhism, Buddhist monks performed super-natural activities and magic to convince people. These activities were deeply rooted in our societies, until the advent of Islam. After Islam, these traditions and customs started to change but it needs time. The different Geography of Gilgit-Baltistan which remained aloof from west of the world also delayed the assimilation of ideas and changes to take place, which are happening in the outside world. The Only Road access through Karakorum Highway, which connects Gilgit-Baltistan to the other regions of Pakistan, was built in 1979. So, these are the major reasons for the prevalence of superstitious Belief in our society, which we inherit from our ancestors and from our past.

There are many superstitious health beliefs. Some people still believe on good and bad days for medication. Religious methods are used to cure the various disease, some people use sticks and other traditional methods for the cure of bone related disease. For heart and lungs disease, people use religious methods as devised by traditional Molvis called Buwa. People

also believed on Supernatural beings, who can cause mental retardation or mentally upset. Because of these Supernatural beings the effete started treatment by using religious ways. Religion has always been a dominating factor in our society.

The traditional Molvis yield much power and respect. They said different religious methods for the treatment of various disease and to solve complex family matter. In our Balti society, women are more superstitious than men. First, they are more uneducated than Men. Female literacy rate in Ghanche is 49% as compared to 61% of males. (Total literacy rate 76%). Boys have access to the higher education in various higher education. Institution of Pakistan, but fewer girls have this opportunity to move to the old cities for higher education. Another reason is the social restrictions. Although in Balti Community women enjoy much freedom as they mostly in agricultural fields. But as compared to men, they mostly reserved in household work. Having No experience of outside-world they are still believe in these superstitious beliefs.

Some argued that they are more sensitive than men naturally that's why they are easily attracted to these kinds of beliefs. Education is the important tool, which can largely reduce the superstitious prevalent in our society. Educated people mostly did not believe in superstition because it cannot be scientifically or logically proved. Some educated people still believe on superstition this is because Of strong traditional customs which are deeply rooted in some societies. Overall, education bond Globalization vastly brings changes in our Balti community. It not only the Eva of globalization, Peoples are converted to different regions of Pakistan but to the people of developed countries through internet/ social media.

These brings changes in our century's old customs and superstitious Beliefs with the passage of time, people become more and more scientific.

Higher education brings changes in their minds. They follow logic and scientific abstract in before accepting new ideas and trends. So, after rejecting the superstitious beliefs they feel more comfortable and independent. They broke the shackles of traditionalism of liberated themselves and their minds from ignorance. According to Literature superstition indicate both actions and belief that described by synthetic elements accordingly, trendy science opposes superstition notion. Ancient people who have no concept of education, experiment, and logic.

They were mostly busy in practicing superstition, supernatural force, and magic. People around the globe practice such kind of belief's; lucky and unlucky shirts in football matches, drinking water and even cold drink during halftime in the match, students are also busy in practicing superstitious belief in exam or interviews. Researcher's also conduct research on such kind of superstitious beliefs; black cat brings bad luck, number "13" is unlucky, if someone breaks mirror then they will be faced bad things, it is also believed that Tuesday and Friday are unlucky days for wedding as well as the 17th day of each month, discharge of patients on lucky days and unlucky days (Butsumetsu).

Superstitious attitude used to charm and magic to treat their unhealthiness rather follow medical instruction; during pregnancy women helped some traditional persons who treat them by magic or traditional way, due to illiteracy rural people are most superstitious compared to rural setting people, flapping of eyes means somethings bad will happened, crow crying means arrival of guest in house. It has been showed that superstitious beliefs come from our old ancestor and their observing one another beliefs. There is no logic in such kind of believe, education almost reduce superstition in all around the globe. Now people belief on experiment and logical things which can be applicable in daily life.

Also, in theory it has stress on social influence and on both external and internal reinforcement as well. Superstitious belief also prevails from experience, influences, reinforcement, expectation, and expectancies shaped superstitious and engage in specific behavior. People also observe from societies and apply that, same situation in superstitious beliefs, individuals learned from observing people behavior what they observed even positive or negative they applied in their life. Bandura's theory also focuses on experience and observation. Superstition's health belief practiced in some communities of district Ghanche where people focus on old tradition and customs.

Superstition prevails from our ancestor and elders who have strong belief on Superstition and black magic. In Balti community some health-related superstition practices are "treatment of Hepatitis (mikxer) by put fire on head", carrying cow or goat milk urging night its effect both person and animals also, and some communities they prefer local Hakeem to treat disease or body pain. Education is the key factor to reduce superstition in our community where people almost stop to believe on these kinds of things. Societies developed due technological modernity, but the custom and tradition are too strong that could not stop to believe superstition in Balti community. Education reduces superstitious beliefs but could not stop it in district Ghanche administration should take serious action and take step to reduce superstition belief from our communities. They educate people and aware them through social media and educational seminars.

Chapter No: 7

DISCUSSION AND CONCLUSION

7.1 Discussion

From the result it has been shown that superstitious health beliefs have both positive and negative impact on the people of Balti community. Mostly people from far areas or the people who have spent their life in mountain or nurtured in pure traditional culture without any proper education.

From the previous studies we have produced those superstitious beliefs execute, from the day we born. Our elders and forefathers practiced superstitious beliefs. The results have shown that most of the respondent's families, relatives and societies believe in good day and bad to initiate something or travelling and have superstitious health beliefs: they always give priority to local religious Molvis or "Buwa" who treat them by "Dam", "Duwa", "Durood", "Taveez" and even by traditional herbs. This study has shown that majority of the respondents don't believe in superstitious things. They said that such things don't exists in today's time and the basic reasons behind this, they're living within the era of science and technology. However, the previous studies have shown that, our forefather believes on superstitious things, they weren't educated, and they did not have remained as part of science and even technology age also. The findings have also shown that some of the respondents believe and even practice from their childhood till they didn't explore the things and educate high level of knowledge and think logic behind the scenes, because this era is scientific and technological period where people believe in logic and practical proved things. Due to higher education all the respondents didn't believe in superstition, and which made comfortable and relax.

7.2 Conclusion

From the result of this study, it was concluded that superstitious health belief mostly effects those communities; which are illiterate; far from cities and religious people also. People of Balti community practice superstitious beliefs because it prevails in our society since ages. Gilgit-Baltistan its general, and Ghanche district in specific, had been a house of Bon-chos (Religion of Bons) and Buddhism till 14th century. After the arrival of Islam, these religious practices still practice in Balti community till today. They believe in superstitions, magic, believing in supernatural powers are some aspects individuals perform to urge mental satisfaction. Mostly believed superstitions in Balti Community includes “cat cross the path means something going wrong with you”, crying of crow on the wall of the house as bringing guests, carrying cow or goats’ milk at night that’s mean some unbelievable effect on animal, and practice religious beliefs like “Dam”, “Durood”, and “Taveez” etc.

Different factors are involved in shaping and adopting of such beliefs. These include Illiteracy, poor economic condition, religious or gender supremacy. In Balti community women strongly believe superstition than men, because they are less educated, worked at home and don’t know the community level issue, they have less opportunity to explore new things.

Superstition related health, most people practice such kind of practices in Balti community of Ghanche people first priority to local Molvi or “Buwa” to check Hepatitis “Mikxer” by local and traditional method to put fire on head and cure in, some areas also practice that religious people Peer, Faqeer treat them by hitting stick on their body to get out “Gin or Pari” from his/her body they treat them week or even for ten days. Sometime the patient recovered but mostly the situation of patients is more critical. It shows that superstitious beliefs yet practice in some Balti

community, but not all the people practice that, because now people are developed and civilized by old time. Education and social media also influence such practice by making people more conscious.

7.3 Recommendation

- To make people more aware of professional treatments to stop the practices of that amateurish tradition practice.
- In Islam there's no teaching of irrational beliefs it advocates firm believe in God and do not need to become curious about future and outcome in life that doesn't mean that it will decide you're any either positive or negative.
- Medical and different health professionals should educate the community about the harmful impact of ancient practice through community health outreaches.
- Traditional healers ought to be held accountable for their unprofessional acts.
- It is observed that education and social media have changed the concept of people, they started to think logically and experimental things, which can prove, otherwise they directly refute such beliefs on superstitions. It means that we should educate our community by seminars, educational function, and effective use of social media to eradicate such practice.
- We should need to educate our women also, special focus on women education and motivate them. To avoid false practices and advise them to guide their family also. Due to this positive initiative not only, single family stop such kind of superstitious belief but also the Balti community might be purified by these evils' ideas and practices.

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ANNEXURE

Interview Guide

Exploring superstitious health beliefs among the Balti Community of Ghanche, Gilgit-Baltistan.

I am Zaheer Abbas department of Sociology, Quaid-i-Azam University, Islamabad Pakistan. I am conducting my research to partial fulfillment of master's degree in Sociology. The research title is "Exploring superstitious health beliefs among the Balti Community of Ghanche Gilgit-Baltistan". I requested you to participate in my research work. All the information which you will provide would be in complete confidential. Only these interviews will be use for the academic purposes.

May I start interview?

Part-01

Demographic Information

1. Age
2. Gender
3. Marital Status
4. Village
5. Education
6. Sports

Part-02

Understanding of Superstitious belief.

- I. Are you understand that superstitious beliefs still exist in Balti community?
- II. What you understand about prevalence of superstitious health belief in Balti community?

Part-03

Superstitious beliefs.

Some people would say that superstitious belief prevail from experience and our elder.

Describe?

- I. What is your opinion about such kind of belief in this scientific world where no one believe without scientifically proved?
- II. Why educated persons also believe that kind of superstition also?

Superstitious beliefs are good and bad experience of individuals.

- I. Explain your good or bad experience about superstitious belief?
- II. Have you any logic or experience about such belief?

Part-04

Practice of superstition.

- I. How long have you practice, or did you use superstitious belief?
- II. If stopped why did the practice stop, or why did you stop it?
- III. Describe or share your experience about practice of superstition in examination or interview.

Part-05

Perception around Superstitious Belief.

- I. Can you recall when you decided to believe in the power of superstition?
- II. Want to know about that experience before and after your superstitious belief was created.
- III. Interested to know what you decide about superstitious belief.
- IV. Can you recall when you decide to believe in the power of superstition?

Part-06

Religious cure

- I. Tell us why some individuals connected/ compared superstition to religion.
- II. How superstitious beliefs practice person can be cure by religious method?
- III. Tell me detail about the medication of superstitious person in Balti community and who can do that in society?

Part-07

Superstitious belief related to Health

Describe superstitious belief related to Health.

- I. When did you first know that which day is good and bad for check-up in a hospital?
- II. Have you ever faced like this kind of superstitious belief lucky and unlucky days?

Part -08

Mentally illness/ retarded

Do you have any rituals that belief in superstitious belief who mentally retarded?

- I. Have any life unforgettable moments with your life these kinds of beliefs?
- II. What kinds of circumstances during the situations?

Part -09

Gender and superstitious

Do you believe in superstitious belief in gender?

- I. Why women are more superstitious that men?
- II. Do your belief that less education is the only reason where women are more superstitious or any other reason. explain