



Assessment of Paranormal Beliefs among Hindu, Muslim, Sikh and Christian Population

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Abstract- Himachal Pradesh, a fruit bowl of India is also considered as the place of peace and spirituality where people with different religion enjoy harmony, brotherhood and peace. People of this Dev-Bhumi from their cultural customary practices are intertwining in a thread of unity by forgetting diversity by devoting on their local folks. The customary traditions of Hindu, Muslim, Sikh and Christian are remarkable those are following their rituals and sacraments by believing on the paranormal power even in this scientific era. Therefore, the people of this Vir-Bhumi has mammoth beliefs in good and evil spirits, witchcrafts, unlucky numbers, black magic, guru-chela, mali, Moulvis, ojhas, shaman, shaqes, padri, Kundali, Saanche-chudku, pothi, granth, devi, devtas, kali, solah savnis, banshish, and bhoot-pret etc. According to them their Dosh exert negative influence on them and the remedies to relieve from their possession only is to consult their local traditional healers in general and deities agents in particular. Approximately there are 33crore local deities in our country, playing catalytic role in relieving distresses of its marginalized masses. Similarly other supernatural agents like Ojas, Moulana, Shekh, Granthis, and Padri also are proving catalytic for understanding, predicting and controlling the socio-psychological vulnerabilities of the people. Be the people are from high, moderate and low income, educated and uneducated or employed and un-employed including men and women, all seems to have profound belief in paranormal phenomenon. Therefore, the present study is aimed in exploring the paranormal beliefs among Hindu, Muslim, Sikh and Christian communities differing in education level of this hilly state. The study has been conducted on a sample comprise of N = 240 subject (60 Hindu, 60 Muslim, 60 Sikh and 60 Christian) further subdivided on the basis of education with N = 30 in highly Educated groups and N = 30 in Low Educated group. In this manner, there were eight groups with N = 30 in each that comprises of aforesaid sample. Result based on 4 x 2 x 2 ANNOVA revealed all the religious group significantly differed F (3, 224=30.99, p<.01) on paranormal belief. More appropriately, Christian people were found more (104.34) in paranormal beliefs as compared to their Hindu (102.39), Sikh (71.88) and Muslim (64.22) counterparts. Similarly the main effect of education was also found F(1,224 = 4.13, p< 0.05) as statistically significant wherein highly educated people were found (94.69) higher in paranormal beliefs as compared to their low educated (89.20) counterpart. In nutshell, Christian and highly educated people were found more in paranormal beliefs than to their counterpart groups.

Keywords- Paranormal Belief, Witchcraft, Supernatural Powers, Local Deities, Guru-Chela.

1. INTRODUCTION

The people of Himachal Pradesh are known for their rich cultural heritage and values. Hindi is the official language of the state. People of different religions of this Dev-bhumi are intertwining in a thread of unity by forgetting diversity and devoting on their local deities. It is possible that some individuals do consider themselves a devotee of their own religion but also believe in various paranormal beliefs too. Thalbourne and O'Brien (1999) analyzed the influence of current religious affiliation and showed that, aside from spiritualists, participants without religious affiliation had the highest belief in the paranormal. But some studies shows that those who believe in paranormal phenomenon or supernatural powers are higher believer of paranormal beliefs, they give second opinion to their respective religion. Similar results were found by Aarnio and Lindema (2004) that the relationship between religious and

paranormal beliefs was positive among paranormal believers and skeptics but negative among religious people. Basically the term paranormal has been used to describe phenomena or occurrences that are physically impossible or beyond human capabilities and scientific explanation (Thalbourne, 1982). Many authors have suggested that paranormal and superstitious beliefs may develop in anxious individuals with a strong need for control, in an attempt to overcome perceived uncertainty in their surroundings (Irwin, 2000; Jahoda, 1969).

Sometimes life seems unpredictable this creates anxiety, stress, and negative emotional aspects of life which makes people a firm believer of paranormal powers. In support of this Irwin (2009) said that life is seen by some as chaotic and unpredictable, and this provokes anxiety and paranormal belief arise as an attempt to allay this anxiety by giving the semblance of order or meaning and offering the illusion of



control potential (particularly negative) future events. Those who approved these kinds of paranormal phenomena are found world more unpredictable and difficult they themselves are unable to solve their problem. As McGarry and Newberry (1981) found that students who endorsed paranormal beliefs tended to perceive the world as more unpredictable, difficult or problem laden and unjust. They speculated that the development of occult interests may be related to the promise within such belief systems of mysterious magical powers to overcome or reduce one's problems. Aarnio and Lindeman (2005) found the connection between paranormal beliefs and educational level, discipline, length of education, gender, and analytical and intuitive thinking and found that university students had less paranormal belief than vocational school students, which are partially due to university students' stronger preference for analytical thinking. A unique achievement of human cognition is the invention of supernatural elements which reside inside the individual, and thus exert two-way control on thinking, feeling and behavior to mould one's affectionate and sensual relationships (Faw, 2006; Jones, 2009).

In traditional societies like India, health and well being are closely associated with religion, spiritual healing. In a research by Kaitaik and Zinta (2017) it has been seen that the deities intervention played vital role in increasing the emotional intelligence of the people consult them during distress to attain bliss. Having stress free life people of all religion follow their own rituals, traditions, customs and paranormal belief. As everyone wants safety, love and peace to live a happy life. Himachal has a plenty of folk beliefs and legends associated with deities heroes and cults, and these play an important role in the customary practice and behavior of the masses (Bhardwaj, 2015). In a research by Zinta and Negi (2017), it was found that belief in local deities in rural areas may be one of the medium for the achievement of bliss.

All religion has their own paranormal beliefs and healing systems. As stated by Kleinman (1988) a vast majority of people in the societies believe in the supernatural causes of health and illness and approach traditional healers for physical and mental health problems. People seek the help of priest, mystics, shamans and diviners to alleviate their socio – emotion conflicts, economic as well as moral crises. As human being is a social animal they live in a society and these social paradigms directly influence or manipulate the thoughts of the individuals via communication, or through particular group and religion. The dynamic social impact theory specifies mechanism for the diffusion of beliefs through social systems (Latané & L'Herrou 1996; Nowak, Szamrej, & Latané 1990; Nowak & Vallacher 1998). Further, beliefs may travel through a social system via communication networks they may be in the form of

broadcasting media as they are reinforcing the one another's belief systems. In terms of the supernatural, some people believe that some ailments are caused by magical powers such as the evil eye, if someone with strong vision admires someone else's child without actually touching him or her, the child may fall ill so the evil power is transmitted through the gaze of that person (Abril 1977; Chavira 1977).

According to Thakur and Pirta (2009) people approach the deity or recall him when there is external threat. In this regard God assumes a role of care giver and people trying to get rid of socio emotional conflicts which are residing in their life. Here it can be said that attachment can be figure out as a solution of many problems. Attachment to God, place or a person can reduce the stress anxiety and socio-emotion conflicts. A study conducted by Naidu and Pande (1990) on 465 Hindu adults aged 30-50 years, revealed that those low on the Hindu spiritual concept of non- attachment obtained higher scores on test measuring stress and strain indicating that non – attachment reduces stress by eliminating negative emotions. Certain cultures have belief on witchcraft and spirit procession. Feeling helplessness and despair are common in those who believe that they are the victims of witchcraft (Dein, 2003). In the words of Pirta and Ranta (2007) the local deities successfully resolved individual and group conflicts of a long standing in the villages. Like in a study by (Van Dyk, 2001) on African folklore also indicates that illness and infections like HIV/AIDS are viewed as a manifestation of witchcraft. Similarly the Concept of an evil eye is closely linked to witchcraft in Hinduism too. In support of this Abu –Rabia 2005 stated that the evil eye is related to the concept of witchcraft. In the sense that it can be considered as the “capacity to cause supernatural harm”.

According to Spario (2005) it has been stated that in Hindu belief, the evil eye can result in bad luck, broken marriages and even death. The evil eye is believed to have the power to cause minor illness in children (Winch & Alam, 2005). Similarly, in Islam the evil eye can be considered as being passed on from and caused by jealousy of another person (Abu-Rabia, 2005). As in Sikh population it has been seen that there is no role of pandit, ojhas or other paranormal beliefs. Sewa Bhaw is the second way-out to get rid of their socio emotional conflicts. In Sikh dharma there is no value of supernatural beliefs or black magic. Very few of them have belief in paranormal or supernatural powers. If People have any emotional or physical problem only remedy is satsang, kirtan and most importantly preaching of Guru Granth sahib. As noted during research it has been seen that people have firm belief on God. Very few of them believe on traditional healers and others Research has indicated that beliefs in the paranormal are associated with higher and lower education and intelligence.



Belief in supernatural powers and belief in superstitious rituals were important predictors of locus of Control (Halil, 2012). It is important to note that religious coping methods are influenced by the variation of religion and culture. In addition, the rich variety of folk mind (little tradition) interacts with the collective mind (great tradition) in multitudinous ways. Those with the internal locus of control try to dominate over the possible consequences of their activities (Shogern, Lopez, Wehmeyer, Little & Pessgrove, 2006). For example, people who treat negative life events as God's training and blessing may bring positive emotion and positive behaviors. In contrast, people who treat negative life event as the act of devil may create negative emotion and behavior. These positive and negative coping methods are associated with higher and lower mental and physical health, respectively (Pargament 1998). Many folk beliefs and practices deal with luck. "if a black cat crosses your path, it's bad" but if black cat comes to stay at your house, it's good." Its all about the acceptance and belief of a group or a community. The belief in Religion, supernatural elements is common in Hindu, Muslim, Christian and Sikh communities. Before taking treatment for illness that could be either physical or psychological, people most preferably trying to seek help of their religion, shamans or ojhas. In Islam Moulanas, Sheiks and Quaris are those who cure the affects of evil spirits, evil eye, and witchcraft. They usually used holy water, honey, salt, to cure the problem. The healers recite verses from the Koran on the afflicted person has to either ingest or splash these over the affected areas. The same evidence was collected by Vidya Sagar Negi (2010), Sunder Kala Negi (2010) and R. L. Zinta (2010) in their studies on the tribal people of Kinnaur who were the strong devotee of local devta's and Solah Savnis (local deities); consult them before going to the hospital and other extreme distress conditions. A study supported this claim and found that students tended to believe other people had a higher level of belief in the paranormal, and a lower level of religious beliefs, than themselves (Dudley, 1999). In a study by Morjaria. A. K & Keval. H. (2015) it has been seen in Sikh Dharma removing one from a drink embedded culture to a Sikh embedded one began with seeking assistance from Gurudwara and increasing their activity in this religion. For several Sikh man in the research alcoholic are treated with Amrit which was believed to have curative properties as it took away the craving for alcohol and was effective as a relapse prevention strategy. Amrit is a mixture of sugar and water here water signifies the universal source of life and is a representative symbol of God and sugar represents the intense love God, sweetness and humanity. Being initiated in this way that one is become the devotee of the Guru and abide by the set of laws and guidelines laid down. Which means complete abstinent from drugs and

alcohol? This is the nature of religious and spirituality that is being utilized to change the alcoholic Sikh. Here it can be concluded that religious belief worked as a protecting factor.

Today people are well educated even though they believed in planetary effects also. In present scenario all are the sufferer of economic or socio - emotional conflicts. In present study it has been seen that most of the population is in stress like condition, and worried about their future specially the highly educated population which make them to believe in deities, their power and their institutions. The belief in deities, their power and their institutions even has caused social discrimination like untouchability perception in the hilly areas (Zinta, 2013). Accidents, sickness, death and other events have been thought to be caused by witches similarly the symptoms like feeling sluggish and ill, suffering severe pains, headaches and excessive fevers (Joshi 2006). When things are beyond control and find no means to get rid of the problem, people usually have confined with paranormal belief. Paranormal belief can be categories as folk belief too. Folk belief and practices can be held as social representations of the formal texts and as practical aspects of the classical theories (Dalal, 2007).

The folk belief is residing and reflecting in the ideas of a particular society, it is the faith in the power of supernatural things or objects. People those who have firm belief on folk, believed that the nature is run by some divine powers. These ideas reflect their devotion and beliefs on their religion, customs, rituals. Some social aspects are also present in Folk beliefs. In anthropological text (Mariott 1955) found that folk practices are considered to be part of the little tradition, i.e. the beliefs and practices based on classical and philosophical texts, like Vedas, upnisads, the Gita. In this God is held as the supreme self, realized through contemplative meditation and devotional worship. Here it should not be taken that the little and the great tradition are belongs to the lower and class only. People who go to the folk practices belong to all level of the society.

Thomas in (2001) has further used the term folk psychology and mean that "a collection of beliefs, shared by members of a culture group, regarding how people think when they interpret life events." These events are physical, biological, economic, social personal and more. Heimann (1964) in her Facet of Indian thoughts notes that all aspects of Indian tradition are governed by a transcendental world-view. Hindu, Muslims, Sikh and Christian communities have their own indigenous territories. In Islam psychological and somatic symptoms are associated with bewitchment. Lethargy, bad dreams and hallucinations are noted (Abdusslam, 2004). Psychological symptoms of delusions or hallucinations are often described as symptoms of possession (Alley & Laher, 2006). Orenstein (2002)



argued that paranormal beliefs and practices are a substitute for conventional religious beliefs and practices in Christians. Some argue that practitioners represent marginalized groups deprived of power in society-less educated, lower income, rural residents, women, and minorities (Rice, 2003). It has been seen in the present study that most of the Christian people have low economic status and they occasionally went to the Church and most of the time they skip their regular attendance, which leads to the paranormal belief. Smith (2002) conducted research into the beliefs and values of 3,418 teenagers between the ages of 13 and 15 from Walsall. With reference to supernatural belief it was found that 25% believed in black magic, 33% believed in the possibility of contacting the spirits of the dead, and 48% believed in ghosts. Smith also discovered that in general it was Christian teenagers who were more likely to believe in the possibility of contacting the spirits of the dead and who were more likely to believe in ghosts.

In a study by (Glendinning 2006; McKinnon 2003; Rice 2002) found that Church attendance is an extremely important (negative) predictor of paranormal beliefs. Among those who are less going to Church are engaged in a greater variety of paranormal experimentation. Stark and Bainbridge (1980) found that paranormal beliefs tend to be strong in areas where traditional Christianity tends to be weak. In a study by Mecken; Christopher, Bader and Rodney (2008) found that those who do not attend church holding conventional Christian belief increases the number of reported paranormal experiences. In their study it has been concluded that their attendance have been conditioned to know the effect of paranormal belief. Francis and Kay (1995) observed over 13,000 teenagers between the ages of 13 and 15 and the data demonstrated that over one-third (35%) believed in their horoscope, 37% believed in ghosts, and one in five (18%) believed in black magic. The data also demonstrated a positive correlation between belief in supernatural phenomena and age, indicating that older pupils were more likely to believe in paranormal phenomena than younger pupils. Sjödin (2002) found that high levels of paranormal belief were present among 1,488 Swedish youth between the ages of 16 and 19, with 77% believing in premonitory signs and over 50% believing in such phenomena as UFOs and telepathy.

Williams, Leslie, Francis, and Mandy Robbins (2007) studied the sample of a 279 pupils, from one state-maintained secondary school in North Wales, completed a questionnaire concerned with beliefs and values. Participants were offered the option of not answering the questionnaire, but none refused. Over half (56%) of the respondents were males and 44% were females. One quarter of the sample (25%) were aged 13; 32% were aged 14; 30% were aged 15 and 13% were aged 16. They found In terms of belief in a spiritual world, over half (53%) of the sample believe

in ghosts, with a further 43% believing it possible to contact the spirits of the dead. Two-fifths (41%) believe in their horoscope, and a quarter (27%) believe that tarot cards can tell the future. Half of the sample (50%) believes in fate, and nearly a third (30%) believe that their future has already been decided for them. In nutshell, the review of literature as quoted above give us the hint that every religious community in Himachal Pradesh have deep faith in paranormal phenomenon,. Be the people are from high or low castes, rich and poor, employed and un-employed, rural or urban including educated and un-educated men and women, all have certain beliefs in their psyche. Therefore, the present study intends to explore the paranormal beliefs in Hindu, Muslim, Sikh and Christian people of Himachal Pradesh. For recording its degree, following methodology is being used.

2. RESEARCH METHODOLOGY

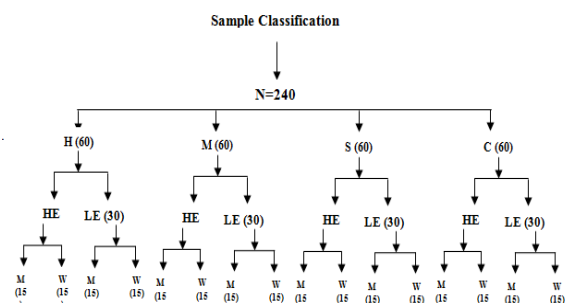
Major headings should be typeset in boldface with the words uppercase.

2.1 Study Area

The present study was conducted in Himachal Pradesh where Hindu, Muslim, Sikh and Christian communities' lives in harmony beside diversity and have unprecedented belief in supernatural elements as well as paranormal phenomenon. All these four communities have their own folk beliefs to relieve their socio- emotional conflicts. The attempt was made to record the difference between Hindu, Muslim, Sikh and Christian educated and uneducated people of Himachal Pradesh in the measure of paranormal belief.

2.2 Sample

The study has been conducted on a sample comprise of N = 240 subject (60 Hindu, 60 Muslim, 60 Sikh and 60 Christian) further subdivided on the basis of education with N = 30 in highly Educated groups and N = 30 in Low Educated group. In this manner, there were eight groups with N = 30 in each that comprises of aforesaid sample. Thus purposive sample was used. The sample classification is as follows:



Notation: H =Hindu; M = Muslim; S=Sikh; C= Christian; HE= Highly Educated; LE= Low Educated; M= Men; W=Women



3. MEASURES USED

Displayed equations should be numbered consecutively, with the number set flush right and enclosed in parentheses. The equation numbers should be consecutive within the contribution

3.1 Paranormal Belief Scale

This scale was originally developed by Tobacyk and Milford in 1983 and subsequently revised by Tobacyk in 2004 adopted by the researcher by translating it in Hindu language. It has 26 items with seven point rating scale ranging from strongly disagree to strongly agree (1=Strongly Disagree 2=Moderately Disagree 3=Slightly Disagree 4=Uncertain 5=Slightly Agree 6=Moderately Agree 7=Strongly Agree). In this scale only item number 23 is reverse scored .The score ranges from minimum of 26 to a maximum of 182. The reliability of this test is $r = .60$.

4. PROCEDURE

The main objective of the study is to study the Paranormal belief amongst the Hindu, Muslims, Sikh and Christian and at what extent they have paranormal belief. Purpose of this study is to know that at what extent education and community people are affected by these paranormal beliefs. Objectives here were to know the existence of paranormal belief in this scientific era that people do believe in paranormal phenomenon or in their own religion. The customary traditions of Hindu, Muslim, Sikh and Christian are remarkable those are following their rituals and sacraments by believing on the paranormal power even in this modern era. For accomplishing the objectives the study was carried out on a sample of 240 subjects. In all, there were 4 groups divided into two categories based on communities i.e. (60 Hindu, 60 Muslims, 60 Sikhs, 60 Christians) Further, the subjects were selected on the basis of their literacy rate i.e. Highly educated and Low educated (30 educated and 30 low educated in each group) .The present study tried to assess the subjects with the help of Paranormal Belief scale and study the difference between Hindu Muslims Sikh and Christian educated people of Himachal Pradesh who have belief on paranormal phenomenon for example beliefs good and evil spirits, witchcrafts, unlucky numbers, black magic, guru-chela, mali, Moulvis, ojhas, shaman, shaqes, padri, Kundali, Saanche-chudku, pothi, granth, devi, devtas, kali, solah savnis, banshish, and bhoot-pret etc. According to them their Dosh exert negative influence on them and the remedies to relieve from their possession only is to consult their local traditional healers in general and deities in particular.

5. RESULT AND DISCUSSION

Hence the objective of the present study is to assess the paranormal belief among Hindu Muslim Sikh and

Christian communities differing in education level of this hilly state. In this study ANOVA has been used and the results are as follows:-

Table 1.1 : A 4x2x2 ANOVA Performed On Hindu, Muslims Sikh And Christian On The Measure Of Paranormal Belief Scale.

source	ss	df	ms	F	p
Total	2181244.000	240			
R	40541.633	3	13513.878	30.993	< .01
E	1804.017	1	1804.017	4.137	< .05
G	660.017	1	660.017	1.514	n.s.
RxE	1546.883	3	515.628	1.183	.n.s.
RxG	6642.417	3	2214.139	5.078	.01
ExG	345.600	1	345.600	.793	n.s.
RxExG	2879.767	3	959.922	2.201	n.s.
Error	97671.067	224	436.032		

Notation: R= Religion; E=Education; G =Gender

From table 1.1: From the above table it can be seen that, the main effect of *Religion* on the measure of Paranormal belief scale was found $F(3, 224)=30.99$, $p<.01$ as statically significant. It shows that there was difference between Hindu, Muslims, Sikh and Christian on the measure of Paranormal belief scale. The main effect of *Education* on the measure of Paranormal belief scale was found $F(1, 224) = 4.13$, $p<0.05$ as statically highly significant . It shows that there was significant difference between educated and uneducated people among Hindu, Muslim, Sikh and Christian on the measure of Paranormal belief scale. The main effect of *Gender* on the measure of Paranormal belief scale was found $F(1, 224) = 1.51$, $p>.05$ as statistically non significant. It shows that there was no significant difference between men and women among Hindu, Muslim, Sikh and Christian on the measure of Paranormal belief scale. The two way interaction between *R and E* on the measure of Paranormal belief scale was found $F(3, 224) = 1.18$ as statistically non significant. It shows that there was no difference in religion and education of Hindu, Muslim, Sikh and Christian on the measure of paranormal belief scale. The two way interaction between *R and G* on the measure of Paranormal belief scale was found $F(3, 224) = 5.07$, $p<.01$ as statistically significant. It shows that there was significant difference between Religion, men and women among Hindu, Muslim, Sikh and Christian on the measure of Paranormal belief scale .The two way interaction between *E and G* on the measure of Paranormal belief scale was found $F(1, 224) = .79$ as statistically non significant. It shows that there was no difference between educated and uneducated, men and women among Hindu, Muslim, Sikh and



Christian on the measure of Paranormal belief scale. The three way interaction between $R \times E \times G$ on the measure of paranormal belief scale was found $F(3,224= 2.20)$ as statistically non significant. It shows that there was no difference between religion education and gender among Hindu, Muslim, Sikh and Christian on the measure of Paranormal belief scale.

Table 1.2 : Average Score of Hindu, Muslim, Sikh, Christian High and Low Educated people on the Measure of Paranormal Belief Scale.

Group	Gender	EDUCATION		AVG	
		HE	LE		
HINDU	M	107.33	98.80	103.06	102.39
	W	109.93	93.53	101.73	
		108.63	96.16	102.39	
MUSLIM	M	105.33	93.26	49.29	64.22
	W	71.26	87.06	79.16	
		88.29	90.16	64.22	
SIKH	M	74.26	70.06	72.16	71.88
	W	75.40	67.53	71.46	
		74.83	68.79	71.78	
Christian	M	103.26	96.53	99.89	104.34
	W	110.73	106.86	108.79	
TT AVG		94.69	89.20		
HE and LE		106.99	101.69	104.34	

Notation : R= Religion; E=Education; G =Gender

From table 1.2: Average score of Hindu people on the Paranormal Belief Scale was 102.39 whereas the average score of Muslim was 64.22. Similarly the average score of Sikh on the paranormal belief scale was 71.88 and the Christian as 104.34. From the four scores it is quite clear that the Christian has more Paranormal beliefs whereas the Muslim have least paranormal beliefs. Average score of Hindu Male on the Paranormal Belief Scale was 103.06 whereas the Muslim Male as 49.29. Similarly the average score of Sikh Male on Paranormal Belief Scale was 72.16 and Christian Male as 99.89. It shows that the Hindu Male have more paranormal belief whereas the Muslim Male have least paranormal beliefs. Average score of Hindu Women on the Paranormal Belief Scale was 101.73 whereas of Muslim Women as 79.16.

Similarly the average score of Sikh Women on the Paranormal Belief Scale was 71.46 whereas of Christian Women as 108.79. It shows that the Christian Women have more paranormal beliefs whereas the Sikh women have least paranormal beliefs. Average Score of Highly Educated Hindu people on the Paranormal Belief Scale was 108.63 whereas of Highly Educated Muslim as 88.29. Similarly average score of Highly Educated Sikh was 74.83 and Highly Educated Christian as 106.99. It shows that highly educated Hindu have more paranormal beliefs whereas the Highly Educated Sikh has least paranormal beliefs. Average Score of Low Educated Hindu people on the Paranormal Belief Scale was 96.16 whereas of Low Educated Muslim as 90.16. Similarly average score of Low Educated Sikh was 68.79 and Low Educated Christian as 101.69. It shows that Low educated Christian have more paranormal beliefs whereas the Low Educated Sikh has least paranormal beliefs. Average score of Hindu Highly Educated Men on the Paranormal Belief Scale was 107.33 whereas of Muslim Highly Educated Men as 105.33. Similarly the average score of Sikh Highly Educated Men on the Paranormal Belief Scale was 74.26 whereas of Christian as Highly Educated Men as 103.26. It shows that the Christian Highly Educated Men have more Paranormal Belief whereas the Sikh Highly Educated Men have least Paranormal Belief. Average score of Hindu Highly Educated Women on the Paranormal Belief Scale was 109.93 whereas of Muslim Highly Educated Women as 71.26. Similarly the average score of Sikh Highly Educated Women on the Paranormal Belief Scale was 75.40 whereas of Christian as Highly Educated Women as 110.73. It shows that the Christian Highly Educated Women have more Paranormal Belief whereas the Muslim Highly Educated Women have least Paranormal Belief. Average score of Hindu Low Educated Men on the Paranormal Belief Scale was 98.80 whereas of Muslim Low Educated Men as 93.26. Similarly the average score of Sikh Low Educated Men on the Paranormal Belief Scale was 70.06 whereas of Christian as Low Educated Men as 96.53. It shows that the Hindu Low Educated Men have more Paranormal Belief whereas the Sikh Low Educated Men have least Paranormal Belief. Average score of Hindu Low Educated Women on the Paranormal Belief Scale was 93.53 whereas of Muslim Low Educated Women as 87.06. Similarly the average score of Sikh Low Educated Women on the Paranormal Belief Scale was 67.53 whereas of Christian as Low Educated Women as 101.69. It shows that the Hindu Low Educated Women have more Paranormal Belief whereas the Sikh Low Educated Women have least Paranormal Belief. Most of the People are in a stress like condition. In the present study it has been seen that Christian community have more paranormal belief than their counterparts . As many researcher have concluded



that paranormal beliefs and practices are a substitute for religious beliefs and practices in Christians and similarly ,education, lower income, rural residents, women, and minorities does effect it. It has been seen in the present study that most of the Christian people have low economic status and they occasionally went to the Church i.e. once in a month or not at all and most of the time they skip their regular attendance, which leads to belief in paranormal phenomenon. They believe in black magic, believed in ghost ,yeti , Bhoot prît, horoscope, Most of the studies as quoted by many researchers that paranormal beliefs tend to be strong in areas where traditional Christianity tends to be weak. Similarly , in the present study Highly educated people were found high on paranormal belief scale. Unemployment, economic crises is one of the common reasons in highly educated people. Anxiety and stress like condition leads to belief in paranormal phenomenon. Many authors have suggested that paranormal and superstitious beliefs may develop in anxious individuals with a strong need for control, in an attempt to overcome perceived uncertainty in their surroundings. As studied by Thakur and Pirta (2009) people approach the deity or recall him when there is external threat. When there is a threat like condition and find no solutions for their problems people believe in deities and their powers. In the present study black magic, evil eye , horoscope , planetary effects concepts are very common in highly educated people too. Psychologically they feel relieved and stress free when they approached to these values. Therefore we can say that Each community belief in paranormal phenomenon. Be the people are from highly educated from all the four religion groups, moderate and low income, including men and women, all seems to have profound belief in paranormal phenomenon.

6. CONCLUSION

Hence the study shows that Christians and highly educated people have more paranormal Belief. Now a day's, socio emotional conflicts, economic crises, and unemployment make people anxious and worried about their future all these distinctiveness are found in highly educated population and when they are unable to solve their problems they believed that there are supernatural powers or paranormal phenomenon which are directly influencing their life. As the social influence traditions, their own culture does influence them. Those who do not regularly attend the church and do not follow the customs of their own religions are more prone to believe in supernatural powers or paranormal beliefs.

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