**INFLUENCE OF ACHIEVEMENT IN SCIENCE ON SUPERSTITIOUS BELIEFS AMONG SECONDARY SCHOOL STUDENTS IN KERALA**

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Dissertation submitted to the
University of Calicut for the partial fulfillment
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**MASTER OF EDUCATION**



**FAROOK TRAINING COLLEGE**

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**2013**

**DECLARATION**

 I, **SANJAY LENIN.P**., do hereby declare that this dissertation **INFLUENCE OF ACHIEVEMENT IN SCIENCE ON SUPERSTITIOUS BELIEFS AMONG SECONDARY SCHOOL STUDENTS IN KERALA** has not been submitted by me for the award of a Degree, Diploma, Title or Recognition before.

Farook Training College **SANJAY LENIN.P**

Date:31/10/2013

**CERTIFICATE**

I, Dr. P P NOUSHAD., do hereby certify that this dissertation **INFLUENCE OF ACHIEVEMENT IN SCIENCE ON SUPERSTITIOUS BELIEFS AMONG SECONDARY SCHOOL STUDENTS IN KERALA** is a record of bonafide study and research carried out by **SANJAY LENIN.P** under my supervision and guidance. The report has not been submitted by him for the award of a Degree, Diploma Title or Recognition before.

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**INTRODUCTION**

 In today’s scientific world, it is necessary that we do not blindly follow all the superstitions that were handed over to us by our ancestors. We are modern, both in our outlook and the age we are in. Therefore we should have a judicious look for some logical reason behind every superstition before accepting it. We would then be able to give up these superstitions which have no rationality and applications in today’s life. It is only in this way that we can lead or normal lives.

 People are said to have confirmed ghosts and premonitions at several places. But it remains to be proved that ghosts do exists and posses the power they are supposed to exhibit. Dogs are very sensitive to changes around them, they become sexless before the onset of a natural calamity and wait to inform their masters impending doom. So, one cannot just simply reject this superstition. These are some things in this world which are unexplained, even science does not have enough capabilities to find the answers for them, so we must not completely deny any belief by saying and if all the superstitious beliefs are false then the activities of exorcism and other ghosts hunting activities would not have been objective. However we should use our own senses and logical abilities before merely following any superstition. Though we should believe and practice superstitions but excess of anything is harmful. Most of the time we adopt practice superstitions but seeing its prosperous effects on a person who adopted it. We do not search for the logical reason in this; we just blindly follow that superstition.

Even though the students live in an age of advanced technology and science and have an endless supply of scientific information at our finger tips, they still believe in some or the other superstitions as a way of explaining and dealing with the unknown. Millions of students still believe in astrology and base important decisions on the position of the sun, moon, planets and stars. Even the ones who do not believe tend to get caught up in the complex web of superstitions, one way or another way.

 Most of the students could not analyze what is real science and pseudo science. Pseudo sciences differ from erroneous science; science thrives on errors, cutting them away one by one. False conclusions are drawn all time, but they are drawn tentatively, hypothesis is framed so they are capable of being disapproved. A succession of alternative hypothesis is confronted by experiment and observation. Science gropes and staggers towards improved understanding proprietary feelings are of course offended when a scientific hypothesis is disapproved. But such disproofs are recognized as central to the scientific enterprise.

Pseudo science is just the opposite. Hypotheses are often framed precisely so they are invulnerable to any experiment that offers a prospect of disproof, so even in principle they cannot be invalidated. Practitioners are defensive and wary. Skeptical scrutiny is opposed. When the pseudoscientific hypothesis fails to catch fire with scientists, consperacies to suppress it are deduced (Sagan, 1997).

Future of India is in the hands of students, the avoidance of superstition or free from superstitious beliefs is one of the attribute of a person who has scientific attitude. So the science education should focus not only at the academic achievement in science but also developing the scientific attitude among the children.

**Need and Significance of the Study**

 21st century is the era of scientific and technological knowledge explosion. But the present day students still believe in some or the other superstition as a way of explaining and dealing with the unknown. But the excess practices of superstition harmful to them. It will create lot of problems in their student life like loss of concentration, lack of interesting studies, mental disorders, hampering the development of individual personality.

 Researches in superstitious beliefs and its influence on academic achievement, psychological variables very rare. Superstitious beliefs still present in the age of globalization (George & sreedhar, 2008). Exposure to pseudo scientific programme with a strong predictor of pseudo scientific practices among youth than older citizen. ( Tsai et al., 2012). There may be many causes for superstitious beliefs. The major cause for superstitious belief is personal experience and observation ( Farooq & Kayani, 2012). Superstetious beliefs creates many problems . Beliefs in superstition creates physical and mental health problems (Khalifa, Hardie, Latif, Jamil & Walker 2011).

 Recent researches in academic achievement revealed that socio economic status psychological adjustment, Religious commitment etc has great influence on academic achievement. Academic achievement was directly and indirectly related to the pattern of attribution expectations were significantly related to psychological adjustment (Valas, 2002). Socio economic status is highly correlated with achievement in science (Ahmad & Parveen, 2012; Rangel & Llears, 2010). Religious commitment and socioeconomic status also have significant effect on academic achievement of students. (Jeynes, 2003).

 The present study aims to find out the influence of achievement in science on superstitious beliefs among secondary school students. It also reveals the importance of effective science teaching learning process in our class room to develop scientific attitude among secondary school students in Kerala.

**Statement of the Problem**

 The present study entitled as INFLUENCE OF ACHIEVEMENT IN SCIENCE ON SUPERSTITIOUS BELIEFS AMONG SECONDARY SCHOOL STUDENTS IN KERALA.

**Definition of Key Terms**

**Influence**

The power to affect on actions, character or beliefs (Oxford Advanced Learner’s dictionary, 2000).

**Achievement in Science**

It is the accomplishment or proficiency of performance in science which includes, physics, chemistry and Biology has measured by a standardized test in VIII standard annual examination.

**Superstitious Beliefs**

 The belief that certain events cannot be explained by reason or science, or that they bring good or bad luck, fear of what is unknown or mysterious (Oxford Advanced Learners Dictionary, 2000).

**Secondary School Students**

 Secondary school pupil studying in standard 8th, 9th and 10th in the Kerala syllabus. In this study only pupil studying in 9th standard are taken as the accessible population of the study.

**Variables of the Study**

 In this study two variables are included, one independent and depended variable. Achievement in science is the independent variable and superstitious beliefs are the dependent variable.

**Objectives**

1. To know the extent of superstitious believes of secondary school students in the total sample and in the relevant subsample based on
2. Gender
3. Locale of the school
4. Type of management
5. Religion
6. Type of community
7. Level of socioeconomic status
8. To find out whether there exist any significant difference in superstitious believes of secondary school students in the subsample based on
9. Gender
10. Locale of the school
11. Type of management
12. Religion
13. Type of community
14. Level of socioeconomic status
15. To find out the influence of achievement in science on superstitious believes among secondary school students for the total sample and subsample based on
16. Boys
17. Girls
18. Rural
19. Urban
20. Government
21. Aided
22. Hindu
23. Muslim
24. Christian
25. General
26. Coastal
27. Tribal
28. Below 5000
29. Between 5000 and 15000
30. Above 15000

**Hypotheses**

 The hypotheses formulated for the study are the following.

1. There will be a significant difference in superstitious believes of the pupil in the subsample based on
2. Gender
3. Locale of the school
4. Type of management
5. Religion
6. Type of community
7. Level of socioeconomic status
8. There will be a significant influence in achievement in science on superstitious believes among secondary school students for the total sample and sub sample based on
9. Boys
10. Girls
11. Rural
12. Urban
13. Government
14. Aided
15. Hindu
16. Muslim
17. Christian
18. General
19. Coastal
20. Tribal
21. Below 5000
22. Between 5000 and 15000
23. Above 15000

**Methodology**

**Sample of the study**

 The present study was conducted on a representative’s sample of 920 secondary school (9th) students belonging to four districts of Kerala; Kannur, Kozhikode, Wayanad and Malappuram. The sample was drawn using stratified random sampling technique giving due representation to gender, locale, type of management, religion, type of community and level of socioeconomic status.

**Tool used for the study**

The tool used for the study was superstitious belief inventory-2013, constructed by the investigator under the guidance of supervising teacher.

**Statistical techniques used for analysis**

Test at significant of difference between two mean for large independent sample.

One way ANOVA was used for to find out the influence of achievement in science on superstitious beliefs.

**Scope and Limitations**

**Scope of the study**

 The present study is an attempt to find out the influence of achievement in science on superstitious beliefs among secondary school students (9th) in Kerala. Appropriate tool was constructed by the investigator with the help of his supervising teacher for the study. With the help of this tool, the required data were collected from a stratified random sample of 9th standard students Kannur, Kozhikode, waynad and Malappuram. It is hoped that the study will yield dependable result which will help to find out the influence of superstitious beliefs and achievement in science of the secondary school students. This will also help the teachers to become aware of their roles, duties, activities to be performed to make scientific attitude among secondary school students in Kerala.

**Limitations of the Study**

 In spite of the investigators keen attention and much effort to make the study, more objective, precise and reliable he could not avoid the following limitation. The study is restricted to few schools of Kannur, Kozhikode, Waynad and Malappuram Districts only for want of time.

 Still, it is hoped that the study will yield useful findings applicable to improve the administration of secondary schools of Kerala.

**Organization of the Report**

The report has been presented in five chapters.

**Chapter I**

 This chapter presents a brief introduction to the problem, need and significance of the study, statement of the problem, definition of key terms, objectives, hypotheses, methodology, and scope and limitations of the study.

**Chapter II**

 This chapter presents the review of related literature and studies pertaining to the area of investigation. An earnest attempt is made to review all the available studies in the area concerned.

**Chapter III**

 Methodology of the study is described in this chapter in which the headings like variables, objectives, hypotheses, and tool employed for data collection, sample for the study data collection procedure, scoring and consolidation of data statistical techniques used for the analysis are presented.

**Chapter IV**

 In this chapter, the details of the statistical analysis of data, discussion and interpretation of results are explained.

**Chapter V**

 This concluding chapter gives the description regarding the major findings, educational implications and suggestions for further research etc.

**REVIEW OF LITERATURE**

 The review of related literature serves multiple purposes and essential to well designed research study. It generally comes early in the research process and it can contribute valuable information to any part of the research study (Wiersma and Jurs, 2009, p.53).

A summary of writings of recognized authorities and of previous research provides evidence that the researcher is familiar with what is already known and what is still unknown and untested. Because effective research is based on past knowledge, this step helps to eliminate the duplication of what has been done and provides useful hypothesis and helpful suggestions for significant investigation (Best and Kahn, 2006, p.39).

A theory is a statement or set of statements about relationships among variables that includes at least one concept that is not directly observed but that is necessary to explain these relationships (McBurney, 2002, p.17).

A theory provides a frame work for conducting research, and it can be used for synthesising and explaining (through generalization) research result. The theory also may very well identified gaps, weak points and inconsistency that indicate the need for additional research also the development of the theory may light the way for continued research on the phenomena under study (Wiersma and Jurs, 2009, p.20).

The reviewed literature are classified and presented below in the following heads:

**Theoretical Overview**

**Reviews of Related Studies**

**Theoretical Overview**

**Achievement: Development of the competent self**

 A basic aim of socialization is urge children to,

Pursue important goals and

Take pride in their accomplishment

Although the measuring of achievement varied somewhat from society to society a recent survey of 30 cultures reveals that people from all over the world value personal attributes such as self reliance, responsibility and willingness to work hard to attain important objectives (Fyans, Salili, Maehr and Desai, 1983).

**Achievement motivation**

 When developmentalists talk about an independent person, they mean an individual who is able to accomplish many goals without assistance. David McClelland and his associates (1953) define the need for achievement (n Ach) as a learned motive to compete and to strive for success whenever one’s behaviour can be evaluated against a standard of excellence. In other words high “need achievers” have, learned to take pride in their ability to meet or exceed high standards, and it is this secure of self –fulfil that ,and to outperform others when faced with new challenges .

**Cognitive Determinants of Achievement**

 The concept of need for achievement has some value. Many researchers think it motive to pressure that this one global motive will predicted behaviour in all achievement situations. Among the other important factors to the considered are the value placed on achieving particular goal the individual’s expectancies of succeeding should he pursue this objectives, and attributions he makes for the success (or failures) his experiences.

**The value of a particular goal**

 John Atkinson (1964) argued that the value on the success he might attain is an important determinant of achievement behaviour. Joel Raycor (1970) found that global measures of achievement motivation predict actual accomplishments only for tasks that people consider valuable or important. So the perceived value of success- a cognitive variable that differs across individuals and achievement domains is an important determinant of achievement behaviour.

**The role of expectancies in achievement behaviour**

 Expectations of success or failure are a powerful determinant of achievement behaviour. Children who expect to achieve usually do, where as those who expect to fail may spend little time and effort pursuing goals that they believe to the “out of reach”.

**Weiner’s attribution theory**

 Bernard Weiner (1974, 1986) has proposed an attribution theory of achievement, chaining that person’s achievement behaviour depends very critically on how he interprets prior success and failures and on whether he thinks he can control these outcomes. Weiner believes that human beings are active information processors who will sift through the data available to them and formulate explanations, or causal attribution, for their achievement Weiner argues that people are likely to attribute their success or failures to any of four cases,

Their ability

The amount of effort expended

The difficulty ( or easiness)

The influence of luck (either good or bad)

Two of these cases ability and effort, internal cases, or qualities of the individual, where as the other two, task difficulty and luck are the extent or environmental factors. The grouping cases along an internal / external dimension of personality called locus of control (crandell, 1967). Individuals with an internal locus of control assume that they are personality responsible for what happens to them. Individuals with external locus of control believe that their outcomes depend more on luck, fate or the actions of others than on them on abilities or efforts. Crandall proposed that an internal locus of control in conducive to achievement children must necessarily believe that they can produce positive outcomes if they are to strive for success and become high achievers.

Weiner claims that the four cases of achievement outcomes differ along a stability dimension. Ability and task difficulty are relatively stable or unchangeable. The amount of effort one expends on a task or the workings of luck are variable or unstable from situation to situation. So Weiner classifies the four possible can for success and failures along both a locus of causality and a stability dimension and it leads to stranger expectations than those attributed to stable causes and judgement about the internality or externality of an outcome determine its value to the perceiver.

 Summarised Weiner theory that the perceived locus of causality for achievement outcomes affects our valuation of these success and failures, where as our attributions about the stability of these outcomes affect our achievement expectancies. Together these two judgements (expectancy and value) determine our willingness to undertake similar achievement activated in the future.

 **On restructuring achievement goals to minimize (or prevent) learned helplessness**

Elaine Elliot and Carol Dweck (1988) have argued that children pursue either of two goals in achievement situations

Performance goals, in which they seek to display their competencies (or avoid looking incompetent) and

Learning goals, in which they seek to increase their abilities or master new tasks.

According to Ellich and Dweck, mastery oriented students favour learning goals. When seeking to master a challenge or to improve their competencies, these youngsters treat initial failures as evidence that their learning strategies are in adequate; consequently, they adopt new strategies and keep working .by contrast, helpless children seem to be pursing performance goals: they give up after failing became their failure has immediately undermined their objectives which was display their competencies would who are prove to helplessness be more persistent achievement tasks if they adopted a “learning goal” to improve their abilities

 Although children differ in achievement motivation, their achievement depends up on given context and heavily on the perceived value of success and their expectancies of succeeding. Mastery oriented children tend to attribute their success to stable, internal cause (such high ability) and their failures to unstable ones (lack of effort); consequently, they feel quite competent and will work hard to overcome failures. Helplessness children often stop trying after a failure because they attribute their failures to stable. They can overcome this situation by hard working (Shaffer, 1993, p.472-485).

**Origin of superstition**

 The true origin of superstition is to be found in early man’s effort to explain nature and his own existence; in the desire to propitiate fate and invite fortune; in the wish to avoid evils he could not understand and in the unavoidable attempt to pry into the future.

 The growth of superstition came out ancient times, before higher education and scientific reason took hold in logical minds. As it was then, so it is now that the ignorance of not knowing how something works or happens causes some people to assume there had to have been some intervention rather than something of natural origin.

 Superstitions began long ago with primitive man, who was looking for answers to natural phenomena such as lightning, thunder, eclipses, birth and death. Since he lacked knowledge of the laws of nature, he developed a belief in unseen spirits. He observed the animals and their seemingly sixth sense when it came to awareness of danger and imagined that spirits were whispering secret warnings to them. And since his daily existence was full of so many hardships, he assumed the world was populated with more vengeful spirits than with beneficent ones. That would explain why most superstitious beliefs involve ways to protect ourselves from evil. To protect himself in such an uncertainty world, ancient man adopted various superstitious rituals in an effort to impose human will on chaos. Over a period of time, superstitious beliefs have rooted themselves firmly in our society, so much so that it is virtually impossible for the person to ignore them. They have made a place for themselves in all walks of life, including politics and sports.

**First documented superstitious belief**

 Archaeologists believe it was Neanderthal man who produced the first superstitious (and spiritual) beliefs as far back as 50,000 years ago. They were apparently the first humans to bury their dead rather than just abandoning them. They obviously believed in an afterlife as they buried their loved ones with ritual funerals and interred the bodies with food, weapons and fire charcoals for in the afterlife.

**Etymology of superstition belief**

 Superstition, the word itself comes from two Latin words. The first being “super” which means above and the second “stare” which means stand. In the times of the Romans, those men who were lucky enough to have survived hand- to- hand combat were named “superstites”. This meant that they were lucky enough to be standing above others who had been killed in battle. It is commonly applied to beliefs and practices surrounding luck, prophecy and spiritual beings, particularly the irrational belief that future events can be influenced or foretold by specific, unrelated behaviours or occurrences.

**What is superstition?**

To believe in spite of evidence or without evidence.

To account for one mystery by another.

To believe that the world is governed by chance or caprice.

To disregard the true relation between cause and effect.

To put thought, intention and design back of nature.

To believe that mind created and controls matter.

To believe in force apart from substance, or in substance apart from force.

To believe in miracles, spells and charms, in dreams and prophecies.

To believe in the supernatural.

**Definition of superstition**

Superstition is a belief in supernatural causality, that one event leads to the cause of another without any physical process linking the two events; a false conception of causality that contradicts natural science (astrology, omens, witchcraft etc). It is an irrational belief that an object, action, or circumstances not logically related to a course of events influences its outcome.

The belief that certain events cannot be explained by reason or science, or that they bring good or bad luck; fear of what is unknown or mysterious (Oxford Advanced Learner’s Dictionary, 2000).

Qualification in mind, superstitions may be classified roughly as religious, cultural, and personal.

Every known civilization that ever existed on the planet had something common in them; these were the myths and superstitions that were a crucial part of their cultures. All religious beliefs and practices may seem superstitious to the person without religion. Superstitions that belong to the cultural tradition are enormous in their variety. Nearly all persons, in nearly times, have held, seriously, irrational beliefs concerning methods of warding off ill or bringing god, foretelling the future, and healing and preventing sickness and accidents. Even people who claim they have no superstition are likely to do a few things they cannot explain.

**Classification of superstitions**

Superstitions again classified in to two, logical classification and harm-benefit classification.

**Logical classification**

**Causality or the perceived causality**

It is human nature to look for patterns and explanations, even if they are known to be totally unrelated. Indeed, people often have cognitive bias; attributing unfavourable events to bad luck while favourable outcomes to their own abilities

**Cultural Norm**

It is widely known that cultural norms affect business and economic decisions. Sometimes people act as if they are superstitious because of their respect for the local culture, leading to a phenomenon called ‘dissonance reduction’.

**Harm –benefit classification:**

A simple classification divides superstitions in to four categories which are:

Superstitions that cause harm to people

The most extreme example in India is the belief that tantric can cure people of snakebite. If the snake was non poisonous or did not get an opportunity to inject its full dose of venom, naturally the tantric’s cure works. Otherwise it fails without exception.

Superstitions that do no harm and but accure no benefit either

In the second category, fall many religious beliefs. How does it matter if someone insists on sleeping in an East- West direction rather than the North – South direction, or shaves his head off when a parent dies? Resistance to superstitions in this category often leads to reactive claims and social strife.

Superstitions that benefit people

 The third category might seem like a paradox to most rationalists. In many places in India, there are sacred groves – virgin patches of tropical forest, where even the most powerful dare not pluck a leaf, for fear of retribution. The grove is supposed to belong to the guardian deity and it is sacrilege to even think of stealing from it.

Superstitions that have roots in common senses but may not be relevant in today’s world, because of changed circumstances:

India, there is a widespread belief that is inauspicious to travel on amaavasyaa or New Moon day. Before the advent of electricity, such a belief would be plain common sense. It would be problematic to be stuck at night on a lonely road, with no moon light to light up the way.

**Superstition and luck**

Luck refers to that which happens to a person beyond that person’s control. This view incorporates phenomena that are chance happenings, luck will always exist whenever there is uncertainty associated with lack of control. With this frame work one can differentiate between three different types of luck:

*Constitutional luck:* luck with factors that cannot be changed. Place of birth and genetic constitution are typical examples.

*Circumstantial luck:* luck with factors is haphazardly brought on. Accidents and epidemics are typical examples.

*Ignorance luck:* luck with factors one does not know about but can be identified only in hindsight. Typical example is a person winning jackpot believes that green shirt is responsible to bring luck to him.

**What causes good luck?**

From centuries people have believed in good fortune and widely agree that luck can be influenced through spiritual means by performing certain rituals or by avoiding certain circumstances, one such activity is prayer, a religious practice in which this belief is particularly strong. Many cultures and religions worldwide place a strong emphasis on a person ability to influence their fortune by ritualistic means, some involving sacrifice, omen or spells. Others associate luck with a strong sense of superstition, which is a belief that certain taboo or blessed actions will influence how fortune favours them for the future.

**What causes bad luck?**

 To begin with, we have to admit that sometimes events are just random, or at least with causes beyond our ability to understand moment. Blaming and making excuses are ways to avoiding taking responsibilities for one’s own life. It is a common trait among majority of the people. Many people point out the activities and the circumstances for their bad luck, but they cannot see what their own contribution to their situation is. Blaming and excuse makes a terrible approach to life. It eventually makes looking for cause outside the control of oneself automatic. It is difficult for such a person to ever recognize the personal changes they need to make. But the habit of concentrating on who or what is so blame does not motivate a person to do what is necessary.

A rationalist approach to luck includes the application of the rules of probability and an avoidance of unscientific beliefs. The rationalist feels the belief in luck is a result of poor reasoning or wishful thinking.

**Superstitions as customs**

 Customs and superstitions have been part of everyday life for hundreds of years. Every country has its’ own particular festivals and customs which set the pattern for the year. Many races hand down their history through stories, songs, legends, customs and superstitions. Custom often is another key part of the development of superstition. When practices certain act over and over, the constant repetition becomes an unconscious act. Culture and heritage as well as time continuity and change offer students the opportunity to explore both their past and the past of others to establish a link through time.

**Ritual and superstition**

 The definition of “ritual” as it applies to habitual behaviour is a pattern of regularly occurs in a defined manner. The definition of “superstition” as it applies to habitual behaviour is an act based on a belief not based on knowledge or reason. So, although superstitious behaviour can be ritualistic, not all ritualistic behaviour is superstitious. These rituals provide a level of comfort and a way for someone to control a situation.

**What is miracle?**

 An act performed by a master of nature without reference to the facts in nature. This is the only honest definition of a miracle. Miracles are not simply impossible, but they are unthinkable by any man capable of thinking. A rational, intelligent and scientific man cannot believe that a miracle ever was, or ever will be performed. Ignorance is the soil in which belief in miracle grows. So in a nut shell, to believe in miracle is superstitious but all superstitions are not miracles.

**Paranormal**

 Paranormal is a general term that designates experiences that lie outside “the range of normal experience or scientific explanation” or that indicates phenomena understood to be outside of sciences current ability to explain or measure. The definition implies that the scientific explanation of the world around us is the ‘normal’ part of the world and ‘para’ makes up the above, beyond, beside. Contrary, or against part of the meaning. Notable paranormal beliefs include those that pertain to ghosts, extraterrestrial life; unidentified flying objects, and cryptids. From the scientific point of view, belief in paranormal is superstitious.

**Origin of some superstitions**

**Breaking a mirror**

Our ancestors began this superstition, because they though the image in a mirror, contained our actual soul. Thus, a broken mirror represented the soul being pulled from your body and being trapped in all the shattered pieces. The reason the bad luck lasted for seven years, was because the Romans believed that after seven years, the body was physically renewed and the soul could once again return whole.

**The number thirteen**

Many Christians believed it started with witches covens having 12 members, making 13 only when the devil appeared at satanic ceremonies. For Christians, 13 was also the number at the last supper, when Judas betrayed Jesus.

**Black cats**

Black cats have long been believed to be a supernatural omen, since the witch hunts of the Middle Ages, when cats were thought to be connected to evil. Since then, it is considered bad luck if a black cat crosses your path.

**Sneezing**

The saying of “god bless you” after someone sneezed arose out of the belief that in the instant after expelling air from the nose, the devil would attempt to jump in to the sneezers’ body. By quickly saying the blessing, a friend could help prevent a person from becoming possessed.

**Causes of superstitions among students**

**Fear of examination**

With the examinations in full swing, students are not just indulging in last- minute cramming and borrowing notes, they are also turning to rituals and superstitions to help them the examinations with flying colours. Students’ superstitions have always been motivated by the same thing: fear of the unknown. According to various researches made over the years, it has been established that superstition is tied to anxiety. And it tends to be readily communicated by the young mind. Examination season brings about out a host of strange behaviours amongst them. Students would start to avoid any cracks in the gym floor, cutting hair short to let the knowledge flow freely, growing hair long to keep the knowledge in while others focussed on eating certain food during examinations for success.

**Lucky Experiences**

Most of the superstations are based on indulging in a certain of behaviour which is a result of experiencing success while indulging in them on earlier occasions. Like certain students who was not good at mathematics, happened to wear black cloths on that day and he happened to have a good go at the examination. Or some student who as a kid remembers eating orange ice cream bringing good result just before his test which became a norm for him in due course of time. It can also be a person with whom if you stick alone until entering the examination room will result in an easy paper are some of the examples.

**Obsessive compulsive disorder**

It is a type of mental disorder characterised by intrusive thoughts that produce anxiety, by repetitive behaviours aimed at reducing anxiety, or by combinations of such thoughts (obsessions) and behaviours (compulsions). These behaviours have also been found a remedy to beat examination blues by the students.

**Foreign or out station students**

Many students who are immigrants to speaking countries from all corners of the globe tend to find a support in the foreign land. More often than not they tend to end believing in local superstitions. These divergent backgrounds also provide fertile ground for stimulating discussions of superstition and belief.

**Study of tradition and culture**

Our traditions and cultures are full of stories like tooth fairy, vampires, werewolves etc. That they create a long lasting impact on minds which have been exposed to such beliefs since childhood. Certain stories are just made up by parents in order to make their children obedient towards them.

**Role of TV**

Certain TV programmes are totally focussed on witches, vampires, werewolves, demons etc. These confuse the students as to what is the exact reality. Real life like effects used in these affirms the young mind belief in these things.

**Superstation based movies**

There is no dearth of movies which are based on number 13 or any other number or any other superstition. These also assert the fake reality of supernatural powers based on certain false beliefs.

**Novels and literature**

Similar is the case of tones of literature and books which form the basis of existence of superstitions in our society. While the publishers and authors are making money they also making a certain section of society believe in their fiction.

**Human tendency**

It is a human tendency to fear the unknown and form opinion which shapes up to become nonexistent realities.

**Personal anecdotes**

People from the earlier times were uneducated and created their own lucky charms and tales of horror and bad luck merely out of the lack of education and improper understanding of things around them. Our grandparent’s beliefs have been passed on to the next generation and most of us not only remember them but also believe in them.

**Effects of superstition on student life**

**Loss of concentration**

Indulging in activities of superstition can have negative impact on the study of a student. A mind which waivers towards beliefs and curriculum lack concentration. One may not be able to give his full output or may fail in his or her examination.

**Lack of interest in studies**

The knowledge of unknown becomes a matter of excitement for kids. They might start finding the discovery of something different more interesting as compared to the respective school curriculum. This can lead to lack or total interest in studies.

**Mental disorders**

When a person’s personal experience in superstition leads to a strong belief, it becomes a tough task to make him or her realize the reality from truth. The foundation of a personal experience is closer to one’s intellect than other’s fact based reality. It can result in paranoia and other mental conditions which may in habit unnatural behaviour and unknown fears.

**Hampering the development of an individual’s personality**

Change of focus amongst the students hampers the development of one’s personality. Instead of acquiring of virtues necessary for an individual to live in a society, the individual is seeking in seemingly beneficial tasks.

**One’s beliefs strengthen others**

Just like a communicable disease superstition can manifest itself through the word of mouth. For a teenager who has a slight inclination towards such beliefs, a casual conversation with a superstitious can spread and strengthens his or her on personal beliefs in such matter.

**Review Related Studies**

 Valas (2001) carried out study deals with the relation between academic achievement and psychological adjustment (self-esteem and depression), controlled for gender and age with the sample of 1580 students with data collected in grades 3 and 4, 6 and 7, and 8 and 9 and the results showed that academic achievement was directly and indirectly related to the pattern of attributions, expectations were significantly related to psychological adjustment. This result also clearly found that boys showed more helpless behaviour than did girls, while, on the other hand, girls reported more psychological maladjustment.

 Jeynes (2003) assessed the effects of student’s religious commitment among twelfth graders who lived in a non-intact family on their academic achievement in black and Hispanic children living in non-intact families. Students with high level of religiosity did better than less religion students on most measures of academic achievement, even when controlling for SES and gender and religiosity may help many children from single-parent families to do well in school.

 Liem and Nic (2008) examined how values related to achievement goal and individual-oriented and social oriented achievement motivations among secondary school students in China (N=355) and Indonesia (N=356). Statically comparisons showed that the Chinese students endorsed more strongly than the Indonesian students on self direction and hedonism values, individual-oriented achievement motivation and mastery-approach goals. Conversely, the Indonesian students endorsed more strongly than their Chinese counterparts on security, conformity, tradition, universalisation and achievement values, social oriented achievement motivation and performance –approach and mastery- avoidance goals.

 Rangel and Lleras (2010) examined the effects of family socio-economic disadvantage and differences in school resources or student achievement in the city of Cartagena, Colombia. The results from the hierarchical linear model show that while socio-economic background significantly affects student achievement, school composition and school resources explain as much as half of the effects of family background.

 Swanberg and Martinsen (2010) investigated the relationships between the five factor models of personality, approaches to learning and academic achievement through a survey among 680 business students. The results revealed that consciousness and openness were mediated by the strategic and the deep approach, respectively in relation to achievement; neuroticism had both a direct and an indirect effect on achievement through the surface approach and all the three approaches to learning explained variance in achievement beyond the personality.

Ahmad and Parveen (2012) conducted a study on 300 secondary school students to find out the influence of socioeconomic status (SES) on achievement in science as one of its correlates. The results showed that science achievement of boys and girls was same with girls not being inferior to boys, a significant difference in science achievement scores of upper and lower SES class students and there was much difference in achievement of students belonging to upper and middle class SES.

 Anandamani (2012) investigated that studying factors influencing achievement in science at secondary school level, the investigator found that gender of the students had no significant relationship with achievement in science as one of its correlates. The results revealed that science achievement of boys and girls was the same with girls not being inferior to boys, a significant difference in science achievement score of upper and lower SES class students and there was much difference in achievement of students belonging to upper and middle class SES.

Pinxten, Fraine, Damme and D’Haenens (2013) investigated the causal ordering between general academic self concept and academic achievement from grade 7 to 12 of secondary school by repeated assessment of 2834 Flemish adolescents. The results supported a moderate reciprocal effect model, indicating that previous achievement had a positive effect on subsequent academic self concept and that previous academic self concept had a positive effect on subsequent academic achievement. Between grades 7 and 8 results showed that no relation between academic self concept and achievement, subsequently between grades 8 and 10, a self enhancement model was supported, whereas in the final years of secondary school, a full of reciprocal effects model was found. Finally, small gender difference was observed in the causal relation between academic self and achievement.

Nayar and Abraham (1998) conducted a normative survey among 560 secondary school children of Kerala on superstitious beliefs in relation to delayed gratification. The finding of the study suggests that there exist a negative relationship between the variables delayed gratification and superstitious beliefs. It can be suggested that by minimizing superstitious beliefs the level of delayed gratification can be enhanced.

Preece and Baxter (2000) conducted a survey of the superstitious and pseudo scientific beliefs of secondary school students (N=2159) was undertaken, with some follow up interviews. Gender differences were found at all ages with females generally less sceptical than males. The average level of scepticism increased steadily on going from key stage 3 students (11-13 years), through key stage4 (14-16 years). Nevertheless many school students were very gullible and this should be of concern to science educators.

George and sreedhar (2006) carried out a study on globalisation and the prevalence of superstitious beliefs among post graduate student in order to find out the existence of superstitious beliefs and whether faculty difference and sex difference have any influence up on the irrational beliefs. It was found that subject faculty difference did not have any influence on the superstitious beliefs. Sex difference had much effect on the irrational beliefs variable with female possessing more irrational beliefs than males and among the three religious groups, Christians were found to have least beliefs in superstitious , Muslims having the most and Hindus coming in between them. The place of residence also had a significant effect with students coming from urban area believing more in superstition than those of coming from rural area. All these show that beliefs still persist in the age of globalization and that effective steps are to be taken to find out the cause for their prevalence and to eliminate them.

Wong and Hung (2009) conducted a study address the knowledge gap by examining the relationship among superstitions, Chinese death beliefs, intolerance of uncertainty, coping strategy and death anxiety in Chinese context. Study conducted among 124 under graduate students in Hongkong. The result shows that superstations, intolerance uncertainty and escape avoidance coping were found to be predictors of death anxiety. The study has practical implication in end of life care, bereavement support and death education in the Chinese context.

Khalifa, Hardie, Latif, Jemil and Walker (2011) examined British Muslims beliefs about jinn, black magic and the evil eye and whether believed affliction by these supernatural entities could cause physical or mental health problems and also whether doctor, religious leaders or both should treat this. A self- report questionnaire was given to a convenient sample of Muslim aged 18 years and over (N=111). The majority of the sample believed in the existence of jinn, black magic and the evil eye and approximately half of them stated that these could cause physical and mental health problems and that these problems should be treated by both doctors and religious figures.

Farooq and Kayani (2012) explored the belief system prevailing in a rural community of the Punjab, Pakistan. The survey covered various aspects of social structure including superstition and supernatural. Half of the respondents are male and others are female. This analysis show that sizable proportion of people believe in various superstitions, meaningful dreams and supernatural aspects such as black magic, taweez and ghosts. Major reasons for believing in these are stated personal experiences or observation. Visiting shrines of the saints is also common among the villagers mainly due to dedicated or traditions.

Tsai et al. (2012) investigated the effects of exposure to pseudo scientific television (TV) programmes up on Taiwanese citizen’s pseudo scientific beliefs. The participants of this study included 2024 individuals and interviews were conducted and survey data were quantitatively analysed by means of step wise multiple regressions. The results revealed exposure to pseudo scientific TV programmes as a strong predictor of Taiwanese citizen’s pseudo scientific beliefs and that younger citizens demonstrate more pseudo scientific beliefs and practices than older citizens. This study proposed the need for making better use of mass media as way to educate citizens about science and reduce pseudo scientific beliefs.

Tseng, Tsai, Hsieh, Hung and Huang (2013) explores the relationship between exposure to pseudoscientific television (TV) programmes and pseudo scientific beliefs among380 Taiwanese university students. The results revealed exposure to pseudo scientific TV programmes was the predictive factor for pseudo scientific beliefs among university students. Majority in science had a moderating effect on the relationship between exposures to pseudo scientific TV programmes and pseudo scientific beliefs and some suggestions are proposed for how future scientific instruction could counteract pseudo scientific beliefs among students.

**Table 1**

***Summary of review of related literature of Achievement in Science and***

***Superstitious beliefs***

|  |  |  |
| --- | --- | --- |
| Author | Year |  Findings |
| Valas | 2001 | Academic achievement was directly and indirectly related to pattern of Attribution expectations were significantly related to psychological Adjustments. |
| Jeynes | 2003 | Religious commitment and socioeconomic status have significance effect on academic achievement in science. |
| Liem and Nie | 2008 | The Chinese students endorsed more strongly than the Indonesian students on self direction and hedonism values, individual oriental achievement motivation and mastery approach goals.  |
| Rengel and Lleras | 2010 | Socioeconomic status is highly significantly affected with student achievement. |
| Swanberg and Martinsen | 2010 | Strategic, deep and surface approach to learning explained variance in achievement beyond the personality.  |
| Ahmad and Parveen  | 2012 | The influence of socio economic status on achievement in science as one of its correlates their is no gender difference in science achievements and their was a significant difference in achievement of students belonging to upper and middle class SES. |
| Anandamani | 2012 | Gender of the students had no significance relationship with achievement in science. Socio Economic Status have a positive impact on achievement and participation of co curricular activities positively influence in urban students and it was not in rural students. |
| Pinxten, Fraine, Damme and D’Haenens | 2013 | Small gender difference was observed in the causal relation between academic self concept and achievement. |
| Nair and Abraham | 1998 | Exist a negatively relationship between the variables Delayed Gratification and superstitious beliefs |
| Preece and Baxter | 2000 | Gender difference were found at all ages with females generally less sceptical than males.  |
| George and Sreedhar | 2006 | Superstitious beliefs still persist in the age globalization  |
| Wong and Hung | 2009 | Superstitious, intolerance of uncertainty and escape avoidance coping were found to be predictors of death anxiety. |
| Khalifa, Hardie, Latif, Jamil and Walkner  | 2011 | The superstitions could cause physical and mental health problems. |
| Farooq and Kayani | 2012 | Major reason for superstitious belief was personal experience or observation.  |
| Tsai et al. | 2013 | Exposure to pseudo scientific TV programme with strong predictions of pseudo scientific practices among youth than older citizens. |
| Tseng, Tsai, Hsieh,Hung and Huang | 2013 | Majority in science had a moderating effect on the relationship between exposure to pseudo scientific TV programmes and pseudo scientific beliefs.  |

**Conclusion**

From the review of related studies it is understood that most of the studies are in the area of achievement in science related to SES level, religious level, achievement motivational level and personality level. Studies in the area of superstitious beliefs are related to pseudo scientific beliefs, prevalence of superstitions and religious levels. There are no studies conducted in India and abroad by relating the variables achievement in science and superstitious beliefs. Considering this fact the investigator made an attempt to study the influence of achievement in science on superstitious beliefs among secondary school students in Kerala.

**METHODOLOGY**

Research methodology is a way to systematically solve the research problem. A suitable method helps the researcher to carry out work in a scientific manner (Kothari, 2004, P.8). The method of data collection employed in the present study is the survey method.

According to Best and Kahn (2002), the survey method gathers data from a relatively large number of cases at a particular time. It is not concerned with generalised statistics that result when data are abstracted from a number of individual cases.

 The present study entitled **INFLUENCE OF ACHIEVEMENT IN SCIENCE ON SUPERSTITIOUS BELIEVES AMONG SECONDARY SCHOOL STUDENTS IN KERALA**. Attempts find out the influence of achievement in science on superstitious believes among secondary school students in Kerala. The methodology adopted for the study is described under the following heads.

**Variable of the Study**

**Objectives of the Study**

**Hypotheses of the Study**

**Tool used for Data collection**

**Construction and Standardisation of Tool**

**Sample Selected for the Study**

**Data collection Procedure**

**Scoring and Consolidation of data**

**Statistical techniques used for Analysis**

**Variables of the study**

 As the intension of the study is to find out the influence of achievement in science on superstitious believes among secondary school students in Kerala; the variables of the study is categorized into two way ; independent variable and dependent variable. Achievement in science is the independent variable and superstitious believes is the dependent variable.

**Objectives of the study**

1. To know the extent of superstitious believes of secondary school students in the total sample and in the relevant subsample based on
2. Gender
3. Locale of the school
4. Type of management
5. Religion
6. Type of community
7. Level of socioeconomic status
8. To find out whether there exist any significant difference in superstitious believes of secondary school students in the subsample based on
9. Gender
10. Locale of the school
11. Type of management
12. Religion
13. Type of community
14. Level of socioeconomic status
15. To find out the influence of achievement in science on superstitious believes among secondary school students for the total sample and subsample based on
16. Boys
17. Girls
18. Rural
19. Urban
20. Government
21. Aided
22. Hindu
23. Muslim
24. Christian
25. General
26. Coastal
27. Tribal
28. Below 5000
29. Between 5000 and 15000
30. Above 15000

**Hypotheses**

 The hypotheses formulated for the study are the following.

1. There will be a significant difference in superstitious believes of the pupil in the subsample based on
2. Gender
3. Locale of the school
4. Type of management
5. Religion
6. Type of community
7. Level of socioeconomic status
8. There will be a significant influence in achievement in science on superstitious believes among secondary school students for the total sample and sub sample based on
9. Boys
10. Girls
11. Rural
12. Urban
13. Government
14. Aided
15. Hindu
16. Muslim
17. Christian
18. General
19. Coastal
20. Tribal
21. Below 5000
22. Between 5000 and 15000
23. Above 15000

**Tool used for Collection of Data**

 To measure the superstitious believes among secondary school students an inventory was prepared and standardized.

Superstitious Beliefs Inventory (Noushad & Lenin, 2013 )

**Planning of construction of inventory**

Based on the concept of superstitious believes the investigator prepared items for the inventory includes one hundred and two items under the five particular categories.

***Luck***

Chance, especially considered as a force that causes good thing happen (Oxford Dictionary, 1999). Researcher operationally defined that some kind of believes which related to lucky experience happen with respect to omen.

 Example

 I consider a single hair gray goes is lucky

***Bad luck***

Chance, especially considered as a force that causes bad thing happen (Oxford Dictionary,2000). Researcher operationally defined that some kind of believes which related to unlucky experience happen with respect to omen.

Example

I think there is a chance to be unlucky, if I see a tied cow

***Death***

The power of destroy life (Oxford Dictionary, 2000).

Researcher operationally defined that some kind of believes which related to some one’s death happen with respect to omen.

Example

I believe that if an own howls we will here death news

***Astrology***

The study of the positions of the stars and of the movements of planets in the believes that they influence human affairs (Oxford Dictionary,2000). Researcher operationally defined that some kind of believes which saves human being from supernatural power like ghost, jinn, etc.

Example

I have a faith in horoscope

***Miscellaneous***

Researcher operationally defined that various type of superstitious believes among human kind, especially among secondary school students.

Example

I think it is would to keep coin in hand to reduce stress

 In each category included number of items and a question to which a free response is needed from the respondent. The possible responses for each statement are Agree or Disagree. All the statements measure extent of their superstitious believes.

**Preparations of the inventory**

Based on the components the investigator developed inventory. This inventory consists of 102 items out of which 18 items are positive statements and 84 items are negative statements.

**Scoring procedures**

Towards each statements of the inventory individual can make two possible responses, Agree or Disagree. Scores one and zero can be given to the responses Agree or Disagree respectively. In the case of positive items score zero and one were given respectively to the responses Agree and Disagree.

**Preliminary try out of the inventory**

Try out of the first draft was done in order to select valid items for the final inventory schedule. The primary form of the inventory was administered to a sample of 370 students selected by using stratified sampling techniques giving due representation to gender, locale of the school, type of management, religion, type of community and level of socioeconomic status of the students. Proper instructions were giving regarding the method of responding. The response sheets were scored according to the scoring scheme and the total score of each sheet was calculated. Then the response sheets were arranged in descending order of the total score and highest 27 percentages with respect to the total score were separated.

 As the total number is 370 the highest 100 scripts and the lowest 100 scripts were selected. The average of scores obtained for each items by the upper group as well as the lower groups were calculated separately. Then find out the discriminating power using the formula,

 Dp = $\frac{U-L}{N}$

Where,

 U = number of correct responses in the upper group

 L = number of correct responses in the lower group

N = number of cases in each group

**Selection of items**

 On the basis of the discriminating power, the item which has the value greater than 0.3 and less than 0.7 considered as the acceptable items. Then sixty seven items were accepted and thirty five items were rejected out of 102 items. The final tool was named as Superstitious Believes Inventory-2013.

The five components and selected items are given in the Table 2

**Table 2**

***Selection of accepted items***

|  |  |
| --- | --- |
|  Components  |  Selected items |
|  Luck  | 6,9,10,79,89 |
|  Bad luck | 3,5 |
| Death  | 11,14,102 |
| Astrology  | 21,23,30,35,39,40 |
| Miscellaneous | 17,18,26,28,29,31,32,33,34,36,42,43,44,45,46,47,48,49,51,52,53,58,59,60,61,62,63,64,67,68,69,70,71,73,74,75,76,81,82,84,87,92,94,95,96,97,98,99,100,101,102. |

**Reliability**

 Reliability of the inventory is its ability to yield consistent result from one set measure to another. According to Best and Kahn (1995), reliability is the degree of consistency that the instrument or procedure demonstrates; whatever it is measuring it does so consistency.

 Repetition of a test is the simplest method of determining agreement between two sets of scores. The test is given and repeated on the same group and the correlation is compared between first and second set of scores (Garrett, 2004). The two tests of score thus obtained and their statistical correlation determined. Here reliability is established by testing whether the two results reveal stability and equivalence in pupil performance. This is considered as the evidence of consistency.

For determining the test-retest method reliability the investigator selected 40 students who participated in the final test. The same test was administered to those students after three weeks out of the 40 pairs 30 pairs randomly selected and the reliability co-efficient was found by Pearson’s product moment coefficient of correlation .

 r = $\frac{NΣXY-\left(ΣX\right)(ΣY)}{√\left[NΣX^{2}-\left(ΣX\right)^{2}\right][NΣY^{2}-\left(ΣY\right)^{2}]}$ (Best & Kahn, 2010)

$∑$X= sum of the X scores

$∑$Y= sum of the Y scores

$∑$X2= sum of the squared X scores

$∑$Y2= sum of the squared Y scores

$∑$XY= sum of the product X and Y scores

N = Number of paired scores

Where,

 R=co-efficient of correlation

 X=scores obtained in the first test

 Y=scores obtained in the second test

 N=total number of students

 The reliability of the inventory was found to be 0.7530 which indicated that the inventory is highly reliable.

**Validity**

According to Best and Kahn (2002), validity is that quality of data gathering instrument or procedure that enables it to measure what is supposed to measure. Content validity is based up on careful examination of course, text books, syllabi, objectives and judgement of subject matter specialist (Best and Kahn, 2002).

 Validity of the present inventory was ensured using face validity. According to Garrett (2005), a test is said to have face validity which it appears to measure whatever the author had in mind; namely what he thought he was measuring.

 Each of the items of the inventory was evaluated by the experts in the field. Modifications were made in the inventory as per the suggestions of these experts before finalizing the inventory. Thus the inventory can be considered as a valid one for measuring superstitious believes.

**Sample Selected for the Study**

 The sample population under study was secondary school students of Kerala. The study was conducted on sample of 920 secondary school students (IX) from the high schools through stratified sampling techniques from four revenue districts; Kannur, Kozhikode, Wayanad and Malappuram.

 List of schools from which sample was selected is given as appendix.

**Breaking up the sample**

 The final breakup of the sample is given in the Table 3

**Table 3**

***Final breaking up the sample***

|  |  |  |  |
| --- | --- | --- | --- |
|  category | Boys  | Girls  | Total  |
|  Gender  | 450 | 470 | 920 |
| Locale of the school | Rural  | 303 | 266 | 569 |
| Urban  | 147 | 204 | 351 |
| Type ofmanagement | Government  | 271 | 277 | 548 |
| Aided  | 179 | 193 | 372 |
| Religion  | Hindu  | 226 | 319 | 545 |
| Muslim  | 158 | 146 | 304 |
| Christian  | 40 | 31 | 71 |
| Type of community | General  | 193 | 374 | 567 |
| Coastal  | 99 | 118 | 217 |
| Tribal  | 71 | 65 | 136 |
| Level of socioeconomic status | Below 5000  | 335 | 352 | 687 |
| Between 5000 and 15000 | 103 | 109 | 212 |
| Above 15000 | 12 | 9 | 21 |

**Data Collection Procedure**

 After finalizing the sample size and the tools to be used, investigator prepared a list of high schools to be visited. Government schools and Aided schools were included according to the proportion. The investigator approached head masters of the school personally seeking the permission to collect data from the institution. The investigator meets class teachers of the allotted classes and necessary arrangements were made to collect data. After reading the instruction thoroughly students were asked to fill the response sheet, which administrating the inventory, the methodology of response was explained. Necessary clarifications of doubts were done whenever needed.

**Scoring and consolidation of data**

 Each items of inventory ended with a corresponding response column. The responses were scored according to the scoring procedure. Total score of superstitious believes were calculated.

**Statistical Techniques used for Analysis**

**Preliminary analysis**

 Preliminary statistics the mean, standard deviation and percentile were calculated for the variable superstitious believes for the total sample, gender, locale of the school, type of management, religion, type of community and level of socioeconomic status.

Test of significant of difference between mean scores of superstitious believes on various subgroups

 The formula for calculating’ is,

  (Garrett, 1981)

 Where

 XH =Mean of high group

 XL = Mean of low group

σH= Standard deviation of high group

σL= Standard deviation of low group

 NH = Sample size of high group

 NL = Sample size of low group

**One way ANOVA**

 The analysis of variance is an effective way to determine whether the means of more than two samples are different to attribute to sampling error (Best and Kahn, 2006).

The F value is computed,

 F= $\frac{between group variance}{with in group variance}$

To find out whether there exist any significance differences in superstitious believes and achievement in science among total sample, gender, locale, type of management, religion, type of community and the level of socioeconomic status investigator used one way ANOVA, followed with sheffe’s ‘F1’ test as post hoc analysis.

**ANALYSIS AND INTERPRETATIONS**

 The present study was indented to the INFLUENCE OF ACHIEVEMENT IN SCIENCE ON SUPERSTITIOUS BELIEVES AMONG SECONDARY SCHOOL STUDENTS IN KERALA. This chapter describes with the analysis and interpretation of data as peer the following objectives and hypothesis.

**Objectives**

1. To know the extent of superstitious believes of secondary school students in the total sample and in the relevant subsample based on
2. Gender
3. Locale of the school
4. Type of management
5. Religion
6. Type of community
7. Level of socioeconomic status
8. To find out whether there exist any significant difference in superstitious believes of secondary school students in the subsample based on
9. Gender
10. Locale of the school
11. Type of management
12. Religion
13. Type of community
14. Level of socioeconomic status
15. To find out the influence of achievement in science on superstitious believes among secondary school students for the total sample and subsample based on
16. Boys
17. Girls
18. Rural
19. Urban
20. Government
21. Aided
22. Hindu
23. Muslim
24. Christian
25. General
26. Coastal
27. Tribal
28. Below 5000
29. Between 5000 and 15000
30. Above 15000

**Hypotheses**

 The hypotheses formulated for the study are the following.

1. There will be a significant difference in superstitious believes of the pupil in the subsample based on
2. Gender
3. Locale of the school
4. Type of management
5. Religion
6. Type of community
7. Level of socioeconomic status
8. There will be a significant influence in achievement in science on superstitious believes among secondary school students for the total sample and sub sample based on
9. Boys
10. Girls
11. Rural
12. Urban
13. Government
14. Aided
15. Hindu
16. Muslim
17. Christian
18. General
19. Coastal
20. Tribal
21. Below 5000
22. Between 5000 and 15000
23. Above 15000

The analysis and discussions are presented under the following heads

Preliminary analysis

Major analysis

**Preliminary analysis**

The important properties of the scores on the variable under the study were analysed as primary step.

The mean, median, mode, standard deviation, skewness and kurtosis are calculated for the whole sample (N=920) and relevant sub sample .The values are presented in the Table 3

**Table 4**

***Statistical constants of the scores of superstitious believes score for total sample and relevant subsample***

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Superstitious believes | Mean  | Median  | Mode  | Standard deviation | Skewness  | kurtosis |
| Total Males FemalesRuralurban GovernmentAidedHinduMuslimChristianGeneralCoastalTribalBelow 5000Between 5000 and15000Above 15000 | 24.338022.715625.891523.564125.592626.301121.446226.737622.618413.281721.731924.829534.419125.393021.853814.9048 |  24 21 26 23 25 25 21 27 22 13  21 24 35 2422 14 |  24 17 24 21 24 24 17 35 24 3a 24 21 21 2429 .00a | 13.3170914.2767412.1419713.5454312.8586513.4651912.5657213.7656011.5048810.0529812.7316211.8877313.0483713.3162912.7309911.88773 |  .214 .383 .105 .286 .114 .128 .303 .031 .333 .810 .302 .041 -.190 .221.148  .610 |  -.579 -.671 -.352 -.555 -.560 -.614 -.488 -.671 -.211 .563 -.593 -.328 -.536 -.597 -.676 -.298 |

a. Multiple modes exist. The smallest value is shown

**Discussion**

From the Table 4 it can be seen that for the total sample; the value of arithmetic mean, median and mode for the variable superstitious beliefs are 24.3380, 24 and 24 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 13.31709 which show that it is widely deviate from the moderate score. The obtained value of skewness is .214 which is positively skewed. The obtained value of kurtosis is -.579 which shows that the curve is platykurtic.

For the sub sample boys, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 22.7156, 21 and 17 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 14.27674 which show that it is widely deviate from the moderate score. The obtained value of skewness is .383 which is positively skewed. The obtained value of kurtosis is -.671 which shows that the curve is platykurtic.

For the sub sample girls, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 25.8915, 26 and 24 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 12.14197 which show that it is widely deviate from the moderate score. The obtained value of skewness is .105 which is positively skewed. The obtained value of kurtosis is -.352 which shows that the curve is platykurtic.

For the sub sample rural students, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 23.5641, 23and 21 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 13.54543 which show that it is widely deviate from the moderate score. The obtained value of skewness is .286 which is positively skewed. The obtained value of kurtosis is -.555 which shows that the curve is platykurtic.

For the sub sample urban students, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 25.5926, 25 and 24 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 12.85865 which show that it is widely deviate from the moderate score. The obtained value of skewness is .114 which is positively skewed. The obtained value of kurtosis is -.560 which shows that the curve is slightly platykurtic.

For the sub sample government school students , the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 26.3011, 25and 24 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 13.46519 which show that it is widely deviate from the moderate score. The obtained value of skewness is .128 which is positively skewed. The obtained value of kurtosis is -.614 which shows that the curve is platykurtic.

For the sub sample aided school students , the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 21.4462, 21and 17 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 12.56572 which show that it is widely deviate from the moderate score. The obtained value of skewness is .303 which is positively skewed. The obtained value of kurtosis is -.488 which shows that the curve is platykurtic.

For the sub sample Hindu students , the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 26.7376, 27and 35 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 13.76560 which show that it is widely deviate from the moderate score. The obtained value of skewness is .031 which is positively skewed. The obtained value of kurtosis is -.671 which shows that the curve is platykurtic.

For the sub sample Muslim students , the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 22.6184, 22and 24 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 11.50488 which show that it is widely deviate from the moderate score. The obtained value of skewness is .333 which is positively skewed. The obtained value of kurtosis is -.211 which shows that the curve is leptokurtic.

For the sub sample Christian students, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 13.2817, 13 and 3a respectively. These values of mean and median are almost equal. The value of standard deviation is 10.05298 which show that it is widely deviate from the moderate score. The obtained value of skewness is .810 which is positively skewed. The obtained value of kurtosis is .563 which shows that the curve is platykurtic.

For the sub sample general community students, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 21.7319, 21 and 24 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 12.73162 which show that it is widely deviate from the moderate score. The obtained value of skewness is .302 which is positively skewed. The obtained value of kurtosis is -.593 which shows that the curve is platykurtic.

For the sub sample coastal community students, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 24.8295, 24 and 21 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 11.88773 which show that it is widely deviate from the moderate score. The obtained value of skewness is .041 which is positively skewed. The obtained value of kurtosis is -.378 which shows that the curve is platykurtic.

For the sub sample tribal community students, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 34.4191, 35 and 21 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 13.04837 which show that it is widely deviate from the moderate score. The obtained value of skewness is -.190 which is negatively skewed. The obtained value of kurtosis is -.536 which shows that the curve is platykurtic.

For the sub sample students with SES below Rs.5000, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 25.3930, 24 and 24 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 13.31629 which show that it is widely deviate from the moderate score. The obtained value of skewness is .221 which is positively skewed. The obtained value of kurtosis is -.597 which shows that the curve is platykurtic.

For the sub sample students with SES between Rs.5000 and Rs.15000, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 21.8538, 22 and 29 respectively. These values of mean, median and mode are almost equal. The value of standard deviation is 12.73099 which show that it is widely deviate from the moderate score. The obtained value of skewness is .148 which is positively skewed. The obtained value of kurtosis is -.676 which shows that the curve is platykurtic

For the sub sample students with SES above Rs.15000, the obtained value of arithmetic mean, median and mode for the variable superstitious beliefs are 14.9048, 14 and .00a respectively. These values of mean and median are almost equal and multiple modes are existing, the low value of mode is shown. The value of standard deviation is 12.64083 which show that it is widely deviate from the moderate score. The obtained value of skewness is .610 which is positively skewed. The obtained value of kurtosis is .298 which shows that the curve is platykurtic

**Major analysis**

 To know the extent of the superstitious believes in secondary school students for the total sample and subsample were established by calculating the mean scores.

**Discussion**

 The maximum score obtainable on the inventory is 67 and minimum score is zero. The obtained mean score for the total sample is 24.3380, which is less than the half of total score. Hence the superstitious beliefs of secondary school students were not satisfactory. The standard deviation is 13.3170 indicates that the distribution widely deviates from the mean.

 For the sub group based on gender, the obtained mean scores for male and female students are 22.7156 and 25.8915 respectively. The corresponding standard deviations are 14.27674and12.14197 respectively. It was found that both means are less than that of moderate mean value. Hence the superstitious beliefs of boys and girls were not satisfactory. The standard deviation indicates that the distribution widely deviates from the mean.

When the locale is concerned, the mean scores obtained are 23.5641 and 25.59254 respectively and the respective standard deviations are 13.54543 and 12.85865. It was found that both means are less than that of moderate mean value. Hence the superstitious beliefs of rural and urban students were not satisfactory. The standard deviations indicate that the distribution widely deviates from the mean.

 Regarding the type of management, the mean scores obtained are 26.3010 and 21.44624 respectively for government and aided students, the corresponding standard deviation are 13.46519 and 12.5657. It was found that both means are less than that of moderate mean value. Hence the superstitious beliefs of government and aided school students were not satisfactory. The standard deviations indicate that the distribution widely deviates from the mean.

 On the basis of religion is concerned, the obtained mean scores for Hindu, Muslim and Christian students are 26.73761, 22.61842 and 13.28169 respectively. The corresponding standard deviations are 13.7656, 11.50488 and 10.05296 respectively. It was found that all three means were less than the moderate mean value. Hence the superstitious beliefs of Hindu, Muslim and Christian students were not satisfactory. The standard deviations indicate that the distribution widely deviates from the mean.

 When the type of community is concerned, the obtained mean scores for general, coastal and tribal students are 21.73192, 24.82949 and 34.41912 respectively. The corresponding standard deviations are 12.73162, 11.8873 and 13.04837 respectively. It was found that all three means were less than the moderate mean value. Hence the superstitious beliefs of general, coastal and tribal students were not satisfactory. The standard deviations indicate that the distribution widely deviates from the mean.

When the socioeconomic status is concerned, the obtained mean scores are 25.39301, 21.85377 and 14.90476 for the students with SES level Rs. below 5000, between Rs. 5000 and Rs.15000 and above Rs.15000 respectively. The corresponding standard deviations are 13.31629, 12.73099 and 12.64083 respectively. It was found that all three means were less than the moderate mean value. Hence the superstitious beliefs of students with SES level Rs. below 5000, between Rs. 5000 and Rs.15000 and above Rs.15000 were not satisfactory. The standard deviations indicate that the distribution widely deviates from the mean.

**Comparison of the mean scores of superstitious beliefs in secondary school students based on gender, locale, and type of management, religion, type of community and level of socioeconomic status**

 The mean scores of superstitious beliefs in secondary school students were compared between relevant sub samples based on gender, locale and type of management. T test was carried to locate the group difference. One way ANOVA used to locate the group difference based on religion, type of community and level of socioeconomic status.

**Comparison of the mean scores of superstitious beliefs in secondary school students based on gender**

 The investigator test the significant of difference between the mean scores of the superstitious beliefs based on gender of the students using test of significance of difference between mean for large independent sample.

**Table 5**

***Data and results of t-test of superstitious beliefs between male and female secondary school students.***

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| variable | Gender  | N | Mean  | Standard deviation | t Value |
| Superstitious believes | Male Female  | 450470 | 22.715625.8915 | 14.2767412.14197 | 3.640 |

**Discussion**

 Table 5 shows that the t-value obtained for the variable superstitious believes in secondary school with respect to gender is 3.640, which is greater than 2.58, the required value of ‘t’ for significant difference at 0.01 level. This suggests that there exist a significant difference (0.01level) between male and female in their superstitious beliefs.

**Comparison of the mean scores of superstitious beliefs in secondary school students based on locale**

 The investigator found the significant of difference between the mean scores of the superstitious beliefs based on locale of the school of the students using test of significance of difference between mean for large independent sample.

**Table 6**

***Data and results of t test of superstitious beliefs between rural and urban secondary school students***.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| variable | Locale  | N | Mean  | Standard deviation | t Value |
| Superstitious believes | Rural Urban  | 569351 | 23.564125.5926 | 13.5454312.85865 | 2.249 |

**Discussion**

From Table 6,it is inferred that the t Value obtained for the variable superstitious believes in secondary school with respect to locale is 2.249, which is greater than 1.96, the required value of ‘t’ for significant difference at 0.05 level. This suggests that there exist a significant difference (0.05level) between rural and urban in their superstitious beliefs.

**Comparison of the mean scores of superstitious beliefs in secondary school students based on type of management**

 The investigator test the significant of difference between the mean scores of the superstitious beliefs based on type of management the school of the students using test of significance of difference between mean for large independent sample.

**Table 7**

***Data and results of t test of superstitious beliefs between government and aided secondary school students.***

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| variable | Type of management  | N | Mean  | Standard deviation | t Value |
| Superstitious believes | Government Aided  | 548372 | 26.301121.4462 | 13.4651912.56572 | 5.513 |

**Discussion**

 Table 7 shows that the t Value obtained for the variable superstitious believes in secondary school with respect to type of management is 5.513, which is greater than 2.58, the required value of ‘t’ for significant difference at 0.01 level. This suggests that there exist a significant difference (0.01level) between governments and aided school students in their superstitious beliefs.

**Comparison of mean scores of superstitious beliefs based on religion**

 To compare the mean of the variable superstitious beliefs based on religion, the investigator used one way ANOVA. On the basis of religion the total group divided in to three, viz., Hindu, Muslim and Christian

**Table 8**

***Data and results of ANOVA of superstitious beliefs between Hindu, Muslim and Christian secondary school students.***

|  |
| --- |
| Superstitious Sum of Degrees of Mean F Value Level ofBeliefs squares freedom squares significance |
| Between groups 12716.287 2 6358.143Within groups 150263.582 917 163.864 38.801 0.01Total 162979.868 919  |

**Discussion**

From Table 8 it is observed that the F Value obtained is 38.801, which is greater than 4.64, the tabled value of F with (2,917) degrees of freedom at 0.01level. It means that the three groups differ significantly in their superstitious beliefs mean scores. To identify the group which differ significantly, scheffe’s F1 was calculated as post hoc analysis. The result of scheffe’s test is given Table 8.

**Table 9**

***Summary of post hoc analysis of superstitious beliefs of secondary school students based on religion.***

|  |
| --- |
| Groups Mean Calculated F Tabled F1 Level of compared difference 0.05 0.01 significance |
| Hindu – Muslim 4.11919 20.2068 6.03 9.28 0.01Hindu –Christian 13.45592 69.4089 6.03 9.28 0.01 Muslim – Christian 9.33673 30.6196 6.03 9.28 0.01  |

**Discussion**

From Table 9, it can be seen that there exist significance mean difference among three groups viz., Hindu – Muslim (4.11919), Hindu – Christian (13.45592) and Muslim – Christian (9.33673). The F value obtained for Hindu and Muslim students is 20.2068 ,for Hindu and Christian students is 69.4089 ,Muslim and Christian students is 30.6196 which are greater than the 6.03 and 9.28 the tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is significant difference among these groups.

**Comparison of mean scores of superstitious beliefs based on type of community**

To compare the mean of the variable superstitious beliefs based on religion, the investigator used one way ANOVA. On the basis of type of community the total group is divided in to three, viz., and general, costal and tribal.

**Table 10**

***Data and results of ANOVA of superstitious believe between general, costal and tribal secondary school students.***

|  |
| --- |
| Superstitious Sum of Degrees of Mean F Value Level ofBeliefs squares freedom squares significance |
| Between groups 17724.815 2 8862.407 Within groups 145255.054 917 158.402 55.949 0.01Total 162979.868 919  |

**Discussion**

From Table 10, it is observed that the F Value obtained is 38.801, which is greater than 4.64, the tabled value of F with (2,917) degrees of freedom at 0.01level. It means that the three groups differ significantly in their superstitious believes mean scores. To identify the group which differ significantly, scheffe’s F1 was calculated as post hoc analysis. The result of scheffe’s test is given Table 11.

**Table 11**

***Summary of post hoc analysis of superstitious beliefs of secondary school students based on types of community***

|  |
| --- |
| Groups Mean Calculated F Tabled F1 Level of compared difference 0.05 0.01 significance |
| Costal – general 3.09757 9.5061 6.03 9.28 0.01Tribal – general 10.5577 111.4650 6.03 9.28 0.01 Tribal – coastal 9.58962 48.5349 6.03 9.28 0.01  |

**Discussion**

From Table 11, it can be seen that there exist significance mean difference among three groups viz., coastal – general (3.09757), tribal – general (10.5577) and tribal– coastal (9.58962). The F value obtained for coastal and general students is 9.5061, for tribal and general students is111.4650, tribal and coastal students is 48.5349 which are greater than the 6.03 and 9.28 the tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is significant difference among these groups.

**Comparison of mean scores of superstitious beliefs based on level of socioeconomic status**

 To compare the mean of the variable superstitious beliefs based on religion, the investigator used one way ANOVA. On the basis of SES level the total group divided in to three, viz., below Rs.5000, between Rs.5000 and Rs.15000 and above Rs.15000.

**Table 12**

***Data and results of ANOVA of superstitious beliefs between below 5000, between 5000 and 15000 and above 15000 secondary school students***

|  |
| --- |
| Superstitious Sum of Degrees of Mean F Value Level ofBeliefs squares freedom squares significance |
| Between groups 3941.706 2 8862.407 Within groups 159038.163 917 158.402 11.364 0.01Total 162979.868 919  |

**Discussion**

From Table 12, it can be seen that the F value obtained is 11.364, which is greater than 4.64, the tabled value of F with (2,917) F value required for significant at 0.01level with (2, 917) degrees of freedom at 0.01level. It means that the three groups differ significantly in their superstitious believes mean scores. To identify the group which differ significantly, scheffe’s F1 was calculated as post hoc analysis. The result of scheffe’s test is given Table 13.

**Table 13**

***Summary of post hoc analysis of superstitious beliefs of secondary school students based on SES level***

|  |
| --- |
| Groups Mean Calculated F Tabled F1 Level of compared difference 0.05 0.01 significance |
| Below 5000And between 5000 and 15000 3.53924 11.7009 6.03 9.28 0.01Between 5000And above 15000 10.48825 12.9245 6.03 9.28 0.01 Between 5000 And 15000 andAbove 15000 6.94901 5.3199 6.03 9.28 NS  |

NS means that not significant

**Discussion**

From Table 13, it can be seen that there exist significance mean difference between below 5000 – between 5000 and 15000 students (3.53924) and the below 5000 – above 15000 students (10.48825) and no significance difference in the between 5000 and 15000 – above 15000 students (6.94901).The F value obtained for below 5000 – between 5000 and 15000 students is11.7009 and below 5000 – above 15000 students is 12.9245 which are greater than the 6.03 and 9.28 the tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is significant difference between these groups. But the F value for between 5000 and 15000 – above 15000 students is 5.3199 which is less than the6.03 and 9.28 the tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is no significant difference among this group.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the total sample**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on total sample, investigator used one way ANOVA.

**Table 14**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for total sample***

|  |
| --- |
| Superstitious Sum of Degrees of Mean F Value Level ofBeliefs squares freedom squares significance |
| Between groups 824.573 2 412.286 Within groups 162155.296 917 176.832 2.332 NSTotal 162979.868 919  |

NS means that not significant

**Discussion**

 From the Table 14, it can be seen that the F values 2.332 which is less than the F value required for significant at 0.05 level with (2, 917) degrees of freedom (3.005). It means that the achievement levels in science of students do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on boys**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on males, investigator used one way ANOVA.

**Table 15**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on boys***

|  |
| --- |
| Superstitious Sum of Degrees of Mean F Value Level ofBeliefs squares freedom squares significance |
| Between groups 1474.267 2 737.133 Within groups 90043.324 447 201.439 3.659 0.05Total 91517.591 449  |

**Discussion**

From the Table 15, it can be seen that the F values 3.659 which is greater than the F value required for significant at 0.05evel with (2, 447) degrees of freedom (3.015). It means that the three groups differ significantly in their superstitious believes mean scores. To identify the group which differ significantly, scheffe’s F1 was calculated as post hoc analysis. The result of scheffe’s test is given Table 16.

**Table 16**

***Summery of post hoc analysis of superstitious beliefs of secondary school students based on boys***

|  |
| --- |
| Groups mean calculated F tabled F1 level of compared difference 0.05 0.01 significance |
| High – average 5.07229 6.6614 6.03 9.31 0.05High – low 5.59127 5.5872 6.03 9.31 NS Average – low 0.51898 0.0879 6.03 9.31 NS  |

NS means that not significant

**Discussion**

From Table 16, it can be seen that there exist significance mean difference for high – average group is 5.07229 and the F value is 6.6614 which are greater than the 6.03 the tabled value of F1required for significance at 0.05 level. Hence there is significant difference in this group. But the mean difference values for high – low group and average – low groups are 5.07229 and 0.51898 respectively. The corresponding F values are 5.5872 and 0.0876, which are less than the 6.03 and 9.28 the tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is no significant difference between these groups.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on girls**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on girls, investigator used one way ANOVA.

**Table 17**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on girls***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 556.761 2 278.381 Within groups 68586.705 467 146.867 1.895 NSTotal 69143.446 469  |

NS means that not significant

**Discussion**

From the Table 17, it can be seen that the F values 1.895 which is greater than the F value required for significant at 0.05 level with (2, 467) degrees of freedom (3.015). It means that the achievement levels in science of females do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on rural students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious believes based on rural students, investigator used one way ANOVA.

**Table 18**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on rural students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 154.795 2 77.398 Within groups 104061.113 566 183.854 0.421 NSTotal 104215.909 568  |

NS means that not significant

**Discussion**

 From the Table 18, it can be seen that the F value is 0.421 which is greater than the F value required for significant at 0.05 level with (2, 569) degrees of freedom (3.005). It means that the achievement levels in science of rural students do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on urban students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on urban students, investigator used one way ANOVA.

**Table 19**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on urban students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 1582.782 2 761.391 Within groups 56287.959 348 161.747 4.893 0.01Total 57870.741 350  |

**Discussion**

From the Table 19, it can be seen that the F values 4.893 which is greater than the F value required for significant at 0.01 level with (2, 348) degrees of freedom (4.67). It means the achievement levels in science of urban students differ significantly in their superstitious believes mean scores. To identify the group which differ significantly, scheffe’s F1 was calculated as post hoc analysis. The result of scheffe’s test is given Table 20.

**Table 20**

***Summery of post hoc analysis of superstitious beliefs of secondary school students based on urban students***

|  |
| --- |
| Groups mean calculated F tabled F1 level of compared difference 0.05 0.01 significance |
| High – average 1.07695 0.3119 6.05 9.31 NSHigh – low 6.63190 7.3392 6.05 9.31 0.05 Average – low 5.55496 8.5556 6.05 9.31 0.05  |

NS means that not significant

**Discussion**

From the Table 20, it can be seen that the mean difference for high – average group (1.07695) and the F value is 0.3119 which is less than the6.03 and9.31.hence there is no significant difference in this group. But the mean difference for high – low group and average – low groups are 6.63190 and 5.55469 respectively and the corresponding F values are 7.3392 and 8.5556 which are greater than the tabled value of F1required for significance at 0.05 level. Hence there is significant difference between these groups at 0.05 levels.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on government school student**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious believes based on government school students, investigator used one way ANOVA.

**Table 21**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on government school students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 10.418 2 5.209 Within groups 99166.901 545 181.958 0.029 NSTotal 99177.319 547  |

NS means that not significant

**Discussion**

From the Table 21, it can be seen that the F values 0.029 which is greater than the F value required for significant at 0.05 level with (2, 545) degrees of freedom (3.005). It means that the achievement levels in science of government students do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on aided school students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on aided school students, investigator used one way ANOVA

**Table 22**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on aided school students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 128.318 2 64.159 Within groups 58451.606 369 158.405 0.405 NSTotal 58579.925 371  |

NS means that not significant

**Discussion**

From Table 22, it can be seen that the F values 0.405 which is greater than the F value required for significant at 0.05 level with (2, 369) degrees of freedom (3.025). It means that the achievement levels in science of aided students do not differ significantly in their superstitious beliefs mean scores.

 **Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on Hindu students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on Hindu students, investigator used one way ANOVA

**Table 23**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on Hindu students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 729.227 2 364.614 Within groups 102354.252 542 188.845 1.931 NSTotal 103083.479 544  |

NS means that not significant

**Discussion**

From Table 23, it can be seen that the F values 1.931 which is greater than the F value required for significant at 0.05 level with (2, 542) degrees of freedom (3.005). It means that the achievement levels in science of Hindu students do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on Muslim students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on Muslim students, investigator used one way ANOVA.

**Table 24**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on Muslim students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 353.595 2 176.797 Within groups 39752.142 301 132.067 1.399 NSTotal 40105.737 303  |

NS means that not significant

**Discussion**

From Table 24, it can be seen that the F values 1.399 which is greater than the F value required for significant at 0.05 level with (2, 301) degrees of freedom (3.025). It means that the achievement levels in science of Muslim students do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on Christian students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on Christian students, investigator used one way ANOVA.

**Table 25**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on Christian students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 97.055 2 48.527 Within groups 6977.312 68 102.608 0.473 NSTotal 7074.366 70  |

NS means that not significant

**Discussion**

From the Table 25, it can be seen that the F values 0.473 which is greater than the F value required for significant at 0.05 level with (2, 68) degrees of freedom (3.14). It means that the achievement levels in science of Christian students do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on general community students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious believes based on general community students, investigator used one way ANOVA.

**Table 26**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on general community students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 368.313 2 184.157 Within groups 91376.939 564 162.016 1.137 NSTotal 91745.252 566  |

NS means that not significant

**Discussion**

From the Table 26, it can be seen that the F values 1.137 which is greater than the F value required for significant at 0.05 level with (2, 564) degrees of freedom (3.005). It means that the achievement levels in science of general community students do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on coastal community students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on coastal community students, investigator used one way ANOVA.

**Table 27**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on coastal community students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 255.734 2 127.867 Within groups 30268.957 214 141.444 0.904 NSTotal 30524.691 216  |

NS means that not significant

**Discussion**

From the Table 27, it can be seen that the F values 1.478 which is greater than the F value required for significant at 0.05 level with (2, 214) degrees of freedom (3.035). It means that the achievement levels in science of coastal community students do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on tribal community students**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious believes based on tribal community students, investigator used one way ANOVA.

**Table 28**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on tribal community students***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 267.232 2 133.616 Within groups 22717.878 133 170.811 0.782 NSTotal 22985.110 135  |

NS means that not significant

**Discussion**

From the Table 28, it can be seen that the F values 0.782 which is greater than the F value required for significant at 0.05 level with (2, 133) degrees of freedom (3.08). It means that the achievement levels in science of tribal community students do not differ significantly in their superstitious believes mean scores.

 **Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on students SES level below Rs. 5000**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious believes based on students SES level below Rs.5000, investigator used one way ANOVA.

**Table 29**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on students SES level below Rs.5000***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 1044.008 2 522.004 Within groups 120599.878 684 176.316 2.961 NSTotal 121643.886 686  |

NS means that not significant

**Discussion**

From the Table 29, it can be seen that the F values 2.961 which is greater than the F value required for significant at 0.05 level with (2, 684) degrees of freedom (3.005). It means that the achievement levels in science of students SES level below Rs.5000 do not differ significantly in their superstitious believes mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on students SES level between Rs. 5000 and Rs.15000**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on students SES level between Rs.5000 and Rs.15000, investigator used one way ANOVA.

**Table 30**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on students SES level between Rs.5000 and Rs.15000***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 94.917 2 47.459 Within groups 34103.550 209 163.175 0.291 NSTotal 34198.467 211  |

NS means that not significant

**Discussion**

From the Table 30, it can be seen that the F values 0.291which is greater than the F value required for significant at 0.05 level with (2, 209) degrees of freedom (3.035). It means that the achievement levels in science of students SES level between Rs.5000 and Rs.15000 do not differ significantly in their superstitious beliefs mean scores.

**Investigation of influence of achievement level in science and superstitious beliefs among secondary school students for the subsample based on students SES level above Rs.15000**

To investigate the influence of achievement level (high, average and low) in science and mean scores of superstitious beliefs based on students SES level above Rs.15000, investigator used one way ANOVA.

**Table 31**

***Summary of one way ANOVA for superstitious beliefs by achievement in science of secondary school students for sub sample based on students SES level above Rs.15000***

|  |
| --- |
| Superstitious sum of degrees of mean F Value level ofBeliefs squares freedom squares significance |
| Between groups 814.372 2 407.186 Within groups 2381.438 18 132.302 3.078 NSTotal 3195.810 20  |

NS means that not significant

**Discussion**

From the Table 31, it can be seen that the F values .291which is greater than the F value required for significant at 0.05 level with (2, 18) degrees of freedom (3.55). It means that the achievement levels in science of students SES level above15000 do not differ significantly in their superstitious beliefs mean scores.

**Conclusion**

The investigator used t-test and one way ANOVA for analysing the data. From the analysis investigator found that there were existing superstitious beliefs among secondary school students in gender, locale of the school, type of management, religion, type of community and SES level and also found that there was some influence of achievement level in science and superstitious beliefs among boys and urban students. So teachers, parents and the society should have taken responsibility to developing scientific attitudes among students only through this eradicate superstitious beliefs from our society.

# SUMMARY, FINDINGS, CONCLUSION AND SUGGESTIONS

This chapter gives an overview of the significant aspects of the stages of conducting the study, the important findings, their educational implications and suggestions for the further research.

**Study in Retrospect**

 Significant aspects related to the different phases of the present study like the statement of the problem, variable objectives, hypotheses, methodology etc, are given in retrospect.

**Restatement of the Problem**

The present study is entitled as INFLUENCE OF ACHIEVEMENT IN SCIENCE ON SUPERSTTIOUS BELIEFS AMONG SECONDARY SCHOOL STUDENTS IN KERALA.

**Variables of the Study**

 The independent variable and dependent variable of the present study are detailed below.

**Independent variable**

 Achievement in science is the independent variable in the present study.

**Dependent variable**

 Superstitious belief is the dependent variable in the present study.

**Objectives**

The following are the objectives formulated for the study.

1. To know the extent of superstitious believes of secondary school students in the total sample and in the relevant subsample based on
2. Gender
3. Locale of the school
4. Type of management
5. Religion
6. Type of community
7. Level of socioeconomic status
8. To find out whether there exist any significant difference in superstitious believes of secondary school students in the subsample based on
9. Gender
10. Locale of the school
11. Type of management
12. Religion
13. Type of community
14. Level of socioeconomic status.
15. To find out the influence of achievement in science on superstitious believes among secondary school students for the total sample and subsample based on
16. Boys
17. Girls
18. Rural
19. Urban
20. Government
21. Aided
22. Hindu
23. Muslim
24. Christian
25. General
26. Coastal
27. Tribal
28. Below 5000
29. Between 5000 and 15000
30. Above 15000

**Hypotheses**

 The hypotheses formulated for the study are the following.

1. There will be a significant difference in superstitious believes of the pupil in the subsample based on
2. Gender
3. Locale of the school
4. Type of management
5. Religion
6. Type of community
7. Level of socioeconomic status
8. There will be a significant influence in achievement in science on superstitious believes among secondary school students for the total sample and sub sample based on
9. Boys
10. Girls
11. Rural
12. Urban
13. Government
14. Aided
15. Hindu
16. Muslim
17. Christian
18. General
19. Coastal
20. Tribal
21. Below 5000
22. Between 5000 and 15000
23. Above 15000

**Methodology**

 The present study was investigating the influence of achievement in science on superstitious beliefs among secondary school students in Kerala, which was done by survey method of data collection.

**Sample for the study**

The sample for the study was selected 920 standard IX students from kannur, Kozhikode, Wayanad and Malappuram districts.

**Tool used for the study**

The tool used for the study was superstitious belief inventory-2013, constructed by investigator under the guidance of supervising teacher.

**Statistical techniques used for the study**

 Apart from the basic statistical indices as mean and standard deviation, the following statistical techniques were employed for analyzing the data.

1. Test of significance difference between two means
2. ANOVA

**Summary of Analysis**

Major Statistical Techniques used for the analysis t test and one way ANOVA. The summary of analysis of influence of achievement in science on superstitious beliefs among secondary school students as follows:

***Summary table for comparison of means***

|  |  |
| --- | --- |
|  Groups |  t Value |
|  Gender  |  3.640  |
|  locale  |  2.249 |
|  Type of management |  5.513 |

**Discussion**

 The superstitious beliefs on the basis of gender, locale and type of management are depicted in the table. The details of the students toward superstitious beliefs have been shown in the analysis and interpretation chapter.

 The table 4 shows that the t-value obtained for the variable superstitious believes in secondary school with respect to gender is 3.640, which is greater than 2.58, the required value of ‘t’ for significant difference at 0.01 level. This suggests that there exist a significant difference (0.01level) between male and female in their superstitious believes.

 The table 5 shows that the t-value obtained for the variable superstitious believes in secondary school with respect to locale is 2.249, which is greater than 1.96, the required value of‘t’ for significant difference at 0.05 level. This suggests that there exist a significant difference (0.05level) between rural and urban in their superstitious believes.

The table 6 shows that the t-value obtained for the variable superstitious believes in secondary school with respect to type of management is 5.513, which is greater than 2.58, the required value of ‘t’ for significant difference at 0.01 level. This suggests that there exist a significant difference (0.01level) between government and aided in their superstitious believes.

***Summary table for ANOVA***

|  |  |
| --- | --- |
| Groups | F value |
| Religion  | 38.801 |
| Type of community | 55.949 |
| SES level | 11.364 |
| Total sample | 2.332 |
| Boys  | 3.659 |
| Girls | 1.895 |
| Rural  | 0.421 |
| Urban  | 4.893 |
| Government  | 0.029 |
| Aided  | 0.405 |
| Hindu  | 1.931 |
| Muslims  | 1.339 |
| Christian  | 0.473 |
| General  | 1.137 |
| Coastal  | 0.904 |
| Tribal  | 0.782 |
| Below Rs.5000 | 2.961 |
| Between Rs.5000 and Rs.15000 | 0.291 |
| Above Rs.15000 | 3.078 |

**Discussion**

From the Table 8, it can be seen that the F values38.601 which is greater than the F value required for significant at 0.01level with (2, 917) degrees of freedom (3.01). It means that the three groups differ significantly in their superstitious beliefs mean scores. So F1 was calculated from the Table 9, the F value obtained for Hindu and Muslim students is 20.2068 ,for Hindu and Christian students is 69.4089 ,Muslim and Christian students is 30.6196 which are greater than the 6.03 and 9.28 the Tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is significant difference among these groups.

From the Table 10, it can be seen that the F values55.949 which is greater than the F value required for significant at 0.01level with (2, 917) degrees of freedom (4.64). It means that the three groups differ significantly in their superstitious believes mean scores. So F1 was calculated from the Table 11, the F value obtained for coastal and general students is 9.5061, for tribal and general students is111.4650, tribal and coastal students is 48.5349 which are greater than the 6.03 and 9.28 the Tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is significant difference among these groups.

From the Table 12, it can be seen that the F values 11.364 which is greater than the F value required for significant at 0.01level with (2, 917) degrees of freedom (4.64). It means that the three groups differ significantly in their superstitious beliefs mean scores. So F1 was calculatedfrom the Table 13, the F value obtained for below 5000 – between 5000 and 15000 students is11.7009 and below 5000 – above 15000 students is 12.9245 which are greater than the 6.03 and 9.28 the Tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is significant difference between these groups. But the F value for between 5000 and 15000 – above 15000 students is 5.3199 which is less than the6.03 and 9.28 the Tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is no significant difference among this group.

From the Table14, it can be seen that the F values 2.332 which is less than the F value required for significant at 0.05 level with (2, 917) degrees of freedom (3.005). It means that the achievement levels in science of students do not differ significantly in their superstitious beliefs mean scores.

 From the Table15, it can be seen that the F values 3.659 which is greater than the F value required for significant at 0.05evel with (2, 447) degrees of freedom (3.015). It means that the three groups differ significantly in their superstitious believes mean scores. So F1 was calculatedfrom the Table 16, it can be seen that there exist significance mean difference for high – average group is 5.07229 and the F value is 6.6614 which are greater than the 6.03 the Tabled value of F1required for significance at 0.05 level. Hence there is significant difference in this group. But the mean difference values for high – low group and average – low groups are 5.07229 and 0.51898 respectively. The corresponding F values are 5.5872 and 0.0876, which are less than the 6.03 and 9.28 the Tabled value of F1required for significance at 0.05 and 0.01 level. Hence there is no significant difference between these groups.

From the Table17, it can be seen that the F values 1.895 which is greater than the F value required for significant at 0.05 level with (2, 467) degrees of freedom (3.015). It means that the achievement levels in science of females do not differ significantly in their superstitious beliefs mean scores.

From the Table18, it can be seen that the F values 0.421 which is greater than the F value required for significant at 0.05 level with (2, 569) degrees of freedom (3.005). It means that the achievement levels in science of rural students do not differ significantly in their superstitious beliefs mean scores.

From the Table19, it can be seen that the F values 4.893 which is greater than the F value required for significant at 0.01 level with (2, 348) degrees of freedom (4.67). It means the achievement levels in science of urban students differ significantly in their superstitious beliefs mean scores. So F1 was calculatedfrom the Table 20, it can be seen that the mean difference for high – average group (1.07695) and the F value is 0.3119 which is less than the6.03 and9.31.hence there is no significant difference in this group. But the mean difference for high – low group and average – low groups are 6.63190 and 5.55469 respectively and the corresponding F values are 7.3392 and 8.5556 which are greater than the Tabled value of F1required for significance at 0.05 level. Hence there is significant difference between these groups at 0.05 levels.

From the Table21, it can be seen that the F values 0.029 which is greater than the F value required for significant at 0.05 level with (2, 545) degrees of freedom (3.005). It means that the achievement levels in science of government students do not differ significantly in their superstitious believes mean scores.

From the Table 22, it can be seen that the F values 0.405 which is greater than the F value required for significant at 0.05 level with (2, 369) degrees of freedom (3.025). It means that the achievement levels in science of aided students do not differ significantly in their superstitious believes mean scores.

From the Table 23, it can be seen that the F values 1.931 which is greater than the F value required for significant at 0.05 level with (2, 542) degrees of freedom (3.005). It means that the achievement levels in science of Hindu students do not differ significantly in their superstitious believes mean scores.

From the Table 24, it can be seen that the F values 1.399 which is greater than the F value required for significant at 0.05 level with (2, 301) degrees of freedom (3.025). It means that the achievement levels in science of Muslim students do not differ significantly in their superstitious believes mean scores.

From the Table 25, it can be seen that the F values 0.473 which is greater than the F value required for significant at 0.05 level with (2, 68) degrees of freedom (3.14). It means that the achievement levels in science of Christian students do not differ significantly in their superstitious believes mean scores.

From the Table 26, it can be seen that the F values 1.137 which is greater than the F value required for significant at 0.05 level with (2, 564) degrees of freedom (3.005). It means that the achievement levels in science of general community students do not differ significantly in their superstitious believes mean scores.

From the Table 27, it can be seen that the F values 1.478 which is greater than the F value required for significant at 0.05 level with (2, 214) degrees of freedom (3.035). It means that the achievement levels in science of coastal community students do not differ significantly in their superstitious believes mean scores.

From the Table 28, it can be seen that the F values 0.782 which is greater than the F value required for significant at 0.05 level with (2, 133) degrees of freedom (3.08). It means that the achievement levels in science of tribal community students do not differ significantly in their superstitious believes mean scores.

From the Table 29, it can be seen that the F values 2.961 which is greater than the F value required for significant at 0.05 level with (2, 684) degrees of freedom (3.005). It means that the achievement levels in science of students SES level below Rs.5000 do not differ significantly in their superstitious believes mean scores.

From the Table 30, it can be seen that the F values 0.291which is greater than the F value required for significant at 0.05 level with (2, 209) degrees of freedom (3.035). It means that the achievement levels in science of students SES level between Rs.5000 and Rs.15000 do not differ significantly in their superstitious believes mean scores.

From the Table 31, it can be seen that the F values .291which is greater than the F value required for significant at 0.05 level with (2, 18) degrees of freedom (3.55). It means that the achievement levels in science of students SES level above15000 do not differ significantly in their superstitious.

**Major Findings of the Study**

 Analysis was done to find out the influence of achievement in science on superstitious beliefs among secondary school students in Kerala.

Following are the major findings of the present study.

1. The obtained mean scores of superstitious beliefs for the total sample were 24.3380, which is less than the half of the total mean score. Hence the superstitious beliefs of secondary school students were very less.
2. The obtained mean scores of superstitious beliefs for boys and girls were 22.71856and 25.89149, both of those values were less than the moderate mean value. Hence the superstitious beliefs of the boys and girls were not satisfactory.
3. The obtained mean scores of superstitious beliefs for rural and urban students were 23.5641and 25.59254, both of those values were less than the moderate mean value. Hence the superstitious beliefs of the rural and urban students were not satisfactory.
4. The obtained mean scores of superstitious beliefs for government and aided school students were 26.30109 and 21.44624, both of those values were less than the moderate mean value. Hence the superstitious beliefs of the government and aided school students were not satisfactory.
5. The obtained mean scores of superstitious beliefs for Hindu, Muslim and Christian students were 26.73761, 22.61742 and 13.28169; all those values were less than the moderate mean value. Hence the superstitious beliefs of Hindu, Muslim and Christian students were not satisfactory.
6. The obtained mean scores of superstitious beliefs for general, coastal and tribal students were 21.73192, 24.829496 and 34.41912; all those values were less than the moderate mean value. Hence the superstitious beliefs of general, coastal and tribal students were not satisfactory.
7. The obtained mean scores of superstitious beliefs for students with SES level below Rs.5000, Between Rs. 5000 and Rs. 15000 and above Rs. 15000 were 21.73192, 24.829496 and 34.41912; all those values were less than the moderate mean value. Hence the superstitious beliefs for students with SES level below Rs.5000, Between Rs. 5000 and Rs. 15000 and above Rs. 15000 were not satisfactory.
8. There is a significant difference in the mean superstitious beliefs scores of boys and girls at 0.01 level of significance with t= 3.640.
9. There is a significant difference in the mean superstitious beliefs scores of rural and urban students at 0.05 level of significance with t= 2.249.
10. There is a significant difference in the mean superstitious beliefs scores of government and aided school students at 0.01 level of significance with t= 5.513.
11. There is a significance difference in the mean superstitious beliefs scores of Hindu, Muslim and Christian students at 0.01 level of significance with (2,917) degrees of freedom (3.01) for F=38.801
12. There is a significance difference in the mean superstitious beliefs scores of general community, coastal community and tribal community students at 0.01 level of significance with (2,917) degrees of freedom (4.64) for F=55.949.
13. There is a significance difference in the mean superstitious beliefs scores of students with SES level below Rs. 5000, between Rs.5000 and Rs. 15000 and above Rs. 15000 at 0.01 level of significance with (2,917) degrees of freedom (4.64) for F=11.364.
14. There is no significant difference on achievement level in science and superstitious beliefs of total sample at 0.05 level with (2,917) degrees of freedom (3.005) for F=2.332.
15. There is no significant difference on achievement level in science and superstitious beliefs of boys among high and average group at 0.05 level with (2,447) degrees of freedom (3.015) for F=3.659.
16. There is no significant difference on achievement level in science and superstitious beliefs of girls at 0.05 level with (2,369) degrees of freedom (3.025) for F=1.895.
17. There is no significant difference on achievement level in science and superstitious beliefs of rural students at 0.05 level with (2,566) degrees of freedom (3.005) for F=0.421.
18. There is no significant difference on achievement level in science and superstitious beliefs of urban students among high – low group and average –low group at 0.01 level with (2,348) degrees of freedom (4.37) for F=4.893
19. There is no significant difference on achievement level in science and superstitious beliefs of government school students at 0.05 level with (2,545) degrees of freedom (3.005) for F=0.029.
20. There is no significant difference on achievement level in science and superstitious beliefs of aided school students at 0.05 level with (2,369) degrees of freedom (3.025) for F=0.405.
21. There is no significant difference on achievement level in science and superstitious beliefs of Hindu students at 0.05 level with (2,542) degrees of freedom (3.005) for F=1.931.
22. There is no significant difference on achievement level in science and superstitious beliefs of Muslim students at 0.05 level with (2,301) degrees of freedom (3.025) for F=1.339.
23. There is no significant difference on achievement level in science and superstitious beliefs of Christian students at 0.05 level with (2,68) degrees of freedom (3.14) for F=0.473.
24. There is no significant difference on achievement level in science and superstitious beliefs of general community students at 0.05 level with (2,564) degrees of freedom (3.005) for F=1.137.
25. There is no significant difference on achievement level in science and superstitious beliefs of coastal community students at 0.05 level with (2,214) degrees of freedom (3.035) for F=0.904.
26. There is no significant difference on achievement level in science and superstitious beliefs of tribal community students at 0.05 level with (2,133) degrees of freedom (3.08) for F=0.782.
27. There is no significant difference on achievement level in science and superstitious beliefs of students SES level with below Rs. 5000 at 0.05 level with (2,684) degrees of freedom (3.005) for F=2.961.
28. There is no significant difference on achievement level in science and superstitious beliefs of students SES level with between Rs. 5000 and Rs. 15000 at 0.05 level with (2,209) degrees of freedom (3.035) for F=0.291.
29. There is no significant difference on achievement level in science and superstitious beliefs of students SES level with above Rs. 15000 at 0.05 level with (2, 18) degrees of freedom (3.55) for F=3.078.

**Tenability of Hypotheses**

Tenability of hypothesis was examined in the light of the major findings of the study.

Hypothesis 1 states that there will be a significant difference in superstitious beliefs among secondary school students in the sub sample based on

1. Gender
2. Locale
3. Type of management
4. Religion
5. Type of community
6. Socioeconomic status

The findings revealed that there is a significant difference in the means of superstitious beliefs score, the sub sample gender (t=3.640, significant at 0.01 level), locale (t=2.249, significant at 0.01 level), type of management (t=5.513, significant at 0.01 level), religion [F=38.80, significant at 0.01 level with (2, 917) degrees of freedom (3.01)], type of community [F=55.949, significant at 0.01 level with (2, 917) degrees of freedom (4.64)] and level of socioeconomic status [F=11.364, significant at 0.01 level with (2, 917) degrees of freedom (4.64)]. Therefore hypothesis 1 is accepted.

Hypothesis 2 there will not be a significant influence achievement in science and superstitious beliefs among secondary school students in the total sample and the relevant sub sample based on

1. Boys
2. Girls
3. Rural
4. Urban
5. Government
6. Aided
7. Hindu
8. Muslim
9. Christian
10. General
11. Coastal
12. Tribal
13. Below Rs. 5000
14. Between Rs. 5000 and Rs.15000
15. Above Rs.15000

The findings revealed that there was a significant difference in achievement level of science and superstitious beliefs among the boys and urban students and there were no significant differences among total sample and the other subsamples. For boys [F=3.659, significant 0.05 level with (2,447) degrees of freedom (3.015) and for urban students significant at 0.01 level with (2, 348) degrees of freedom (4.893).Therefore the hypothesis is partially accepted.

**Conclusion**

The main aim of the study was to find out the influence of achievement in science on superstitious beliefs among secondary school students in Kerala. The investigator constructed a superstitious beliefs inventory for to know the level of superstitious beliefs among the students. Investigator collects the data from government and aided schools of secondary school students in Kannur, Kozhikode, Wayanad and Malappuram districts respectively. Investigator analyzed the data and found that the extent of superstitious beliefs comparatively less for total sample and sub sample and found out significant difference in the mean scores of gender, locale of the school, type of management, religion, type of community and level of socioeconomic status find out differences in superstitious beliefs. There is no influence of achievement in science and superstitious beliefs for total sample but in the case of boys and rural students find out some influence.

**Educational Implications**

Based on the major findings of this study, investigator forward the following suggestions to improve the educational practice.

1. Today also prevailing superstitious beliefs among secondary school students. So effective science teaching learning process will be taken place for the scientific attitude development.
2. To develop positive towards challenges and arduous task among children.
3. Parents play and important part in the removing all the fear and beliefs in superstitious through personal guidance and real life examples.
4. Teacher should encourage healthy discussions in the class room to get a clear picture of what is truth and what is lie.
5. Government and nongovernmental organisation can enlightened the clouded minds various events and campaigns can be effective tool eliminate superstitious beliefs.

**Suggestions for Further Research**

The present study was focused find out the influence of achievement in science on superstitious beliefs among secondary schools in Kerala. Based on these findings of the study, investigator put forward the following suggestions for further research.

1. The study can be replicated on IX standard students of un aided school students.
2. The study can be replicated on IX standard students of CBSE.
3. The study can be replicated in all subjects of all secondary school classes.
4. Studies can be conducted to primary and higher secondary school students.
5. The study can be conducted in parents and teachers.

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**appendix i**

**farook training college**

**superstitious belief inventory-2013**

**(Draft)**

**Dr. P.P. Noushad Sanjay Lenin. P**

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Farook Training College Farook Training College

**hyàn-KX hnh-c-§Ä**

hnZymÀYn-bpsS t]cv: B¬/s]¬

aXw : lnµp / apkvenw / {InkvXy³

kvIqfnsâ t]cv :

kvIqÄ ØnXn sN¿p¶ Øew : {Kmaw / \Kcw

kvIqfnsâ Xcw : Kh: / FbvUUv

amk hcp-am\w : 5000 cq]bv¡v Xmsg/5000 cq]bv¡pw 15000

 cq]bv¡pw CS-bnÂ/ 15000 cq]bv¡v apI-fnÂ

(tbm-Pn-¨-Xn\v tcJ-s¸-Sp-¯p-I)

**\nÀt±-i-§Ä**

Xmsg sImSp-¯n-cn-¡p¶ {]kvXm-h-\-IÄ {i²m-]qÀÆw hmbn¨v Ah \n§sf kw\_-Ôn-¨n-S-t¯mfw F{X-am{Xw icn-bm-sW¶v Xocp-am-\n-¡p-I. {]kvXm-h-\-tbmSv \n-§Ä tbmPn-¡p-¶p-sh-¦nÂ( )tcJ-s¸-Sp-¯p-I. CsÃ-¦nÂ AS-bm-f-s¸-Sp-¯p-I. (X) FÃm {]kvXm-h-\-IÄ¡pw {]Xn-I-cWw tcJ-s¸-Sp-¯p-hm³ {]tXyIw {i²n-¡p-I. \n§-fpsS {]XnI-c-W-§Ä Kth-j-Wm-h-iy-¯n\v am{Xta D]-tbm-K-s¸-Sp-¯p-I-bp-Åq.

1. Hä-ssa-\sb I­mÂ B Znhkw F\n¡v kt´m-j-ap-Å-Xmbn Xocm³ km[y-X-bp- ­v.

2. Nqev ImWp¶ Znh-k-§-fnÂ XS-Ê-§Ä D­m-hm³ km[y-X-bn-sÃ¶v Rm³ Icp-Xp-¶p.

3. Idp¯ ]q¨ hgn¡v IpdpsI NmSn-bmÂ XS-Ê-§-fp-­m-hpw F¶m-sW-\n¡v tXm¶p-¶-Xv.

4. Idp¯ \mb tdmUn\v IpdpsI NmSn-bmÂ `mKy-ap-­m-hp-sa¶v Rm³ Icp-Xp-¶p.

5. Ib-dn« ]ip-hns\ I­mÂ F\n¡v \nÀ`m-Ky-ap-­m-Im³ km[y-X-bp-­v.

6. Hcp apSn \c-¨mÂ AXv `mKy-\-c-bmbn Rm³ Icp-Xp-¶p.

7. ]¨-]¿v/]¨-Xp-Å³/]¨-¡p-Xnc ho«nÂ h¶mÂ hoSnsâ sFizcyw Ipd-bp-sa-¶msWsâ hnizm-kw.

8. CSXp ssI sNmdn-ªmÂ F\n¡v [\w e`n-¡m-\n-S-hcpw F¶v Icp-Xp-¶n-Ã.

9. Hcp I®v tIm¦-®m-hp-¶-hÀ¡v `mKy-ap-­m-Ip-sa¶v Rm³ Icp-Xp-¶p.

10. henb sNhn-bp-Å-hÀ `mKy-im-en-I-fm-sW-¶mWv Fsâ hnizm-kw.

11. Nne ]£n-IÄ Nne-¨mÂ ac-W-hmÀ¯ tIÄ¡m-\n-S-h-cp-¯p-sa-¶mWv Fsâ tXm¶Â.

12. \mb Hmcn-bn-«mÂ AXns\ XpSÀ¶v ac-W-hmÀ¯ tIÄ¡pw F¶v Rm³ Icp-Xp-¶n-Ã.

13. Nne ImbvI-\n-IÄ ]Xn-hnÂ IqSp-XÂ D­m-bmÂ acWw kw`-hn-¡m-\n-S-hcpw F¶p Rm³ Icp-Xp-¶p.

14. aq§ aqfn-bmÂ sXm«-Sp¯ Znh-k-§-fnÂ ac-W-hmÀ¯ tIÄ¡m-\n-S-h-cp-sa¶v Rm³ hniz-kn-¡p-¶p.

15. Im¡ Ic-ªmÂ ho«nÂ hncp-¶p-ImÀ h-cm³ km[y-X-bp-s­¶v Rm³ hniz-kn-¡p-¶n-Ã.

16. Xo Bfn I¯n-bmÂ hncp-¶p-ImÀ hcm-\n-S-bmIpw F¶p Rm³ hniz-kn-¡p-¶p.

17. Htc k-a-b¯v c­p-t]À Hcp Imcyw Hcp-an¨v ]d-ªmÂ hncp-¶p-ImÀ hcm³ km[y- X-bp-­v.

18. ]q¨-IÄ ISn-]nSn IqSn-bmÂ ho«nÂ Ielw D­m-Im³ km[y-X-bp­v F¶m-sWsâ hnizm-kw.

19. D¸v ssIbnÂ sImSp-¯mÂ X½nÂ shdp-¡p-sa¶v Rm³ Icp-Xp-¶n-Ã.

20. {]h-N-\-§-fnÂ F\n¡v hnizmkw CÃ.

21. PmX-I-¯nÂ F\n¡v hnizmkw D­v.

22. ‘I­I i\n sImt­ t]mIq’ F¶p Rm³ hniz-kn-¡p-¶n-Ã.

23. tZl-c-£bv¡v Gekv D]-tbm-Kn-¡p-¶Xv \Ã-Xm-sW¶v Rm³ Icp-Xp-¶p.

24. s]m«nb I®m-Sn-bnÂ t\m¡n-bmÂ `mKyw D­m-Ip-sa-¶m-sWsâ hnizm-kw.

25. cm{Xn Nqfw hnfn-¨mÂ ]m¼v hcp-sa¶v Rm³ hniz-kn-¡p-¶n-Ã.

26. sNhn Iq¡p¶ Znhkw tIÄ¡m-\n-ã-an-Ãm¯ Imcy-§Ä tIÄ¡m-\n-S-h-cp-sa¶v Rm³ Icp-Xp-¶p.

27. aq¡v sNmdn-ªmÂ aäp-Å-hÀ Fs¶-¡p-dn¨v kzImcyw ]d-ª-Xp-sIm-­mhmw F¶v Rm³ Icp-Xp-¶p.

28. D¸pw, apf-Ipw, ISpIpw Dgnªv Xobn-en-«mÂ \mhv t]mcv amdm³ km[y-X-bp­v F¶p Rm³ Icp-Xp-¶p

29. hoSn\v It®dv X«m-Xn-cn-¡m³ tImew sh¡p-¶Xv \Ã-Xm-sW¶v Rm³ Icp-Xp-¶p.

30. t]Sn IqSp-t¼mÄ P]n¨ NcSv ia\w Xcp-sa-¶mWv Fsâ hnizmkw.

31. sImXn IqSn-bmÂ ]pfn¨v XnI-«Â D­m-Im-\n-S-h-cpw F¶v Rm³ Icp-Xp-¶p.

32. shfp¯ Xp¼n ]d-¶mÂ B Znhkw ag s]¿m³ km[y-X-bp-­v F¶v Rm³ hniz-kn-¡p-¶p.

33. Icn-h­v aqfn ]d-¶mÂ hcm-\pÅ \mi-¯nsâ kqN-\-bm-Wn-sX¶v Rm³ Icp-Xp-¶p.

34. `£Ww I-gn-¡p-t¼mÄ Blmcw Xcn-¸nÂ t]mbmÂ/inc-knÂ t]mbmÂ/s\dp-I-bnÂ t]mbmÂ/Xcn-aq-¡nÂ t]mbmÂ/Xcn-InÂ t]mbmÂ aäp-Å-hÀ Fs¶ Ipdn¨v ]d-ª-Xn-emhmw A§ns\ kw`-hn-¨-sX¶v Icp-Xp-¶p.

35. a{´n-¨q-Xnb shÅw tcmK-i-a\w D­m-¡p-sa¶v Rm³ Icp-Xp-¶p.

36. Cc«-Iq-a³ C¡-c-bnÂ aqfn-bmÂ adp-I-c-bnÂ Ipªp-]n-d-¡m³ km[y-X-bp-s­-¶mWv Fsâ hnizmkw

37. ho«p-ap-ä¯v sIm¯w-I-Ãm-Sn-bmÂ sFiz-cy-ap-­m-Im-\n-S-bp-­v.

38. InS-¡p-t¼mÄ Xe sX¡v `mK¯v sh¡p-¶Xv \Ã-Xm-sW-¶mWv Rm³ Icp-Xp-¶-Xv.

39. Zpã-i-àn-IÄ AI¶p t]mIm³ a{´-¯-In-Sp-IÄ hoSn-\p-Npäpw Ipgn-¨n-Sp-¶Xv \Ã-Xm-sW¶v Rm³ Icp-Xp-¶p.

40. \mb-I-cn¼v ]d-¼nsâ `mK-§-fnÂ \«mÂ t{]X-\_m-[-bp-­m-Im³ km[y-X-bnÃ F¶p Rm³ hniz-kn-¡p-¶p.

41. ]nd-¶mÄ Znhkw hbÊv ]d-ªmÂ Bbpkv hÀ²n¡pw F¶m-sWsâ hnizm-kw.

42. Ac-bv¡p¶ tX§ Xn¶mÂ IeymW \mfnÂ ag-s]-¿m³ km[y-X-bp-s­¶v Rm³ hniz-kn-¡p-¶p.

43. Idn-th-¸n³ acw tamãn¨p sIm­p-h¶v \«mÂ D­m-hp-sa-¶m-sWsâ hnizm-kw.

44. Nne {]tXyI Znh-k-§-fnÂ AS-sh-¨mÂ ]qh³tImgn Ipªp-§-fp-­m-Ip-sa¶v Rm³ Icp-Xp-¶p.

45. Iq¬ ]dn-¡m³ t]mIp-t¼mÄ kwkm-cn-¨mÂ Iq¬ apf-¡ne F¶v Rm³ hniz-kn-¡p-¶p.

46. Cc-«-¸gw Xn¶mÂ Cc-«-Ip-ªp-§-fp-­m-hp-sa¶v Rm³ Icp-Xp-¶p.

47. Ipdp-¡sâ IeymW ka-b-¯mWv shbnepw agbpw Hcp-an¨v hcp-¶-sX¶v Rm³ Icp-Xp-¶p.

48. Hgnª sXm«nÂ B«n-bmÂ Ip«n¡v AkpJw hcm³ km[y-X-bp-s­-¶mWv Rm³ Icp-Xp-¶-Xv.

49. kqcy-{K-l-W-k-a-b¯v `£Ww Ign-¡p-¶Xv Btcm-Ky-¯n\v lm\n-I-c-am-sW-¶mWv Fsâ tXm¶Â.

50. IS-¦-Y-IÄ IqSp-XÂ ]d-bp-¶Xv ISw IqSm³ Imc-W-am-bn-¯o-cp-sa-¶m-sWsâ hnizm-kw.

51. `£W ]ZmÀ°-§Ä I«p-Xn-¶mÂ F¡nÄ hcm-\n-S-bm¡pw F¶mWv Rm³ Icp-Xp-¶-Xv.

52. abnÂ]oen am\w ImWn-¡msX ]pkvX-I-¯nÂ sh¨mÂ s]äp-s]-cp-Im³ km[y-X-bp-­v.

53. \J-¯nÂ shfp¯ ]pÅn-h-¶mÂ ]pXnb tImSn-IÄ e`n-¡m-\n-S-bm-¡p-sa¶v Rm³ Icp-Xp-¶p.

54. aq¶p-t]À Hcp Imcy-¯n-\n-d-§n-bmÂ Imcy-km[yw D­m-Im-\n-S-hcpw F¶v Rm³ Icp-Xp-¶n-Ã.

55. sNmÆ, shÅn Znh-k-§-fnÂ B`-c-W-§Ä [cn-¡p-¶Xv F\n¡v tZmjw hcp-¯p-sa¶v Rm³ Icp-Xp-¶p.

56. kÔym-k-a-b¯v Ae-¡n-Ip-fn-¡p-¶Xv \Ã-Xm-sW-¶mWv Fsâ hnizm-kw.

57. hkv{X-§Ä A[nIw hm§n-sh-¡p-¶Xv tZmjw sN¿p-sa¶v Rm³ Icp-Xp-¶p.

58. I¬]oen Ihn-f¯v hoWp-In-S-¶mÂ B Znhkw hncp-¶p-ImÀ hcm-\n-S-bp-s­¶v Rm³ hniz-kn-¡p-¶p.

59. Xp¼n AI-¯p-h-¶mÂ ag-s]-¿mÂ km[y-X-bp-s­-¶mWv Rm³ Icp-Xp-¶-Xv.

60. hÆmÂ hoSn-\-I-¯p-h-¶mÂ \nÀ`m-Ky-§Ä D­m-Im-\n-S-hcpw F¶mWv Fsâ hnizm-kw.

61. `£Ww I¿n-se-Sp¯v Ign-¨mÂ Hä-s¸-Sp-sa-¶mWv Fsâ hnizmkw

62. \Jw AI¯p apdn-¨n-«mÂ ISw s]cp-Ip-sa-¶mWv Rm³ Icp-Xp-¶-Xv.

63. Xe-bn-W-bnÂtaÂ Ccp-¶mÂ ISw h¶p-tN-cp-sa¶v Rm³ Icp-Xp-¶p.

64. Db-c-¯nÂ\n¶pw Imem-«n-bmÂ amXm-]n-Xm-¡Ä¡v A]-ISw kw`-hn-¡m-\n-S-h-cp-sa-¶mWv Fsâ tXm¶Â.

65. ASp¸v sXt¡m«v Iq«n-bmÂ ho«nÂ sFizcyw h¶p-tN-cm³ km[y-X-bp-s­¶v Rm³ hniz-kn-¡p-¶p.

66. awK-f-Im-cy-§-fnÂ Zo]-§Ä AW-bp-¶-Xpw, ad-bp-¶Xpw ip`-e-£-W-ambn Rm³ Icp-Xp-¶nÃ.

67. apSn apdn¨v ]\-bpsS Nph-«n-en-«mÂ apSn hf-cp-sa¶v Rm³ Icp-Xp-¶p.

68. CSXp I®v XpÅn-bmÂ Cã-s¸-«-hsc ImWm-\n-S-hcpw F¶m-sWsâ hnizm-kw.

69. heXv I®v XpÅn-bmÂ Ic-tb­ kµÀ`-§Ä D­m-hp-sa¶v F\n¡v tXm¶p-¶p.

70. Idp¯ NcSv [cn-¨mÂ It®dnÂ\n¶pw c£-t\-Sm-\m-hp-sa¶v Rm³ Icp-Xp-¶p.

71. aª-In-fnsb I­mÂ a[pcw \pW-bm-\pÅ Ah-kcw h¶p-tN-cp-sa-¶m-sWsâ hnizm-kw.

72. apJw Idp-¯p-t]m-hm³ km[y-X-bp-Å-Xn-\mÂ cm{Xn-bnÂ Rm³ I®mSn t\m¡m-dn-Ã.

73. acw-sIm¯n hoSn\papI-fn-eqsS Nne¨p ]d-¶mÂ ho«nÂ Ielw \S-¡m-\n-S-hcpw F¶p Rm³ Icp-Xp-¶p.

74. kz]v\-¯nÂ t]m¯ns\ I­mÂ ac-W-hmÀ¯ tIÄ¡m-\n-S-bp-­mhpw F¶p Rm³ hniz-kn-¡p-¶p.

75. awK-f-Im-cy-§Ä¡v sX¡v `mK-t¯-¡n-d-§p-¶Xv \Ã-XÃ F¶m-sWsâ hnizm-kw.

76. Kufn s\än-bnÂ hoWmÂ A]-ISw hcm³ km[y-X-bp-s­¶v Rm³ hniz-kn-¡p-¶p.

77. kwkm-c-¯n-\n-S-bnÂ ]Ãn Nne-¨mÂ kwkm-cn-¡p¶ Imcyw kXy-amhpw F¶Xv icn-bÃ F¶m-sW-\n¡v tXm¶p-¶-Xv.

78. ]co-£-bnÂ D¶-X-hn-Pbw Ic-Ø-am-¡m³ ]Xn-hn-tesd kabw Rm³ {]mÀ°-\-I-fnÂ apgp-Im-dp-­v.

79. ]co-£¡v t]mIp-¶-Xn\v ap¼v ssXcpw a[pchpw Ign-¡p-¶Xv `mKyw hcp-¯p-sa¶v Rm³ Icp-Xp-¶p.

80. Nne hkv{Xw [cn¨v ]co-£-sb-gp-Xn-bmÂ IqSp-XÂ amÀ¡v e`n-¡p-sa¶v Rm³ hniz-kn-¡p-¶p.

81. Nne t]\ D]-tbm-Kn¨v ]co£ Fgp-Xn-bmÂ \Ã amÀ¡v e`n-¡m-\n-S-h-cp¯pw F¶m-sWsâ tXm¶Â.

82. ]ncn-ap-dp¡w Ipd-¡m³ \mWbw ssIbnÂ sh¡p-¶Xv \Ã-Xm-sW-¶mWv Rm³ hniz-kn-¡p-¶-Xv.

83. ]co£ ka-b-§-fnÂ apSn-ap-dn-¡p-¶Xv ]co-£-bnse {]I-S-\s¯ \_m[n-¡p-sa¶v Rm³ Icp-Xp-¶p.

84. \\ª apSn-tbmsS InS-¶mÂ Iq«n\v InS-¡m³ ]m¼v hcp-sa-¶m-sWsâ hnizm-kw.

85. Nph¶ hkv{Xw [cn-¡p-¶Xv CSn-an-¶-ens\ BIÀjn-¡m³ Imc-W-am-bn-¯o-cp-sa¶v Rm³ hniz-kn-¡p-¶p.

86. shÅn-bmgvN ip`-Im-cy-§Ä¡v \Ã-Xm-sW-¶mWv Rm³ Icp-Xp-¶-Xv.

87. sNmÆmgvN s]mXpth \Ã Znh-k-aÃ F¶p Rm³ Icp-Xp-¶p.

88. ‘13’ `mKy-\-¼-dmbn Rm³ IW-¡m-¡p-¶p.

89. Bdp hnc-ep-IÄ DÅ-hÀ Fsâ ImgvN-¸m-SnÂ `mKy-hm³am-cm-Wv.

90. apf sIm­p-t]m-Ip-¶Xv I­mÂ Aip-`-Im-cy-§Ä kw`-hn-¡m-\n-S-hcpw F¶v Rm³ Icp-Xp-¶p.

91. kz]v\-¯nÂ B\sb I­mÂ ]pXnb hoSp-­m-¡m³ Imc-W-ambn Xocp-sa-¶m-sWsâ hnizm-kw.

92. Cc-«-s]ä BÄ¡mÀ Imep-gn-ªmÂ Dfp¡v amdp-sa¶v Rm³ Icp-Xp-¶p.

93. sNmÆ, shÅn Znh-k-§Ä ip`-Im-cy-§Ä¡v AXyp-¯-a-am-sW-¶m-sWsâ hnizm-kw.

94. cm{Xn t]³ t\m¡n-bmÂ t]³ ieyw hÀ²n-¡m-\n-S-h-cp-sa¶v Rm³ Icp-Xp-¶p.

95. `£Ww Ign¨v ssI Igp-Im-Xn-cp-¶mÂ IeymWw sshIm³ km[y-X-bp-s­¶v tXm¶p-¶p.

96. Ipän-¨qÂ Xe Iogmbv sh¨mÂ Iqa³ aqfmsX ]d-¶p-t]mIpw F¶m-sWsâ hnizm-kw.

97. Ac¨ A½n Igp-In-bn-«n-sÃ-¦nÂ D­m-hp¶ Ip«n-I-fpsS apJw `wKn-bp-­m-hnÃ F¶m-sWsâ hnizm-kw.

98. kÔym-k-a-b¯v `£Ww Ign-¡p-¶Xv hnj-¯n\v Xpey-am-sW¶v Rm³ Icp-Xp-¶p.

99. t]\ns\ sImÃmsX \ne-¯n-«mÂ F\n¡pw A¯cw A\p-`-h-§Ä h¶p-tN-cm-\n-S-bp-­v.

100. D½-d-¸-Sn-bnÂ Ccn-¡p-¶Xv tZmjw hcp-¯p-sa¶v Rm³ Icp-Xp-¶p.

101. NohnSv Ic-ªmÂ ag-s]-¿p-sa¶v Rm³ hniz-kn-¡p-¶p.

102. ]Ãn Xe-bnÂ hoWmÂ acWw kw`-hn-¡m-\n-S-hcpw F¶m-sWsâ hnizmkw

**APPENDIX-II**

**FAROOK TRAINING COLLEGE**

SUPERSTITIOUS BELIEF INVENTORY- 2013

Dr.P.P.Noushad SanjayLenin.P Assistant professor MEd student

**DRAFT**

**PERSONAL DETAILS**

Name of the student : male/female

Religion : Hindu/Muslim/Christian

Name of the school :

Locale of the school : rural/urban

Type of management : government/aided

Monthly income : below Rs.5000/between Rs.5000 and

(Put for your choice) Rs.15000/above Rs.15000

 INSTRUCTIONS

Go through the statements given below carefully and decide how far they are right as far as you are concerned. If you agree with the statement put or x . Be careful to responds all questions. Your responses use only for the use of research.

1. I think seeing mynahs in odd number make a day happy.
2. I believe the days that I happen to see broom will not do me any harm.
3. I think that there is a chance for hindrance, if a black cat comes across the way.
4. I believe crossing of a black dog gives me good luck.
5. I think there is a chance to be unlucky, if I see a tied cow.
6. I consider a single hair goes gray is lucky.
7. I think a grass hoper’s entry in to my home will reduce my prosperity.
8. I do not think itching of left hand will give me wealth.
9. I think a squint eyed man is lucky.
10. I believe that those who possess big ears are lucky.
11. I think chirping of some types of birds gives me death news.
12. I do not think that we will hear death news if dogs howl.
13. I think we will hear death news, if some fruits are produced in plenty.
14. I believe that if an owl howls we will hear death news.
15. I do not think that guest will arrive, if craw cries.
16. I believe that guest will arrive, if fire burns in high flame.
17. I think guest will arrive ,if two people utter same matter simultaneously.
18. I believe there will be a quarrel at home, if cats fight each other.
19. I do not think that people will hate each other, if salt is given in hand.
20. I do not believe in prophecies.
21. I have a faith in horoscope.
22. I do not believe in saying ‘kandakashani konde poku’.
23. I think that talisman is good to keep our health safe.
24. I believe that if I look at a broken glass will make me lucky.
25. I do not believe that snake will come, if I whistle at night.
26. I believe that we will hear unpleasant news, if something blows in our ears.
27. I think that my nose itches because someone is telling a secret about me.
28. I think that we can get rid of curse words by putting a mixture of salt, chilly and mustard after rubbing.
29. I believe that erecting a ‘kolam’ will make my house safe from enemies.
30. I believe that a talus ribbon will reduce fear.
31. I think yearning will make stomach problems.
32. I believe that the humming of a dragon fly is an indication of rain.
33. I think if a black beetle flies in humming is an indication of disaster.
34. If food particle going to head, I think it is the result of someone talking about me.
35. I think whispered water give recovery from illness.
36. I believe that two owls howl one side of the river there is a possibility of child birth the other side.
37. I think there is a probability to get prosperity, if we juggle in front of the house.
38. I think it is better to put my head in south direction while sleeping.
39. I think that the bad spirits will run away, if we bury ‘mantrathakidu’.
40. I believe that if we plant the plant ‘nayakarimbu’ in various parts of the field, there will not be probability of the presence of ghost.
41. I believe the life span will increase, if we say the age on the day of birth day.
42. I believe there is a probability of rain, if we eat the coconut at grinding.
43. I believe the curry leaf tree will grow well, if we bring it as stolen.
44. I think if we brooding on eggs on special days, we will get cock little ones.
45. I believe that mushroom will not turn up while we talk at the time of its collection.
46. I believe taking of twin bananas will cause the birth of twins.
47. I think rain and sunshine comes together at the time of fox’s marriage.
48. I think the child will get illness, if we swing empty cradle.
49. I think taking food at the time of solar eclipse will be injurious to our health.
50. I believe our debt will increase, if we tell riddles more.
51. I believe that if we eat stolen food will result hi cough.
52. I think if we put peacock feather in books keeping away from sky, there is a possibility of increase in number.
53. I think if white moles appear in finger nail, there is a possibility to get new clothes.
54. I do not think if three men go together for a matter, it is a success.
55. I think wearing of ornaments on Tuesday and Friday not good for me.
56. I believe it is good to wash and bath at evening.
57. I think it is not to buy dresses in plenty.
58. I believe there is a possibility of the arrivals of guests, if eyelash falls on cheeks.
59. I think there is a possibility of rain, if dragon fly enters home.
60. I believe that if bat enters home will cause bad luck.
61. I believe if we have food by taking it on the hand will causes loneliness.
62. I think if we cut nails inside home debt will increased.
63. I think if we sitting on pillow will make debt.
64. I think there is a possibility of accidents to our parents, if we swing legs sitting on top level.
65. I believe that there is a possibility of prosperity comes home, if we fix fire hearth in south direction.
66. I do not think that it is good omen, if lamp comes and goes at the time of good occasions.
67. I think if we keep the cutting hair under the palm tree results in the growing of the hair in plenty.
68. I believe when my left eyes skip I can see my beloved ones.
69. I believe when my right eyes skip I will have crying situations.
70. I think if I wear the black ribbon, I can escape from evil eye.
71. I believe if I happen to see a yellow bird, it will give me the opportunity to taste sweet.
72. I will do not look in to mirror because of the fear that it will make my face dark.
73. I think that if wood pecker twitters over the house quarrel may occur there.
74. I believe if I see a buffalo in my dream there is a possibility to hear death news.
75. I believe that it is not good to go south direction for auspicious occasions.
76. I believe that if a lizard falls up on my fore head danger may occur.
77. I think that if a lizard make sound while talking the matter that I talk come true is not right.
78. I indulge in deep prayers to get high scores in examination.
79. I think it will be lucky to take curd and sweet before going to write examination.
80. I believe that writing examination by wearing particular dress will give me more marks.
81. I think writing examination by using particular pen will give me high mark.
82. I think it is good to keep coin in hand to reduce stress.
83. I think cutting of hair during examination will affect my good performance.
84. I think snakes will come to sleep with, if I go to bed with wet hair.
85. I believe wearing of red dress will cause to attract lightening.
86. I think Fridays are good for doing good things.
87. I think Tuesdays are not so good for doing good things.
88. I consider number 13 is a good number.
89. In my view those who have six fingers are lucky.
90. I think seeing the sight of bamboo carrying is a bad omen.
91. I believe if I see elephant in dream causes the construction of a new house.
92. I think if twins rub the legs the sprine will be recovered.
93. I think Tuesdays and Fridays are better to do good things.
94. I think searching lice at night will cause increase their numbers.
95. I think marriage becomes delay, if we do not wash hands after having food.
96. If we put little broom head down wards, I believe owl will fly away without howling.
97. If we do not wash the used grinder, I think the babies who born will not have attractive face.
98. I think having food at dusk is equal to poison.
99. If we put louse on the floor without killing, I also may have same experience
100. I think sitting at threshold causes problems.
101. I believe if cricket cries it will rain.
102. I believe falling of lizard on head causes death.

**appendix iii**

**farook training college**

**superstitious belief inventory-2013**

**Dr. P.P. Noushad Sanjay Lenin. P**

Assistant Professor MEd Student

Farook Training College Farook Training College

**FINAL**

**hyàn-KX hnh-c-§Ä**

hnZymÀYn-bpsS t]cv: B¬/s]¬

aXw : lnµp / apkvenw / {InkvXy³

kvIqfnsâ t]cv :

kvIqÄ ØnXn sN¿p¶ Øew : {Kmaw / \Kcw

kvIqfnsâ Xcw : Kh: / FbvUUv

amk hcp-am\w : 5000 cq]bv¡v Xmsg/5000 cq]bv¡pw 15000

 cq]bv¡pw CS-bnÂ/ 15000 cq]bv¡v apI-fnÂ

(tbm-Pn-¨-Xn\v tcJ-s¸-Sp-¯p-I)

**\nÀt±-i-§Ä**

Xmsg sImSp-¯n-cn-¡p¶ {]kvXm-h-\-IÄ {i²m-]qÀÆw hmbn¨v Ah \n§sf kw\_-Ôn-¨n-S-t¯mfw F{X-am{Xw icn-bm-sW¶v Xocp-am-\n-¡p-I. {]kvXm-h-\-tbmSv \n-§Ä tbmPn-¡p-¶p-sh-¦nÂ( )tcJ-s¸-Sp-¯p-I. CsÃ-¦nÂ AS-bm-f-s¸-Sp-¯p-I. (X) FÃm {]kvXm-h-\-IÄ¡pw {]Xn-I-cWw tcJ-s¸-Sp-¯p-hm³ {]tXyIw {i²n-¡p-I. \n§-fpsS {]XnI-c-W-§Ä Kth-j-Wm-h-iy-¯n\v am{Xta D]-tbm-K-s¸-Sp-¯p-I-bp-Åq.

1. Idp¯ ]q¨ hgn¡v IpdpsI NmSn-bmÂ XS-Ê-§-fp-­m-hpw F¶m-sW-\n¡v tXm¶p-¶-Xv.

2. Ib-dn« ]ip-hns\ I­mÂ F\n¡v \nÀ`m-Ky-ap-­m-Im³ km[y-X-bp-­v.

3. Hcp apSn \c-¨mÂ AXv `mKy-\-c-bmbn Rm³ Icp-Xp-¶p.

4. Hcp I®v tIm¦-®m-hp-¶-hÀ¡v `mKy-ap-­m-Ip-sa¶v Rm³ Icp-Xp-¶p.

5. henb sNhn-bp-Å-hÀ `mKy-im-en-I-fm-sW-¶mWv Fsâ hnizm-kw.

6. Nne ]£n-IÄ Nne-¨mÂ ac-W-hmÀ¯ tIÄ¡m-\n-S-h-cp-¯p-sa-¶mWv Fsâ tXm¶Â.

7. aq§ aqfn-bmÂ sXm«-Sp¯ Znh-k-§-fnÂ ac-W-hmÀ¯ tIÄ¡m-\n-S-h-cp-sa¶v Rm³ hniz-kn-¡p-¶p.

8. Htc k-a-b¯v c­p-t]À Hcp Imcyw Hcp-an¨v ]d-ªmÂ hncp-¶p-ImÀ hcm³ km[y-X-bp-­v.

9. ]q¨-IÄ ISn-]nSn IqSn-bmÂ ho«nÂ Ielw D­m-Im³ km[y-X-bp­v F¶m-sWsâ hnizm-kw.

10. PmX-I-¯nÂ F\n¡v hnizmkw D­v.

11. tZl-c-£bv¡v Gekv D]-tbm-Kn-¡p-¶Xv \Ã-Xm-sW¶v Rm³ Icp-Xp-¶p.

12. sNhn Iq¡p¶ Znhkw tIÄ¡m-\n-ã-an-Ãm¯ Imcy-§Ä tIÄ¡m-\n-S-h-cp-sa¶v Rm³ Icp-Xp-¶p.

13. aq¡v sNmdn-ªmÂ aäp-Å-hÀ Fs¶-¡p-dn¨v kzImcyw ]d-ª-Xp-sIm-­mhmw F¶v Rm³ Icp-Xp-¶p.

14. D¸pw, apf-Ipw, ISpIpw Dgnªv Xobn-en-«mÂ \mhv t]mcv amdm³ km[y-X-bp­v F¶p Rm³ Icp-Xp-¶p

15. hoSn\v It®dv X«m-Xn-cn-¡m³ tImew sh¡p-¶Xv \Ã-Xm-sW¶v Rm³ Icp-Xp-¶p.

16. t]Sn IqSp-t¼mÄ P]n¨ NcSv ia\w Xcp-sa-¶mWv Fsâ hnizmkw.

17. sImXn IqSn-bmÂ ]pfn¨v XnI-«Â D­m-Im-\n-S-h-cpw F¶v Rm³ Icp-Xp-¶p.

18. shfp¯ Xp¼n ]d-¶mÂ B Znhkw ag s]¿m³ km[y-X-bp-­v F¶v Rm³ hniz-kn-¡p-¶p.

19. Icn-h­v aqfn ]d-¶mÂ hcm-\pÅ \mi-¯nsâ kqN-\-bm-Wn-sX¶v Rm³ Icp-Xp-¶p.

20. `£Ww I-gn-¡p-t¼mÄ Blmcw Xcn-¸nÂ t]mbmÂ/inc-knÂ t]mbmÂ/s\dp-I-bnÂ t]mbmÂ/Xcn-aq-¡nÂ t]mbmÂ/Xcn-InÂ t]mbmÂ aäp-Å-hÀ Fs¶ Ipdn¨v ]d-ª-Xn-emhmw A§ns\ kw`-hn-¨-sX¶v Icp-Xp-¶p.

21. a{´n-¨q-Xnb shÅw tcmK-i-a\w D­m-¡p-sa¶v Rm³ Icp-Xp-¶p.

22. Cc«-Iq-a³ C¡-c-bnÂ aqfn-bmÂ adp-I-c-bnÂ Ipªp-]n-d-¡m³ km[y-X-bp-s­-¶mWv Fsâ hnizmkw

23. Zpã-i-àn-IÄ AI¶p t]mIm³ a{´-¯-In-Sp-IÄ hoSn-\p-Npäpw Ipgn-¨n-Sp-¶Xv \Ã-Xm-sW¶v Rm³ Icp-Xp-¶p.

24. \mb-I-cn¼v ]d-¼nsâ `mK-§-fnÂ \«mÂ t{]X-\_m-[-bp-­m-Im³ km[y-X-bnÃ F¶p Rm³ hniz-kn-¡p-¶p.

25. Ac-bv¡p¶ tX§ Xn¶mÂ IeymW \mfnÂ ag-s]-¿m³ km[y-X-bp-s­¶v Rm³ hniz-kn-¡p-¶p.

26. Idn-th-¸n³ acw tamãn¨p sIm­p-h¶v \«mÂ D­m-hp-sa-¶m-sWsâ hnizm-kw.

27. Nne {]tXyI Znh-k-§-fnÂ AS-sh-¨mÂ ]qh³tImgn Ipªp-§-fp-­m-Ip-sa¶v Rm³ Icp-Xp-¶p.

28. Iq¬ ]dn-¡m³ t]mIp-t¼mÄ kwkm-cn-¨mÂ Iq¬ apf-¡ne F¶v Rm³ hniz-kn-¡p-¶p.

29. Cc-«-¸gw Xn¶mÂ Cc-«-Ip-ªp-§-fp-­m-hp-sa¶v Rm³ Icp-Xp-¶p.

30. Ipdp-¡sâ IeymW ka-b-¯mWv shbnepw agbpw Hcp-an¨v hcp-¶-sX¶v Rm³ Icp-Xp-¶p.

31. Hgnª sXm«nÂ B«n-bmÂ Ip«n¡v AkpJw hcm³ km[y-X-bp-s­-¶mWv Rm³ Icp-Xp-¶-Xv.

32. kqcy-{K-l-W-k-a-b¯v `£Ww Ign-¡p-¶Xv Btcm-Ky-¯n\v lm\n-I-c-am-sW-¶mWv Fsâ tXm¶Â. .

33. `£W ]ZmÀ°-§Ä I«p-Xn-¶mÂ F¡nÄ hcm-\n-S-bm¡pw F¶mWv Rm³ Icp-Xp-¶-Xv.

34. abnÂ]oen am\w ImWn-¡msX ]pkvX-I-¯nÂ sh¨mÂ s]äp-s]-cp-Im³ km[y-X-bp-­v.

35. \J-¯nÂ shfp¯ ]pÅn-h-¶mÂ ]pXnb tImSn-IÄ e`n-¡m-\n-S-bm-¡p-sa¶v Rm³ Icp-Xp-¶p.

36. I¬]oen Ihn-f¯v hoWp-In-S-¶mÂ B Znhkw hncp-¶p-ImÀ hcm-\n-S-bp-s­¶v Rm³ hniz-kn-¡p-¶p.

37. Xp¼n AI-¯p-h-¶mÂ ag-s]-¿mÂ km[y-X-bp-s­-¶mWv Rm³ Icp-Xp-¶-Xv.

38. hÆmÂ hoSn-\-I-¯p-h-¶mÂ \nÀ`m-Ky-§Ä D­m-Im-\n-S-hcpw F¶mWv Fsâ hnizm-kw.

39. `£Ww I¿n-se-Sp¯v Ign-¨mÂ Hä-s¸-Sp-sa-¶mWv Fsâ hnizmkw

40. \Jw AI¯p apdn-¨n-«mÂ ISw s]cp-Ip-sa-¶mWv Rm³ Icp-Xp-¶-Xv.

41. Xe-bn-W-bnÂtaÂ Ccp-¶mÂ ISw h¶p-tN-cp-sa¶v Rm³ Icp-Xp-¶p.

42. Db-c-¯nÂ\n¶pw Imem-«n-bmÂ amXm-]n-Xm-¡Ä¡v A]-ISw kw`-hn-¡m-\n-S-h-cp-sa-¶mWv Fsâ tXm¶Â.

43. apSn apdn¨v ]\-bpsS Nph-«n-en-«mÂ apSn hf-cp-sa¶v Rm³ Icp-Xp-¶p.

44. CSXp I®v XpÅn-bmÂ Cã-s¸-«-hsc ImWm-\n-S-hcpw F¶m-sWsâ hnizm-kw.

45. heXv I®v XpÅn-bmÂ Ic-tb­ kµÀ`-§Ä D­m-hp-sa¶v F\n¡v tXm¶p-¶p.

46. Idp¯ NcSv [cn-¨mÂ It®dnÂ\n¶pw c£-t\-Sm-\m-hp-sa¶v Rm³ Icp-Xp-¶p.

47. aª-In-fnsb I­mÂ a[pcw \pW-bm-\pÅ Ah-kcw h¶p-tN-cp-sa-¶m-sWsâ hnizm-kw.

48. acw-sIm¯n hoSn\papI-fn-eqsS Nne¨p ]d-¶mÂ ho«nÂ Ielw \S-¡m-\n-S-hcpw F¶p Rm³ Icp-Xp-¶p.

49. kz]v\-¯nÂ t]m¯ns\ I­mÂ ac-W-hmÀ¯ tIÄ¡m-\n-S-bp-­mhpw F¶p Rm³ hniz-kn-¡p-¶p.

50. awK-f-Im-cy-§Ä¡v sX¡v `mK-t¯-¡n-d-§p-¶Xv \Ã-XÃ F¶m-sWsâ hnizm-kw.

51. Kufn s\än-bnÂ hoWmÂ A]-ISw hcm³ km[y-X-bp-s­¶v Rm³ hniz-kn-¡p-¶p.

52. ]co-£¡v t]mIp-¶-Xn\v ap¼v ssXcpw a[pchpw Ign-¡p-¶Xv `mKyw hcp-¯p-sa¶v Rm³ Icp-Xp-¶p.

53. Nne t]\ D]-tbm-Kn¨v ]co£ Fgp-Xn-bmÂ \Ã amÀ¡v e`n-¡m-\n-S-h-cp¯pw F¶m-sWsâ tXm¶Â.

54. ]ncn-ap-dp¡w Ipd-¡m³ \mWbw ssIbnÂ sh¡p-¶Xv \Ã-Xm-sW-¶mWv Rm³ hniz-kn-¡p-¶-Xv.

55. \\ª apSn-tbmsS InS-¶mÂ Iq«n\v InS-¡m³ ]m¼v hcp-sa-¶m-sWsâ hnizm-kw.

56. sNmÆmgvN s]mXpth \Ã Znh-k-aÃ F¶p Rm³ Icp-Xp-¶p.

57. apf sIm­p-t]m-Ip-¶Xv I­mÂ Aip-`-Im-cy-§Ä kw`-hn-¡m-\n-S-hcpw F¶v Rm³ Icp-Xp-¶p.

58. Cc-«-s]ä BÄ¡mÀ Imep-gn-ªmÂ Dfp¡v amdp-sa¶v Rm³ Icp-Xp-¶p.

59. cm{Xn t]³ t\m¡n-bmÂ t]³ ieyw hÀ²n-¡m-\n-S-h-cp-sa¶v Rm³ Icp-Xp-¶p.

60. `£Ww Ign¨v ssI Igp-Im-Xn-cp-¶mÂ IeymWw sshIm³ km[y-X-bp-s­¶v tXm¶p-¶p.

61. Ipän-¨qÂ Xe Iogmbv sh¨mÂ Iqa³ aqfmsX ]d-¶p-t]mIpw F¶m-sWsâ hnizm-kw.

s62. Ac¨ A½n Igp-In-bn-«n-sÃ-¦nÂ D­m-hp¶ Ip«n-I-fpsS apJw `wKn-bp-­m-hnÃ F¶m-sWsâ hnizm-kw.

63. kÔym-k-a-b¯v `£Ww Ign-¡p-¶Xv hnj-¯n\v Xpey-am-sW¶v Rm³ Icp-Xp-¶p.

64. t]\ns\ sImÃmsX \ne-¯n-«mÂ F\n¡pw A¯cw A\p-`-h-§Ä h¶p-tN-cm-\n-S-bp-­v.

65. D½-d-¸-Sn-bnÂ Ccn-¡p-¶Xv tZmjw hcp-¯p-sa¶v Rm³ Icp-Xp-¶p.

66. NohnSv Ic-ªmÂ ag-s]-¿p-sa¶v Rm³ hniz-kn-¡p-¶p.

67. ]Ãn Xe-bnÂ hoWmÂ acWw kw`-hn-¡m-\n-S-hcpw F¶m-sWsâ hnizmkw

**APPENDIX-IV**

**FAROOK TRAINING COLLEGE**

SUPERSTITIOUS BELIEF INVENTORY- 2013

Dr.P.P.Noushad Sanjay Lenin.P

Assistant professor MEd student

**FINAL**

**PERSONAL DETAILS**

Name of the student : male/female

Religion : Hindu/Muslim/Christian

Name of the school :

Locale of the school : rural/urban

Type of management : government/aided

Monthly income : below Rs.5000/between Rs.5000 and

(Put for your choice) Rs.15000/above Rs.15000

 INSTRUCTIONS

Go through the statements given below carefully and decide how far they

are right as far as you are concerned. If you agree with the statement put

 Or x . Be careful to responds all questions. Your responses use only for the use of research.

1. I think that there is a chance for hindrance, if a black cat comes across the way.
2. I think there is a chance to be unlucky, if I see a tied cow.
3. I consider a single hair goes gray is lucky.
4. I think a squint eyed man is lucky.
5. I believe that those who possess big ears are lucky.
6. I think chirping of some types of birds gives me death news.
7. I believe that if an owl howls we will hear death news.
8. I think guest will arrive ,if two people utter same matter simultaneously.
9. I believe there will be a quarrel at home, if cats fight each other.
10. I have a faith in horoscope.
11. I think that talisman is good to keep our health safe.
12. I believe that we will hear unpleasant news, if something blows in our ears.
13. I think that my nose itches because someone is telling a secret about me.
14. I think that we can get rid of curse words by putting a mixture of salt, chilly and mustard after rubbing.
15. I believe that erecting a ‘kolam’ will make my house safe from enemies.
16. I believe that a talus ribbon will reduce fear.
17. I think yearning will make stomach problems.
18. I believe that the humming of a dragon fly is an indication of rain.
19. I think if a black beetle flies in humming is an indication of disaster.
20. If food particle going to head, I think it is the result of someone talking about me.
21. I think whispered water give recovery from illness.
22. I believe that two owls howl one side of the river there is a possibility of child birth the other side.
23. I think that the bad spirits will run away, if we bury ‘mantrathakidu’.
24. I believe that if we plant the plant ‘nayakarimbu’ in various parts of the field, there will not be probability of the presence of ghost.
25. I believe there is a probability of rain, if we eat the coconut at grinding.
26. I believe the curry leaf tree will grow well, if we bring it as stolen.
27. I think if we brooding on eggs on special days, we will get cock little ones.
28. I believe that mushroom will not turn up while we talk at the time of its collection.
29. I believe taking of twin bananas will cause the birth of twins.
30. I think rain and sunshine comes together at the time of fox’s marriage.
31. I think the child will get illness, if we swing empty cradle.
32. I think taking food at the time of solar eclipse will be injurious to our health.
33. I believe that if we eat stolen food will result hi cough.
34. I think if we put peacock feather in books keeping away from sky, there is a possibility of increase in number.
35. I think if white moles appear in finger nail, there is a possibility to get new clothes.
36. I believe there is a possibility of the arrivals of guests, if eyelash falls on cheeks.
37. I think there is a possibility of rain, if dragon fly enters home.
38. I believe that if bat enters home will cause bad luck.
39. I believe if we have food by taking it on the hand will causes loneliness.
40. I think if we cut nails inside home debt will increased.
41. I think if we sitting on pillow will make debt.
42. I think there is a possibility of accidents to our parents, if we swing legs sitting on top level.
43. I think if we keep the cutting hair under the palm tree results in the growing of the hair in plenty.
44. I believe when my left eyes skip I can see my beloved ones.
45. I believe when my right eyes skip I will have crying situations.
46. I think if I wear the black ribbon, I can escape from evil eye.
47. I believe if I happen to see a yellow bird, it will give me the opportunity to taste sweet.
48. I think that if wood pecker twitters over the house quarrel may occur there.
49. I believe if I see a buffalo in my dream there is a possibility to hear death news.
50. I believe that it is not good to go south direction for auspicious occasions.
51. I believe that if a lizard falls up on my fore head danger may occur.
52. I think it will be lucky to take curd and sweet before going to write examination.
53. I think writing examination by using particular pen will give me high mark.
54. I think it is good to keep coin in hand to reduce stress.
55. I think snakes will come to sleep with, if I go to bed with wet hair.
56. I think Tuesdays are not so good for doing good things.
57. In my view those who have six fingers are lucky.
58. I think if twins rub the legs the sprine will be recovered.
59. I think searching lice at night will cause increase their numbers.
60. I think marriage becomes delay, if we do not wash hands after having food.
61. If we put little broom head down wards, I believe owl will fly away without howling.
62. If we do not wash the used grinder, I think the babies who born will not have attractive face.
63. I think having food at dusk is equal to poison.
64. If we put louse on the floor without killing, I also may have same experience
65. I think sitting at threshold causes problems.
66. I believe if cricket cries it will rain.
67. I believe falling of lizard on head causes death.

**APPENDIX-V**

**LIST OF SCHOOLS**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Sl.No | Name of the schools | Boys | Girls  | Rural /Urban  | Government/Aided  | Districts  |
| 123456789101112131415161718192021222324 25 | GHSS MorazhaModel Res.HSS PattuvamMootedath HSS ThaliparambaSt.George HS ChempanthottyGHSS NedungomeGRFTVHSS AzhikkalMaryland HS MadampamGHSS IrrikkurIGMHS NilamburMarthoma HSS ChungathraFTVHSS TanurSMMHS RayiramangamFHSS PuthiyappaGMRS KaniyampataGMRS PookodeUmbichi Haji HSS ChaliyamBeypore HSSSavio HSS DevagiriGHSS KuttikkatoorSt. Thomas HS ThotumukkamSSHSS Moorkanad GRFTHSS KoyilandyGHSS NellikkuthGHSS AreacodeGHSS Vazhakkad | 153118231512162492014181028212524241620252022 | 18261818171414202417332320222923162436222220 | UrbanRuralUrbanRuralRuralRuralRuralRuralRuralUrban Rural RuralRuralRuralRuralRuralRuralUrban RuralRuralRuralRuralUrbanRural Rural  | Government GovernmentAidedAided GovernmentGovernmentAidedGovernmentGovernmentAidedGovernmentAidedGovernmentGovernmentGovernmentAided GovernmentAidedGovernmentAidedAidedGovernment GovernmentGovernment Government | KannurKannurKannurKannurKannurKannurKannurKannurMalappuram Malappuram Malappuram MalappuramKozhikodeWayanad Wayanad Kozhikode Kozhikode Kozhikode Kozhikode KozhikodeMalappuramKozhikodeMalappuramMalappuramMalappuram |