

Impact of Sociocultural Beliefs Upbringing on Indian Superstition Among Undergraduates

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ABSTRACT

Superstitious belief is well known in human society. This study examines that the impact of sociocultural beliefs and upbringing on Indian superstition among undergraduate populations of southern Tamilnadu. The sample comprises 120 undergraduate students including 60 females and 60 males. The revised paranormal belief scale (R-PBS) was used to evaluate the superstition among the population. Snowball method of data collection was used and collected data were analyzed using the independent sample of the T-test. The results show a significant difference between people who are culturally dependent and people who are culturally independent in superstitious belief. This difference is due to the various aspects of socio-cultural beliefs that lead to a lack of trust, and lack of motivation, which affect the interaction between their peers. These beliefs have certain inappropriate daily routine rituals, making them work inappropriately. It is also not capable of achieving the goal. In sum, the effect of superstition and sociocultural beliefs among undergraduates can be both positive and negative and it can shape various aspects of the undergraduate student experience.

Keywords: *Superstitious Beliefs, Socio-Cultural Beliefs, Undergraduate Students, Southern Tamilnadu, Trust, Motivation, Rituals, Culturally Dependent, Culturally Independent*

A notion is any conviction or practice believed by non-professionals to be unreasonable or powerful, credited to destiny or enchantment, saw the extraordinary impact, or apprehension about that which is obscure. It is ordinarily applied to convictions and works on encompassing karma, talismans, soothsaying, fortune telling, spirits, and certain paranormal substances, especially the conviction that future occasions can be predicted by unambiguous (clearly) inconsequential earlier events. ("Superstition," 2021)

Likewise, the word odd notion is frequently used to allude to a religion not rehearsed by most of a given society whether or not the overarching religion contains claimed notions or to all religions by the antireligious.

The term shift, however generally portrays odd notions as nonsensical convictions in conflict with logical information on the world. Stuart Vyse suggests that a notion's "assumed

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component of activity is conflicting with how we might interpret the actual world", with Jane Risen adding these convictions are not just experimentally off-base, yet unthinkable. Likewise, Lysann Damisch characterizes odd notions as "silly convictions that an item, activity, or situation that isn't coherently connected with a course of occasions impacts its outcome", Dale Martin, says they "surmise a wrong comprehension about circumstances and logical results, that have been dismissed by present-day science. "The Oxford English Word reference depicts them as "unreasonable, unwarranted", Merriam Webster, as "a misleading origination about causation or conviction or practice", the Cambridge Word reference "sans establishing in human explanation or logical information". This idea of eccentric practices is not causally connected with the results. (Stuart Vyse, 2022)

Both Vyse and Martin contend what is viewed as eccentric changes across societies and time. For Vyse, "on the off chance that a culture has not yet taken on science as its norm, then, at that point, what we consider sorcery or odd notion is all the more precisely the neighborhood science or religion." Dale brings often considered cases considered as awkward in current times impacted by present-day science and its thoughts of what is sane or silly, making due as leftovers of more seasoned prevalent views and practices. (Louis, 2010) .

Skinner's hypothesis concerning the strange notion being the idea of the pigeons' conduct has been tested by different clinicians, for example, Staddon and Simmelhag, who guessed an elective clarification for the pigeons' way of behaving. (Skinner, 1948)

Despite difficulties in Skinner's understanding of the base of his pigeons' odd way of behaving, his origination of the support plan has been utilized to make sense of odd conduct in people. Initially, in Skinner's creature research, "a few pigeons answered up to multiple times without support when they had initially been molded on an irregular support premise." Contrasted with the other support plans (e.g., fixed proportion, fixed span), these ways of behaving were likewise the most impervious to the termination. This is known as the fractional support impact, and this has been utilized to make sense of odd conduct in people. To be more exact, this impact intends that, at whatever point an individual plays out an activity anticipating support, and none appears to be impending, it makes a feeling of steadiness inside the person. (B.F. Skinner, 2022)

As indicated by a concentrate by R.A. French and J.G. Carlson (2010) distributed in the Diary of Social Brain Science "The Job of Odd Notion in the Existences of Young People", odd notions are boundless among teenagers, and they have all the earmarks of being connected with formative assignments and challenges that young people face. Young people, for instance, may go to strange notions to adapt to the vulnerability and stress of growing up, or to feel more in charge of their lives. The concentrate likewise infers that notions might be additionally boundless among young people from collectivistic societies, where custom, similarity, and relationship are esteemed more. (Singh, 2019)

Individuals frequently act in various ways, like holding metallic things near themselves, because of works on connecting with death and a feeling of dread toward the dead. During the sun oriented and 4 lunar shrouds in India, many individuals, especially pregnant ladies, follow a great deal of customs. Ladies have forever been seen as playing a lower job in the public eye because of odd notions about them. Individuals' notions give them a feeling of mental control, which assists them with remaining cool, gathered, and positive about the substance of misfortune. A few notions are not only the consequence of enchanted thinking;

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they likewise have logical legitimizations. They safeguard individuals from unforeseeable adverse consequences. We limit any association with our underlying foundations in present-day culture. Something should have a particular reason if it has been drilled for quite a while. There are numerous instances of it in the practices we take part in each day. Since they think their rabbit's foot is guarding them, individuals perform better while confronting difficulties.

Stuard Vyse suspects superstition may be on the rise, due to a large amount of false information circulating on the internet and insufficient critical thinking skills: "There's a willingness to accept almost anything, which is unfortunate, and promotes superstition". (Stuart Vyse, 2022)

Indian Superstition

Superstition on the socio-cultural belief that an object, actions or situations, or external environment are not directly related to any events or situations that influence its output or outcome. A widely held but not justified belief in external factors or supernatural power leading to certain situations or consequences of actions or events. or a practice based on such a belief.

Its main sources of superstitions on cultural beliefs based on culture, traditions, and history and imaginative perceptive or stories, interpretations of natural happens, curiosity about things in the upcoming generations, and religions. The most important theory based on superstitions is "EFFECTIVE THEORY", it is also a scientific theory which proposes it describes a set of observations. The effective field of theory is a set of tools or instruments that describe the hierarchy of those tools. In a certain scale, quantum field theory, and any other currently known physical theory. And materialism and the rise of conspiracy theories and cuts. Every cultural social norm is generally accepted in the way of thinking, feeling, and behaving, including folk beliefs, rituals, taboos, and superstitions.

In the traditional period, the presence of divine beings was effectively discussed both among scholars and scholars, and resistance to odd notions emerged thusly. The sonnet *De rerum natura*, composed by the Roman artist and thinker Lucretius further fostered the resistance to odd notions. Cicero's work *De Natura Decorum* likewise affected the advancement of the cutting-edge idea of strange notions as well as the actual world. Where Cicero recognized notion and religion, Lucretius utilized just the word religion. Cicero, for whom odd notion signified an "exorbitant feeling of dread toward the divine beings" composed that "notion, nonreligion, *rung est* ", and that implies that the main notion, and not religion, ought to be canceled. The Roman Domain additionally made regulations censuring the people who energized unreasonable strict apprehension in others. ("Titus Lucretius Carus," 1836)

During the Medieval times, the possibility of God's effect on the world's occasions went generally undisputed. Preliminaries by difficulty were very incessant, even though Frederick II (1194 - 1250 Promotion) was the primary ruler who expressly banned preliminaries by trial as they were thought of as "silly".

The rediscovery of lost traditional works (The Renaissance) and logical headway prompted a consistently expanding skepticism in notion. A new, more rationalistic focal point was starting to see use in exposition. Resistance to strange notions was fundamental to the Period of Edification. The main scholar who thought for even a second to condemn odd notions

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freely and in a composed structure was Baruch Spinoza, who was a vital figure in the Time of Edification.

ANC commencement in the main trimester was not important for most ladies. Ladies' absence of mindfulness about the proper timing of the main ANC contact, absence of dynamic independence, and feeling of dread toward the cesarean segment were the significant obstructions to the early and satisfactory ANC use. There were numerous notions around pregnancy in country settings that forestalled ladies looking for right-on time and satisfactory antenatal consideration and drove them to look for care from customary consideration suppliers rather than formal consideration suppliers. (Kim, 2022)

R. K. Narayan's fiction mirrors the Indian customs and culture, particularly the customs of South India. The writer's area is Malgudi, a nonexistent town someplace in South India. Traditional ideas of commonplace Tamil Brahmin families, legends, status of Hindu divine beings and goddesses are apparent in R. K. Narayan's books. The primary characters are connected to these practices. There are incidental looks at other Tamil social qualities, accepted practices, orthodoxies, and odd notions, which are all around secured. The perusers might track down Malgudi connected between customary and present-day periods. Other than moderating the practices of South Indian legacy, there are likewise keeps of most recent headways and new dreams in the made universe of R. K. Narayan. (Pervez, 2011)

Killing critically ill older people is a wrongdoing in India and regulation, adds up to killing. However, there is a social practice by which sick old individuals are killed by their relatives. A portion of the locale in Tamil Nadu, the Southern Territory of India has this training for an extremely significant stretch. This training is classified as "thalaikoothal" in the Tamil language by which old people, frequently laid up and in critical condition, are given a stately oil shower followed by delicate coconut water in the conviction that it would prompt pneumonia, prompting possible passing. (The Hindu, 2010). The current paper endeavors to examine the act of killing old individuals and to explore the nature, degree, and reason for such practice. The exploration request observed that almost 26 distinct techniques were embraced to kill the old people. (M Priyamvada, 2020)

This part depicts the sexual well-being circumstance in India, noticing that perspectives toward sexuality in this nation have advanced over the long run and keep on changing, even though moderate perspectives comprise the current standard. It offers an outline of how sexuality in India is directed by fluctuated socio-social practices among all layers of the populace, alongside the marks of disgrace that are appended to it. Issues relating to early sexual practices, the view of orientation fairness, the situation with LGBTQ, and sexual brokenness faced by people are verbalized with both accessible logical proof and models from clinical experience. The significance of information in regards to sexuality for medical care experts is underscored to guarantee early ID and the board of sexual issues, and a 3-step way to deal with resolving issues of sexual wellbeing with any quiet during an office visit is given. At long last, related points concerning sexual savagery, the requirement for extensive sexuality schooling, and late public regulations and decisions assist with giving an outline of public issues, difficulties, and future bearings on the Indian subcontinent. (Giritharan, 2020) From 2014-2021, In Southern India to gather subjective data on individuals' convictions in regards to the utilization of slim lorises in conventional medication, dark enchantment customs, and other social practices. To comprehend this further, we dissected information on 139 live slim loris salvages from three salvage and recovery focuses and one government association in Bengaluru, India gathered more than an 18-year time frame. We saw that

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116/139 live people had been engaged in dark sorcery ceremonies, including puncturing, or consuming the body and the eyes. These ceremonial practices happened all the more frequently to female slim lorises and during the new moon. Information from 293 meetings uncovered that celestial prophets consistently utilize live lorises for fortune-telling or for warding off evil. Slim loris body parts are utilized to make conventional society medication, foster dark wizardry elixirs that bring individuals hurt, spellbind individuals, or ruin evil. Territory misfortune and anthropogenic tensions, combined with the current thin loris exchange for social practices, are a reason for grave concern. Various well-established eccentric convictions and customs keep on flourishing in current India, and this is possibly one of the significant dangers to India's as of now jeopardized thin loris populace. More examination into the pervasiveness of loris use for dark enchantment is expected to evaluate the effect on species maintainability. (Gnanaolivu et al., 2022)

Significance of the study

Superstitious beliefs frequently differ from one person to the next, as well as from one culture to the next. Similarly, every individual has a common conviction regarding a specific superstition. The individual's beliefs are more focused on specific aspects of his environment.

The most common form of superstition is cultural and based on personal experience. He or she adheres to society's concept of superstitious belief to improve how they acquire sociocultural belief. It is critical to understand how an individual's experience with superstitious beliefs might produce or impact an individual's attitude and behavior.

The investigation of the individual encountering strange notions of sociocultural conviction is going to start. The individual's way of behaving is straightforwardly affected by how firmly they have confidence in the notion. It habitually conveys a negative perspective about a specific wellspring of stuff. Eccentric convictions are vital, yet just when they are held in an ideal light. Since they impart strange notions to their kids from the beginning, guardians are the essential supporters of strange notions in culture. It 8 demonstrates how long they had the inaccurate sociocultural impression of odd notions among grown-ups.

Moreover, these perspectives can affect understudies' collaborations with their companions and instructors, as well as their general feeling of having a place in the college's local area. Understudies, for instance, are perhaps less persuaded to partake in class conversations or gathering projects assuming they dread that their endeavors will be undervalued. To sum up, the effect of strange notions and socio-social convictions on students can be both positive and terrible, molding various pieces of the understudy insight.

Purpose of the Study

The purpose of the study is to determine whether a person experiences superstition in the socio-cultural environment or not. It was hypothesized that (H1) There is a significant difference between the cultural impact on the family of culturally dependent and culturally independent.

METHODOLOGY

Sample

Participants were undergraduate students of southern Tamil Nadu. One hundred and twenty students agreed to participate in this study. In this 87 participants were culturally dependent

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and 33 participants were culturally independent participated. The participants are from various regions in southern Tamil Nadu.

Procedure

Participants of the study impact of sociocultural belief upbringing on Indian superstition among undergraduates. Participants are provided a consent form, demographic information, and a Revised Paranormal Belief Scale questionnaire in Google Forms. At the start of the study, the participants reviewed the research consent form. Those willing to participate in the study proceeded by filling in demographic details and the Revised Paranormal Belief Scale questionnaire. After completing the 26 questions they submitted the form. The snowball technique is used to collect data. There were 120 data collected in this after separating based on the category gender. The data presented in this 87 participants were culturally dependent and 33 participants were culturally independent participated.

The present study included A Revised Paranormal Belief Scale. The Revised Paranormal Belief Scale (R-PBS) consists of 26 items which contain a reliability of 0.92 and it contains content validity. The Revised Paranormal Belief Scale assesses seven dimensions: Traditional Religious Belief, Psi, Witchcraft, Superstition, Spiritualism, Extraordinary Life Forms, and Precognition.

Scoring

A 26-item Revised Paranormal Belief Scale is introduced which provides a measure of the degree of belief in each of seven dimensions.

Seven dimensions:

1. Traditional Religious Belief,
2. Psi,
3. Witchcraft,
- 4 Superstition,
5. Spiritualism,
- 6 Extraordinary Life Forms and
7. Precognition.

Some restrictions in range occurred on the original PBS, particularly on the Traditional Religious Belief and Superstition subscales. To reduce restriction in range, a seven-point rating scale is used with the R-PBS.

1=Strongly Disagree, 2=Moderately Disagree, 3=Slightly Disagree, 4=Uncertain, 5=Slightly Agree, 6=Moderately Agree, 7=Strongly Agree

Reliability

The test-retest reliability of this revised Precognition subscale over a four-week interval was .81, a substantial improvement over the reliability of the original PBS Precognition subscale ($r_{tt} = .60$). The Reliability coefficient of the scale is **0.91**.

Validity

The Validity of the scale is **Cross-cultural validity**. This research study refers to whether the scale measures (in most cases psychological constructs) that were originally generated in a single culture are applicable, meaningful, and thus equivalent in another culture.

Precognition subscale

Precognition subscale items are as follows:

- Item 1 – Dreams can provide information about the future;
- Item 2 – Some people can predict the future; and
- Item 3 – The idea of predicting the future is foolish.

Each of the PBS Precognition subscale items is ambiguous and could be endorsed for reasons that do or do not reflect a belief in paranormal precognition.

Research goals and objectives

- This study helps the individual to reduce the negative phase of superstition on cultural belief.
- It develops a sense of control among the adults.
- This study helps to reduce the superstition of traditional and spiritual beliefs in society.
- It helps to reduce the anxiety and stress over the individuals because of superstitious beliefs.
- This study reduces the Superstitions that reflect people's backwardness.

Design

The study adopted the between-subject design. This study uses a quantitative approach by involving two sample groups, namely people culturally dependent and culturally independent participated. The data analysis technique in this study uses the Independent sample t-test to determine whether two unrelated samples have significant differences.

RESULT AND DISCUSSION

Result

The present study was an attempt to know about the impact of sociocultural belief upbringing on Indian superstition among the undergraduate population of southern Tamilnadu. As stated in the previous chapter, the researcher selected a sample of 120 respondents in various regions of southern Tamil Nadu. In this sample, a snowball method was carried out to find out the superstition on sociocultural belief in the population of southern Tamilnadu. The results obtained were put through statistical analysis and presented. The research results can be explained as follows:

Figure-4.1 Diagrammatical representation of participants according to family.

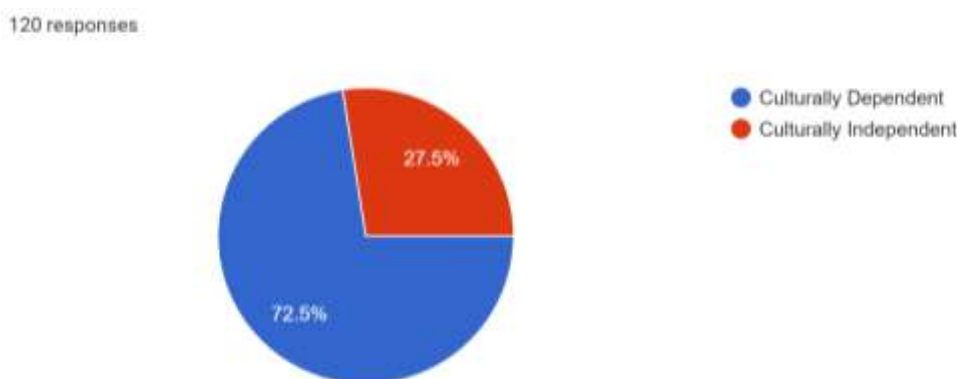


Table 4.1 Mean and standard deviation among culturally dependent and culturally independent.

Family	N	Mean	SD
Culturally dependent	87	90.95	23.625
Culturally independent	33	74.52	28.261

The sample for the study was divided into two categories according to family culturally dependent and culturally independent. Based on the output table it is known that the amount of data on culturally dependent 87 participants has a mean value of 90.95 and a standard deviation of 23.625, while 33 culturally independent participants received a mean value of 74.52 and a standard deviation of 28.261.

Table 4.2 Independent samples test

	Lavene’s test for equality means variances				t-test for equality of means		
	F	Sig.	t	df	Sig (2tailed)	Mean difference	Std. Error difference
Equal variance assumed	3.914	.050	-3.220	118	.002	-16.439	5.105
Equal variances not assumed			-2.971	49.909	.005	-16.439	5.533

Based on the independent sample t-test output on the equal variance assumed a part, it is known that the significant value $P = 0.002 < 0.05$. Given Levene’s test for homogeneity of variances, $F = 3.914$, this shows a significant difference between people with culturally dependent and people who are culturally independent according to their sociocultural beliefs and individual experience. It was calculated in correspondence with the revised paranormal belief scale by independent sample t-test.

The above table specifically shows that socio-cultural beliefs determine a person's superstition by the individual experience. This shows there was a significant difference in represented participants.

DISCUSSION

Superstitious belief is well known in human society. The present study clarifies that superstitious beliefs impact early adulthood. overall result provides a great deal of insight into the nature of socio-cultural status among undergraduates and has a great influence on superstition among the southern Tamilnadu population. The result supported the hypothesis that Indian superstition on socio-cultural beliefs an individual experiences among the undergraduate population of southern Tamilnadu.

This shows that the people with culturally dependent still believe superstitious beliefs like rituals, traditional religious beliefs, black magic, spiritualism, witchcraft, and paranormal

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beliefs. These all show the superstition's impact on cultural norms and cultural and traditional practices.

In this study, the people of culturally independent are also have less impact of cultural and traditional impacts on superstition. The paranormal phenomenon is defined as the principle that a mental event can directly affect a physical event except for one in the experiments of own brain. A major emphasis of current theory and research in transpersonal psychology investigates spirituality in superstition. (Louisiana Tech University & Tobacyk, 2004) "Irrational ideas or behaviors that individuals hold to be true or useful, despite a lack of scientific proof," is how superstitious beliefs are characterized. Beliefs in luck, fate, or supernatural abilities are only a few examples of superstitious beliefs. Like adults, adolescents are capable of having superstitious ideas and behaviors. Adolescents' sociocultural environment may have an impact on how these attitudes and behaviors develop. ("Superstition," 2023)

It appears that superstition has been "alive" since the first half of the 20th century. The social milieu that is full of faithful people encourages these superstitions of all types. (Singh, 2019)

This study shows that the major factor of gender will not be shown to equalize the beliefs of superstition. It majorly focuses on the culturally dependent family with shows that superstition depends upon cultural norms. The people with superstition are targeted towards the culturally dependent family and believe the superstition. The individuals of both men and women believe the superstition but more impact on people with superstition shows the awareness of beliefs. The students of undergraduate majorly believe the superstition that is influenced by cultures toward the individual experience. In future studies, the research focus will be on superstition towards gender. The age factor also plays a major role in the socio-cultural beliefs and cultural norms. This study also possesses certain limitations even though it satisfied the major research findings of the superstition. In addition, only undergraduate students are targeted and this study included only the South Tamilnadu population.

CONCLUSION

As a technically developing society, there must be some socio-cultural changes in our society to decrease superstition and magic beliefs. The present study provides evidence that superstition has a significant difference between culturally dependent people and people who are culturally independent in believing the superstition in the socio-cultural environment. Future studies could explore the direct and indirect effects of superstition in our society. Studies about Spiritualism, Extraordinary Life Forms, and Precognition can be done in the future, which may be a transformative factor in our society.

The present study shows that gender plays a crucial role in the belief. Most of the belief acceptance in superstition is common and equivalence. The seven subtypes of the scale denote the factors influenced by superstitious belief in terms of both culturally dependent and culturally independent families. But more over-influenced by the culturally dependent family. The individual belief in superstition increases among undergraduates around the age of 18 to 20. The present study also proves that people believe in superstition and people do not believe in superstition. The significant difference between superstition is that people who believe in superstition will be influenced more by the socio-cultural. The study finally shows the significance of 0.005 proving that the family cultural belief is significant and is more influenced by the culturally dependent family.

Limitations

This study possesses a small sample size so generalization cannot take place. In addition, only undergraduate students are targeted and this study included only the Tamil Nadu population. Only superstition is chosen as a variable. Future Studies should target different ethnic groups and other components of superstition and socio-cultural beliefs.

- Sample size is 120 (87 dependent and 33 independent families).
- Both men and women participated in this study.
- Quantitative method only used for the study.
- The snowball method was used to collect data in the study.
- R-PBS Scale was used in the study.

Scope

- The scope of the study is limited to 120 participants.
- A snowball method was used for the data collection.
- The duration of the study was 3 months.
- The geographical location covered in this study was undergraduates around southern Tamil Nadu.
- The inclusion criteria in the study are significant differences between culturally dependent and culturally independent families in superstition.
- Some other extraneous factors that affected the study were paranormal belief, spirituality, and black magic.

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Conflict of Interest

The author declared no conflict of interest.

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