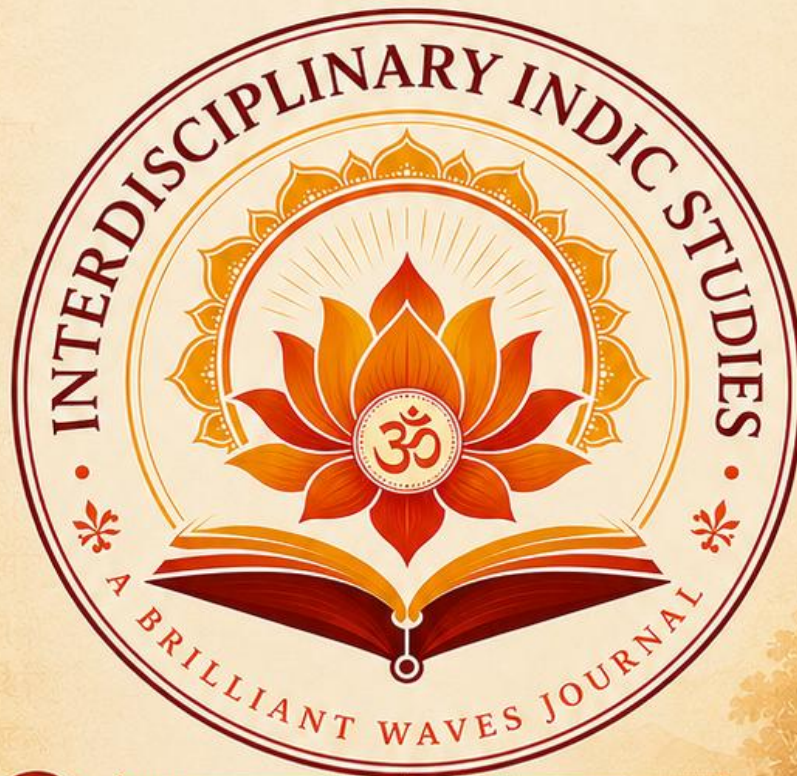


INTERDISCIPLINARY INDIC STUDIES

— A BRILLIANT WAVES JOURNAL —

*A Peer Reviewed & Refereed Interdisciplinary Journal
Exploring Indic Knowledge, Consciousness, Culture and Society*



ISSUE

INAUGURAL ISSUE (FIRST ISSUE)



CONTRIBUTORS

**INDIAN FEMALE BODIED
INTELLECTUAL MINDS**



YEAR

MAY 2026



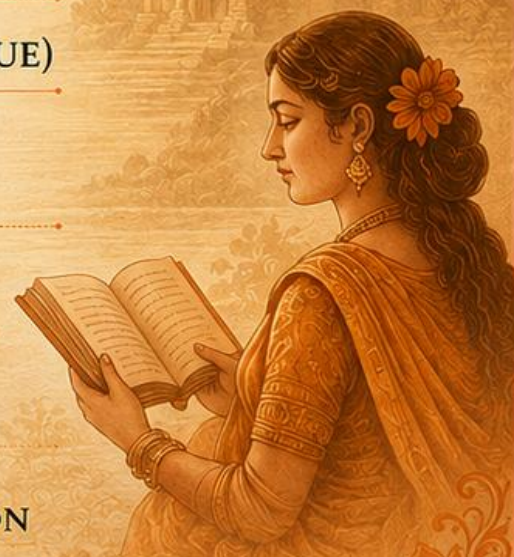
ISSN

APPLIED FOR



PUBLISHER

BRILLIANT WAVES PUBLICATION



A Comparative Analysis on Experience of Supernatural Events among Rural & Urban Citizens of Jharkhand

Prerna Samad¹, BSc (Honors) in Psychology, Department of Psychology, School of Health and Medical
Sciences, Adamas University

Annu Biswas², PhD Scholar, IIT Patna, Assistant Professor, Department of Psychology, School of Health
and Medical Sciences, Adamas University

Abstract

This study presents a comprehensive investigation into the experiences of supernatural phenomena among rural and urban citizens of Jharkhand, India, integrating quantitative surveys, statistical analyses, and qualitative thematic analysis. Drawing upon existing literature on paranormal beliefs and experiences, the research aimed to fill a significant gap in the scholarly discourse by examining the cultural, social, and psychological factors influencing individuals' encounters with the supernatural within the specific context of Jharkhand. A total of 47 participants (15 males, 32 females) from rural and urban areas completed surveys assessing paranormal beliefs, personality traits, and demographic information. Statistical analyses with the help of Statistical Package of Social Sciences, Version 16, and parametric tests such as independent t-test and Pearson co-relation, revealed correlations between various sub-scales of the Revised Paranormal Belief Scale and personality characteristics as measured by the Short Eysenck Personality Questionnaire, both within urban and rural groups. Thematic analysis of open-ended survey responses identified recurring themes related to paranormal encounters, cultural and religious beliefs, apparitions, sensations of being watched, and visitations from deceased loved ones. Triangulation of findings highlighted both similarities and differences between rural and urban populations in their paranormal beliefs and experiences, suggesting nuanced interactions between cultural contexts, personality traits, and supernatural encounters. The study's implications underscore the importance of considering socio-cultural factors in understanding supernatural phenomena and call for further interdisciplinary research to elucidate these complex dynamics.

Keywords: *Paranormal, Parapsychology, Supernatural, Rural versus Urban, Comparative*

Volume 1, Inaugural Issue, May 2026

Introduction

Supernatural phenomena pertain to occurrences or entities that defy natural laws. The term originates from Medieval Latin "supernaturalis," derived from Latin "super-" (beyond) and "natura" (nature). While prevalent in folklore and religious contexts, the supernatural can also be invoked to explain phenomena in secular contexts, such as superstitions or belief in the paranormal. It typically refers to non-physical entities like angels, demons, gods, and spirits.

It's crucial to explore why individuals have paranormal experiences, as more than a good number of people from the human population at some point of their life-time, have reported having at least one such experience. These experiences have been linked to childhood trauma, abuse, a need for interpersonal control, and perceived childhood lack of control. However, research on the specific links between paranormal experiences and trauma is limited.

Paranormal experiences are often associated with negative affect and life events, but empirical evidence supporting this connection is lacking. Many people claim to have had unexplained paranormal experiences, such as ghost sightings, psychic abilities, UFO sightings, alien abductions, and encounters with cryptids like Sasquatch or the Loch Ness monster (Swami et al., 2011). A significant difference between paranormal occurrences and scientifically accepted events is that individuals experiencing paranormal events often attribute them to supernatural or folkloric origins without seeking rational scientific explanations.

However, many such events can be explained by human perceptual fallibility or legitimate scientific phenomena that were not widely known at the time. While science may not explain all paranormal events, there are plausible scientific explanations for why people believe they have experienced them. Factors such as suggestion and sleep paralysis can contribute to paranormal experiences.

Additionally, phenomena like psychic readings and cryptid encounters are often explained by psychological techniques, misidentification, or outright hoaxes.

Historically studied by paranormal societies, modern scientific research, such as parapsychology, seeks to investigate previously unexplainable events using scientific methods, eschewing superstition and folklore. This field focuses on phenomena like precognition, clairvoyance, and telepathy to

determine their validity or to explain why people perceive such experiences. In this context it became important to delve into the existing literature of the kind of scientific investigations that have been done. Especially within the Indian Context, where research on spiritual psychology, transpersonal psychology, religious psychology as well as parapsychology are having paucity of space within scientific community, it is essential to dive into the gaps that pertain within the literature.

Literature Review

In their study, Exline et al. (2023) advocated for clinical psychologists to explore the intriguing realm of supernatural experiences, highlighting various factors that contribute to people attributing events to the supernatural, including contextual factors, specific beliefs, and social and cultural influences. Surveys conducted nationally indicate that belief in the paranormal remains widespread in contemporary Western societies.

For instance, a 2005 Gallup poll observed that three out of four Americans acknowledged at least one paranormal belief (Moore, 2005). Similarly, the reporting of paranormal experiences is relatively common, with studies showing that a significant portion of the population has experienced at least one paranormal occurrence. Studies from different geographical areas have produced comparable findings, underscoring the prevalence of paranormal beliefs and experiences.

Irwin et al. (2015) proposed that discerning a paranormal experience involves two fundamental processes: perceiving an anomaly (an inexplicable stimulus) and attributing causation to paranormal entities or powers. Belief serves as an interpretative lens that structures the understanding of anomalous phenomena, providing a cognitive framework for organizing life events into intellectually coherent narratives.

Several studies have reported a positive association between belief in the paranormal and the actual experience of paranormal phenomena, highlighting the interpretative nature of this process. Consequently, researchers often refer to outcomes as subjective paranormal experiences. The belief in paranormal phenomena has ancient roots, originating from traditions, beliefs, stories, myths, and classical practices of various cultures (Puett, 2019).

Anthropologists, such as those mentioned by Puett (2019), have explored classical Chinese concepts and practices related to sacrificial

rituals, ghosts, and demons. In Chinese tradition, humans were believed to possess a refined energy called "shen," while ghosts and demons were associated with earthly energies (Puett, 2019). Paranormal beliefs are also reflected in superstitions, such as the belief that owls are harbingers of bad events, as observed in Chiricahua Apache culture. Additionally, paranormal experiences have been linked to the use of psychoactive substances, which were used in early parapsychology experiments (Luke, 2012).

Experiences related to death or crises often occur predominantly at night, particularly between 2:00 and 4:00 A.M., with phenomena like the sensed presence being more common during this nocturnal period (Persinger, 2001). Religious and popular beliefs also acknowledge the existence of evil spirits and ghosts, with concepts such as possession and exorcism being prevalent (Tosh, 2002). Most paranormal experiences have negative affective themes, often focusing on death or dissolution of the self.

Spiritual emergency (SEY) is characterized as a transformative process of spiritual awakening that can become distressing and overwhelming for individuals, leading to a state of psychological crisis. Spiritual emergence involves a movement towards a more expansive state of being, marked by improved emotional and psychosomatic well-being, increased personal autonomy, and a deeper sense of connection with others, nature, and the universe.

However, if individuals lack the psychological resources to navigate this process, it can escalate into a crisis (Rabeyron et al., 2010). Such crises are considered distinct from conventional psychosocial crises, as they are rooted in spirituality or transpersonal experiences. Despite not being classified as a mental disorder SEY has been associated with various physical and mental health challenges, while also offering opportunities for profound transformation and personal growth.

Research suggests that personality traits like transliminality, ego resiliency, and boundary

thinness may be linked to SEY experiences. Additionally, SEY has been associated with psychotic symptoms (Harris et al., 2019), a topic extensively explored in theoretical literature. This study aims to explore the relationships between spiritual emergence and emergency, psychotic symptoms, and schizotypy – a construct addressing psychotic-like personality traits in the general population.

Given that more than half of the population has reported having at least one paranormal experience, it is essential to understand why people have such experiences. These experiences are sometimes associated with mental disorders, as evidenced by the Diagnostic and Statistical Manual of Mental Disorders (DSM IV), which outlines criteria for certain mental disorders accompanied by paranormal experiences.

This association is supported by several studies indicating correlations between paranormal beliefs and various psychological factors such as magical ideation, hypomania,

schizophrenia, manic depressiveness, and negative psychological adjustment. However, contradictory research suggests no direct link between paranormal experiences and mental health disorders, and even proposes potential improvements in well-being due to such experiences.

Much of the current research on the relationship between paranormal beliefs and mental health utilizes the concept of schizotypy, a multi-dimensional personality construct believed to be on a continuum with psychosis. Numerous studies have demonstrated a correlation between schizotypy and paranormal beliefs and experiences, often emphasizing high scores on scales of strange perceptions and beliefs, but rare associations with negative symptoms. Thus, the notions of "happy schizotypes" and "healthy schizotypes" have been introduced, suggesting that individuals can exhibit extreme schizotypy without suffering from a mental disorder.

Additionally, thinner mental boundaries, as indicated by the concept of transliminality,

have been associated with paranormal experiences. Despite this, the specific types of mental boundaries linked to paranormal experiences remain unclear. Moreover, paranormal experiences have been associated with childhood trauma, abuse, need for interpersonal control, and perceived lack of childhood control, yet limited research has directly explored these connections. Understanding these intricate relationships is essential for comprehensively examining the phenomenon of paranormal experiences and their psychological underpinnings.\

Investigating schizotypy in the context of spiritual emergence and emergency may shed light on the role of individual personality in these experiences and their connection to psychosis, potentially aiding in distinguishing between spiritual and psychotic phenomena with varying prognoses. With respect to the above studies, there lacks a dearth of literature in the Indian counterpart, where investigations would have taken place to understand how supernatural and paranormal events are perceived and thought about within the Indian context. Since, India is culturally diverse; the

rural and urban areas might have different

ways of perceiving reality.

Rationale

With respect to the above literature, it can be seen that while the phenomenon of supernatural occurrences has been extensively documented globally, there remains a paucity of research focusing specifically on the Indian subcontinent, especially within the framework of scientific investigation. By narrowing the focus to the state of Jharkhand, this study aimed to contribute to the existing literature by shedding light on how cultural, social, and geographical factors influence individuals' perceptions and experiences of the supernatural.

Building upon the existing literature, which highlights the prevalence of paranormal beliefs and experiences across diverse cultural and geographical landscapes, the study sought to delve deeper into the factors that contribute to the manifestation of supernatural experiences. The theoretical framework provided by scholars such as Exline et al. (2023) and Irwin et al. (2015) underscores the role of belief systems, cultural practices, and interpretative processes in shaping individuals' encounters

with the supernatural. By examining how these factors operate within the distinct socio-cultural milieu of Jharkhand, the study aimed to provide nuanced insights into the dynamics of supernatural experiences within this specific context.

Furthermore, the study sought to address a significant gap in the literature concerning the correlation between personality characteristics and supernatural experiences. While previous research has identified various psychological, cultural, and situational factors that contribute to individuals' propensity to attribute events to the supernatural, there remains a dearth of studies exploring the role of personality traits in shaping these experiences.

By conducting comparative analyses between rural and urban populations, as well as between genders, the study aimed to elucidate whether certain personality characteristics predispose individuals to a higher likelihood of experiencing supernatural phenomena. Overall, this study endeavored to contribute not only to the academic understanding of

supernatural experiences but also to inform practical interventions aimed at promoting

mental health and well-being within diverse cultural contexts.

Research Methodology

Sample: The study targeted participants from both rural and urban communities in Jharkhand, India. The sampling frame included individuals who reported having experienced supernatural events. Initially a total of 55 participants took part in the study, but later, some participant data was lost due to technical issues with the form, hence 47 participants data were complete and confirmed within the investigation, comprising 15 males and 40 females. Among these, 26 participants were from rural areas, while 21 were from urban areas. While the sample size is relatively small, it was deemed sufficient for the exploratory nature of the research and the depth of analysis intended. Additionally, efforts were made to ensure adequate representation of both genders and rural-urban demographics within the sample.

Sampling Design: The study employed a combination of convenience and purposive sampling techniques. Participants were selected based on their self-reported experiences of paranormal phenomena, ensuring representation from both rural and urban settings. The

distribution of participants aimed to capture diverse perspectives and experiences within the target population.

Data Collection Tools: The data collection process involved the administration of a survey form comprising several components:

- a) **Paranormal Belief Scale (Revised):** Participants completed a validated paranormal belief scale, which assessed their beliefs in various supernatural phenomena.
- b) **Eysenck Personality Questionnaire (EPQ):** Participants also completed the EPQ to measure their personality characteristics, including extraversion, neuroticism, psychoticism, and lie scales.
- c) **Survey Questions:** The survey form included questions pertaining to participants' beliefs and experiences of supernatural events, as well as demographic information such as age,

gender, and residential location. Open-ended questions were also included to gain in-depth exploration of their lived experiences.

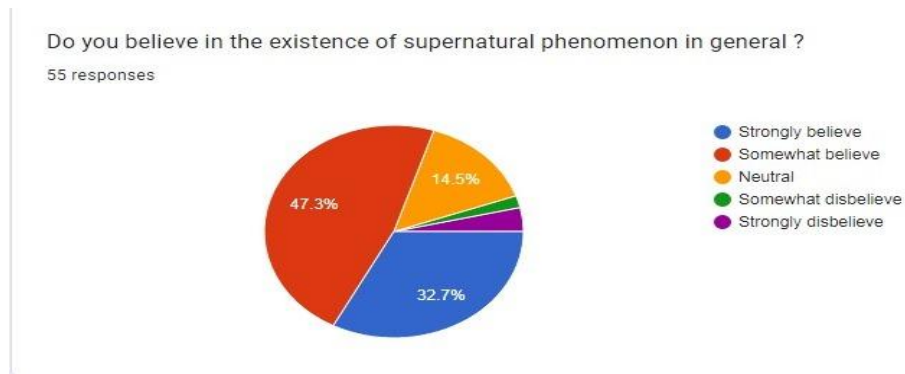
Data Analysis Methods: The collected data were analyzed using a combination of quantitative and qualitative techniques:

- a) Quantitative Analysis:** Pearson correlation coefficients were calculated to examine the relationships between paranormal beliefs, personality traits, and demographic variables. Independent sample t-tests were conducted to assess group differences between rural and urban participants, as well as between genders. Here, data of 47 participants have been analysed.
- b) Qualitative Analysis:** The open-ended responses from the survey were transcribed, and content analysis was performed with Framework Model (Pope et al., 2000) to identify recurring themes, patterns, and interpretations associated with paranormal phenomena. The raw data was structured into codes and themes as per the steps as follows:

- Familiarization- the researcher read the transcripts multiple times to get accustomed with the data
 - Identifying thematic framework- Thematic framework was used to support the theory-based, experiences of the participants of the paranormal.
 - Indexing- additional codes and themes were derived from the data
 - Mapping- Quotes from the open-ended responses were assigned under codes, and these codes were rearranged to the right theme.
 - Interpretation- finally with the analysis, the process was completed.
- c) Triangulation of findings from quantitative and qualitative analyses** was employed to enhance the validity and reliability of the results. Also, graphs and pie-charts were used to analyze the semi-structured responses to gain clarity, and here responses of 55 participants were analyzed wherever responses were complete.

Results

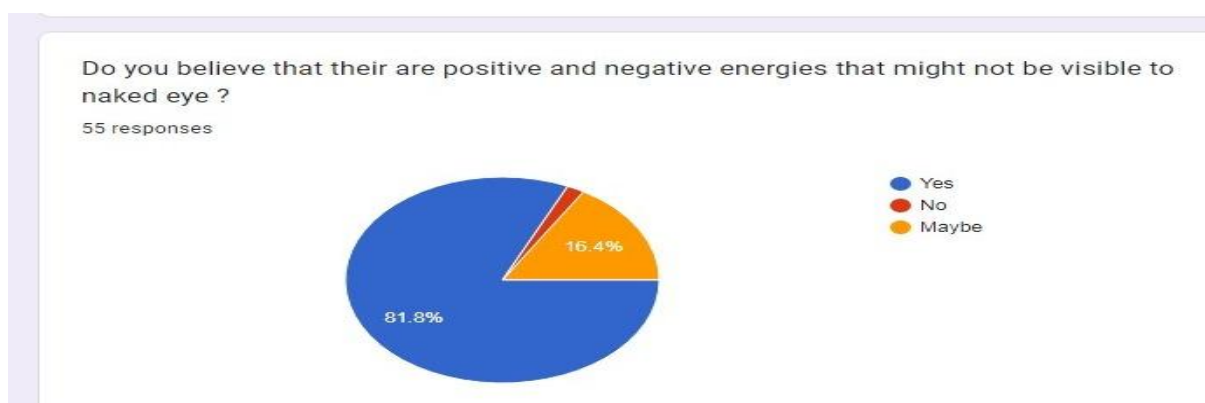
Survey Findings



The figure above is reflective that out of 55 responses 32.7 % strongly believe, 47.3 % somewhat believe, 14.5 % neutral, 3.5 % somewhat disbelieve and 2% strongly disbelieve in the existence of supernatural phenomenon in general. Figure below is representing that out of 55 responses 81.8 % selected yes that there are positive and negative energies that might not be visible to

naked eye, 16.4 % selected the maybe option and 1.8 selected no option .

Out of 55 responses 41.8 % opined that they believe that religious practice evade negative energy, 21.8 % selected did not believe in such practices and 36.4% were not sure about such practices to evade negative energy as is reflected in the figure below.



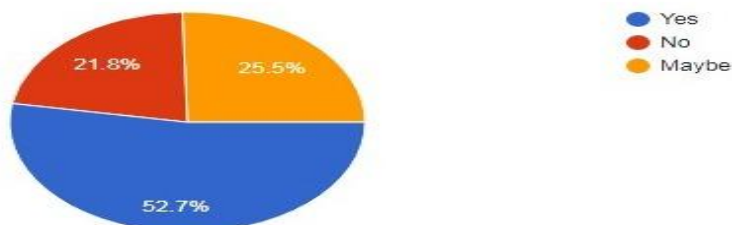
Do you believe that religious practice evade negative energy ?
55 responses



The figure below is reflective that out of 55 responses 52.7% selected yes believe that

everything has a scientific cause, 21.8 % selected no and 25.5 % selected maybe.

Do you believe that everything has a scientific cause ?
55 responses

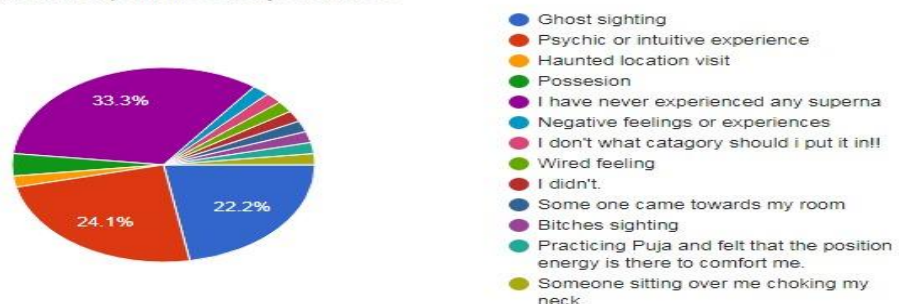


The figure below is reflective of 54 responses 22.2 % have experienced ghost sighting, 24.1% have experienced psychic or intuitive experience, 33.3 % have experienced bitches Out of 47 responses 61.7 % felt fear/terrified, 12.8% amazement, 38.3% confusion, 6.4 % comfort, 4.3 % have no experience, 2.1 %

sighting, 2% possession, 1.9 % haunted location visit, 1.9 % in other categories.

nothing and 2.1 % no feelings emotionally in response to the supernatural experience they had as is reflected in the figure above.

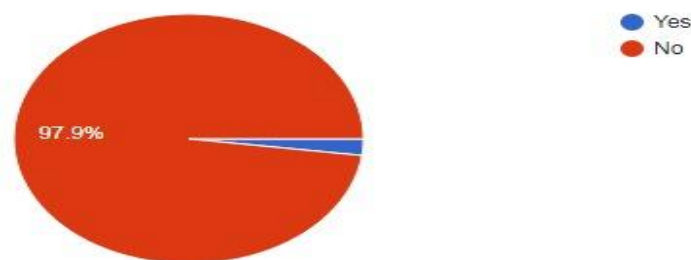
What type of supernatural experience did you have ?
54 responses



From the figure below, it is seen that out of 47 they have captured (photos,videos,audio responses 97.9 % selected no and 2.1 % recording) during the supernatural encounter. selected yes, that means they affirmed that

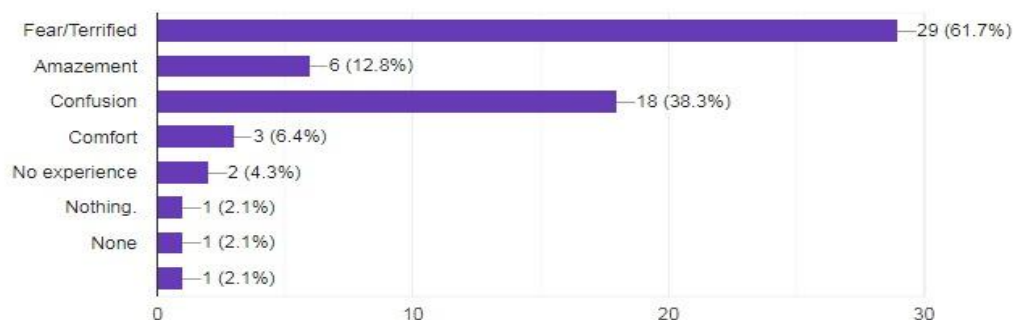
Did you captured any (photos ,videos ,audio recording) during the supernatural encounter ?

47 responses



How did the supernatural experience make you feel emotionally? (Select all that apply)

47 responses



Statistical Findings

Section A- Relationship among the sub-scales of Revised Paranormal Belief Scale and the Personality Characteristics as measured by the Short Eysenck Personality Questionnaire among Urban Group:

Correlations													
		E	P	N	L	SUPERSTITION	EXTRAORDILIFE FORMS	TRADRELIBELIF	PSI	SPIRITUALISM	PRECOGNITION	WITCHCRAFT	
E	Pearson Correlation	1	-.561*	.061	.123	.000	-.105	.199	.222	.536*	.317	.503*	
	Sig. (2-tailed)		.008	.792	.595	.997	.649	.387	.334	.012	.161	.020	
	N	21	21	21	21	21	21	21	21	21	21	21	21
P	Pearson Correlation	-.561*	1	.000	.017	.282	.048	-.222	-.492*	-.431	-.302	-.429	
	Sig. (2-tailed)	.008		1.000	.942	.216	.836	.334	.024	.051	.183	.052	
	N	21	21	21	21	21	21	21	21	21	21	21	21
N	Pearson Correlation	.061	.000	1	.150	.211	.030	-.037	.129	.033	.454*	.117	
	Sig. (2-tailed)	.792	1.000		.517	.358	.898	.874	.576	.888	.039	.615	
	N	21	21	21	21	21	21	21	21	21	21	21	21
L	Pearson Correlation	.123	.017	.150	1	.419	.011	-.140	.040	.003	.149	-.063	
	Sig. (2-tailed)	.595	.942	.517		.058	.962	.546	.862	.989	.519	.787	
	N	21	21	21	21	21	21	21	21	21	21	21	21
SUPERSTITION	Pearson Correlation	.000	.282	.211	.419	1	.027	-.169	.027	-.034	.461*	.153	
	Sig. (2-tailed)	.997	.216	.358	.058		.907	.465	.908	.885	.036	.509	
	N	21	21	21	21	21	21	21	21	21	21	21	21
EXTRAORDILIFE FORMS	Pearson Correlation	-.105	.048	.030	.011	.027	1	.290	.551*	.412	.346	.273	
	Sig. (2-tailed)	.649	.836	.898	.962	.907		.202	.010	.064	.125	.230	
	N	21	21	21	21	21	21	21	21	21	21	21	21
TRADRELIBELIF	Pearson Correlation	.199	-.222	-.037	-.140	-.169	.290	1	.464*	.703*	.394	.715*	
	Sig. (2-tailed)	.387	.334	.874	.546	.465	.202		.034	.000	.077	.000	
	N	21	21	21	21	21	21	21	21	21	21	21	21
PSI	Pearson Correlation	.222	-.492*	.129	.040	.027	.551*	.464*	1	.563*	.662*	.611*	
	Sig. (2-tailed)	.334	.024	.576	.862	.908	.010	.034		.008	.001	.003	
	N	21	21	21	21	21	21	21	21	21	21	21	21
SPIRITUALISM	Pearson Correlation	.536*	-.431	.033	.003	-.034	.412	.703*	.563*	1	.580*	.862*	
	Sig. (2-tailed)	.012	.051	.888	.989	.885	.064	.000	.008		.006	.000	
	N	21	21	21	21	21	21	21	21	21	21	21	21
PRECOGNITION	Pearson Correlation	.317	-.302	.454*	.149	.461*	.346	.394	.662*	.580*	1	.703*	
	Sig. (2-tailed)	.161	.183	.039	.519	.036	.125	.077	.001	.006		.000	
	N	21	21	21	21	21	21	21	21	21	21	21	21
WITCHCRAFT	Pearson Correlation	.503*	-.429	.117	-.063	.153	.273	.715*	.611*	.862*	.703*	1	
	Sig. (2-tailed)	.020	.052	.615	.787	.509	.230	.000	.003	.000	.000		
	N	21	21	21	21	21	21	21	21	21	21	21	21

** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

From the above findings, it can be seen that:

- Between extraversion and psychoticism: Pearson correlation = 0.561, sig. = 0.008, so there is a moderately positive correlation between extraversion and psychoticism. Individuals who score

higher on extraversion tend to also score higher on psychoticism.

- Between extraversion and spiritualism: Pearson correlation = 0.536, sig. = 0.012, there is a moderately positive correlation between extraversion and spiritualism. Individuals who are more

extraverted are also more likely to hold spiritual beliefs.

- Between PSI and witchcraft: Pearson correlation = 0.611, sig. = 0.003, there is a strong positive correlation between belief in psychic phenomena PSI and belief in witchcraft. Individuals who believe in psychic phenomena are also more likely to believe in witchcraft.
- Between psychoticism and PSI: Pearson correlation = 0.492, sig. = 0.024, there is a moderately positive correlation between psychoticism and belief in psychic phenomena. Individuals with higher levels of psychoticism are more likely to believe in psychic phenomena.
- Between neuroticism and precognition: Pearson correlation = 0.454, sig. = 0.039, there is a moderately positive correlation between neuroticism and belief in precognition. Individuals with higher levels of neuroticism are more likely to believe in precognitive phenomena.

- Between superstition and precognition: Pearson correlation = 0.461, sig. = 0.036, there is a moderately positive correlation between superstition and belief in precognition. Individuals who are more superstitious are also more likely to believe in precognitive phenomena.
- Between PSI and spiritualism: Pearson correlation = 0.563, sig. = 0.008, there is a moderately positive correlation between belief in psychic phenomena (psi) and spiritualism. Individuals who believe in psychic phenomena are also more likely to hold spiritual beliefs.
- Between spiritualism and precognition: Pearson correlation = 0.580, sig. = 0.006, there is a moderately positive correlation between spiritualism and belief in precognition. Individuals who hold spiritual beliefs are also more likely to believe in precognitive phenomena.
- Between precognition and witchcraft: Pearson correlation = 0.703, sig. =

0.000, there is a moderately positive correlation between spiritualism and belief in precognition. Individuals who hold spiritual beliefs are also more likely to believe in precognitive phenomena.

- Between witchcraft and spiritualism: Pearson correlation = 0.862, sig. = 0.000, there is a moderately positive correlation between spiritualism and belief in precognition. Individuals who hold spiritual beliefs are also more likely to believe in precognitive phenomena.
- Between extraordinary life forms and psi: Pearson correlation = 0.551, sig. = 0.10, there is a moderately positive correlation between belief in extraordinary life forms and belief in psychic phenomena. Individuals who believe in extraordinary life forms are also more likely to believe in psychic phenomena.
- Between traditional belief and psi: Pearson correlation = 0.464, sig. =

0.34, there is a weak positive correlation between traditional beliefs and belief in psychic phenomena. Individuals with stronger traditional beliefs may be slightly more likely to believe in psychic phenomena

- Between traditional belief and spiritualism: Pearson correlation = 0.703, sig. = 0.000, there is a very strong positive correlation between traditional beliefs and spiritualism. Individuals with stronger traditional beliefs are highly likely to hold spiritual beliefs.
- Between traditional belief and witchcraft: Pearson correlation = 0.715, sig. = 0.000, there is a very strong positive correlation between traditional beliefs and belief in witchcraft. Individuals with stronger traditional beliefs are highly likely to believe in witchcraft.
- Between psi (psi) and precognition: Pearson correlation = 0.652, sig. = 0.001, there is a strong positive

correlation between belief in psychic phenomena (psi) and belief in precognition. Individuals who believe in psychic phenomena are also more likely to believe in precognition.

Section B- Relationship among the sub-scales of Revised Paranormal Belief Scale and the Personality Characteristics as measured by the Short Eysenck Personality Questionnaire among Rural Group:

		Correlations										
		E	P	N	L	SUPERSTITION	EXTRAORDILIFEFORMS	TRADRELIBELIF	PSI	SPIRITUALISM	PRECOGNITION	WITCHCRAFT
E	Pearson Correlation	1	.532**	.208	.198	.387	.557**	.086	.431*	.244	.530**	.105
	Sig. (2-tailed)		.005	.307	.332	.051	.003	.677	.028	.230	.005	.611
	N	26	26	26	26	26	26	26	26	26	26	26
P	Pearson Correlation	.532**	1	.435*	.270	.287	.361	-.001	.556**	.195	.560**	.210
	Sig. (2-tailed)	.005		.026	.182	.156	.070	.995	.003	.340	.003	.302
	N	26	26	26	26	26	26	26	26	26	26	26
N	Pearson Correlation	.208	.435*	1	.097	.181	.206	-.176	.035	.055	.297	-.227
	Sig. (2-tailed)	.307	.026		.638	.378	.313	.388	.867	.790	.141	.264
	N	26	26	26	26	26	26	26	26	26	26	26
L	Pearson Correlation	.198	.270	.097	1	.173	-.103	-.055	-.026	-.094	-.033	.144
	Sig. (2-tailed)	.332	.182	.638		.397	.616	.790	.898	.649	.874	.483
	N	26	26	26	26	26	26	26	26	26	26	26
SUPERSTITION	Pearson Correlation	.387	.287	.181	.173	1	.560**	.018	.395	.342	.619**	.097
	Sig. (2-tailed)	.051	.156	.378	.397		.003	.930	.046	.088	.001	.639
	N	26	26	26	26	26	26	26	26	26	26	26
EXTRAORDILIFEFORMS	Pearson Correlation	.557**	.361	.206	-.103	.560**	1	.254	.354	.623**	.663**	.137
	Sig. (2-tailed)	.003	.070	.313	.616	.003		.210	.076	.001	.000	.506
	N	26	26	26	26	26	26	26	26	26	26	26
TRADRELIBELIF	Pearson Correlation	.086	-.001	-.176	-.055	.018	.254	1	.301	.551**	.227	.659**
	Sig. (2-tailed)	.677	.995	.388	.790	.930	.210		.135	.004	.265	.000
	N	26	26	26	26	26	26	26	26	26	26	26
PSI	Pearson Correlation	.431*	.556**	.035	-.026	.395	.354	.301	1	.487	.688**	.363
	Sig. (2-tailed)	.028	.003	.867	.898	.046	.076	.135		.012	.000	.068
	N	26	26	26	26	26	26	26	26	26	26	26
SPIRITUALISM	Pearson Correlation	.244	.195	.055	-.094	.342	.623**	.551**	.487	1	.595**	.499**
	Sig. (2-tailed)	.230	.340	.790	.649	.088	.001	.004	.012		.001	.010
	N	26	26	26	26	26	26	26	26	26	26	26
PRECOGNITION	Pearson Correlation	.530**	.560**	.297	-.033	.619**	.663**	.227	.688**	.595**	1	.366
	Sig. (2-tailed)	.005	.003	.141	.874	.001	.000	.265	.000	.001		.066
	N	26	26	26	26	26	26	26	26	26	26	26
WITCHCRAFT	Pearson Correlation	.105	.210	-.227	.144	.097	.137	.659**	.363	.499**	.366	1
	Sig. (2-tailed)	.611	.302	.264	.483	.639	.506	.000	.068	.010	.066	
	N	26	26	26	26	26	26	26	26	26	26	26
**. Correlation is significant at the 0.01 level (2-tailed).												
*. Correlation is significant at the 0.05 level (2-tailed).												

From the above findings chart, it can be seen that:

- There is a moderate positive correlation between Extraversion and Psychoticism ($r = 0.532$, $p = 0.005$), indicating that individuals with higher levels of

extraversion tend to have higher levels of psychoticism.

- There is a moderate positive correlation between Extraversion and Extraordinary Beliefs ($r = 0.557$, $p = 0.003$), suggesting that individuals with higher levels of extraversion are more likely to hold extraordinary beliefs.
- There is a moderate positive correlation between Extraversion and PSI ($r = 0.431$, $p = 0.028$), indicating that individuals with higher levels of extraversion tend to have higher levels of paranormal belief in PSI.
- There is a moderate positive correlation between Extraversion and Precognition ($r = 0.530$, $p = 0.005$), suggesting that individuals with higher levels of extraversion are more likely to believe in precognition.
- There is a moderate positive correlation between Psychoticism and Neuroticism ($r = 0.435$, $p = 0.026$), indicating that individuals with higher levels of psychoticism tend to have higher levels of neuroticism.
- There is a strong positive correlation between Psychoticism and PSI ($r = 0.556$,

$p = 0.003$), suggesting that individuals with higher levels of psychoticism tend to have higher levels of paranormal belief in PSI.

- There is a strong positive correlation between Psychoticism and Precognition ($r = 0.560$, $p = 0.003$), indicating that individuals with higher levels of psychoticism are more likely to believe in precognition.
- There is a strong positive correlation between Superstition and Precognition ($r = 0.619$, $p = 0.001$), suggesting that individuals who hold more superstitious beliefs are more likely to believe in precognition.
- There is a moderate positive correlation between Superstition and PSI ($r = 0.395$, $p = 0.045$), indicating that individuals who hold more superstitious beliefs tend to have higher levels of paranormal belief in PSI.
- There is a strong positive correlation between Superstition and Extraordinary Beliefs ($r = 0.560$, $p = 0.003$), suggesting that individuals who hold more

superstitious beliefs are more likely to hold extraordinary beliefs.

- There is a strong positive correlation between Extraordinary Beliefs and Precognition ($r = 0.663$, $p = 0.001$), indicating that individuals who hold more extraordinary beliefs are more likely to believe in precognition.
- There is a strong positive correlation between Extraordinary Beliefs and Spiritualism ($r = 0.623$, $p = 0.001$), suggesting that individuals who hold more extraordinary beliefs are more likely to believe in spiritualism.
- There is a strong positive correlation between Traditional Beliefs and Witchcraft ($r = 0.659$, $p = 0.000$), indicating that individuals who hold more traditional beliefs are more likely to believe in witchcraft.
- There is a strong positive correlation between Traditional Beliefs and Spiritualism ($r = 0.551$, $p = 0.004$),

suggesting that individuals who hold more traditional beliefs are more likely to believe in spiritualism.

- There is a moderate positive correlation between PSI and Spiritualism ($r = 0.487$, $p = 0.012$), indicating that individuals who believe in PSI are more likely to believe in spiritualism.
- There is a strong positive correlation between Spiritualism and Precognition ($r = 0.595$, $p = 0.001$), suggesting that individuals who believe in spiritualism are more likely to believe in precognition.
- There is a moderate positive correlation between Spiritualism and Witchcraft ($r = 0.499$, $p = 0.010$), indicating that individuals who believe in spiritualism are more likely to believe in witchcraft.
- There is a strong positive correlation between Precognition and PSI ($r = 0.688$, $p = 0.000$), suggesting that individuals who believe in precognition are more likely to believe in PSI.

Section C: Mean Differences among Urban and Rural Groups in terms of Paranormal Beliefs and Personality Characteristics:

Group Statistics					
	LOCALITY	N	Mean	Std. Deviation	Std. Error Mean
E	R	26	7.3077	2.07402	.40675
	U	21	6.9048	2.25621	.49235
P	R	26	7.4615	1.20767	.23684
	U	21	7.0000	1.30384	.28452
N	R	26	7.5769	3.27625	.64253
	U	21	8.2381	2.34318	.51132
L	R	26	6.8077	2.00038	.39231
	U	21	7.8095	2.27198	.49579
SUPERSTITION	R	26	7.7692	5.17152	1.01422
	U	21	6.9048	4.49338	.98054
EXTRAORDILIFEFORMS	R	26	11.9615	3.71463	.72850
	U	21	11.9048	3.19225	.69661
TRADRELIBELIF	R	26	19.7692	6.26296	1.22827
	U	21	20.4286	5.87853	1.28280

PSI	R	26	15.8077	5.26132	1.03183
	U	21	16.1429	6.31891	1.37890
SPIRITUALISM	R	26	16.3077	5.65522	1.10908
	U	21	17.7143	6.14120	1.34012
PRECOGNITION	R	26	14.3846	6.17788	1.21158
	U	21	16.6190	6.71920	1.46625
WITCHCRAFT	R	26	17.1154	7.02183	1.37709
	U	21	18.4762	6.69790	1.46160

From the above chart, the following can be understood:

- The mean extraversion score is slightly lower in urban residents compared to rural residents. This suggests that rural individuals may exhibit slightly higher levels of extraversion, indicating a tendency towards sociability, assertiveness, and positive emotionality compared to their urban counterparts.
- Urban residents exhibit a slightly lower mean psychoticism score compared to rural residents. This

indicates that rural individuals may display slightly higher levels of aggressiveness, interpersonal hostility, and impulsivity compared to urban individuals.

- Urban residents have a higher mean neuroticism score compared to rural residents. This suggests that urban individuals may experience slightly higher levels of negative emotions, such as anxiety, depression, and vulnerability, compared to their rural counterparts.
- The mean lie scale score is slightly higher in urban residents compared to

rural residents. This implies that urban individuals may be more inclined to provide socially desirable responses or to present themselves in a more favorable light compared to rural individuals.

- Rural residents have a higher mean superstition score compared to urban residents. This suggests that rural individuals may hold stronger beliefs in superstitions, supernatural phenomena, or paranormal activities compared to their urban counterparts.
- There is a negligible difference in the mean score for extraordinary life forms between urban and rural residents. This indicates that both urban and rural individuals tend to have similar beliefs regarding extraordinary life forms such as aliens or mythical creatures.
- Urban residents have a slightly higher mean score for traditional religious beliefs compared to rural residents. This suggests that urban individuals may adhere more strongly to traditional religious practices or beliefs compared to rural individuals.

- Urban residents have a slightly higher mean PSI score compared to rural residents. This implies that urban individuals may exhibit slightly stronger belief in paranormal phenomena such as psychic abilities or extrasensory perception compared to rural individuals.
- Urban residents have a higher mean spiritualism score compared to rural residents. This indicates that urban individuals may hold stronger beliefs in spiritual concepts or practices compared to rural individuals.
- Urban residents have a significantly higher mean precognition score compared to rural residents. This suggests that urban individuals may exhibit stronger beliefs in the ability to predict future events compared to rural individuals.
- Urban residents have a slightly higher mean witchcraft score compared to rural residents. This implies that urban individuals may hold stronger beliefs in witchcraft or occult practices compared to rural individuals.

Section D: Group Differences among Urban and Rural Counterparts through Statistical Significance-

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
E	Equal variances assumed	1.009	.321	.637	45	.528	.40293	.63282	-.87164	1.67750
	Equal variances not assumed			.631	41.246	.532	.40293	.63863	-.88657	1.69243
P	Equal variances assumed	.043	.837	1.257	45	.215	.46154	.36713	-.27790	1.20098
	Equal variances not assumed			1.247	41.413	.220	.46154	.37020	-.28587	1.20894
N	Equal variances assumed	3.492	.068	-.777	45	.441	-.66117	.85051	-2.37420	1.05185
	Equal variances not assumed			-.805	44.422	.425	-.66117	.82115	-2.31565	.99331
L	Equal variances assumed	.962	.332	-1.607	45	.115	-1.00183	.62358	-2.25778	.25412
	Equal variances not assumed			-1.585	40.259	.121	-1.00183	.63223	-2.27935	.27569
SUPERSTITION	Equal variances assumed	1.380	.246	.604	45	.549	.86447	1.43229	-2.02030	3.74924
	Equal variances not assumed			.613	44.729	.543	.86447	1.41071	-1.97731	3.70625
EXTRAORDILIFEFORMS	Equal variances assumed	.057	.812	.055	45	.956	.05678	1.02457	-2.00681	2.12037
	Equal variances not assumed			.056	44.800	.955	.05678	1.00795	-1.97360	2.08715
TRADRELIBELIF	Equal variances assumed	.021	.885	-.369	45	.714	-.65934	1.78827	-4.26110	2.94242
	Equal variances not assumed			-.371	43.938	.712	-.65934	1.77601	-4.23880	2.92012
PSI	Equal variances assumed	.370	.546	-.198	45	.844	-.33516	1.68861	-3.73619	3.06586
	Equal variances not assumed			-.195	38.909	.847	-.33516	1.72222	-3.81894	3.14861
SPIRITUALISM	Equal variances assumed	.734	.396	-.816	45	.419	-1.40659	1.72404	-4.87899	2.06580
	Equal variances not assumed			-.809	41.285	.423	-1.40659	1.73953	-4.91892	2.10573
PRECOGNITION	Equal variances assumed	.099	.755	-1.186	45	.242	-2.23443	1.88480	-6.03061	1.56175
	Equal variances not assumed			-1.175	41.251	.247	-2.23443	1.90206	-6.07500	1.60614
WITCHCRAFT	Equal variances assumed	.456	.503	-.674	45	.504	-1.36081	2.01848	-5.42624	2.70463
	Equal variances not assumed			-.678	43.712	.502	-1.36081	2.00815	-5.40872	2.68711

From the above table it can be seen that:

- The difference in mean extraversion scores between urban and rural residents is not significant (p > 0.05). Therefore, there is no evidence to suggest that the level of extraversion differs significantly between urban and rural populations.

- The difference in mean psychoticism scores between urban and rural residents is not significant ($p > 0.05$). Thus, there is no statistically significant difference in psychoticism levels between urban and rural populations.
- The difference in mean neuroticism scores between urban and rural residents is not significant ($p > 0.05$). Hence, there is no significant variation in neuroticism levels between urban and rural populations.
- The difference in mean lie scale scores between urban and rural residents is not significant ($p > 0.05$). Therefore, there is no significant difference in the tendency to respond in a socially desirable manner between urban and rural populations.
- The difference in mean superstition scores between urban and rural residents is not significant ($p > 0.05$). Thus, there is no evidence of a significant difference in superstition beliefs between urban and rural populations.
- The difference in mean scores for beliefs in extraordinary life forms between urban and rural residents is not significant ($p > 0.05$). Therefore, urban and rural populations do not significantly differ in their beliefs regarding extraordinary life forms.
- The difference in mean scores for traditional religious beliefs between urban and rural residents is not significant ($p > 0.05$). Hence, there is no significant difference in adherence to traditional religious beliefs between urban and rural populations.
- The difference in mean PSI scores between urban and rural residents is not significant ($p > 0.05$). Therefore, there is no evidence of a significant difference in belief in paranormal phenomena between urban and rural populations.
- The difference in mean spiritualism scores between urban and rural residents is not significant ($p > 0.05$). Thus, there is no significant variation in spiritual beliefs between urban and rural populations.



- The difference in mean precognition scores between urban and rural residents is not significant ($p > 0.05$).

Therefore, there is no evidence to suggest a significant difference in beliefs regarding precognition between urban and rural populations.

- The difference in mean witchcraft scores between urban and rural residents is not significant ($p > 0.05$).

Hence, there is no significant

difference in beliefs regarding witchcraft between urban and rural populations.

Therefore, it can be stated, that even though there exist differences among rural and urban counterparts in terms of Personality characteristics and how they believe in the paranormal, however, the differences are not significant.

Section E: Content Analysis of the Open-ended Survey Responses

THEME	SUB- THEME	VERBATIM
1. Paranormal /Spiritual Encounters	Childhood Experiences	“During summer break many kids went to river to take bath . A girl started to drown and the girl with her saw a chain. In her leg pulling her inside the water. When everyone came it was too late she had drowned.” “She the girl who drowned had a Lil brother he said her sister wants to take him away with him so they did a Puja for her soul but while doing that the kid went somewhere and everyone was scared



		but we found him unconscious on the swing and when he woke up he said "didileneayithimujhe" but after the puja everything went normal.”
2. Cultural and Religious context	Folklore and Beliefs	“Then they started to look for her body but couldn't find then the priest or as we call him (diuiri) suggested we give a sacrifice of an animal then after sacrifice he said look for the stones beneath and they found her body. After that they went away to their village to perform last rituals but at night the place they used to live someone was banging at the door but after looking the landlord couldn't see anyone at door they were so scared they ran away and came to our home where everyone was sleeping that night was horrific listening to all the banging but it stopped after a while .”
3. Apparitions and Manifestations	Shadow Figures	“I saw a black figure standing at the bottom of my sister’s bed who looks exactly like my sister. I tried to check whether she was sleepwalking but that figure disappeared right in front of my eyes then I saw my sister sleeping in a tiny position near her pillow.” “When I was 13 years old in a normal afternoon of



		my summer vacation I was playing in my laptop and suddenly I heard footsteps like someone was running in the room I thought it was my older brother but when I asked to my brother to come and play with me there was no one in the room immediately after that I saw a shadow of a child in my laptop and I ran into another room to see my brother and I saw my brother and every family members were sleeping at that mom.” “I’ve experienced supernatural things mostly when i was in my early teens, like feeling an unknown and unseen presence around me, seeing shadows, moving objects etc and I’ve also seen a witch(?)/possessed lady(?), idk man we call it dayan in Hindi, that typical safed kapdo wali bhootni” “It’s all a blurry memory, but when I was around 4 years old, I was under the blanket and could see someone’s hand shadow following me.” “I sleep alone and sometimes I feel that someone is watching me after removing the curtain from my shelf.” “I feel presence of someone in my hostel room one day.” “We both went near to the standing shadow, and
--	--	---



		we could see that the shadow does not have any facial structures.”
4. Feeling of being watched and followed	Sensation of being observed while in the swimming pool at night.	“Feeling as though I was being watched and followed around inside the pool.”
5. Unexplained fear and creepiness	First time experience of genuine fear in the familiar environment of the swimming pool.	“That night was my first time feeling genuinely scared even though I was not alone.”
6. Discovery of past tragedies	Learning about the previous incidents of drowning and death in the same swimming pool.	“A few students had drowned and died in that pool in the past.”
7. Sensation of	Feeling of unease and	“It might be paranormal, as there is a place [cemetery] there I felt a bit weird and

weirdness and discomfort	discomfort in the vicinity of a cemetery	uncomfortable.”
8. Visitations from deceased loved ones	Sensation of physical touch during the dream, evoking a vivid and realistic experience	“I dreamed my mom and I really felt her harsh touch in my left wrist, and that morning I saw there was mark of my mother fingers.” “I got to see my dead grandfather two days after his death.” “I usually dream of her, sometimes it feels strange and sometimes very scary.” “A lot of times I could see things and felt it.” “I was too startled to speak, but I was not scared because I knew she would not harm me.”
9. Residual haunting from previous tragedy	Residence in a police quarters where a mother and child had died under certain circumstances, suggesting a potential link to the apparitions	“After sometimes I used to see a child and mother playing with me in the garden of flowers, and with my fully eyes open, I used to see them playing.”

10. Intrusion and removal of entities	Perception of the mother and child ‘‘inside’’ the narrator, suggesting a resolution	“Yes they both were inside of me, and later on they were removed.”
11. Sleep paralysis	Understanding of the symptoms associated with sleep paralysis, such as the inability to move or speak, accompanied by vivid hallucinations or sensations.	“Yes , its sleep paralysis.”
12. Paranormal Experiment ation	Decision to play the Charlie pencil game out of boredom, with low expectations of it working	“After a few times when the pencil slightly moved, we stood in shock.” “Most of us thought it might have just moved due to something else and proceeded to ask questions again, and it happened again, the pencil moved toward yes.”

Discussion

The survey reveals that a significant proportion of respondents hold strong or moderate beliefs in the existence of supernatural phenomena. This finding aligns with existing literature suggesting that supernatural beliefs are prevalent across diverse cultural contexts, including Jharkhand. The varying degrees of belief observed in the survey highlight the nuanced nature of individuals' attitudes towards the supernatural, ranging from staunch belief to skepticism.

The majority of respondents acknowledge the presence of positive and negative energies that may not be visible to the naked eye. This perception resonates with traditional Indian beliefs in the existence of subtle energies that influence human experiences and surroundings. The survey findings underscore the significance of spiritual and metaphysical concepts in shaping individuals' worldviews and interpretations of reality.

A considerable portion of respondents express belief in religious practices as a means to

evade negative energy. This finding reflects the intertwining of religious and cultural beliefs in addressing perceived threats to well-being. The diversity of responses, including uncertainty among some participants, underscores the complex relationship between faith, culture, and superstition in navigating life's uncertainties.

The survey indicates a mixed stance on the belief in scientific causality among respondents. While a majority acknowledges the scientific underpinnings of phenomena, a significant proportion remains uncertain or skeptical. This ambiguity highlights the coexistence of traditional beliefs and modern scientific rationality in individuals' conceptualizations of the world.

The survey findings reveal a range of reported supernatural experiences among respondents, including ghost sightings, psychic experiences, and encounters with apparitions. These

experiences are often associated with emotional responses such as fear, amazement, or confusion, reflecting the profound impact of supernatural encounters on individuals' psychosocial well-being.

Interestingly, a vast majority of respondents deny capturing any evidence (photos, videos, audio recordings) during supernatural encounters. This discrepancy between reported experiences and documented evidence raises questions about the reliability and verifiability of supernatural claims. It also underscores the elusive nature of paranormal phenomena, which often defy conventional modes of empirical investigation.

The survey findings offer valuable insights into the complex interplay of belief systems, cultural practices, and individual experiences shaping perceptions of the supernatural in Jharkhand. The prevalence of supernatural beliefs and experiences underscores the enduring influence of tradition and spirituality in the region.

However, the diversity of responses also highlights the heterogeneity of perspectives within the population, ranging from steadfast belief to rational skepticism. This diversity reflects the dynamic nature of belief systems in response to socio-cultural, economic, and educational factors. Moving forward, further research is warranted to explore the underlying mechanisms driving individuals' beliefs and experiences of the supernatural. Longitudinal studies and cross-cultural comparisons could provide deeper insights into the cultural dynamics and psychological mechanisms underlying supernatural phenomena.

Additionally, interdisciplinary approaches integrating anthropology, psychology, and religious studies could offer holistic perspectives on the role of the supernatural in shaping human cognition, behavior, and societal norms in Jharkhand and beyond. Such endeavors are essential for fostering mutual understanding and cultural sensitivity in diverse communities grappling with the complexities of belief and disbelief in the supernatural.

The correlations between sub-scales of the Revised Paranormal Belief Scale and personality characteristics provide intriguing insights into the interplay between individual traits and beliefs in the supernatural. Notably, positive correlations were observed between extraversion and various paranormal beliefs, suggesting that individuals with higher levels of extraversion tend to also hold stronger beliefs in paranormal phenomena.

Similarly, correlations between psychoticism and belief in psychic phenomena, witchcraft, and precognition indicate a tendency for individuals with higher levels of psychoticism to endorse supernatural beliefs. These findings align with previous research highlighting the role of personality traits in shaping individuals' susceptibility to paranormal explanations for unexplained phenomena.

The comparison of mean scores for paranormal beliefs and personality characteristics between urban and rural populations provides valuable insights into the

cultural and contextual factors influencing belief systems. While some differences were observed in mean scores between urban and rural residents, such as slightly higher scores for traditional religious beliefs among urban individuals, these differences were not statistically significant.

The absence of significant differences suggests that, despite variations in environmental, social, and cultural contexts between urban and rural settings, individuals in both groups exhibit similar tendencies towards paranormal beliefs and personality traits. This finding underscores the universality of human cognition and belief systems, transcending geographical boundaries and socio-cultural contexts.

These findings have implications for understanding the psychological mechanisms underlying belief in the supernatural and personality characteristics across diverse populations. Further research could explore the role of cultural factors, such as religious practices and community norms, in shaping

individuals' beliefs and experiences of the paranormal.

Additionally, longitudinal studies could investigate the stability of paranormal beliefs and personality traits over time and their implications for mental health outcomes and coping mechanisms. Such research could inform the development of culturally sensitive interventions aimed at promoting critical thinking skills and mental well-being in populations with varying belief systems.

Moreover, comparative studies across different regions and cultural contexts could provide deeper insights into the universality versus cultural specificity of paranormal beliefs and their relationship with personality traits. By elucidating the complex interplay between individual differences and socio-cultural factors, future research can contribute to a more nuanced understanding of human cognition and belief systems in diverse societies.

The statistical findings shed light on the intricate relationships between paranormal beliefs, personality characteristics, and cultural contexts. While differences exist between urban and rural populations, the overarching similarity in belief systems underscores the fundamental human propensity to seek meaning and explanations for the unknown, transcending geographical and cultural boundaries.

The thematic analysis of the open-ended survey responses provides valuable insights into individuals' lived experiences with paranormal phenomena and their cultural, religious, and psychological implications. For instance, childhood experiences of encountering supernatural occurrences are prevalent among respondents. These encounters often involve tragic events, such as drownings, and subsequent attempts to communicate with or appease the spirits involved through religious rituals. These narratives underscore the significance of cultural beliefs and practices in interpreting and coping with paranormal encounters.

Folklore and beliefs play a significant role in shaping individuals' interpretations of supernatural events. Stories of sacrifices, rituals, and encounters with spirits highlight the intertwined relationship between cultural traditions and paranormal experiences. These narratives reflect the cultural richness and diversity of belief systems prevalent in the community.

Reports of shadow figures, apparitions resembling deceased loved ones, and unexplained movements evoke a sense of fear and intrigue. These experiences challenge conventional explanations and invite contemplation on the nature of reality and consciousness. The vivid descriptions of paranormal encounters contribute to the mystique surrounding such phenomena.

Sensations of being observed or followed evoke feelings of unease and vulnerability. Whether experienced in familiar settings like swimming pools or seemingly ordinary spaces, these encounters blur the boundaries between

the known and the unknown, heightening individuals' awareness of their surroundings.

Accounts of experiencing fear in otherwise familiar environments highlight the subjective nature of fear and its association with perceived paranormal activity. The juxtaposition of mundane settings with inexplicable occurrences underscores the unsettling nature of paranormal encounters.

Learning about past incidents of tragedy, such as drownings, adds a layer of historical context to paranormal experiences. The resonance of past events in present-day encounters suggests a potential link between collective memory and supernatural phenomena, shaping individuals' perceptions and responses.

Feelings of discomfort and unease, particularly in proximity to places associated with death or burial, raise questions about the influence of environmental factors on paranormal experiences. These narratives highlight the interplay between psychological states and



external stimuli in shaping individuals' interpretations of perceived paranormal activity.

Accounts of visitations from deceased loved ones offer solace and reassurance amidst the uncertainty of life and death. The vividness and emotional intensity of these experiences challenge conventional notions of mortality and suggest the enduring bonds between the living and the departed.

Residual hauntings, characterized by recurring apparitions or phenomena linked to past tragedies, suggest a lingering imprint of traumatic events on physical spaces. The presence of residual energy or entities evokes a sense of connection to the past and raises questions about the nature of time and memory.

Accounts of entities "inside" the narrator and subsequent removal evoke themes of possession and spiritual intervention. These narratives blur the boundaries between internal

and external realities, reflecting individuals' attempts to reconcile personal experiences with cultural interpretations of paranormal phenomena.

Experiences of sleep paralysis, characterized by hallucinations and sensations of being immobilized, challenge individuals' perceptions of reality and consciousness. These episodes blur the line between waking and sleeping states, prompting reflections on the fragility of human perception and the mysteries of the mind.

Accounts of paranormal experimentation, such as playing the Charlie pencil game, highlight individuals' curiosity and skepticism towards supernatural phenomena. The outcomes of these experiments, ranging from skepticism to astonishment, underscore the subjective nature of belief and the complexity of interpreting paranormal experiences.

Therefore, the thematic analysis of open-ended survey responses provides a rich tapestry of individuals' encounters with the paranormal



and their cultural, religious, and psychological significance. These narratives offer glimpses into the human experience of navigating the mysterious and unexplained, inviting further exploration into the intersections of belief, culture, and consciousness.

Synthesizing the insights gained from the survey results, statistical findings, and thematic analysis provided a holistic understanding of individuals' encounters with the supernatural in Jharkhand. Likewise, the survey findings shed light on the prevalence of paranormal beliefs and experiences among rural and urban citizens of Jharkhand. They reveal a diverse range of beliefs and experiences, with a significant portion of respondents expressing belief in supernatural phenomena.

Furthermore, the survey highlights the emotional responses associated with paranormal encounters, including fear, amazement, and confusion. Additionally, the survey explores individuals' perceptions of the supernatural, such as the existence of positive

and negative energies and the efficacy of religious practices in warding off negative energy. The statistical analysis provides quantitative insights into the relationship between paranormal beliefs and personality characteristics among urban and rural populations. It reveals correlations between various sub-scales of paranormal belief and personality traits, indicating nuanced associations between belief systems and individual dispositions.

Furthermore, the analysis examines mean differences in paranormal beliefs and personality traits between urban and rural groups, offering insights into potential variations based on geographical context. The thematic analysis delves into the qualitative narratives of individuals' experiences with the paranormal, uncovering recurring themes and patterns across diverse encounters. It explores the cultural, religious, and psychological dimensions of paranormal experiences, from childhood encounters and cultural beliefs to sensations of being watched or followed.

Conclusion



In conclusion, the comprehensive analysis of survey responses, statistical correlations, and thematic narratives provides a nuanced understanding of supernatural experiences among rural and urban citizens of Jharkhand. While the survey highlights the prevalence of paranormal beliefs and the varied emotional responses to supernatural encounters, the statistical analysis reveals complex relationships between paranormal beliefs and personality traits, with subtle differences observed between urban and rural populations. Furthermore, the thematic analysis uncovers the cultural, religious, and psychological

dimensions of individuals' encounters with the supernatural, enriching our understanding of how beliefs and experiences intersect within the socio-cultural context of Jharkhand. Together, these integrated insights underscore the multifaceted nature of paranormal phenomena and emphasize the importance of adopting a multidisciplinary approach to studying and interpreting such experiences, paving the way for future research and exploration into the mysteries of the supernatural realm.

Limitations of the Study

Despite its contributions, this study is subject to several limitations that warrant acknowledgment. Firstly, the relatively small sample size, particularly after data loss, may limit the generalizability of the findings to the broader population of Jharkhand. Additionally, the use of convenience and purposive sampling techniques may introduce sampling

bias, potentially skewing the representation of rural and urban populations and affecting the reliability of the results. Furthermore, the reliance on self-reported measures, such as the Paranormal Belief Scale and the Eysenck Personality Questionnaire, may be susceptible to response biases and social desirability effects, leading to inaccuracies in the





assessment of paranormal beliefs and personality traits. Moreover, the cross-sectional nature of the study design precludes causal inferences and longitudinal examination of changes in paranormal beliefs and experiences over time. Additionally, the thematic analysis of qualitative data is inherently subjective, and while efforts were made to ensure rigor and consistency, interpretations may be influenced by the

researchers' biases and perspectives. Finally, the study's focus on Jharkhand may limit its applicability to other cultural contexts, necessitating caution in extrapolating the findings to diverse populations. Addressing these limitations through larger sample sizes, randomized sampling methods, longitudinal investigations, and cross-cultural comparisons would enhance the robustness and validity of future research on supernatural experiences.

Implications of the Study

Firstly, it offers valuable insights for mental health professionals and practitioners working in Jharkhand, highlighting the significance of culturally sensitive approaches in addressing individuals' beliefs and experiences related to the supernatural. Understanding the cultural and societal factors influencing paranormal beliefs can inform therapeutic interventions aimed at promoting psychological well-being and resilience among rural and urban populations. Additionally, the study

underscores the importance of interdisciplinary collaboration between researchers in psychology, sociology, anthropology, and cultural studies to further explore the complex interplay between cultural beliefs, personality traits, and supernatural experiences. Furthermore, the findings have implications for public health initiatives, emphasizing the need for educational campaigns and community-based interventions to promote critical thinking skills and foster a better



understanding of the naturalistic explanations behind paranormal phenomena. Ultimately, this study contributes to the broader discourse on the intersection of culture, psychology, and

belief systems, fostering greater awareness and appreciation for the diversity of human experiences in the face of the unknown.

Recommendations for Further Research

Future studies should aim to recruit larger and more diverse samples from both rural and urban communities in Jharkhand to improve the representativeness of findings and enable more robust statistical analyses. Employing random sampling techniques, such as stratified or cluster sampling, can help mitigate sampling bias and ensure a more accurate reflection of the population demographics. Conducting longitudinal research would enable tracking changes in paranormal beliefs and experiences over time, providing deeper insights into the stability and development of these phenomena within different socio-cultural contexts. Combining quantitative surveys with qualitative interviews or focus groups can offer a more comprehensive understanding of individuals' beliefs and experiences, allowing for richer insights into the cultural, psychological, and social dimensions of supernatural encounters. Validating the survey instruments used, such

as the Paranormal Belief Scale and the Eysenck Personality Questionnaire, within the specific cultural context of Jharkhand will ensure their reliability and validity. Taking into account the cultural nuances and belief systems prevalent in Jharkhand when designing research protocols and interpreting findings, acknowledging the diverse cultural perspectives on supernatural phenomena would be recommended. Developing and implementing educational programs aimed at increasing awareness and critical thinking skills regarding paranormal beliefs, particularly among younger populations, to foster a more balanced understanding of these phenomena is essential. Encouraging interdisciplinary collaboration between researchers in psychology, anthropology, sociology, and cultural studies is recommended to explore the multifaceted nature of supernatural experiences and their implications for individual and societal well-



being. Extending similar studies to other regions of India and across different cultural contexts to compare and contrast the prevalence and nature of supernatural beliefs and experiences, contributing to a broader understanding of these phenomena globally is essential. Ensuring ethical practices in research, particularly when investigating sensitive topics such as paranormal experiences, by obtaining informed consent, protecting participants' confidentiality, and minimizing potential distress or harm is recommended.





References

- Exline, J. J., & Wilt, J. A. (2023). Supernatural attributions: Seeing God, the devil, demons, spirits, fate, and karma as causes of events. *Annual Review of Clinical Psychology*, 19, 461-487.
- Harris, K. P., Rock, A. J., & Clark, G. C. (2019). Spiritual Emergence (y), Psychosis, and Personality: Investigating the Role of Schizotypy. *International Journal of Transpersonal Studies*, 38(2), 3.
- Irwin, H. J., Dagnall, N., & Drinkwater, K. (2015). The role of doublethink and other coping processes in paranormal and related beliefs. *Journal of the Society for Psychical Research*, 79(2), 80-97.
- Luke, D. (2012). Psychoactive substances and paranormal phenomena: A comprehensive review. *International Journal of Transpersonal Studies*, 31(1), 12.
- Martin, M. A. (2019). Paths of Power: Assessing the role of Cahokia-style beakers.
- Puett, M. (2019). Life, domesticated and undomesticated: Ghosts, sacrifice, and the efficacy of ritual practice in early China. *HAU: Journal of Ethnographic Theory*, 9(2), 439-460.
- Rabeyron, T., & Watt, C. (2010). Paranormal experiences, mental health and mental boundaries, and psi. *Personality and Individual Differences*, 48(4), 487-492.
- Roll, W. G., & Persinger, M. A. (2001). Investigations of Poltergeists and Haunts: A. *Hauntings and poltergeists: Multidisciplinary perspectives*, 123.
- Swami, V., Pietschnig, J., Stieger, S., & Voracek, M. (2011). Alien psychology: Associations between extraterrestrial beliefs and paranormal ideation, superstitious beliefs, schizotypy, and the Big Five personality factors. *Applied Cognitive Psychology*, 25(4), 647-653.





Interdisciplinary Indic Studies: A Brilliant Waves Journal

ISSN: Applied For, Website: www.brilliantwavesenterprise.com/publications/journal

Email: brilliantwavespublication@yahoo.com

Simmonds-Moore, C. (2014). Exploring the perceptual biases associated with believing and disbelieving in paranormal phenomena. *Consciousness and cognition*, 28, 30-46.

Tosh, N. (2002). Possession, exorcism and psychoanalysis. *Studies in History and Philosophy of Science Part C: Studies in History and Philosophy of Biological and Biomedical Sciences*, 33(4), 583-596.

Volume 1, Inaugural Issue, May 2026

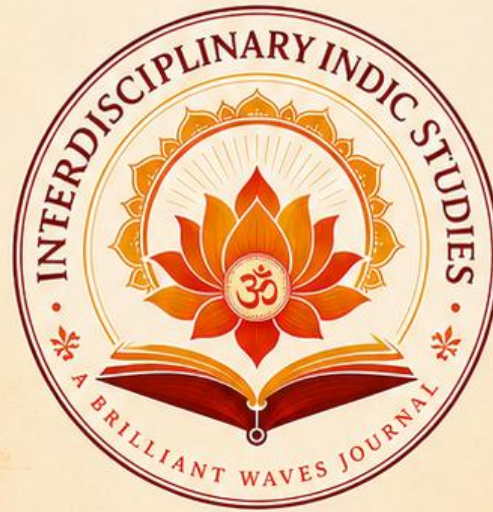




INTERDISCIPLINARY INDIC STUDIES

— A BRILLIANT WAVES JOURNAL —

*A Peer Reviewed & Refereed Interdisciplinary Journal
Exploring Indic Knowledge, Consciousness, Culture and Society*



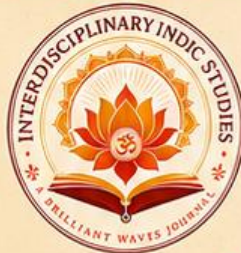
सा विद्या या विमुक्तये।
वसुधैव कुटुम्बकम्।
सत्यं वद। धर्मं चर।
आ नो भद्राः क्रतवो यन्तु विश्वतः।
तमसो मा ज्योतिर्गमय।
ॐ सर्वे भवन्तु सुखिनः।

ABOUT THE JOURNAL

Interdisciplinary Indic Studies is a peer-reviewed, refereed journal dedicated to fostering scholarly dialogue at the intersection of traditional wisdom and contemporary inquiry. The journal welcomes interdisciplinary research that engages with Indic knowledge systems, thought traditions, and their relevance to modern society.

OUR VISION

To serve as a global platform for critical, creative and constructive exploration of Indic perspectives across disciplines, inspiring a deeper understanding of self, society and the universe.



PUBLISHED BY

BRILLIANT WAVES PUBLICATION

www.brilliantwavespublication.com
brilliantwavespublication@yahoo.com
Kolkata, West Bengal, India

A BRILLIANT WAVES ENTERPRISE
INITIATIVE OF ACADEMIC
ENDEAVOR.

ISSN: APPLIED FOR

