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Personality Traits, Spirituality and Paranormal Beliefs in Adolescents

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ABSTRACT

This research analyses the links among personality characteristics, spirituality, and paranormal beliefs, evaluating gender differences and the predictive value of personality on these variables. Using a sample of 342 adolescents, the research included self-report questionnaires to examine spirituality, paranormal beliefs, and personality factors. Results demonstrate tiny but substantial relationships among the variables, with personality characteristics indicating a moderate positive connection with both spirituality and paranormal beliefs. Gender disparities were also observed: men scored higher in personality characteristics, while girls scored somewhat higher in paranormal beliefs, while no significant difference was detected in spirituality. Regression analysis found that personality characteristics account for 10.4% of the variation in the outcome variable, supporting personality as a moderate but substantial predictor of spirituality and paranormal beliefs. Despite strong results, limitations include the use of self-report measures, low effect sizes, and limited generalizability owing to a homogenous population. Future study should use a cross-cultural, longitudinal strategy to better understand these complicated interactions among varied cultures.

INTRODUCTION

Personality is characterized as a set of psychological components inside the person that are composed which impact his or her intuition and adjustments to the intra-psychic, physical and social environments (Larsen & Buss 2014). According to (Allemand & Mehl, 2017), identity is often defined as a collection of traits that are shown in an individual's behavior, taking into account their normal surroundings. Identity is described by (Costa & McCrae, 1992) as intellectual and physical characteristics, as well as habits that encompass certain emotional, cognitive, and behavioral patterns in a range of contexts. According to (Rauch & Frese, 2007), personality characteristics are tendencies to act in a certain way in various contexts.

The Five-Factor Model of Personality Traits states (McCrae & Costa, 2008), it is possible to think of

personality traits as fundamental tendencies that have been proven by research. Characteristic changes, including mental states, goals, beliefs, and self-schemas, emerge when fundamental traits are directed via the strengths of the surrounding environment. In turn, characteristic changes are believed to be related to external influences and situational element that arise in an individual's objective past, which encompasses both obvious behavior and passionate reactions. It should be noted that, in accordance with the Five-Factor personality trait, characteristic adjustments constantly intervene to mitigate the effects of traits on behaviors and emotional reactions. Gordon Allport and other "personologists" have maintained that, despite the fact that there are several ways to conceptualize people personalities, we may best comprehend individual variations by examining their personality qualities. Personality characteristics reveal the fundamental aspects of individual differences (Matthews, 2003).

Conscientiousness

A feeling of self-control, duty to others, following the rules, being committed, trying to keep high standards and obedience are all linked to being conscientious (Nickel et al., 2017; Shiner & DeYoung, 2013). (Hill et al., 2019) says that this trait is also linked to persistence and planning.

Extraversion

Extraversion is sometimes linked to being friendly, having good emotions, adapting to current situations, and being sure of yourself (Shiner & DeYoung, 2013); (Smillie et al., 2019) It strongly has to do with happiness and looking for back in tough situations (Sun et al., 2019). People who have a lot of this trait are closed-minded and shy away from social situations that require a lot of mental space (Brandt et al., 2020).

Openness

Openness to experience is associated with a willingness to lock in in modern tasks, learning almost useless thoughts, interest, and cognitive research (Schwaba, 2019) This characteristic is moreover related with inventive issue understanding and independence (Kandler et al., 2016).

Agreeableness

Agreeableness is in some cases connected to characteristics such as sympathy, compassion, humility and thoughtfulness (McAdams et al., 2018; Soto & John, 2017). Agreeable people strive to have helpful, peaceful relationships with other individuals.

Neuroticism

In some situations, neuroticism is associated with experiencing emotions of unhappiness, instability, and unease. (Shiner & DeYoung, 2013). Additionally, it is associated with social maladjustment and certain cognitive management issues, such as poor self-perceptions and counting once competence. (Shackman et al., 2016). One of the first things we notice when we observe the people around us is how different people are from each other. Some people talk, some stay silent. Some people are working; some are setting on the couch. Some people worry a lot, while others have almost no anxiety. When we use adjectives like "talkative," "quiet," "active," or "intense" to characterize the people in our lives, we are referring to their personalities and the traits that set them apart from one another. A personality psychologist attempts to clarify and comprehend this distinction. James and his colleagues claim that (James, 1902), Personality psychology and the psychology of spirituality and religion have been linked for a long time. James and his colleagues claim that (James, 1902), Personality psychology and the psychology of spirituality and religion have been linked for a long time. (Emmons & Paloutzian, 2003).

According to (Joseph et al., 2017), spirituality should be caught on as a more common, unorganized, personalized, and actually happening marvel, where an individual looks for closeness between him/herself. Other creators define spirituality in terms of look for basic truth and a movement of empowering individuals to find meaning and noteworthiness within the encompassing world (Woods & Ironson, 1999).

Spirituality and religion were examined in an empirical study. Most of the time, spirituality was described in terms of personal experiences or convictions, such as believing in God or another higher power or having a connection with them. Among the definitions of religion were both individual convictions, including faith in God or a higher force, as well as institutional or organizational ideas and customs including church attendance, membership and dedication to the convictions of an established church or religion (Zinnbauer et al., 2015). Some definitions of supernatural beliefs include forces, concepts, and events that are unexplainable by science and human understanding, that originate from hidden, obscure, and unexplained origins, and for which a

causal link cannot be shown. (Arslan, 2010; Arslan, 2015). These beliefs usually contain certain ideas such as witchcraft, angels, telepathy, horoscopes and precognition, and they are expressed using terms such as superstition, emptiness and error (Kalgı & Şimşek, 2020; Parladir & Ozkan, 2015). Religious beliefs in Allah, angels, the Devil, Heaven, Hell, jinn, the soul's journey to the afterlife, miracles, the evil eye, Khidr, and saints are seen as both conventional (religious) paranormal beliefs and normative views in Muslim societies. (Arslan, 2010).

Research conducted on general populations has shown that paranormal beliefs may effectively trigger the emergence of psychopathological conditions as schizotypy, anxiety, sadness, and psychosis. It was asserted that those who had gone through major trauma in the past had a greater belief in the paranormal and the supernatural, which was intended to lessen their sense of helplessness and powerlessness. There is evidence to support this theory. (Adebayo & Ilori, 2013; Thalbourne & Storm, 2019) Pakistanis who believe in traditional spiritual and paranormal notions are many. Regarding Allah, angels, the Devil, Heaven, Hell, jinn, the soul's journey to the afterlife, miracles, the evil eye, and saints, there are both conventional (religious) and normative paranormal beliefs.

Paranormal beliefs have attention rapidly shifted to the individual differences, such as personality, that are linked to these beliefs (Irwin, 1993, 2009). One of the most researched correlations between beliefs in paranormal and personality is personality, probably because the majority of paranormal beliefs satisfy psychological needs that arise from particular patterns of personality traits involves conceptually linked to personality. Gordon Allport and other "personologists" have maintained that, despite the fact that there are several ways to conceptualize people's personalities, we may best comprehend individual variations by examining their personality qualities. Personality characteristics reveal the fundamental aspects of individual differences (Matthews et al., 2003).

According to a study by (Mathews, 2010) there is a substantial combination between Sensation Seeking (SS) and Openness to Experience (OE) in predicting paranormal views. The six OE components were used to regress beliefs, and the greatest predictor was fantasy, followed by feelings, ideas Aesthetics, action and values. Regression Analysis was done on the four subscales of the SS measure, with the highest predictor being boredom susceptibility, followed by Experience Seeking, Thrill and adventure seeking, and Disinhibitions seeking.

Problem statement

In 2021 study, which examines beliefs in relation to paranormal beliefs, mental health, and spirituality, was specifically designed for Muslim nations such as Pakistan. A short while ago, there was widespread worry about the mental health students, which was growing daily. Students encounter a plethora of cultural and social circumstances in their life, such as adjusting to a new environment or dealing with financial or scholastic challenges (Alorani & Alrdaydeh, 2018). Numerous factors have had a negative impact on mental health; a recent study discovered that one of the most popular uncommon beliefs that examined its impact on Muslim children is the paranormal belief. As mental health problems continue to rise, therapy and treatment initiatives that are always expanding worldwide. The criteria used to diagnose mental health disorder are DSM and the American Psychiatric Association (APA) because they aid in diagnosis and subsequent recovery should one of them be experiencing mental health issues (Buysse et al., 1997).

Despite the fact that many pupils required therapy, a nationwide epidemic study stated that nearly half of the students had developed mental health issues in the previous years. Certain American scholars have proposed that college students possess a mental health crisis (Macaskill, 2013).

From college to university, there are many changes, difficult and demanding times because students have to deal with stress and psychological issues in order to accomplish their long-term goals. Psychological and educational factors can contribute to students' mental health issues (Butt, 2014) convictions, the majority of paranormal beliefs continue to be powerful motivators and managers of people aside from collective actions. A fundamental principle disproves the idea that a mental experience might influence a physical experience, with the exception of one of the researcher's mental abilities. The term the terms "paranormal" and "credible" are interchangeable to denote phenomena that, if true, alter the fundamental scientific theories (Rice, 2003).

Provide a hint regarding the relationship between the ideas shown by (Hillstrom & Strachan, 2000) that discussed the unfavorable correlations between spirituality or religion and theories of precognition, PK,

telepathy, UFOs, reincarnation, psychic healing, and mental communication. It appears plausible. To believe that there's a chance these ostentatious social disruptions could be to blame for psychological problems that prevent a person from losing control, such as stress and anxiety as anticipated by US research (Utinans et al., 2015).

Significant of study

The significant of this study to need better understanding of the impact of personality trait paranormal beliefs and spirituality in adolescent. The study is focus to find out the impact of the paranormal believes in our daily life. And screening the individuals and identify their strength and weakness. And measure the positive and negative impact of the society and person life. To identify the psychological reasons behind the mindset that is responsible for the paranormal beliefs in the society. Paranormal belief has been defined for this study because of the difficulty of defining it. This research has concentrated on the domains covered by the updated paranormal belief scale. The Honorable Jerome J. Tobacyk, Ph.D. Traditional religious belief, as well as witchcraft, are measured on this scale. Traditional religious belief, as well as witchcraft, are measured on this scale. Some examples of paranormal phenomena include psi, precognition, unusual life forms, spiritualism, and superstitions (Tobacyk, 2004). Considering the facts. The Big Five have enough evidence to be thought of as universally applicable to all humans. The personality tests used in this research are based on those developed by (McCrae & Costa Jr., 1997). Examining the connection between paranormal belief and the Big Five personality traits is the primary objective of this study. Since most studies have focused on the correlation between schizophrenia and paranormal beliefs or paranormal beliefs and religion, there doesn't appear to be much literature in the field comparing the two. So, this study aims to contribute more facts to the field, encourage and support future research on the influence of personality on this intricate belief system, and ultimately aid in the harmonization of the literature. The research plays a vital role to better understanding the spirituality and paranormal believes and helped to find the problems caused by these variables.

Operational definitions

Personality trait

The OCEAN scale measures the Big Five personality traits: Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism, Openness Reflects creativity, imagination, and willingness to explore new ideas (e.g., "I enjoy exploring abstract concepts"). Conscientiousness Indicates organization, responsibility, and goal-directed behavior (e.g., "I am detail-oriented and reliable"). Extraversion Captures sociability, energy, and assertiveness (e.g., "I feel energized by social interactions"). Agreeableness Measures kindness, cooperation, and empathy (e.g., "I strive to maintain harmony in relationships"). Neuroticism Assesses emotional instability and stress proneness (e.g., "I frequently feel anxious or tense"). Each trait is operationalized via self-report items rated on a Likert scale.

Paranormal believe

The Revised Paranormal Belief Scale (RPBS) is a psychometric tool used to assess beliefs in paranormal phenomena across seven domains: traditional religious beliefs, psi (psychic abilities), witchcraft, superstition, spiritualism, extraordinary life forms, and precognition. Each domain captures specific facets of paranormal beliefs (e.g., belief in psychic powers or ghosts). Responses are typically measured on a Likert scale to reflect the degree of agreement with statements like "Some people can predict the future." The RPBS provides a comprehensive framework for understanding individual differences in paranormal belief systems.

Spirituality

The Spirituality Scale measures an individual's sense of connection to a higher power, the universe, or a deeper sense of purpose. It includes dimensions like personal beliefs, spiritual practices, meaning in life, and connection to others. Items assess aspects such as "I feel a deep sense of purpose in my life" or "I regularly engage in spiritual practices." The scale is typically measured on a Likert scale to capture the frequency and intensity of spiritual experiences and beliefs.

Research Questions

1. What is the relationship between Personality Trait, spirituality and paranormal beliefs in adolescent?
2. Is there any association between personality trait and paranormal beliefs effect the adolescent?
3. Is there any relationship between spirituality and personality trait effect the adolescent?

Research Objectives

1. To investigate the relationship between personality traits, spirituality, and paranormal beliefs in adolescents.
2. To explore the relationship between personality traits and paranormal beliefs in adolescents.
3. To assess the relationship between spirituality and personality traits in adolescents.

Hypotheses

1. There will significant correlation between personality traits, spirituality, and paranormal beliefs in adolescents.
2. There will significant relationship between spirituality and personality traits in adolescents.
3. There will significant relationship between paranormal beliefs and personality traits in adolescents.

Conceptual frame work

Figure 1

Schematic Representation of the impact of Personality trait, spirituality and paranormal beliefs colleges and school going student.

Out comes

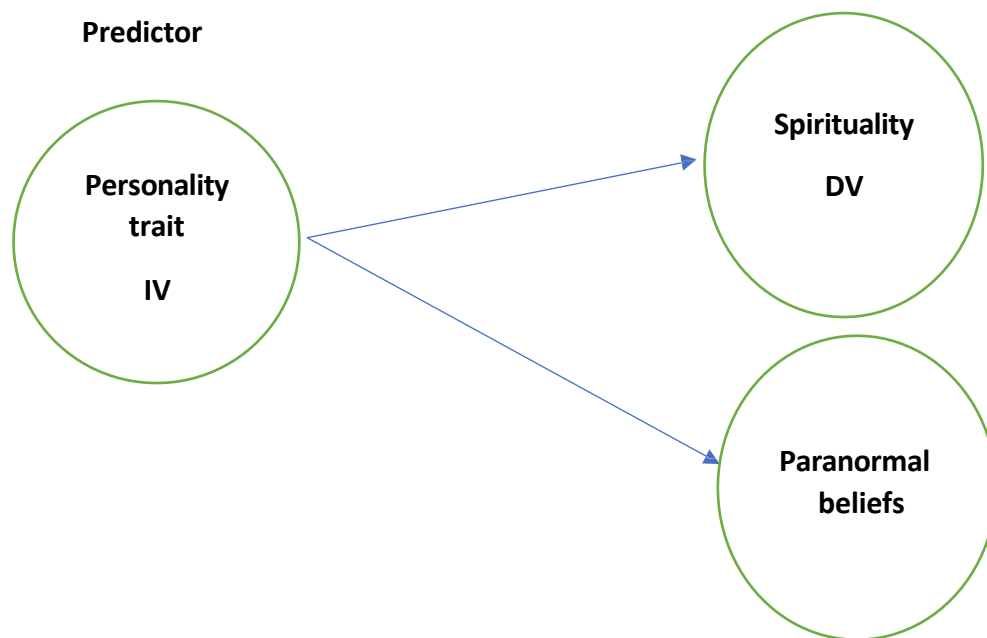


Fig: show that the relationship between these variables

Literature review

Williams et al. (2007) a total of 279 teenagers, ranging in age from thirteen to sixteen, filled out the JEPQR-S and a six-item List of Paranormal Conviction. In contrast to popular belief, which is influenced by both extraversion and psychoticism, the results demonstrate that neuroticism plays a significant role in individual differences in supernatural conviction. This research looked at the prevalence and extent of supernatural beliefs among young people in Ribs, as well as how such beliefs connect to identity assessments as determined by Eysenck's three- dimensional identity model. The article leads to three conclusions. First, the statistics show that a significant portion of Ridges' youth have a variety of supernatural beliefs. This suggests that there are many ways for people to understand the notion of destiny. Said to be those who have faith in paranormal or psychical events. Those who believe in the supernatural. Their convictions regarding supernatural occurrences are linked to their beliefs. Personality, spiritual belief, and religious belief are linked, but the connection is not considered all that important. Demonstrated in the findings of this research. A non-significant negative connection was identified between the qualities of conscientiousness and agreeableness is connected with believing in the paranormal. A non-significant positive correlation existed among openness, neuroticism, extraversion, and spirituality. Belief in the supernatural. Religion and paranormal belief were significantly positively correlated. Additionally, there were differences in paranormal belief between men and women. There was a gender disparity.

It was noticed that women were more religious and spiritual than men. Religiousness showed a strong positive correlation with spirituality.

The purpose of this study was to assess the relationship between the Five Factor Model of personality and belief in the paranormal, as stated by (Mikloušić et al. 2012). All told, 307 undergraduates from Croatia's University of Zagreb took part in the research. The IPIP version of the Five Factor Model survey (Goldberg et al., 2006) and the Revised Paranormal Belief Scale (Tobacyk et al., 1988) were among the instruments used. Three more elements of paranormal beliefs were uncovered by the second analysis: traditional religious beliefs, rituals and behaviors, and general belief in the paranormal. The three criteria that were shown to have the strongest correlations with each other were neuroticism, openness, and conscientiousness. Other research has shown that those who are open-minded are more likely to accept paranormal views in general and reject traditional religious beliefs. Our results essentially support these findings. There was a positive correlation between conscientiousness and traditional religious views and a negative correlation with general paranormal beliefs. According to A. M. PERDUE. (2013) Research on belief in the paranormal and its impacts is receiving increased recognition. This study aimed to determine which of the Big Five personality qualities were most strongly linked to paranormal beliefs by analyzing the association between the two. Along with the Revised Phantom Belief Scale, 446 college-aged individuals completed the Big Five survey. Multiple regression study revealed a significant correlation between paranormal belief and gender, religion, maternal education level, extroversion, and neuroticism (emotional stability). The discussion includes the consequences and further explanation of the results.

According to (Parra, 2015) paranormal experiences that align with an existing belief system are perceived as more enjoyable, whereas those lacking such a framework often regard them as intrusive and unsettling. A study involving undergraduate students with no reported paranormal experiences (N=1574) and participants who had attended workshops on paranormal and spiritual subjects (N=416) was conducted. Both groups completed two assessments: the OLIFE, which evaluates schizotypy across four dimensions, and the Paranormal Experiences Questionnaire, which gathers data on spontaneous paranormal occurrences. The aim was to determine whether individuals with greater exposure to paranormal experiences and beliefs are better equipped to manage the potentially distressing aspects of these encounters. Findings indicated that members of the paranormal experiences group exhibited lower levels of cognitive disorganization and reported a higher frequency of unusual paranormal events. It appears that individuals with stronger paranormal beliefs and experiences may possess enhanced coping mechanisms for the distressing effects associated with such phenomena. Those who encounter more unusual experiences might mitigate their potentially negative impacts by developing or utilizing a framework to contextualize them. Conversely, for individuals in the no paranormal experiences group, possessing positive schizotypy could be beneficial, as a propensity for magical thinking may facilitate the creation of an imaginative framework to interpret their atypical experiences.

According to (Kelleher, 2024) the term "paranormal belief" encompasses a broad range of views that go against the basic laws of nature. Voodoo belief, telekinesis, demonic possession, and extrasensory perception are a few examples of this. Previous research, such as those conducted by (A. Perdue, 2013) and (Williams & Roberts, 2016; Wilson, 2018) Paranormal beliefs may be related to other parts of a person's personality, according to some, while others have shown that critical thinking interventions reduce paranormal beliefs. Consequently, this study set out to examine the relationships between scientific vs. non-scientific academic areas, paranormal beliefs, openness, and conscientiousness.

Research Methodology

Research Design

In research studying the link between psychological traits, faith and paranormal views among teenagers, a correlational study. The study would use standardized surveys to test key psychological traits (e.g., openness, neuroticism), levels of faith, and paranormal views (e.g., belief in ghosts, telepathy).

Sample and Sampling Technique

The total research sample consisted of 370 participants, out of which 342 responded because some items of scale is not properly filled sample size find through G-power software. The sample was then divided into two groups males and females, males (n=201) and Female (n=141). A convenience sampling procedure was used to approach the sample. Only matriculating and intermediate school pupils from Faisalabad's colleges and schools

were surveyed.

Inclusion Criteria

The sample was selected using the specified inclusion criterion:

- Participants in the research were between the ages of 13 and 18.
- Participants in the Matric and Intermediate classes were solely included for data gathering purposes.
- Included were students enrolled in conventional schools and colleges.
- Included were students from government and private institutions and colleges.

Exclusion Criteria

- The following exclusionary criteria were presented and used to choose the sample before data collection began.
- No one under the age of 13 or older than 18 was allowed to participate.
- Students in classes lower than 10 and higher than 12 were excluded.
- Students enrolled in distance learning programs were excluded.

Personality Trait Five OCEAN Scales

Individuals' unique thinking, emotion, and behavior patterns are described by their personality characteristics. A person with a high score on a particular personality trait, such as extraversion, is expected to be gregarious in a variety of settings and throughout time. Personality traits indicate consistency and stability. In this way, trait psychology emphasizes the idea that individuals differ from one another based on their positions on a collection of essential characteristic metrics that hold true throughout time and in many contexts. The Five-Factor Show is the most often utilized framework of attributes. The acronym Ocean may serve as a reminder of the five core traits that comprise this paradigm: agreeableness, neuroticism, extraversion, conscientiousness, and openness. A possible memory aid for these five characteristics is the acronym OCEAN: The letters O, C, E, A, and N stand for openness, agreeableness, neuroticism, extraversion, and conscientiousness, respectively. Then, using the inverted values, the scores for each of the five OCEAN scales must be summed together, if appropriate. The total of four elements will determine each OCEAN score. Next to each scale below, put the total. Total items are 20 and Items to be reversed in this way: 6, 7, 8, 9, 10, 15, 16, 17, 18, 19, 20 add up the scores for each of the five OCEAN scales (Donnellan et al., 2006).

Spirituality Scale

The Spirituality Scale created by Delaney in 2003 is a psychological tool meant to measure spirituality as a personal, subjective experience. Unlike religious belief, spirituality in this context is generally defined to embrace a feeling of meaning, purpose, and unity beyond oneself. Delaney's scale focuses on spirituality's general features rather than particular faith beliefs. The scale includes questions that measure three main dimensions. No of items of scale is 20.

Revised Paranormal Belief Scale (RPBS)

The Revised Paranormal Belief Scale (RPBS) is a psychological tool that measures belief in unexplained events across different areas. Originally created by (Tobacyk, 2004) the RPBS was intended to improve upon previous scores by broadening the types of unexplained views measured. It includes seven different subscales, each addressing a particular type of paranormal belief: Traditional Religious believe Beliefs based in conventional religious systems, such as believe in heaven, hell, and an almighty God. Psi Beliefs in mental skills, such as telepathy, insight, and psychokinesis. Witchcraft Belief in practices connected with witchcraft and the ability to control events through magic or rituals. Superstition Beliefs in luck-based concepts, like the idea that breaking a mirror brings bad luck. Spiritualism The believe in connecting with ghosts, such as through psychics. Extraordinary Life Forms Belief in the presence of mysterious animals like aliens or Bigfoot. Precognition The idea that future events can be known before they happen. Each subscale includes comments scored on a Likert scale (e.g., 1=strongly disagree to 7=strongly agree), allowing the measurement of the degree of opinion. The RPBS can be used in study to analyze how unexplained views connect to things like mental traits, age, or cultural background. This can also include belief in superstitions, magic, and supernatural phenomena. These beliefs are often based on personal experiences, cultural influences, or a desire to find meaning in inexplicable events. Paranormal beliefs can vary widely across different societies and individuals, and can have significant impact on behavior and decision-making occurrences that are outside of scientific comprehension and clarification. These beliefs cover various things like spirits, telepathic powers (Irwin et al., 2012).

Procedure

Boys and girls from various schools and institutions in the District of Faisalabad were part of the study research group. To gather the data, surveys were administered to each component of the study. At first, the department head at Riphah International University had to sign off on the data collection before it could begin. Afterwards, this clearance letter was handed to the higher-ups at the schools and institutions where the students had completed the forms. Students were adequately briefed on the research's goals and methods of data collecting. The confidentiality of each child's information was guaranteed. Afterwards, the forms were correctly organized, data was input into SPSS, and subsequent analysis was performed to obtain the results. The Statistical package of Social Sciences (SPSS,v26) was calculate the frequencies and percentage were measured for the demographic variable further the person correlation and t-test analyses and Anova , regression were used to the test the study hypothesis

Ethical consideration

Following a thorough review of the ethical guidelines set forth by the American Psychological Association (APA), the subjects of the study were granted prior authorization and complete consent. The University of Riphah Faisalabad's Board of Advanced Projects submitted letters of authorizations for the entire project and all of the procedures, materials, and supplies utilized. Methods used in the study strictly follow the guidelines set out by the board. To protect the identity and well-being of the students who took part, measures were taken.

Results

The data collected form the participants was analyze using the statistical package for the SPSS version 26.

Table 1 <i>Frequency Demographic</i>			
Characteristics	N	%	Cumulative
Gender			
Female	141	41.2	41.2
Male	201	52.8	100
Education			
Matric	103	30.1	30.1

Intermediate	239	69.79	100
Family system			
Joint	181	52.9	52.6
Nuclear	161	47.1	100
Parent education			
Educated	291	85.1	85.1
Uneducated	51	14.9	100
Parent occupation			
Jobins	132	38.6	38.6
Business	149	43.6	82.2
Jobless	30	8.8	90.9
Other	31	9.1	100
Religions			
Islam	334	97.7	97.7
Other	8	2.3	100
Resident			
Urban	293	85.7	85.7
Rural	49	14.3	100

The frequency and percentage of respondent characteristics by demographics are shown in table no. 4.1. 342 data points were gathered from both male and female teenagers. Both sexes provided data: 201 males (52.8%) and 141 females (41.2%). There are two types of family systems: nuclear (47.4%) and joint (52.6%). The parents' educational backgrounds are as follows: 85.1% are educated, and 14.9% are not. Similarly, parent occupations are business (43.6%), unemployment (8.8%), other (9.1%), and employment (38.6%). The two most common religions are Islam (97.7%) and other (2.3%). Among the residents, 85.7% are urban, while 14.3% are rural.

Table 2
Descriptive satatiscs



Table 2 demonstrates that information on personality traits, spirituality, and paranormal beliefs was included in the descriptive statistics. Spirituality had a mean score of 97.04 and a standard deviation of 16.51. A.096 kurtosis value Skewness -0.096 shows a nearly symmetrical, very small negative skew. Kurtosis of -0.151 indicates a distribution that is rather flat and near to normal. The standard deviation for paranormal beliefs is 20.15, while the mean value is 104.14. A little positive skew is indicated by the skewness of 0.277. Kurtosis: 0.112, which is quite near zero, indicates that the distribution has a very regular form. Personality trait has a mean score of 63.49 and a higher standard deviation of 10.15. Skewness: 0.739, indicating a moderate positive skew. Kurtosis 0.583, suggesting a more peaked distribution with heavier tails than a normal distribution.

Table 3
Scale Reliability

Variables	N0. of items	Alpha coefficient
Spirituality scale	23	.732

Paranormal belief	26	.687
Personality trait	20	.608

Table 4.3 shows a study of the dependability of measures regarding teenagers' faith paranormal views and personality trait. The reliability coefficient spirituality .732, coming within the allowed range as stated by appropriate standards and guidelines. Similarly, magical view's reliability coefficient of 0.687 and personality .608 reliability coefficient is also okay

Table 4

Pearson Correlation Between Personality Trait Spirituality and Paranormal Beliefs in Adolescents. (N=342)

Variable	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13
RPBS															
1. TRBS	21.32	7.08	1												
2. PSI	14.41	5.07	-.15**	1											
3. Witchcraft	18.04	5.57	.26**	.11*	1										
4. Superstition	10.09	5.36	-.18**	.37**	.27**	1									
5. Spiritualism	16.16	5.92	-.10	.21**	.16**	.35**	1								
6.EL	9.85	4.25	-.21**	.34**	.02	.34**	.27**	1							
7.Precognition	14.29	5.75	-.27**	.41**	.09	.42**	.26**	.49**	1						
Five Ocean Scale															
1.Extroversion	11.41	2.88	.22**	-.11*	.14*	.03	.11*	-.02	-.05	1					
2.Agreeableness	12.28	2.93	.28**	-.12*	.11*	-.02	-.01	-.11*	-.12*	.28**	1				
3.Conscientiousnes	12.49	3.26	.12*	-.06	-.02	-.02	.07	-.10	-.02	.20**	.24**	1			
4. Openness	11.48	3.18	.06	.03	-.04	-.04	.06	.02	-.03	.07	.02	.21**	1		

1. SST 97.05 16.5 .42** -.03 .17** -.12* .08 -.02 -
.13* .23** .31** .20** .14** .24** 1

Note: Revised Paranormal Belief Scale (RPBS) and Five Ocean Scale are used (OCEAN) Spirituality Scale Total (SST).

Based on the information you've given, here's an organized version of which shows the Pearson correlation values between faith, paranormal Beliefs, spirituality and personality traits (N=342). I'll order it for clarity: M (Mean): Average score for each variable SD (Standard Deviation): Measure of uncertainty for each measure. SS Self-correlation correlation with the Revised Paranormal Belief Scale. PTS: Correlation with the Personality Trait Scale. Indicators of significance levels, where usually denotes $p < .05$, and denotes $p < .01$. This table shows some connection between spirituality and paranormal beliefs, as well as between psychological traits and both spirituality and paranormal beliefs, with significant positive relationship. Strong correlations between RPBS subscales and SST indicate that belief in paranormal phenomena is closely linked with higher spirituality. Specifically, TRBS demonstrated the strongest relationship with spirituality, suggesting that general belief in paranormal phenomena aligns well with spiritual attitudes.

Table 5

Independent t-test between males (n = 201) and females (n = 141) for their mean scores on Personality Trait Spirituality and Paranormal Beliefs in Adolescent.

Variable	Male (n=201)		Female (n=141)				
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>Cohen's d</i>	<i>t</i>	<i>P</i>
Personality trait	65.11	10.62	61.19	8.98	0.079	-3.57	.045
Spirituality	101.22	15.71	91.09	15.84	0.64	-5.85	.885
Paranormal beliefs	102.64	21.52	106.27	17.88	0.18	1.646	.020

Table 5 describe that Personality Trait and both faith and paranormal ideas, with Significant positive associations Here's an overview of the data comparison between guys and girls on behavioral traits, faith, and paranormal beliefs: Personality Trait Males had a higher average score ($M = 65.11$, $SD = 10.62$) compared to girls ($M = 61.19$, $SD = 8.99$). This difference was statistically significant ($t = -3.577$, $p = .045$), showing that boys and girls vary in personality trait scores in this group. Spirituality Males also scored higher on spirituality ($M = 101.23$, $SD = 15.71$) than girls ($M = 91.09$, $SD = 15.85$). However, this difference was not statistically significant ($t = -5.852$, $p = .885$), showing no meaningful gender difference in spirituality scores. Paranormal Beliefs Females scored slightly higher in paranormal views ($M = 106.28$, $SD = 17.88$) than men ($M = 102.64$, $SD = 21.52$). This difference was statistically significant ($t = 1.646$, $p = .020$), suggesting a notable gender difference, with females having a higher tendency toward magical views.

Table 6

Regressions coefficient of Extroversion, Agreeableness, Conscientiousness, Openness and Neurotiscm on Spirituality in Adolescents.

Un-standardized coefficient	Standardized coefficient
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Predictor	B	SE	B	T	P	95% CI for B Lower, Upper
Constant	53.33	5.61		9.50	.000	[42.30, 64.37]
Extraversion	0.72	0.30	.127	2.42	.016	[0.13, 1.32]
Agreeableness	1.29	.30	.23	4.28	.000	[.70, 1.88]
Conscientiousness	.36	.270	.072	1.34	.181	[-.169, 0.89]
Openness	.422	.270	.081	1.56	.119	[-.109, 0.95]
Neuroticism	.834	.274	.159	3.04	.003	[.295, 1.373]

The results indicated that extraversion significantly predicted spirituality ($B = 0.72$, $SE = 0.30$, $\beta = .127$, $p = .016$), suggesting that adolescents with higher extraversion levels tend to have higher spirituality scores. Similarly, agreeableness was a significant predictor ($B = 1.29$, $SE = 0.30$, $\beta = .23$, $p < .001$), indicating a positive association with spirituality. Neuroticism also showed a significant positive effect ($B = 0.834$, $SE = 0.274$, $\beta = .159$, $p = .003$). However, conscientiousness ($B = 0.36$, $SE = 0.27$, $\beta = .072$, $p = .181$) and openness ($B = 0.422$, $SE = 0.270$, $\beta = .081$, $p = .119$) were not significant predictors, as their p-values exceeded the conventional significance threshold. regression analysis examined the relationship between personality traits and spirituality among adolescents, yielding a significant overall model ($F = 39.383$, $p < .001$). These findings suggest that extraversion, agreeableness, and neuroticism contribute significantly to spirituality among adolescents, while conscientiousness and openness do not have a notable impact.

Table 7

Regressions coefficient of extroversion, agreeableness, conscientiousness, openness and neurotiscm on paranormal belief subscale TRBS among adolescents.

Un-standardized coefficient Standardized coefficient

Predictor	B	SE	B	T	p	95% CI for Lower, upper
Constant	6.47	2.46		2.62	.009	[1.62, 11.31]
Extraversion	.343	.132	.139	2.59	.010	[0.083, .603]
Agreeableness	.495	.133	.205	3.73	.000	[.234, .756]
Conscientiousness	.016	.119	.008	.139	.890	[-.217, .250]
Openness	.013	.119	.006	.109	.91	[-.220, 0.246]
Neuroticism	.371	.120	.165	3.08	.002	[.134, .608]

The regression analysis examined the relationship between personality traits and paranormal beliefs (TRBS) among adolescents, revealing that the overall model was significant, $F(5, 336) = 9.47$, $p < .001$. Extraversion (B

= 0.343, SE = 0.132, β = .139, p = .010), agreeableness (B = 0.495, SE = 0.133, β = .205, p < .001), and neuroticism (B = 0.371, SE = 0.120, β = .165, p = .002) were significant predictors, suggesting that adolescents who are more sociable, cooperative, and emotionally sensitive are more likely to hold paranormal beliefs. The confidence intervals for these predictors ([0.083, 0.603] for extraversion, [0.234, 0.756] for agreeableness, and [0.134, 0.608] for neuroticism) further support their significance. In contrast, conscientiousness (B = 0.016, SE = 0.119, β = .008, p = .890) and openness to experience (B = 0.013, SE = 0.119, β = .006, p = .910) were not significant predictors, indicating that traits related to organization and intellectual curiosity do not substantially influence paranormal beliefs.

Table 9

Regressions coefficient of extroversion, agreeableness, conscientiousness, openness and neurotiscm on paranormal belief subscale Witch craft among adolescents.

Un-standardized coefficient Standardized coefficient						
Predictor	B	SE	B	T	p	95% CI for B
Lower, upper						
Constant	14.83	2.039		7.27	.000	[10.82, 18.84]
Extraversion	.244	.109	.126	2.22	.027	[.029, .459]
Agreeableness	.161	.110	.085	1.46	.143	[-.055, .377]
Conscientiousness	-.098	.098	-.057	-.99	.321	[-.291, .096]
Openness	-.072	.098	-.041	-.73	.464	[-.265, .121]
Neuroticism	.041	.100	0.23	.408	.684	[-.155, .236]

The regression analysis examined the influence of personality traits on beliefs in witchcraft among adolescents, revealing that the overall model showed limited significance. Among the five personality traits, only extraversion (B = 0.244, SE = 2.039, β = .126, p = .027) emerged as a significant predictor, suggesting that more outgoing and socially engaged individuals are more likely to believe in witchcraft. The confidence interval for extraversion ([0.029, 0.459]) further supports this association. In contrast, agreeableness (B = 0.161, SE = 0.110, β = .085, p = .143), conscientiousness (B = -0.098, SE = 0.098, β = -0.057, p = .321), openness (B = -0.072, SE = 0.098, β = -0.041, p = .464), and neuroticism (B = 0.041, SE = 0.100, β = 0.023, p = .684) were not significant predictors, as their confidence intervals crossed zero. These results suggest that while extraversion is linked to stronger beliefs in witchcraft, other personality traits do not have a significant impact on such beliefs among adolescents.

Table 10

Regressions coefficient of extroversion, agreeableness, conscientiousness, openness and neurotiscm on paranormal belief subscale superstitions among adolescents.

Un-standardized coefficient Standardized coefficient						
Predictor	B	SE	B	T	P	95% CI for B
Constant	11.35	1.98		5.71	.000	[7.44, 15.25]
Extraversion	.080	.107	.043	.750	.454	[-.130, .290]

Agreeableness	-.036	.107	-.020	-.336	.737	[-.246, .175]
Conscientiousness	-.007	.096	-.004	-.074	.941	[-.195, .181]
Openness	-.045	.096	-.026	-.466	.642	[-.233, .144]
Neuroticism	-.093	.097	-.055	.960	.338	[-.284, .098]

The regression analysis examined the influence of personality traits on superstition among adolescents, revealing that none of the personality traits significantly predicted superstition. Extraversion ($B = 0.080$, $SE = 1.98$, $\beta = .043$, $p = .454$), agreeableness ($B = -0.036$, $SE = 0.107$, $\beta = -0.020$, $p = .737$), conscientiousness ($B = -0.007$, $SE = 0.096$, $\beta = -0.004$, $p = .941$), openness ($B = -0.045$, $SE = 0.096$, $\beta = -0.026$, $p = .642$), and neuroticism ($B = -0.093$, $SE = 0.097$, $\beta = -0.055$, $p = .338$) all failed to reach significance, as their p-values were above the conventional threshold of 0.05. Additionally, the confidence intervals for all predictors crossed zero, reinforcing the lack of a meaningful relationship between personality traits and superstition. These findings suggest that superstition among adolescents is not strongly influenced by extraversion, agreeableness, conscientiousness, openness, or neuroticism, indicating that other factors beyond personality traits may play a more substantial role in shaping superstitious beliefs.

Table 11

Regressions coefficient of extroversion, agreeableness, conscientiousness, openness and neurotiscm on paranormal belief subscale spiritualism among adolescents.

Un-standardized coefficient Standardized coefficient

Predictor	B	SE	B	T	P	95% CI for B
Constant	12.52	2.18		5.74	.000	[8.23, 16.80]
Extraversion	.233	.117	.114	1.99	.047	[.003, .464]
Agreeableness	-.103	.117	-.051	-.881	.379	[-.334, .127]
Conscientiousness	.091	.105	.050	.865	.388	[-.116, .298]
Openness	.083	.105	.045	.793	.428	[-.123, .290]
Neuroticism	.012	.106	.006	.11	.909	[-.197, .222]

The regression analysis examined the influence of personality traits on spiritualism among adolescents, revealing that extraversion ($B = 0.233$, $SE = 2.18$, $\beta = .114$, $p = .047$) was the only significant predictor. This finding suggests that adolescents who are more outgoing and socially active are more likely to hold spiritualistic beliefs. The confidence interval for extraversion ([0.003, 0.464]) further supports this significant relationship. However, agreeableness ($B = -0.103$, $SE = 0.117$, $\beta = -0.051$, $p = .379$), conscientiousness ($B = 0.091$, $SE = 0.105$, $\beta = 0.050$, $p = .388$), openness ($B = 0.083$, $SE = 0.105$, $\beta = 0.045$, $p = .428$), and neuroticism ($B = 0.012$, $SE = 0.106$, $\beta = 0.006$, $p = .909$) were not significant predictors, as their confidence intervals crossed zero. These results indicate that while extraversion plays a role in spiritualistic beliefs, other personality traits do not significantly contribute to spiritualism among adolescents.

Table 12

Regressions coefficient of extroversion, agreeableness, conscientiousness, openness and neurotiscm on paranormal belief subscale extraordinary life form among adolescents.

Un-standardized coefficient Standardized coefficient

Predictor	B	SE	B	T	P	95% CI for B
Constant	13.01	1.55		8.37	.000	[9.95, 16.07]
Extraversion	.042	.083	.028	.502	.616	[-.122, .266]
Agreeableness	-.111	.084	-.076	-1.32	.187	[-.275, .054]
Conscientiousness	-.096	.075	-.073	-1.27	.202	[-.243, .052]
Openness	.083	.075	.062	1.11	.266	[-.064, .231]
Neuroticism	-.169	.076	-.125	-2.22	.027	[-.318, -.019]

The regression analysis examined the influence of personality traits on beliefs in extraordinary life forms among adolescents, revealing that neuroticism ($B = -0.169$, $SE = 0.076$, $\beta = -0.125$, $p = .027$) was the only significant predictor. This finding suggests that adolescents with higher neuroticism levels are less likely to believe in extraordinary life forms. The confidence interval for neuroticism $([-0.318, -0.019])$ further supports its significant negative impact. In contrast, extraversion ($B = 0.042$, $SE = 1.55$, $\beta = .028$, $p = .616$), agreeableness ($B = -0.111$, $SE = 0.084$, $\beta = -0.076$, $p = .187$), conscientiousness ($B = -0.096$, $SE = 0.075$, $\beta = -0.073$, $p = .202$), and openness ($B = 0.083$, $SE = 0.075$, $\beta = 0.062$, $p = .266$) were not significant predictors, as their p -values exceeded the conventional significance threshold of 0.05. Additionally, their confidence intervals crossed zero, indicating no meaningful relationship between these traits and beliefs in extraordinary life forms.

Table 13

Regressions coefficient of extroversion, agreeableness, conscientiousness, openness and neurotiscm on paranormal belief subscale precognition among adolescents.

Un-standardized coefficient Standardized coefficient

Predictor	B	SE	B	T	P	95% CI for B
Constant	19.29	2.10		9.17	.000	[115.15, 23.43]
Extraversion	-.017	.113	-.009	-.154	.878	[-.24, .20]
Agreeableness	-.201	.113	-.103	-1.77	.076	[.42, .02]
Conscientiousness	.052	.101	.030	.514	.60	[-.14, .25]
Openness	-.010	.101	-.006	-.100	.92	[-.20, .18]
Neuroticism	-.236	.103	-.129	-2.30	.022	[-.43, -.034]

The regression analysis examined the influence of personality traits on precognition beliefs among adolescents, revealing that the overall model was marginally significant, $F(5, 336) = 2.14$, $p = .059$ that neuroticism ($B = -0.236$, $SE = 0.103$, $\beta = -0.129$, $p = .022$) was the only significant predictor. This suggests that adolescents with higher neuroticism levels are less likely to believe in precognition, as supported by the confidence interval $([-0.43, -0.034])$. In contrast, extraversion ($B = -0.017$, $SE = 2.10$, $\beta = -0.009$, $p = .878$), agreeableness ($B = -0.201$, $SE = 0.113$, $\beta = -0.103$, $p = .076$), conscientiousness ($B = 0.052$, $SE = 0.101$, $\beta = 0.030$, $p = .600$), and openness ($B = -0.010$, $SE = 0.101$, $\beta = -0.006$, $p = .920$) were not significant predictors, as their p -values exceeded the

conventional threshold of 0.05. Additionally, the confidence intervals for these traits crossed zero, indicating no meaningful relationship between them and beliefs in precognition. These findings suggest that while neuroticism negatively influences beliefs in precognition, other personality traits do not significantly impact adolescents' perceptions of precognitive abilities.

Discussion

The present study examined the personality factors of faith and paranormal ideas. The results were very different, but a number of important relationships did show up. Each finding and likely consequences are explained in the following parts. Table 2 the researcher studies the relationship between personality trait faith and paranormal views in teen The thorough facts give us information about how religion, strange ideas, and mental habits are spread out. With a mean of 97.05 and a small left skew (skewness = -0.096), spirituality seems to have a close to normal distribution (George & Mallery, 2019). The average amount of paranormal beliefs is 104.14, and there is a small positive skew (skewness = 0.27), which means that a few more people report having greater paranormal beliefs. This is in line with study that links these views to cultural and cognitive factors (Irwin, 2009). The psychological trait variable has a mean of 63.50 and a higher skew (skewness = 0.739), which means that most of the people who took the test got lower than the mean. This small change might be a mirror of how psychological traits usually are spread (John, Naumann, & Soto, 2008). All factors have kurtosis values close to zero, suggesting ranges are not far from normal, matching with recommendations for good studies in psychological research (Field, 2013).

The comparison of means between male and female subjects shows some major gender differences in the factors of mental traits, faith, and paranormal views. Personality Traits Males ($M = 65.11$, $SD = 10.62$) scored significantly higher than females ($M = 61.19$, $SD = 8.99$) on the personality trait scale, with a t -value of -3.577 and a p -value of 0.045, which is statistically significant at the 0.05 level. This shows that men, on average, may display better behavioral traits tested by the scale. Previous studies have shown that guys tend to score better on certain psychological traits like extraversion (Costa Jr et al., 2001), which may explain this difference. The study of spirituality scores shows a significant difference between groups, with males ($M = 101.23$, $SD = 15.71$) having higher spirituality than females ($M = 91.09$, $SD = 15.85$). However, the t -test for spirituality resulted in a very high p -value of 0.885, showing that the difference is not statistically significant. This non-significance defies some earlier studies showing that women tend to score higher on faith measures (Argyle & Hills, 2000).

A moderately good correlation between the outcome and the personality trait is shown by the regression analysis findings which indicate that the personality trait is a significant predictor of the outcome variable with an R^2 value of 0.322. The R^2 number of 0.104 shows that about 10.4% of the variation in the result variable can be described by psychological traits, which is considered a small effect size (Cohen, 1988). The number of variables in the model is taken into consideration by the adjusted R^2 value of 0.101, and the importance of personality traits in explaining the variation in the dependent variable is demonstrated by the significant F -test value of 39.383 ($df = 1$, $p < 0.001$). While the effect size is small, it still shows that personality traits have a meaningful impact on the result variable. In psychology study, small effect sizes are common, especially when working with complicated human actions, which are affected by many factors beyond a single personality trait (Richard et al., 2003). This study explored the influence of personality traits, including extraversion, agreeableness, conscientiousness, openness, and neuroticism, on various dimensions of paranormal beliefs among adolescents, as measured by the Revised Paranormal Belief Scale (RPBS). The results indicated that extraversion had a positive association with beliefs in spiritualism and witchcraft, suggesting that more socially active and outgoing individuals may be more open to mystical or supernatural concepts. In contrast, neuroticism showed a negative association with beliefs in extraordinary life forms and precognition, highlighting that adolescents with higher levels of emotional instability and anxiety tend to reject beliefs in phenomena that challenge conventional understanding, such as extraterrestrial life or psychic abilities. Meanwhile, other traits like agreeableness, conscientiousness, and openness did not demonstrate significant influence on most paranormal belief dimensions. This suggests that while personality traits like extraversion and neuroticism play a key role in shaping paranormal beliefs, other factors—such as social influences, cultural background, and personal experiences—might have a more substantial impact on certain types of beliefs, such as superstition or spiritualism. These findings contribute to our understanding of how individual differences in

personality can influence the endorsement of paranormal beliefs during adolescence, but further research is needed to explore additional psychological and contextual factors that may interact with personality traits to shape these beliefs. This shows that while personality traits play a part, other factors might also be important in predicting the result.

Conclusion

The three-hundred-forty-two students who participated in this study came from a variety of educational and institutional backgrounds in Faisalabad, and their paranormal beliefs and spirituality-related personality traits were the focus of this investigation. Several statistical methods were employed, including analysis of variance (ANOVA), regression (R), correlation (C), and independent sample t-test (ISDT). Findings showed a substantial variation in perception between men and females and a favorable influence of paranormal beliefs on students. Male and female students differed significantly, according to the study's findings, which also makes it harder for them to manage their time and do well in class. Students must thus develop effective study habits by setting aside adequate time to achieve their objectives. The study's conclusions are consistent with those of other studies that have shown links between spirituality, paranormal beliefs, and personality traits: Spirituality and Personality: Prior research has repeatedly shown a favorable correlation between spiritual tendencies and the attributes that people experience. This is due to the fact that openness often indicates a readiness to interact with transcendent and abstract concepts, which are essential to spirituality (MacDonald, 2000; Saroglou, 2010).

Similar to the current study, earlier research indicates that women are more inclined to support paranormal ideas, but men may score higher on certain personality qualities, including extraversion. These discrepancies could result from societal and cultural elements affecting how people express their beliefs and personalities according to their gender (Irwin, 2009; Costa et al., 2001). All things considered, this study contributes to the corpus of research demonstrating subtle but significant relationships between spirituality, paranormal beliefs, and personality factors. The results highlight the complexity of these variables and are in line with other studies, underscoring the need of further investigation into other affecting factors.

Limitation and suggestions

- The generalizability of the research is questionable due to the following constraints.
- Longitudinal studies needed to track changes over time in this instance, counter- questions might be beneficial.
- Future research should use more diverse samples across universities and disciplines for better generalizability.
- Cross-cultural research explores how cultural contexts influence behaviors, beliefs, and attitudes, spirituality providing insights into the universality and cultural specificity of psychological phenomena

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