

Comparison of the trend of superstition in educated academics and commons Kohgiluyeh and Boyer-Ahmad

Khosro Ramezani (Ph. D)

Assistant Professor Department of Psychology, Islamic Azad University, Yasouj, Iran
kh.ramezani@iauyasooj.ac.ir

Mohammad Ramezani

Qom Seminary and graduated MA in Clinical Psychology from the University of Shiraz, Iran

Zahraa Ramezani

PhD student in psychology at the University martyr Chamran, Iran

Abstract

This article is designed to compare the trend of superstition in educated academics and commons Kohgiluyeh and Boyer-Ahmad. Superstitions are part of the legacy of the past in people's minds and that its effects are visible in people's beliefs. University education is highly effective in reducing the amount of superstition. The aim of this study is to evaluate superstition and its subscales between commons and educated at the university. This study was descriptive, comparative been conducted in Kohgiluyeh and Boyer-Ahmad. Instrument 81 is a self-made material. 0.932 reliability obtained by Cronbach. Participants included 500 people (N =159), undergraduate students (N= 189) and graduate students (N = 152) who were selected randomly. The results showed that more than educated public university (P = 0.0001) to believe in superstitions. Also, married people more than single (P = 0.0001) believed in superstitions. People who are older than those who are younger (P = 0.0001), believing in superstitions. Women more than men in the general population of this group (P = 0.008) to believe in superstitions. But the superstition of college-educated men and women was not different. As a result, university education is to reduce superstition in people manager. To reduce or eliminate superstitious beliefs, studying higher education courses is a good way.

Keywords: Student, beliefs, superstitions, Kohgiluyeh and Boyer-Ahmad.

Introduction

One of the components of society, beliefs and culture of the community. Part of the beliefs of a society based on constant basis and reason, is partly based on myths and unfounded factors. Part of the belief that it causes vague and not based on reason and logic be called superstition. There superstition in all societies, including in Iran, is an indisputable fact. In a simple division into two categories superstition superstition personal and communal divides. Personal superstitions, your own personal experiences and may be unique to the individual. But collective superstitions, beliefs that most people believe it. In this study, superstition into five categories (public, or social prejudices, superstitions health and myths surrounding certain time period, superstition and superstition related to a specific location on religious beliefs) are divided. The aim of this study is to compare the tendency to superstition in educated academics and commons is Kohgiluyeh and Boyerahmad. Since human behavior is largely a function of attitude, the attitude of a person is more imbued with superstition, most ignorant of his behavior to his head. Change in attitude and behavior superstitious, requires scientific research to support the activities Deforestation is superstition. Therefore, awareness of the relationship of university education in this study highlight the need to reduce the amount of superstition. The necessity of such research, attention and facilitate university education will be for debugging superstition. The results of this new style of research in the field of social psychology can be useful in providing solutions to reform the thoughts superstitious people of the region. Ramezani (2015) Bandura's view that "social environmental factors in affecting behavior." In the form of superstition has raised. She has three amplification phenomenon of succession, succession and conformity punishment of factors that play a role in the formation and maintenance of superstition, is considered. Therefore, superstitious belief in society that enjoys the support of the commons, the social support that can help to extend the superstitious belief. As Alizadehfard (2012) in their study concluded that people are uncontrollable when in position, with the majority of conformity. Taalebi and Sayadi (2014) in their study concluded that widespread superstition in the event that the risk goes up and chance plays an important role in the way that events are beyond the control of individuals. Also, personal and social crises resonator are superstitious thoughts. They know ways to avoid superstition formal training. Rezaei (2010) A study has concluded; the threshold of credibility is less likely people are more inclined to superstition. Also, Shoaibi (2014) concluded in their study, superstitious beliefs create a sense of control in humans and to the integrity of his character helps. Among the factors that tend to superstition effects include the inability to understand the anxiety caused by the inability to solve problems in a way that is reasonable and low levels of awareness. As Jahanshahi-Afshar and Shamsedynimotlaq (2015) in their study concluded that people following the assignment because of superstitions and illusory and supernatural events, throws away any causal relationship. Foroughi and Askarpimoghadam (2010) in their study concluded that people who are better educated and live in larger cities, are less likely to superstitious beliefs. Also, in Tehran fewer men than women tend to superstitious beliefs. Safaei and Khodabakhshi (2012) in their study concluded that in Hamadan, Persian-speaking less than Lor and Kurdish speakers believe in superstitions. The education level, income and rational action and a sense of security, reduces the tendency to superstition.

Research Foundations

Superstition in a different perspective: although experts believe the main reason for spreading superstition and poverty intellectual and cultural community, but studies have shown that in cultures of science and technology continue to be deprived of superstition but not of acceptable forms of self-made Are. It is understood that the intellectual and cultural poverty necessarily with the growth of technology and the extension of the natural sciences can not be destroyed but Tqlgrayy a more central role. The following are different views about the causes referred superstition

Sociological perspectives: two major views about superstition in sociology there.

First, in the view of culture as a set of values, beliefs, customs, norms, and art. .. Knows. According to this view among the superstitious beliefs, so if thought or behavior does not meet our individual thoughts and behavior, it is not thought because of the superstitious. Because it's part of the culture of thinking and behavior. This approach to value and anti-value work, but believes the science of the discovery is unknown, it is not valued. Although popular in some of the speeches, the politicians are saying: Your opinion is appreciated that some of these political manipulation with the intention of exploiting their political, demagogic and expressed solely to further their political agenda. If it optimistic to think from the perspective originated. Although the Psndydhay respect the opinions of others is in itself, but vicious and irrational beliefs are not respected. Because beliefs sometimes conflict with each other. So how do the two opposite beliefs is both respected.

Second: The second view is of the view that in the context of beliefs, values, beliefs, people, a series of decadent customs lies the task of scientists, the discovery of these points is blind to the wisdom and elegance decadent customs and superstitions are the same people's attitudes wipe (Ramezani, 2013).

Psychological Approach: The various schools of psychology, the phenomenon of superstition in a different way justified. Referred briefly to some insights.

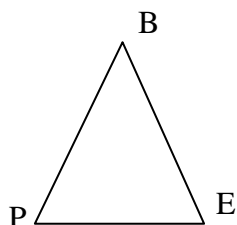
1. Gestalt-oriented perspective: Gshtaltgrayan different principles for human behavior learning offer. One of those principles is the principle of proximity. According to this principle, or geographical phenomena in terms of time or a position in the vicinity have also learned better and easier (Ramezani, 2015). To explain this, we must say that if a phenomenon to be taken to coincide with the behavior of a person, and one of the reasons for low awareness of the causes of the occurrence of the phenomenon to understand why their behavior is likely to be co-creating a false belief. Resulting in the formation of a superstitious belief. For example, the superstitious belief that, if the mirror breaks, bad things happen seven! May break the mirror synchronization with the occurrence of bad things have happened to anyone and they come in the form of a belief.

2. behavior-oriented perspective: behaviorist reinforcement and punishment environmental causes of behavior in the search. At the same superstitious behavior reinforcement and punishment random behavior known so that, if between a behavior and an amplifier or the punishment for graft came into being, its behavior is called superstitious. For example, if someone wants to travel out of the house and crows on the wall of his house, where the travel is faced with a problem or disaster, may cause problems and difficulties related to the crows.

3. The social learning theory: the theorists of this view, human behavior is influenced by the interaction of two important components in general. Namely, personal characteristics and environmental factors that it can be demonstrated as follows. Factors affecting behavior and the social environment in succession amplification phenomenon and punishing succession to help shape behavior. Therefore, superstitious belief in society that enjoys the support of the public, social support may help to extend the superstitious belief (Seif, 2009). As if facing society may not be superstitious beliefs. It can be prevented from expanding. A social factor that has a great effect on the development of superstitious beliefs and behaviors in society.

Identification or conformity to mean a change in behavior as a result of real or imagined influence other people. Without these people have a feeling of freedom. Although expert's conformity positive relationship between the number of individuals and groups to have, but so far it has not been conclusively established relationship as accurate (Danlsn and Forsyth, 1999, translated 2006). Conformity phenomenon can be observed in Iran's proverbs. For example, if you do not want to disgrace the crowd up. In this study it was found that opposition to the residents in the pilot avoids a lot of the same color

with the congregation person (Asch, 1955). So, if the community is not developed, conformity will bring many problems in social issues.



4. Archetypes: Jung believed instincts, physiological drives that have been determined as non-conscious, while the mental images that are imprinted with biological determination, and both affect behavior. Imprinted by the experiences of former ancestors of humans exist (Feist and Feist, 2002, the translation of Syyed Mohammadi, 2006). Thus, beliefs and customs can be inherited from past generations to us. And will remain unconscious in case of fulfillment of conditions, make their appearance. But, why superstition we have inherited from the past, perhaps due to the lack of studies and research is the lack of access to reliable sources. Jung, as he says in the lives imprinted by repeating the generations that follow have been established in our time and in our dreams and fantasies appear (Schultz, 2005, translated Sayyed Mohammadi, 2012). Archetype specificity of myth provides the context for the vacuum having enough information about the phenomenon compensate.

In this study, the results of research that has been done will be mentioned. The results of the brave, streams and Sanagoo (1387) in relation to sex during pregnancy, indicate that a number of women, such as fear of harm to the embryo, pain, abortion, their comfort, their belief in the guilt of the relationship at the time pregnancy, fatigue, abdominal enlargement, nausea and vomiting, followed closely during their pregnancy. In this study, 33% of respondents believed that the female embryo, such as incest is sexual intercourse during pregnancy. 60% of them because of damage to the embryo such as choking, ruptured hymen and cause disorders such as blindness, deafness intercourse to remain silent. Of course not close by women with husbands in disputes with others. In this regard, Zulfaghari (2014) concluded, due to low literacy level and lack of access to skilled practitioners, growth and influence of folk superstition among the people has provided. Shakibmehr (2011) concluded from his research, some pregnant women in Tehran are caught superstitious beliefs. Such as, heartburn pregnant women to grow hair attributed embryo, also believed to be someone and ask if a pregnant woman is not met, if he curse, the person sty (Eyelid infectious pustules) in bringing. (Foster and Kokko, 2009) in their study, believe that superstitious behavior, adaptive behavior inevitable feature of all organisms, including humans so that they can adapt to the different situations. The researcher's superstition, a natural feature for dealing with various situations of life. (Hume, 2014) believes that the human mind because of concern due to the lack of awareness of the disease, dread, terror and gruesome unknown factors, as fallacious seek to understand the solutions to get out of this situation. Therefore, three types of reflection for humans. First reflection: create the conditions for spiritual power is usually superstition has shown philosophical arguments. Second reflection: Hyjanhayy that is sure to follow such thoughts. This kind of excitement that accompanies extreme violence in a state of disarray and religious wars is more evident. Third reflection: religious superstition as a source of empowerment to religious institutions (such as churches) is used to control the individual and social freedoms. (Beck and Forstmeier, 2007) Also noted the existence of superstitions in religion, although superstitions and superstitious behavior in many communities has been a mystery, But, learning from observations of random events can not be accepted as a rule to justify the

superstitious behavior. But the human being is unique because it can process your observations and complete it. More information will contribute greatly to this process. Also, (Abbott and Sherratt, 2011) believe that superstitious thoughts perceived as lower costs and more benefits for the person brings to expand its own superstitious thoughts. They superstitions of behaviorism theory, no causal relationship between action and result, for example, strengthening consider random behavior. While psychoanalysis, projection means unacceptable attributing motives to other people, like, close luck and fortune to the cause of superstition consider returning. Finally, they concluded that superstitious people believe if they violate their superstitious beliefs, and are punishable by prompting stability and continuity in their superstitious beliefs and behavior. But, (Sagone & De Carol, 2015) study found that the chances of superstitious beliefs and belief in students of psychology and education, significantly more students of engineering. (Wiseman and Watt, 2004) in their study concluded that there was a significant relationship between life style and superstition. As different psychological traits, to different types of superstition believe that depends on a person's psychological needs. Also, (Wann et al, 2013) wrote in a report of superstition fans of sports teams, half of the subjects at least once a superstitious belief, influence, and superstition more about the type of cover, feeding and behavior that his team is headed. (Akova, 2011) in their study of why people believe in superstitious religions, has concluded that they are trying to expand their intellectual positions. (Zhang and Xu, 2007) in their study suicide in more Chinese women participating in the study understand gender inequality. Because, according to an inequality than women apply them in their religion. In this study the physiological and psychological differences have not been implicated in the accident suicide. Thus, social attributes and values of traditional culture that has nothing to do with superstition, the Chinese participants reported suicide is an important factor. (Wong, 2012) in a study of such reports, studies show that traditional Chinese beliefs consists mainly of superstitious thoughts of death, which is death anxiety. While other studies have shown that reduces anxiety superstitious thoughts of death among people. In his research, he concluded that the Chinese superstition participants can predict death anxiety. Also, (Fortin, Hill, and Huang 2014) in their study reported that Chinese immigrants living in North America due to the superstitious belief that compared to some other numbers (numbers 4 and 8), buys mortgage altogether. Research (Garcia-Montes et al, 2006) showed that auditory hallucinations in patients with obsessive-compulsive (OCD) is emphasized more like superstitious thoughts. (Damisch, Stoberock and Mussweiler, 2010) One study found that belief in witchcraft is increasing confidence golf players. Increased self-confidence, which ultimately is to improve performance in the game of golf. Research (Wright and Frdal, 2008) also showed a significant relationship between the level of difficulty there putt and superstitious behavior. This means that participants are low-skilled and skilled participants in front of the hard work more than superstitious behavior was demonstrated. Mowen and Carlson, 2003)) also believe that athletes need to raise their performance to the belief that a commitment to it, raise their self-esteem and to reach their optimal performance. Older people are also more superstitious to believe that this needs lower their learning. Although the existence of imaginary creatures found in places such as valleys and lakes because of superstition in people's attitudes. Also, (2003 Peltzer and Renner) in his study found that the number of crashes reported by drivers in South Africa with their attitudes linked to superstition. But risk-averse drivers who were driving with their superstitious attitude were inversely.

Analysis method

Due to its nature and goals of this research is descriptive survey that was conducted in southwestern Iran Kohgiluyeh and Boyerahmad. A sample of 650 undergraduate students (210) and MA (180) were selected randomly stage, but The public (260 people), a close associate of students tested who have a college education. Some respondents returned the questionnaire, a number of questionnaires were

incomplete. After discarding incomplete questionnaires, 500 questionnaires were completed and analyzed as Table 1. Field of study, all students, were humanities. Anonymous and confidential questionnaires were completed.

Table 1. Sample size based on gender and participated in research

Sex	commons	undergraduate	graduate	Table 1
Female	93	102	101	296
Male	66	87	51	204
latoT	159	189	152	500

ResearchTools

In this research a questionnaire by Ramezani (2016), "The scale superstition" is made. The common belief among the people of questionnaire Kohgiluyeh and Boyer-Ahmad made on various issues entitled "Assessment Questionnaire superstition" with 81 items and 5 subscales named, superstition (social) (32 items), Superstitions related to health (25 items), superstition relating to time or specific days (16 items), superstitions related to specific places (4 items) and superstitions related to religious issues (4 items) industry. Answer for each item scale with three options (agree χ sometimes $Mvafqm\chi$ $Mkhalfm\chi$) is set. Kevin score questionnaire for: agree = 2, sometimes = 1, strongly disagree = 0 was done. The first questionnaire on a group of 150 people was conducted to evaluate the reliability and eliminate possible bugs. In this pilot study, Cronbach's alpha was 0.932. After running the reliability of the questionnaire was conducted. In general split-half reliability of the scale superstition to 0.924 respectively and using Cronbach's alpha coefficient was 0.928. The validity of the scale internal consistency was calculated superstition, the correlation coefficient between 0.36 to 0.75 item varied and all of them were significant in $P = 0.01$. The data was analyzed using SPSS version 22, were analyzed. Also, using t-test for independent samples and analysis of variance (ANOVA) with post hoc tests were analyzed.

Findings

Descriptive statistics comparing the three groups (normal people, undergraduate and postgraduate students) participating in the study are specified in Table 2 and Figure 1. To realize the significant differences between the means of analysis of variance was used.

Table 2: Mean and standard deviation of superstition score and its subscales

Scale	Group	mean	SD
Total score of	NAEP	61.64	31.32
	Undergraduated	28.4	25.38
	graduated	20.45	20.37
Socia	NAEP	27.65	15.54
	Undergraduated	11.75	11.04
	graduated	8.36	9.13
time	NAEP	13.71	7.88
	Undergraduated	6.03	6.34
	graduated	4.7	5.10
health	NAEP	12.92	9.18
	Undergraduated	6.13	6.92
	graduated	4.39	5.44
Religiou	NAEP	3.65	2.6
	Undergraduated	2.4	2.27
	graduated	1.63	1.78
Place	NAEP	3.71	2.91
	Undergraduated	2.1	2.27
	graduated	1.37	1.88

Assumptions analysis of variance: To perform variance analysis to the following assumptions are as follows:

Homogeneity of variances

To test the significance of Levene's test of homogeneity of variances should be more than 0.05 variance is homogeneous. As shown in Table 3. It has been found significant decrease in the level of superstition (general) and all subscales of it is more than 0.05 that specifies a violation of assumptions there.

Table 3: Levene test for homogeneity of variance in analysis of

Variab	Levene Statistic	df1	df	Si
Total score of	0.5	1	49	0.44
Soci	0.7	1	49	0.38
tim	0.0	1	49	0.78
healt	0.1	1	49	0.75
Religio	0.5	1	49	0.47
Plac	0.5	1	49	0.45

Normal distribution of data

This assumption, however, is important, but Ferguson believes Takaneh, Kermanshah (1989, translated Delaware and Naqshbandi, 1384), Otherwise assumption of normal distribution of data to perform analysis of variance does not create a problem. Thus, according to the mentioned cases, analysis of variance test can be used to compare different variables in different groups.

Of university educated the superstition of the general population differed. Test this hypothesis, analysis of variance on the mean scores of the three groups (Commons = 61.64. Undergraduate = 27.40 and MA = 20.45) is specified as shown in Table 4. The table superstition in general there are significant differences between the educated and the public university.

Table 4: Analysis of variance to compare the amount of superstition among different groups (Ordinary people, undergraduates and masters) and different age requirements

Variable	Source of	Sum of	Degrees of	Mean Square	F	Significance
Superstition in	Intergr	152031.2	2	76015.6	102.14	0.001
	Intergr	75/369882	497	744.23		
	Total	521913.95	499			
superstition at	Intergr	20359.2	3	6786.4	8.51	0.001
	Intergr	395476.16	496	797.33		
	Total	415835.36	499			

According to Table 4 of superstition, according to the data in this table (df= 497 and 2, F= 102.14 and p= 0.001) significant difference between the three groups of ordinary people, undergraduate and graduate there. Also, there are significant differences between the superstition in different age groups (df=3 and 496, F= 8.51 and P= 0.001). Therefore, older people more than younger people to believe in superstitions. To further explore and find out which of the groups between education and age there are differences, the post hoc test was used. Table 5 details the differences between the groups specified. In the table 5 there are significant differences in different groups of superstition. Also, younger than 25 years had a significant difference with other age groups. The age group 25 to 35 years old superstition superstition 35 to 50 years with no significant difference, but, in the age group 25 to 35 years old superstition significant difference with the superstition than 50 years. The age group 35 to 50 years old superstition superstition significant difference in the amount of not more than 50 years.

Table 5. Tukey post hoc test to compare difference between superstition in different age and education groups

The dependent variable	group (1)	group (2)	Mean differences	Significant level Goods
Amount of Superstitions	Commons	Undergraduate	33.24	0.001
		AM	41.19	0.001
	Undergraduate	AM	7.95	0.021
The amount of superstition	less than 25 Year	25 until the 35 Year	-10.99	0.002
		35 until the 50 Year	-12.32	0.004
		higher From 50 Year	-17.85	0.001
	25 until the 35 Year	35 until the 50 Year	-1.03	0.992
		higher From 50 Year	-6.86	0.004
	35 until the 50 Year	higher From 50 Year	-5.83	0.607

Table 6. Compare Compare married and unmarried men and women and also pays respect to superstition. The superstition between men and women, according to data obtained ($t= 0.122$, $df= 498$ and $P = 0.903$) there are no significant differences. Also, between single and married in the superstition according to data obtained ($t = 4.519$, $df= 495$ and $P= 0.001$) there is a significant difference. In other words, married people more than single people believe in superstitions.

Table 6. T-Test t to compare superstitions between men and women with married and single people in all groups

Variable 1	Variable 2	Number	mean	SD	t	Degrees of freedom	Significant level
Amount Superstitions	Male	204	36.77	31.04	0.122	498	0.903
	Female	296	36.41	33.24			
	Married	275	42.26	34.37	4.52	495	0.001
	Single	222	29.36	27.87			

The results of multiple regression analyze to examine and determine the share of each of the variables specified in Table 7. Education and age is reported to be a significant impact. According to the table above, the equation predicted the superstitions using regression equation is as follows.

Amount of superstition = 64.11 + (6.75 × age) + (-19.49 × Level of education)

A regression analysis shows that the level of education and age-related superstitions such superstitions have significant predictive power. According to this equation, the superstition is inversely related to the amount of education correlates with increasing age.

Table 7. Multivariate regression analysis for the impact of education level, gender, age and marital status

Model	Non-standardized coefficients		Standardized coefficients	t	Significant level
	B	Std. Error	Beta		
(Constant)	64.11	9.067	-----	7.071	0.001
group (Level of Education)	-19.49	1.62	-0.476	-12.032	0.001
Gender Quality	-2.68	2.53	-0.041	-1.059	0.29
Age	6.75	2.128	0.149	3.171	0.002
Married	0.185	2.962	0.003	-0.62	0.95

Table 8 shows the coefficient of variance explanation of each of the variables in common is the superstition. According to the findings of this table to determine the level of education by a factor of 0.25, about 25 percent of variance explained in the superstitions. Age and marital respectively 6.1 and 3.6 percent of the variance. But gender is not significant level of variance.

Table 8. The coefficient of determination and the percentage of variance explained variables for the superstition

Variable	R	R ²	Percentage of explained variance
Total variable	0.53	0.276	27.6
Level of Education	0.50	0.25	25
Sex	0.005	-----	Not significant
Age	0.247	0.061	6.1
Married	0.187	0.035	3.5

Examples of superstitious beliefs that are common among people.

1. singing owl on the roof of the house is a message for the landlord to die.
2. If Saturday to see your doctor, you will be sick again.
3. The first night will be Drbhdr a year if you are not in your home.

4. spear Abbas fourteen tillage (meters) long.
5. Location jinn's (impish) are abandoned ruins.

Discuss

According to the results of data analysis and discussion tables can be made.

University educated and ordinary people there are significant differences in the tendency to superstition.

Commons who have no college education, a lot of the university educated, are more superstitious beliefs. This conclusion is the result of research Foroughi and Askarimoghadam (2010), Shahsavari and Bayat (2013), Zulfaghari (2014), Khodabakhshi (2012) and Azizkhani et al (2016) is consistent. They concluded in their study, those who are better educated, are less inclined to superstitious beliefs. It seems that education in higher education institutions Aside from creating a sense of confidence in the attitude of people, many of them also will change beliefs. Some of these beliefs are changing, superstitious beliefs are. Beck and Forstmeier (2007) in their study, more information to process information correctly and avoid the superstitious beliefs helpful. Also, in all subscales (except in scale between undergraduate and postgraduate medical superstition and time) the difference between ordinary people and educated in undergraduate and graduate there. This finding suggests a profound impact on changing attitudes and beliefs of the people is academic. To explain these findings, we can say, the acquisition of knowledge makes people respond to the many unknowns them. Because many people are superstitious superstition is rooted in ignorance, then reduce the amount of superstition university educated than those who do not have a college education, and natural accepted. But what is remarkable is that university educated more or less believe in superstitions, though both in terms of quantity and type of superstition superstition of the common people less and different. This shows that the scientific knowledge and the human person is a relative deficit adds to his knowledge, the more unknowns there for him. So, a good reason to indicate that the man could not answer his many unknowns acquired through academic science must inevitably gain associated with the commands of God and revelation, to answer his many unknowns. Superstitious beliefs differ between men and women. Between men and women participating in the study (normal people, undergraduate and graduate) In general there is no significant difference in superstitious beliefs. But, when three independent groups were examined, it was found that the common people and those with undergraduate education, there are significant.

Differences between men and women. Between men and women participating in the study (Commons, undergraduate and graduate) In general there is no significant difference in superstitious beliefs. But at the postgraduate level there is no significant difference between men and women. Researchers such Foroughi and AskariMoghadam (2010), Shahsavari and Bayat (2013) in their study showed that Iranian women in Tehran more likely than men to believe in superstitious beliefs. Also, Azizkhani, et al (2016) in their study concluded that the average propensity to superstition among women significantly more than men. Zhang and Aksu (2007) and Wang (2012) in their study of Chinese women due to gender inequalities in this country, knows more

superstitious than men. In explaining the findings of the comparison of the two sexes in relation to the superstition, it can be said, since the cultural and social conditions in such a way that the average level of education is higher in men than in women. This situation justifies the difference between men and women in superstitious beliefs. As women's education graduate is when others are different from men. The results suggest that gender differences in the superstitions related to gender, but men and women is a consequence of educational requirements. However, that difference can be seen among ordinary people, because this is the average education level of women is less than men in this group. So, not gender factor determines the amount of superstition. But education is more important.

Married people more than single people believe in superstitions. These results Shakibmehr study (2011) that concluded tendency to married women than married men is superstition. Also, Zhang and Aksu (2007) and Wang (2012) in their study of Chinese women due to gender inequalities that are more superstitious beliefs with their wives. In explaining this conclusion, it can be assumed that, **firstly**, because single people communicate less with the culture of commons have, therefore, yet to embrace beliefs and the beliefs of many people, especially commons, not beliefs. **Secondly**, young single people because they are usually in terms of employment to educated than others. This young band itself puts the conditions of being a student. Thus, according to the superstition that a college education is reduced, reducing the amount of superstition in single justified.

Older people more than younger people to believe in superstitions. So that people who are in a lower age, the less superstition. The results obtained with the results of Azizkhani et al (2016) concluded that the trend of superstition decreases with age, does not match. Because of this, researchers have shown that increasing age reduced the amount of superstition. It seems that, as a result of this study that "superstitions also increases with age," explains better the relationship between age and superstition. Because, in this study, people generally younger than those who engaged in studying at the University. Since people with a college education are less than superstition. Therefore, the results of this study namely "the superstition increases with age" seems reasonable. But this conclusion is important in superstition increase due to age, but because seniors are less well educated, the less superstition. It seems more logical explanation is present. In addition, to predict the superstitions of the variables of the equation previously provided can be used

Conclusion

The results can be summarized in the paragraph below, stating:

1. The relationship between education and the strong negative superstitions and college education can reduce the amount of superstition.
2. There is no relationship between the superstition and gender. In other words, the superstition is not related to the sex of the individual.
3. The belief in superstition increases with age.
4. married people in their belief in superstition increases.

5. To predict the superstitions of the studied variables of the equation described in the text is used.
6. level of education, age and marital about 25% and respectively 6.1 and 3.6 percent of variance explained in the superstitions.

Guidelines and recommendations

1. One of the main weapons to combat superstition, increased levels of society. Because they increase the scientific level, towards rationalism and encourage people to think logically possible.
2. Regarding the role of religion and Islam commands, to reduce superstition, and emphasis on thinking and thinking and acceptance of, after research is proving them right.
3. The training of teachers and education professionals to become familiar with superstition injuries and transferred to the students,
4. The acquisition of knowledge is available to man, once and is not instantaneous, but over time and with continuous training and its direct and indirect done. Thus, the mission of media and educational institutions in the field of information and education about the harms of direct and indirect Khrafhgrayy, more than ever, it is necessary.
5. Another way of eliminating superstition, release them wisely with them at the community level is critical. If the people of the existence of some outdated beliefs and superstitions and irrational, become aware, more easily than they react.
6. indirect education programs for people using art in the form of humor, films and TV series IRIB can also be useful.

Ethical Considerations: All information collected is confidential and no details to ascertain the identity of the subjects are not asked.

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