



Research Article

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Exploring the Relationship Between Personality Traits and Superstitious Beliefs

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Abstract

In Nigeria, almost every tribe has several superstitious beliefs which, tend to affect their day to day behavior. The current work investigated the relationship of such beliefs with personality traits in the southeast geopolitical zone of the country [specifically Igbo land]. The researchers used the Big 5 personality Inventory (BFPI) and the Igbo Culture Superstitious Belief Scale. The internal consistency reliability of the ICSBS ranged from .30 to .67. A total of 250 participants [94 males and 156 females, between 25 and 53 years, with the mean age of 36.99 and standard deviation 5.89] participated in the study. Multiple regression analysis was adopted. From the above result, openness to experience (Beta = .484, $t=8.15$, $p<.05=.00$) and Neuroticism (Beta = .391, $t=6.36$, $p<.05=.00$) had a significant correlation with superstitious belief, while Extraversion (Beta = .072, $t=1.51$, $p<.05=.13$), Agreeableness (Beta = .997, $t=.98$, $p<.05=.33$) and Conscientiousness (Beta = -.078, $t=-1.60$, $p<.05=.11$). This implies that only Neuroticism and Openness to Experience had significant relationship with superstitious beliefs. It was therefore recommended that further research be conducted to better understand the unique characteristics of the Igbo people.

Keywords: Relationship, Personality Traits, Superstitious Beliefs

1. Background to the Study

According to Merriam-Webster dictionary, (1828) superstition means practices or beliefs that emanate from witlessness or confidence in charmed / chance or fear of the unknown or an incorrect idea that has been associated with a diverse range of non-material culture for several years (Jahoda, 1969; Newport & Strausberg, 2001). The strong link between human culture and superstitious beliefs could be a major reason behind its striving in modern society. This is because, the concept of culture is very stubborn in spite of its dynamic in nature. Its stubbornness could be viewed in its persistence where it ought to have brought positive changes to human life and its negative alterations where it ought to have remained persistent.

For instance, the practice of female genital mutilation that has been condemned globally due to its negative implications on women is still striving in some developing countries in spite of several endeavours towards its eradication at global level (Adetola, Ogunbote, Omonijo and Odukoya, 2019). Conversely, the culture that emphasizes integrity, decent way of life, hard work, etc. that ought to have been persisted to ensure national development has suddenly changed to high level of corruption, indecent way of life etc. that are combating frantic efforts geared towards the nation building to the extent that developing countries are constantly rated the most corrupt nations in the world CPI, (2018) cited in Omonijo and Anyaegbunam, (2020).

However, expectations of people concerning culture in respect of positive changes that are capable of transforming the society may not really be the fault of culture itself for, but that of the human beings practicing the culture. According to the popular adage in southwest Nigeria "Eniyannibelehinoro tiorofinke" meaning the masquerade is talking because there is somebody behind it. If the people who are practicing the culture reason very well and decide to change any aspect of cultures it will change because culture does not have hold on humanity, people are the ones holding unto culture. Just like laws that are made for human beings and not human beings made for law, the concept of culture is in existence to guide human life and not human life guiding culture. Hence, its application to human lives in any society should depend on the prevailing circumstances; if it is beneficiary, it should be sustained but if the reverse is the case, ways of altering it to favour mankind should be enforced.

The foregoing is an indication that both culture and superstitious belief influence human life positively and negatively, particularly in developing countries where the level of illiteracy is very high (Jahoda, 1969; Scheidt, 1973; Odukoya, Omonijo, Olowookere, John & Atayero, 2019). Nigeria, in sub-Saharan Africa is one of such countries. Subjective reasons, poor thinking, gossips etc. are often regarded as parts of normal life, even among the elites and they are constantly being used in decision makings. Thus, across Nigeria, almost every clan, kindred, culture or society have several superstitious beliefs which more or less, affect their day to day living.

Apart from culture that influences superstitious beliefs, personality traits could also play significant roles. However, as a relative term, some people in the same cultural enclave could hold superstition more tenaciously than others. In Igbo land, where the study was carried out, superstition can be negative and positive. Nonetheless, it could be observed that both have the same effect on locus of control and self-efficacy. Related to thrilling superstition is external locus of control which connotes people ascribing life affairs to fate or luck or forces of darkness (Scheidt, 1973). If these beliefs continue persons who routinely engage in superstition are likely to have trouble in making decisions and believe in fate and chance, and such persons may not believe in the ability to control their own lives, and it can result in unhappiness (Saucier, 2010).

In Igbo land, cultural values, beliefs and personality traits to a larger extent, could play vital roles in the inclination to superstition. That is to say the clear demarcation as to what extent this belief is held unto is based on the individual's personality traits, level of education, age and gender. With reference to gender, Aarino & Lindeman, (2005) found that women outside Africa tend to believe in superstition than their male counterparts but the reverse is the case in Igbo land because superstition is widely held tenaciously by both genders Clarke (1993). As regards age, Emmons & Sobal, (1981), have shown that superstition, apart from tradition and beliefs associated with religion, are usually held by the youth than aged. Maybe, older persons are more matured than younger ones and they usually possess experience more than the youth.

However, in the work of Clarke (1993), the participants who scored high on superstition connected actively with high scores on self-actualization; invariably, respondents who were self-directing, self-accepting and capable of free expression of their feelings had more of these superstitious beliefs than their counterpart. In other words, an average Igbo person believes in his ability to succeed in all endeavours and he or she strongly held belief in supernatural powers and superstition that has its disadvantages on the Igbo people.

As illustrated in previous studies on locus of control (Rotter, 1966; Abukari, Mashoud & Andani, (2020), Igbo people are more of the external Locus of control kind of people. Besides, other studies have shown that it affects motivation in to larger extent Lefcourt (1976), and attitude and other several classes of behavior (Tseng, 1970). Hence, this Locus of Control seems closely related to superstition as it affects the decision making of an average Igbo person, and since it affects the overall life of the Igbo people, it deserves further scrutiny and research. It is on this note that this study was conceived.

It appears, the inclination of the society to superstition could bring about senseless belief of fortune-telling, soothsayers and divinations which either results in turmoil in people's lives or lack of self-confidence. Therefore, this study is set to broaden the people's vision on how superstition has unconsciously reduced the society to shallow thinkers and developmental enemy in the world of scientific innovations. It is hoped that the study will impact positively on the average Igbo man by:

- (i) giving them back self-confidence and cognitive apparatus showing that man is a product of his thoughts rather than controlled by unseen forces;
- (ii) letting them realise that self-actualization is born out of taking responsibility of one's action; and
- (iii) craving their indulgence to superstitious ideas and beliefs, and how it induces incorrect behavioral patterns among people in the society; and
- (iv) letting them to know that even the rulers could have the notion of ruling with superstition, which could enable them to pursue their own superstitious goals to the detriment of national development.

The study is organized in three parts. The first part is the introduction while the second and the third part is literature review and methodology respectively.

2. Review of Related Literature

2.1 *The Concept of Personality*

From the traditional society to a modern type, people, more often than not explain behaviours by classifying characters into distinctive forms. Hence, personality valuations have been devised for describing parts of human beings that have remained steady all through a lifetime: the peoples pattern of behaviour, thoughts, and feeling. Most psychologists restrict the use of the term to non-intellectual traits and apply it particularly to the traits, which determine a person's social engagements and happiness in general.

Mallum (2004) observes that most definitions of personality tend to fall into the following three general classes.

- a. Those that define personality as the individual's overt behaviours. This definition highlights the salient social aspects of personality or the way a person appears to others. These social aspects are fierceness, impulsivity, pleasantness, introversion, and so on. This concept of social appearance (mask) stems from a Latin word which connote "persona", the root of the term personality. "Persona" refers to the theoretical mask worn by the actors in classical drama. In mask definitions, personality is equated with overt (observable) behaviours and appearance of the individual. This view assumes that whatever may be going on under or beneath the masked behaviours is not relevant to the understanding of personality.
- b. The second definition of personality focuses on terms or characteristics or qualities that are consciously or unconsciously perceived within one's awareness. For instance, an individual can act consistently and uniquely towards some given situations.
- c. The third, defines personality as a distinctive arrangement with respect to organizing peoples adjustment habits.

Thus, a prominent proponent of the foregoing, Allport (1961), observes that the elements of personality cannot be fully and meaningfully analyzed because they already have become fused into the process of personality formation. Therefore, Allport (1961) defines personality as the vigorous organization in the lives of people or the psychophysical systems which control people's thoughts and behaviours.

Generally, the key point from the above perspectives is hinged on distinctiveness, distinctive, stable and pattern as it is tied to a particular individual. Hence, while discussing personality peoples differences is the focus, the features that differentiate one person from the other.

2.2 Trait Theories of personality

Studies have shown many theories of personality, out of which the trait theory is considered to have possessed the largest areas within personality in psychology as a field of study. Based on this approach, character comprises of many qualities or traits, which are essentially regarded as stable features that prompt human beings to act in certain ways. Also, Eysenck's three-dimension and 5 factor approaches are notable ones. However, it has been argued that Cattell's theory creates much problem, while the scope of Eysenck model was too constricted, paving the way for the five-factor theory as a better choice for relating the crucial characters that act as personality building blocks.

2.2.1 Big 5 Personality Theory

As argued by McCrae & Costa (1987), the big five traits are widely engaged in academic discourses. Besides, some studies have examined human beings from 50 cultures and above and concluded that the five dimensions could be perfectly engaged to illustrate personality. Consequently, several authors perceive 5 personality scopes as not only global but biological determined and that its evolutionary explanation shows that personality traits signify vital qualities that influences social life (Buss, 2008)

2.2.2 Overview of the big five model

The big 5 model are divided into the following traits: extraversion, amicability, neuroticism, meticulousness, and frankness to experience, which captures most of the variances in character of many people. These qualities, every now and then are labelled domains and they were initially obtained from a grouping of the adjectives which are generally employed to explain people. However, it should be noted that such adjectives are substantiated and developed via factor analyses.

2.2.2.1 *Extraversion*

According to Costa and McCrae (1997), six phases that match separately attribute are identified on the subject of extraversion and persons who display such are extroverted, self-confident, enthusiastic, expectant, and energetic.

In the propensity to be actively involved in activities in human society, children and adults act differently. Thus, people who are extravert are perceived as thoughtful, enthusiastic and leading, while introvert persons are seen as silent, reserved and sluggish, etc. Such persons are more comfortable with other persons leading them. Depue & Collins (1999) argue that complementary biological perception states that extraversion emerges from the system generally refers to as biological and it promotes active involvement in environmental activities. Therefore, Extraversion / Positive Emotionality (PEM) has to do with the least of 4 lower order traits such as amiability, ascendancy, social inhibition and energy/activity level. Bashfulness reveals unwillingness to behave and feel discomfort in social events and it can be identified as a person's difference from early childhood and projected by earlier physiological and behavioural reactivity (Kagan 1998).

By middle childhood, coyness is distinct from pleasantness, the preference to be with others rather than stay alone is very common. Cordiality may likely stimulate rudiments of method and affirmative emotion, while nervousness may involve several traits joining elements of low approach, high adverse emotion and behavioural avoidance (Nigg 2000). A 3rd element of extraversion is dominance, which is the inclination to be confident and assertive. It also involves to exert control over other persons or to capture and adore their attentions (Hawley 1999). A great level of affirmative activities is largely connected with extraversion, but such activities could be interrelated in some cases to impulsivity and poor behavioural control in teenagers.

2.2.2.2 *Neuroticism*

Neuroticism according to Costa and McCrae (1997), connotes the magnitude at which people reveal nervousness, unhappiness, aggression and the feeling of insecurity, act imprudently, susceptibility and inability to put up aversive events.

Just as grown up persons and younger ones are varied in their penchant toward emotion positively, they differ in their vulnerability to negative emotions (Rothbart, Ahadi and Evans 2000; Watson, Hubbard and Wiese, 2000). All character and personality classifications include a trait that incorporates the inclination to experience the world as frightening. Persons who are high on Neuroticism/Negative Emotionality (NEM) could be nervous, susceptible to anxiety, guilt-prone, possessing no confidence, short-tempered, irritated, and insecure in relationships. Persons who are low on this trait are passionately stable and adjustable.

Neuroticism is one of the most extensively studied traits in the whole of psychology.

According to authors such as Shinner (1948), it includes both apprehensive and dreadful and irritable distress. These two distinct sizes of distress proneness are obvious in early life. Nervous distress is inbuilt. At early life it produces the worry, grief, timidity and guilt, and Big Five Neuroticism naturally accentuates these components. Contrarily, prickly distress blows outer-directed aggression, annoyance, envy, frustration, and irascibility; in teenagers and such antagonistic anguish is frequently aroused by restrictions which adults set. The dissimilarity between inner and outer directed distress is comparable to the discrepancy between internalizing and externalizing psychiatric disorders. This is because anxious and irritable distress are likely to follow different developmental routes and forecast different results, which scholars could investigate differently in some instances (Peabody & DeRaad 2002, Saucier & Goldberg 2001).

2.2.2.3 *Agreeableness*

Costa & McCrae (1997) contended that 6 features illustrate the trait that is usually considered as friendliness. These features are simply trust in other persons, forthright and authentic communication, self-sacrificing and supportive behaviour, obedience instead of rebelliousness, reserve and unpretentiousness.

The term agreeable is also referred to as amicability and it involves various traits that have to do with friendly interactions with others (Graziano & Eisenberg 1997). Persons who are friendly tend to be supportive, attentive, kind etc. while those that are displeasing tend to be antagonistic, ill-mannered, malicious, obstinate, pessimistic and scheming. In researches carried out on both young and old, agreeableness was considered as people's readiness to accommodate opinions of other persons. Amicability is also connected to thoroughness/constraint, since both traits are said to tap areas of reticence versus disinhibition (Clark & Watson 1999).

2.2.2.4 *Conscientiousness*

In respect of conscientiousness, Costa & McCrae, (1997) maintain that the 6 faces that agree with assiduousness narrate the rate at which people are proficient and prefer structure and order, submissive driven to accomplish objectives.

Abilities for behaviours and intellectual control are different in the lives of children and adult. Meticulous persons are accountable, observant, cautious and systematic. People who possess traits that are low are called undependable, untrustworthy, inconsiderate etc. A continuing argument on the nature of human variances in self-control embroils the enquiry on how to conceptualize this trait. The thoroughness that is very high is perceived as readiness to trail those in authority and adapt to the norms of a group (Hogan & Ones 1997) or as affirmative commitment around task-related activities" (Ashton & Lee 2001). Assiduousness/Restraint comprises of the minimum of 6 traits that

are lower in order: self-discipline versus behavioral impulsivity, consideration, attainment inspiration, conformism, responsibility and orderliness. Though authors such as Shinner (1948) argues that this type of trait is not common in the model of personality of grown up persons, but it is a vital trait in most disposition models in children. The differences in people's trait here is restrained by many neuropsychological tests necessitating a high level of focus (Nigg 2000).

2.2.2.5 *Openness to experience*

According to Costa & McCrae (1997), directness to experience indicates the magnitude which people are exposed to feelings, imaginations, aesthetics, values, notions and novel actions (Costa & McCrae, 1997). People who are open minded desire original, strong, sundry, and difficult encounters (McCrae, 1997). Contrarily, people who are close minded desire acquainted responsibilities and consistent procedures (Costa & McCrae 1997). Finally, people's actions involve the interface between people and fundamental personality and situational variables. The condition of human beings determines their reactions in daily life events and individuals present answers which are unswerving with their original personality traits.

The most discussed and least understood of big 5 traits is openness-to-experience / intellect, nonetheless it involves quite a number of possibly vital traits (McCrae & Costa 1997). Frankness (ingenious, imaginative, and appealingly thoughtful) and Intelligence (learning easily, shrewd, shrewd) are said to be the basic of this trait (John & Srivastava 1999); but each of them could be a distinct subcomponent of the higher-order trait. Mervielde *et al.* (1998) contends that openness-to-experience (mental power) doesn't agree with disposition models, in spite of the fact that fathers and mothers usually use words from this realm of people variances to illustrate their children. The evolving originators of this trait are equally obvious, but there is initial indication for two likely unpredictable bases. The 1st is the propensity to search for inspiration and to discover new backgrounds that are active in early childhood which could predicts later academic achievement and intelligence (Raine et al. 2002). The 2nd, which has to do with orienting thoughtfulness, also comprises of the inclination to be sensitive to interior and exterior sensual motivation, is simultaneously linked with openness in adulthood (Rothbart *et al.* 2000)

2.3 *Psychology and Origin of Superstitions*

The reality and genesis of superstitious beliefs could be ascribed to the primitive man's endeavours to illustrate nature and existence, his quest for appease fate and ask for fortune in order to eschew ills and calamities which he may not comprehend; and in the unescapable effort to enquire and predict future events. Man's attempt to make sense of

those happenings beyond their control gave way to unavoidable believe to compensate for their inabilities. Deducing from these backgrounds, crude notions and practices must have evolved in developing societies. Though, in some developed countries it could lead to striking myths (Adewara,2012)

The belief in fear as it concerns superstition has been illustrated in previous articles. Although, it has diversities, but a few of them or both could be natural and admissible. While rational fear, could be regarded as the product of a logical knowledge of peril, irrational aspect that forms the bogey of superstitious beliefs.

George (2008) also accounted for the origin of superstition and argues that primitive men used to look up into firmament and conceived stories to illustrate the complicated intrigues of deities and beasts, stars in all areas of life, soldiers and writers. Fortunately, our first ancestors got more than what they lost through generating these myths and stimulating beliefs on superstitions. To different issues of life, human beings usually create various perspectives bothering on various feelings on superstition. In our quest to understand psychology of superstition, we have to pay keen attention to superstitious behaviors of human beings.

Albert (2010) stated by quoting Foxman (2004), who is regarded as an anxiety expert that anxiety disorders are not considered as superstition, but irrational thinking, which most customers understand except a few who believe that if they do not worry about something, the probability of it occurring will go up. This could be regarded as superstition. Therefore, what matters is that people should pay an attention to their thinking due to the fact that it could affect their thinking psychologically. If somebody wore a shirt to an encounter and performed excellently, he or she might want to use the same shirt again to another thinking that it could reduce apprehension and kind leaf formative judgments. However, this line of thought could thwart effective conduct, if the luck object could not be met. In other words, anticipations could be extremely influential and expressive (Adewara, 2012)

2.4 Gender, Level of education and Superstition

Superstition could have effect on sex and the level of education. Thus, women could have a strong belief in wizardry, misconception, beliefs hinging on tradition and religion than men, but male could believe more in celestial life (Aarnio & Lindeman, 2005). Also, Albert (2010) argued that in general terms, women are more superstitious than men, as more of them (women) seek help for anxiety problems than men. However, Claridge, (2010) contends that personality could be a strong factor in how people subscribe to superstition. According to him, the use of superstition is subject to personal characteristics and demographics.

2.5 *Cultural predisposition to personality formation and superstition.*

It cannot be strange by saying that superstition is inculcated into people through their culture. Our culture is incorporated into our personality through the process of socialization, which also guarantees that a culture would be passed to one generation and to the next. Much of this personality and belief development occur at early age. For instance; Mead (1950) pointed out that the warlike aggressive encourages aggression in children. Comparing this with Igbo people who get cared for and live closely together, sharing stories with the elderly as they grow, it is not farfetched that the formation of their personalities and full reliance on the parents and elderly, the superstitious inclination is handed down to generations after generations. According to Crapo (2002) a personality structure is derived from primary family care and values and from institution in the culture that satisfy basic needs and tensions not met by primary institutions.

The idea of people subscribing to superstition is prevalent in small societies where members are economically codependent and in which connection is maintained and passed from one generation to another (Crapo, 2002). In Igbo communities where people live in close proximities and are divided into clans, kindred and extended families, there is a pointer towards Crapo's statements.

Akinjole (2010), states that the whites believe that superstition is founded on illogical worries and unsubstantiated beliefs but many Africans think it is obtained from the laws of action and reaction. In such situations, when people are about to act in a certain way and they are warned about the negative implications of such. He concluded that most of these beliefs are not true, but are firmly hold unto by people in rural communities.

Superstitious beliefs, according to Olorundare (1998), have strong negative effect on children, including teachers in the field of science. These beliefs are usually held obstinately and may hinder the conception of people on the knowledge of science by creating an existing prior knowledge which could be contrary to learned science knowledge. Hence, he opined that the more logically people are exposed to, the more they would thrust aside superstition.

It has been established in the study of Wasagu (1999) that there is a Strong relationship between cultural beliefs and scientific achievement. He emphasized that high achievers do not hold cultural beliefs while low achievers in science lean more distinctly towards cultural beliefs. This study contradicts Nduka (1974) studies which reported that Nigerian youths irrespective of their level of education, field of specialization (Science inclusive) sex, religion or tribe do not differ significantly in the way they hold traditional Cosmological ideas.

Bukhari (2002) concluded in a relevant study that most Nigerian have confidence in superstitions that are prevalent among unlearned but such may not forecast wellbeing interference programme for people. Abimbola (1977) investigated the relationship between scientific literacy and African superstition. His main purpose was to examine

whether scientific literacy inhibits the growth of African superstitious belief. In his investigation, he observes that traditionally, it is generally believed that science and superstition are not compatible. However, it has been found in the new philosophy of science that most African views have scientific meaning. He noted that science content varies with culture globally. The author presented the concept of scientific literacy and African view in such a way that the nature and characteristics of the two will be revealed

Ojo (2010) observed that superstition is a worldwide phenomenon that cut across sex, creed and clime. He called for a more understanding of superstitions that we can understand that they are not devoid of reasonable logic. A clinical analysis of superstition will help us to understand the situation behind such superstitions.

3. Methods

Data were gathered from 250 traders and their customers who came to buy goods in the market. A total of 335 questionnaires were distributed within one-month period with the aid of the market masters and their assistants. 286 questionnaires were returned while 250 of them were found useful for the study. Out of the 250, 94 were male, while 156 were female. Their age range was 25-53 years, with mean age of 36.99 and standard deviation of 5.89.

		Gender			
		F	%	Valid Percent	Cumulative Percent
Valid	Female	156	62.4	62.4	62.4
	Male	94	37.6	37.6	100.0
	Total	250	100.0	100.0	

		Descriptive				
		Descriptive Statistics				
		N	Minimum	Maximum	Mean	Std. Deviation
Age		250	25.00	53.00	36.9920	5.89465
Valid N (listwise)		250				

The Igbo ethnic group are located in five states in southeastern Nigeria (Onyishi, Sorokowski, Sorokowska and Pipitone, 2012; Odimegu, 1998). They are approximately 27 million people. Most Igbo are industrious, resilient and hardworking, especially in commerce area.

Two instruments were employed for data collection: The Big Five Personality Inventory (**BFPI**) developed by John, Donahue, and Kentle (1991) and Igbo Culture Superstitious Belief Scale developed by the researcher. The Big Five Personality Inventory (**BFPI**) is a 44-item inventory which can be used to assess personality from a five-dimensional perspective (Donahue, and Kentle, 1991). The advantage of using the

instrument lies in the fact that personality characteristics can be divided into 5 distinct dimensions. These include subscales of BFPI sub-scales include: *Extraversion*, which involves high energy and activity level, domination, friendliness, articulateness and positive emotions; *Agreeableness*, which includes prosocial orientation, unselfishness, tender mindedness, reliance, and humility; *Conscientiousness*, which deals with impulse control, work orientation, objective directedness; *Neuroticism*, that has to do with worry, grief, prickliness, and nervous tension in its domain and *Openness to experience*, which involves the breadth, gravity and complexity of an individual's mental and experiential life.

To get the client score, the scores on each of the subscales responded to by client are added separately, which automatically forms the client's score on each of the subscales A-E. The scoring was done on 5-point simple response format presented in Table 1. There was no reversed scoring.

Table 1: 5-Point Simple Response Format

Scorings				
1	2	3	4	5
Strongly disagree	A little disagree	Either agree or disagree	A little agree	Strongly agree

Source: Researchers Compilation, (2020)

The Igbo Culture Superstitious Belief Scale (**ICSBS**) is a 19-item scale developed by the researcher under close supervision. The initial items of the scale were twenty-five, but with factorial analysis, six items were dropped because the factor loading did not reach .3. The scoring in this respect was done on 7-point scale as indicated in **Table 2**

Table 2: 7-Point Simple Response Format

Scoring						
1	2	3	4	5	6	7
Disagree strongly	Disagree moderately	Disagree	undecided	agree	Agree moderately	Agree strongly

Source: Researchers Compilation, (2020)

To ascertain the internal consistency of the **ICSBS**, the researcher carried out a pilot study with 50 students of Nnamdi Azikiwe University, Awka and obtained the Cronbach's Alpha reliability coefficient of .87.

3.1 Reliability

Table 3: Scale: All Variables

Case Processing Summary			
		N	%
Cases	Valid	50	100.0
	Excluded ^a	0	.0
	Total	50	100.0

a. List wise deletion based on all variables in the procedure.

Table 4: Reliability Statistics

Cronbach's Alpha		N of Items		
.848		25		
Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
VAR00001	117.8200	443.620	.417	.842
VAR00002	117.6400	462.888	.203	.848
VAR00003	118.5200	435.234	.433	.841
VAR00004	118.2600	461.992	.133	.854
VAR00005	118.6200	427.710	.511	.838
VAR00006	117.3600	460.480	.304	.845
VAR00007	117.7600	465.451	.169	.849
VAR00008	118.2400	447.084	.368	.843
VAR00009	117.2600	444.972	.671	.837
VAR00010	117.4600	452.621	.432	.842
VAR00011	118.0000	438.694	.511	.839
VAR00012	117.6200	448.363	.400	.842
VAR00013	118.0600	439.853	.516	.839
VAR00014	119.0400	423.060	.554	.836
VAR00015	117.5800	451.228	.401	.843
VAR00016	117.6200	465.873	.180	.849
VAR00017	119.5800	431.759	.465	.840
VAR00018	117.9800	444.306	.408	.842
VAR00019	118.7000	431.276	.534	.837
VAR00020	118.6800	425.691	.522	.837
VAR00021	118.0400	433.794	.517	.838
VAR00022	119.1200	451.536	.261	.848
VAR00023	117.7000	463.643	.180	.849
VAR00024	117.7200	438.247	.487	.839
VAR00025	118.5800	448.371	.366	.843

The researchers obtained a face and content validity of the scale from five lecturers in the department of Psychology, Nnamdi Azikiwe University, Awka. They critiqued the items and made relevant contributions.

The researcher administered the questionnaire on traders and customers in the market place. Those who were willing at the time of study and who were literates and semi-literates participated. This was done in their various location/shops, which was made possible through the help of the market masters. The customers included those waiting to be attended to at the various shops and those walking into the market, depending on disposure and willingness.

Data analysis was principally done with the Multiple Regression because of the multiple levels or dimension of the independent variable: personality traits.

3.2 Research Questions

What are the superstitious beliefs among Igbo people?

3.2.1 The List of Major Superstitious Beliefs in Igbo Land

Table 5: Superstitious Beliefs in Igbo Land and their Interpretations

SN Superstitious Beliefs	Interpretations
1 An owl crying on top of roof	Death is hovering around that vicinity
2 Hitting the left foot on a stone	Warning to abort the journey
3 Eating in the dark	Dinning with evil spirits and it causes harm
4 Selling goods on credit	brings a bad sale for the day
5 If your finger itches without cause	money/ gifts will be received
6 Sweeping at night	sweeping away good fortunes unknowingly
7 Expectant mothers holding pebbles at night	Exposing the unborn child to evil
8 If your eyes twitch	one would see an old friend or long lost relative
9 Eating of fish head	makes a child to be very brilliant
10 Walking over an outstretched leg	unforeseen negative circumstances
11 If a bird poop drops on your head	a sign of good fortunes/luck
12 Hiccups in infants	placing a cloth wool/ thread on their hair
13 Seeing a black cat crosses one's path	a bad omen
14 Shrilling at nighttime	attracts snake
15 When you sneeze	your name has been mentioned by someone
16 A woman giving food to her husband during she will experience bad luck her period	
17 Dropping wallets of on the ground	Insolvency

Source: Compiled by the Researchers, (2020)

The list is far from exhaustive. This sample of beliefs suggest the mindset of Igbo people in Nigeria.

3.3 Hypothesis and Result

There is no significant relationship between personality and superstitious belief among Igbo people.

The result of the statistical analysis of the data obtained in this study is presented in Tables 4 and 5 below. Presented are the results of multiple regression analysis of personality trait dimension on superstitious belief in Igbo traders and customers in a market at Awka.

Table 6a: General model summary of personality dimensions on superstitious belief

Model	R	R ²	Std. deviation	F value	P value(sig)	
1	.845	.714	.709	9.7	122.12	.000

Predictor (constant), Openness, Agreeableness, Extraversion, Conscientiousness, Neuroticism.

Source: Field work, 2016

Table 6b: ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	57517.983	5	11503.597	122.120	.000 ^b
1 Residual	22984.501	244	94.199		
Total	80502.484	249			

a. Dependent Variable: ICSBS

b. Predictors: (Constant), Openness, Agreeableness, Extraversion, Conscientiousness, Neuroticism

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	
		Std. Error	Beta			
1	(Constant)	1.553	1.984	.783	.435	
	Extraversion	.197	.131	.072	1.508	.133
	Agreeableness	.138	.141	.052	.977	.329
	Conscientiousness	-.185	.116	-.078	-1.601	.111
	Neuroticism	.912	.143	.391	6.364	.000
	Openness	.877	.108	.484	8.146	.000

a. Dependent Variable: ICSBS

Table 6a and 6b present a summary of multiple regression analysis of personality on superstitious belief among Igbo persons in Awka, Nigeria. As can be observed, the predictor variable (personality) gave an R^2 value of .714 which implies that 71.4% of variation in the dependent variable (superstitious belief) is accounted for by personality. The F statistic of 122.12 is significant at .000 and this means that the model has a good fit. Inspection of the standard beta weight indicates the magnitude of impact and the direction of the relationship with personality to be positive for superstitious belief with Extraversion ($=.072, P>.05$), with Agreeableness ($.52, P>.05$), with Conscientiousness ($=.078, P>.05$), with Neuroticism ($=.392, P<.05$) and with Openness to experience ($=.484, P<.05$).

Table 6c: Summary of multiple regressions Analysis of personality dimensions on superstitious belief

Model	coefficients:	Unstandardised		Standardises	
		std. error	beta	t	sig.
(constant)	1.553	1.984	.783	.435	
Extraversion	.197	.131	.072	1.508	.133
Agreeableness	.138	.141	.052	.997	.329
Conscientiousness	-.185	.116	-.078	-1.601	.111
Neuroticism	.912	.143	.391	6.364	.000
Openness to experience	.877	.108	.484	8.146	.000

Source: Field work, 2016

From the result in Table 6c, openness to experience (Beta = .484, $t=8.15, p<.05=.00$) and Neuroticism (Beta = .391, $t=6.36, p<.05=.00$) had a significant correlation with superstitious belief, while Extraversion (Beta = .072, $t=1.51, p<.05=.13$), Agreeableness (Beta = .997, $t=.98, p<.05=.33$) and Conscientiousness (Beta = -.078, $t=-1.60, p<.05=.11$). This implies that Neuroticism and Openness to Experience has significant relationship with superstitious beliefs.

3.4 Discussions

The present study investigated “Relationship between personality traits and Superstitious belief in Igbo land” From the outcome of this investigation, the researcher discovered that: Hypothesis 1(one) which stated that “There will be a significant correlation between personality dimensions and superstitious belief in Igbo land,” was accepted. And it corroborates (Thalbourne, Dunbar & Delin, 1995), who investigated the relationship between Neuroticism, extraversion and superstitious belief, and found a positive relationship between superstitious belief, neuroticism and extraversion. Similarly, a study

done by Egan, (1999) found that only conscientiousness was shown to have a negative relation to superstitious belief, and it agrees with the findings in our hypothesis 2 (two) which stated that there will not be a significant relationship between the personality dimensions and superstition.

Furthermore, Openness to experience, characterized by receptiveness to new ideas, approaches, and experiences (McCrae & Costa, 1997), was also consistently shown to correlate with superstitious belief (MacDonald, 1972).

The dimensions of neuroticism and openness to experience tend to exert strong positive impact on superstitious belief better than the dimensions of extraversion, agreeableness and conscientiousness. This implies that Igbo people who score high in personality trait dimension especially that of neuroticism and openness to experience are more likely to in superstitious beliefs, myths and folk tales; which in turn influences their behavior and actions. While Igbo individuals who score high on extraversion, agreeableness and conscientiousness are less likely to believe and act according to belief on superstition.

With reference to conscientiousness, the findings agreed with the finding of Costa & McCrae, (1997) who found a positive relation and traditional religious belief. This presumably stems from the characteristics of conscientious people, mainly orderliness, self-discipline, self-control, impulse control, desirability, conformity, restraint (Costa & McCrae, 1997).

3.5 Limitations of the Study

The main limitation of this study is the sample size, which, if considered against the target audience, is very small and covered only the Igbo people in on geographical location and with certain level of exposure. This may influence the confident of inference and generalization. A larger sample size and in more locations may yield credible results and increase confidence in generalization.

4. Conclusion and Recommendations

The study investigated the relationship between personality dimension as measured with the Big five model and superstitious beliefs amongst Nigerian Igbo people. The core finding was that there is a significant predictive relationship between some personality dimensions and superstitious belief among Igbo people. Furthermore, it was found that those who scored high in neuroticism and openness to experience personality traits also featured more superstitious beliefs.

The study has shown the relationship between different personality facets and superstitious belief in Igbo land. It has brought to light, the need to put cross cultural differences in drawing conclusion on the way of life of people in their cultural background.

Most researchers draw conclusion and infer to others without putting personality and cultural differences into play, in other words, what goes for a village in Croatia may not apply to a village in Awka. It is important to also note that superstitious belief as seen amongst the Igbo people has some subtle impact on their way of life. Therefore, it is important to educate an average Igbo person to be more rational than superstitious in daily dealings.

The strong inference from this study is that a person's personality tends to predispose him/her certain superstitious beliefs than the other. It is therefore recommended that more robust indigenous research that borders on cultural beliefs be carried out, particularly amongst Igbo people.

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