

Gender Differences in Paranormal Beliefs among the Lebanese Adult Population

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Abstract: International studies have demonstrated a correlation between gender and levels of paranormal beliefs, with a general consensus that women tend to have higher levels of belief in paranormal phenomena than men, except in categories such as extraordinary life forms and unidentified flying objects. This study surveyed 400 Lebanese adults to explore potential gender differences in paranormal beliefs. The Revised Paranormal Belief Scale (Tobacyk, 2004) and a custom-designed questionnaire were used to assess these beliefs. Contrary to expectations, the findings revealed that among Lebanese adults, paranormal beliefs were not associated with gender differences but were instead influenced by other factors, such as specific belief types held by individuals.

Introduction:

Paranormal beliefs have been part of human culture since ancient times (Inglis, 2012). Defined simply, "paranormal" refers to phenomena that cannot be explained by current scientific understanding (Merriam-Webster Dictionary, 2021). The term "paranormal" is derived from the Greek word "para," meaning "beyond," suggesting that such phenomena exist beyond the scope of natural laws. Paranormal events encompass a wide range of experiences, such as ghost sightings, demonic possessions, reincarnation, near-death experiences, telepathy, psychokinesis, and astrology (Gordon, 1993).

From a scientific perspective, anomalistic psychology seeks to explain paranormal events through natural causes, whether psychological, physical, or other (Holt, Simmonds-Moore, Luke, & French, 2012). According to French (2001), anomalistic psychology aims to understand extraordinary experiences without assuming paranormal causes. This approach helps explain both paranormal beliefs and the factors influencing them, such as individual differences, including gender (French & Stone, 2014).

Gender differences in paranormal beliefs have been a common subject of study. Research generally agrees that women tend to have higher levels of belief in paranormal phenomena than men, except in categories such as extraordinary life forms (e.g., Bigfoot, Yeti) and unidentified flying objects (UFOs) (French & Stone, 2014). However, this gender gap is often less pronounced among younger adults and university students (Blackmore, 1997; Vitulli & Luper, 1998). Studies indicate that women more strongly believe in phenomena like astrology, spiritualism, psychic healing, and reincarnation,

while men are more likely to believe in UFOs, alien visitations, and extraordinary life forms (French & Stone, 2014).

Numerous studies support the idea that women have stronger paranormal beliefs than men (Blackmore, 1994; Göritz & Schumacher, 2000; Irwin, 1993, 2001; Rogers et al., 2006; Saher & Lindeman, 2005). However, some studies have found no significant gender differences (Donovan, 1998; Fox & Williams, 2000; McClenon, 1994). These mixed results highlight the complexity of the relationship between gender and paranormal beliefs, suggesting that further research is needed to clarify these differences.

In Lebanon, no comprehensive studies have been conducted to investigate gender differences in paranormal beliefs among adults. However, Za'rour (1972) conducted a unique study in Beirut, which showed that female high school and university students had stronger superstitious beliefs than their male counterparts. This research aims to build upon that study by examining gender differences in paranormal beliefs among Lebanese adults.

The objective of this research is to better understand the gender differences in paranormal beliefs among the Lebanese adult population. By exploring this topic, we hope to gain insights into the thinking patterns of Lebanese men and women, particularly about paranormal phenomena. Additionally, our study can serve as a starting point for future research into the Lebanese mindset, both in paranormal contexts and beyond.

Thus, our primary research question is: **What are the gender differences in paranormal beliefs among the Lebanese adult population?** The results will not only reveal the gap in paranormal belief levels between men and women in Lebanon but also provide a deeper understanding of how each gender perceives paranormal phenomena in the context of Lebanese culture. Furthermore, this study will lay the groundwork for future research on belief systems in Lebanon, whether related to paranormal phenomena or other topics.

Other key questions that arise from our research include:

1. Are Lebanese adult women more prone to paranormal beliefs than Lebanese adult men?
2. Is there no significant difference in paranormal belief between Lebanese adult men and women?

Research Problem: Are Lebanese adult women more prone to paranormal belief than Lebanese adult men?

General Hypothesis: Gender differences are associated with paranormal beliefs among the Lebanese adult population.

Operational Hypotheses:

1. Among individuals older than 25, women have higher levels of paranormal belief than men, while in the population aged 25 and younger, the gender gap is narrower or equal.
2. Lebanese men are more likely to believe in paranormal phenomena that do not contradict basic scientific principles, while women are more prone to scientifically implausible paranormal beliefs.
3. Lebanese women have stronger beliefs in superstitions than Lebanese men.

Method:**1. Study Design and Procedure**

This cross-sectional observational study was conducted between April 2021 and March 2022. Participants were recruited from all five Lebanese governorates: Mount Lebanon, Beirut, North, South, and Beqaa. The study employed two tools: a custom-designed questionnaire and the Revised Paranormal Belief Scale (RPBS), which were distributed via an online Google Forms link and in person by the author.

The Google Forms link was shared through the supervisor and multiple other individuals to reach participants. The RPBS is a publicly available scale, so permission from its author was not required. The questionnaire was self-administered, although in some cases, responses were collected directly by the author. Completion of the questionnaire, including the RPBS, took approximately five minutes. The data was then compiled and sent for entry and analysis. Participants younger than 18 and those who did not identify as either male or female were excluded, as the study focused solely on Lebanese adult men and women.

2. Participants

The study involved 400 participants, of whom 265 were women and 135 were men. The participants' ages ranged from 18 to 84 years. Individuals who declined to participate or who were younger than 18 years or non-binary were excluded.

3. Ethical Considerations

The study adhered to the principles of anonymity, autonomy, and confidentiality. Participants were guaranteed that no harm would come to them and were informed of their right to withdraw from the study at any time. All participants provided informed consent, and the purpose of the study was fully explained before participation. Ethical approval was obtained through a written consent form, signed by each participant.

4. Variables and Measures

The independent variable in this study was gender, with age as a sub-variable, since one of our hypotheses relates to age differences. The dependent variable was the participants' level of paranormal belief. The Revised Paranormal Belief Scale (RPBS) was used to assess these beliefs.

5. Questionnaire

Each participant received a questionnaire to gather basic demographic information and to explore their general attitudes and beliefs toward the paranormal. Paranormal beliefs were then assessed using the Revised Paranormal Belief Scale (Tobacyk, 2004), which consists of 26 items. Participants rated their agreement with each item on a scale from 1 (strongly disagree) to 7 (strongly agree). The total score and scores for seven subscales—traditional religious beliefs, psi, witchcraft, superstition, spiritualism, extraordinary life forms, and precognition—were calculated according to the scale's instructions.

6. Translation Procedure

Both the RPBS and the custom questionnaire were translated from English to Arabic using a forward- and back-translation process. First, the author translated the materials into Arabic. A professional translator then translated back the Arabic version into English. The two English versions were compared, and no significant differences were found.

7. Statistical Analysis

Data analysis was performed using SPSS version 25. Since all questions were required, no missing values were present in the dataset. Cronbach's alpha was computed to assess the internal consistency of the total scale. The total scale score had a normal distribution, as indicated by skewness and kurtosis values between -2 and +2, except for the superstition subscale. The Student's t-test and ANOVA were used to compare two or more means, respectively. Pearson correlation was applied to assess relationships between continuous variables. A forward linear regression was conducted with paranormal belief scores as the dependent variable, and independent variables with a p-value < 0.05 were included.

Results:

1. Results & Sociodemographic characteristics

The Cronbach's alpha for the total scale was 0.89, indicating good internal consistency. A total of 400 participants completed the survey, with a mean age of 28.62 ± 12.21 years. The sample consisted of 66.3% women and 33.7% men. The mean paranormal belief score was 21.44 ± 6.64 , with a median of 21.08 (range: 7 to 38.50). Table 1 provides a breakdown of the participants' sociodemographic and other characteristics.

Table 1. Sociodemographic and other characteristics of the participants (N=400).	
Variable	N (%)
Gender	
Male	135 (33.7%)
Female	265 (66.3%)
Governorate	
Mount Lebanon	288 (71.9%)
North	50 (12.4%)
Bekaa	45 (11.2%)
South	18 (4.5%)
Education level	
Secondary or less	216 (53.9%)
University	184 (46.1%)
Number of siblings	
0	25 (6.2%)
1-3	308 (77.0%)
4-5	43 (10.7%)
More than 5	25 (6.2%)
Believe in spirituality	
No	65 (16.3%)
To a certain extent	160 (39.9%)
Yes	175 (43.8%)
Is a religious person	
No	92 (22.9%)
To a certain extent	201 (50.3%)
Yes	107 (26.9%)
Experienced an event you attributed to paranormal phenomenon	
No	276 (69.1%)
Yes	124 (30.9%)
Paranormal phenomena happen outside of nature control	
No	162 (40.4%)
Yes	238 (59.6%)
Paranormal phenomena are natural ones perceived by untrained non-scientific eye as paranormal	
No	209 (52.2%)
Yes	191 (47.8%)
Paranormal phenomena are unexplained by natural phenomena	

yet	
No	184 (46.1%)
Yes	216 (53.9%)
Paranormal phenomena are only explained by factors outside of natural and scientific explanations	
No	204 (51.1%)
Yes	196 (48.9%)
Paranormal phenomena are going to be explained by scientists in the future	
No	184 (46.1%)
Yes	216 (53.9%)
Believe in spirituality	
No	65 (16.3%)
To a certain extent	175 (43.8%)
Yes	160 (39.9%)
Being a naturalist	
No	204 (51.1%)
Yes	196 (48.9%)
Perceiving miracles totally real	
No	182 (45.5%)
Yes	218 (54.5%)
Does not know if perceived miracles are real or not	
No	220 (55.1%)
Yes	180 (44.9%)
Perceiving miracles as not real	
No	294 (73.6%)
Yes	106 (26.4%)
Perceiving miracles as rumors	
No	292 (73.0%)
Yes	108 (27.0%)
Perceiving miracles as supernatural	
No	258 (64.6%)
Yes	142 (35.4%)

2. Bivariate analysis of factors associated with the paranormal belief score

Several factors were associated with higher paranormal belief scores. Participants who believed in spirituality, had experienced an event attributed to paranormal phenomena, believed that paranormal phenomena are beyond nature's control, and perceived miracles as real had significantly higher mean paranormal belief scores. Table 2 shows the detailed results of the bivariate analysis. There was no significant association

between age and paranormal belief score ($r = 0.03$, $p = 0.695$). Similarly, gender ($p = 0.245$) and education level ($p = 0.202$) were not significantly associated with paranormal beliefs.

Table 2. Bivariate analysis of factors associated with the paranormal belief score.

Variable	Mean \pm SD	p
Gender		0.245
Male	20.81 \pm 6.79	
Female	21.76 \pm 6.56	
Education level		0.202
Secondary or less	21.91 \pm 6.64	
University	20.88 \pm 6.63	
Number of siblings		0.199
0	20.52 \pm 9.14	
1-3	21.25 \pm 6.45	
4-5	24.07 \pm 7.02	
More than 5	20.17 \pm 4.97	
Believe in spirituality		<0.001
No	15.28 \pm 5.85	
To a certain extent	21.31 \pm 5.45	
Yes	24.10 \pm 6.48	
Is a religious person		0.035
No	19.48 \pm 8.83	
To a certain extent	22.52 \pm 6.00	
Yes	21.29 \pm 5.12	
Believe in at least some aspects of the paranormal		<0.001
No	16.63 \pm 5.77	
Yes	23.22 \pm 6.04	
Experienced an event that they attributed to paranormal phenomena		0.021
No	20.73 \pm 6.59	
Yes	23.03 \pm 6.51	
Believe paranormal phenomena happen outside of nature's control		0.003
No	19.76 \pm 7.09	
Yes	22.58 \pm 6.08	
Believe paranormal phenomena are natural ones perceived by the untrained/non-scientific eye as paranormal		0.418
No	21.21 \pm 6.62	

Yes	21.69 ± 6.68	
Believe paranormal phenomena are unexplained by natural phenomena yet		0.130
No	20.74 ± 6.62	
Yes	22.04 ± 6.63	
Believe paranormal phenomena are only explained by factors outside of natural and scientific explanations		0.004
No	20.10 ± 6.94	
Yes	22.84 ± 6.02	
Believe paranormal phenomena are going to be explained by scientists in the future		0.292
No	21.84 ± 6.51	
Yes	21.07 ± 6.77	
Believe paranormal phenomena are natural phenomena perceived as supernatural		0.214
No	21.81 ± 6.39	
Yes	20.77 ± 7.06	
Being a naturalist		0.186
No	21.97 ± 6.00	
Yes	20.89 ± 7.24	
Perceiving miracles totally real		0.029
No	20.31 ± 7.63	
Yes	22.39 ± 5.54	
Does not know if perceived miracles are real or not		0.263
No	21.06 ± 6.67	
Yes	21.91 ± 6.60	
Perceiving miracles as not real		0.032
No	22.03 ± 6.17	
Yes	19.80 ± 7.62	
Perceiving miracles as rumors		0.049
No	21.98 ± 6.43	
Yes	19.98 ± 7.02	

Numbers in bold refer to significant p-values.

3. Multivariable analysis of factors associated with the paranormal belief score

In the multivariable analysis, belief in at least some aspects of the paranormal (Beta = 4.84), belief in spirituality to some extent (Beta = 6.38), and a strong belief in spirituality (Beta = 3.62) were significantly associated with higher paranormal belief

scores. Table 3 presents the forward linear regression results, which show that these factors remained significant after adjusting for other variables.

Table 3. Multivariable analysis: Forward linear regression taking the paranormal belief score as the dependent variable.

Variable	Beta	β	p	95% CI
Believe in at least some aspects of the paranormal (yes vs no*)	4.84	0.33	<0.001	2.78-6.91
Believe in spirituality (to some extent vs no*)	6.38	0.47	<0.001	3.71-9.04
Believe in spirituality (yes vs no*)	3.62	0.27	0.004	1.00-6.24

8Reference group; Nagelkerke $R^2=29.3\%$; Beta=Unstandardized Beta; β =Standardized Beta; CI=Confidence Interval.

Discussion:

1. Results Discussion

Our findings contradicted our general hypothesis and operational hypotheses, indicating that there is no significant difference in paranormal beliefs between Lebanese adult men and women. This conclusion addresses our research question directly: "Is there no difference in paranormal belief among Lebanese adult men and women?" The absence of significant correlations between gender, age, and paranormal beliefs suggests that both genders share similar beliefs in this context. Interestingly, our bivariate analysis revealed high levels of paranormal beliefs among individuals who believe in spirituality, have experienced events attributed to paranormal phenomena, and consider such phenomena to exist outside of natural control. Furthermore, those who believe that miracles are real exhibited higher paranormal belief scores.

The lack of gender differences in paranormal beliefs among Lebanese adults could be attributed to the predominantly religious nature of the population, as highlighted by Cultural Atlas (2022). This shared religious background may diminish any potential gender gap in beliefs. Moreover, previous research by Mogi (2014) suggests that individuals who perceive greater free will tend to have higher beliefs in the paranormal. In Lebanon, societal norms may restrict women's perceived autonomy, as noted by Luca (2022), potentially contributing to lower assessments of free will. This dynamic may explain the absence of significant gender differences in paranormal beliefs.

Additionally, the role of scientific interest in shaping paranormal beliefs should be considered. French and Stone (2014) propose that varying interests in science between genders could influence belief systems. It remains to be seen whether Lebanese men have less interest in science, or if Lebanese women have a greater interest in science, or whether this interest is equal across genders. Future research should explore these hypotheses to gain a clearer understanding of the factors influencing paranormal beliefs.

2. Comparison with Previous Research

Our results align with several international studies, including those by Donovan (1998), Fox and Williams (2000), Hartman (1976), Houran et al. (2002), and others, which similarly found no significant gender differences in paranormal beliefs. Conversely, studies by French & Stone (2014) and others report different findings, indicating that cultural and methodological differences may account for these discrepancies. Understanding these variances is essential, as they highlight the complexity of factors influencing paranormal beliefs across different populations.

3. Clinical Implications

The implications of our findings extend to psychotherapy and societal understanding. Firstly, mental health practitioners can benefit from a deeper understanding of clients with paranormal beliefs, fostering empathy and enabling more effective therapeutic approaches. Recognizing the reasons behind such beliefs can enhance the therapeutic alliance and provide insights into clients' worldviews. Secondly, raising public awareness about the motivations behind paranormal beliefs may promote greater empathy and understanding within society, reducing stigmatization and ridicule of individuals with such beliefs.

4. Limitations

One limitation of our study is the potential bias inherent in a predominantly religious Lebanese population (Cultural Atlas, 2022). This bias may predispose participants to hold paranormal beliefs influenced by cultural and religious frameworks, which could limit the generalizability of our findings. Additionally, other demographic factors, such as socio-economic status and education level, may also impact the diversity of beliefs and should be considered in future research.

Conclusion:

In conclusion, our survey aimed to explore gender differences in paranormal beliefs among the Lebanese adult population. Initially, we hypothesized that Lebanese women would exhibit higher levels of belief in paranormal phenomena compared to men, particularly in all categories except for extraordinary life forms, where we anticipated men would score higher. We also expected to find correlations between age, gender, and levels of paranormal beliefs, postulating that women over the age of 25 would show greater belief levels than men, while the gender gap would narrow among those aged 25 and younger.

However, our findings did not support these hypotheses, as no significant correlations were found between gender and paranormal beliefs, nor between age, gender, and paranormal beliefs. Instead, our analysis revealed that individuals in Lebanon who held strong paranormal beliefs also tended to score high on various related

dimensions, including belief in spirituality, personal experiences attributed to paranormal phenomena, and perceptions of miracles.

Given Lebanon's rich tapestry of 18 religious sects (Cultural Atlas, 2022), each with its own unique attitudes, beliefs, and behaviors, our study provides a general overview of the Lebanese population's paranormal beliefs. To gain a more nuanced understanding of the Lebanese mindset regarding these beliefs, we recommend further research focused on specific religious sects. Such studies should examine the paranormal beliefs within each sect individually and explore comparative analyses between these sects and the Lebanese non-religious population. This approach will help illuminate the intricate cultural and social dynamics that shape beliefs in the paranormal within Lebanon.

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Appendices:

- The questionnaire created and used (including the revised paranormal belief scale):

Gender differences in paranormal beliefs among the Lebanese adult population

This questionnaire was created for a study done by a clinical psychologist researching the correlation between paranormal beliefs and gender differences. All the answers are going to be anonymous, confidential, and kept confidential. You can choose to withdraw your participation from the questionnaire at any time you like while doing the questionnaire. Here are some affirmations and questions, we ask you to choose the answer that is applicable or most applicable to you. You can choose multiple answers when you feel that it's necessary so that the questions and answers describe you accurately. This questionnaire takes approximately between 5 and 10 minutes to complete. If you have any questions or review, please send an email to jack.el.khoury@hotmail.com. Thank you for your collaboration.

Please choose the answer (s) that is (are) applicable or most applicable to you:

General questions about the participant:

Age

.....

1- Gender

- Male
- Female

2- Governate

- Beirut
- Beqaa
- Mount Lebanon
- North Lebanon
- South Lebanon

3- Level of education

- High School Diploma
- Undergraduate Degree
- Graduate Degree
- Postgraduate Degree
- Dropped out of school
- No education
- Other

4- Specify the number of your siblings:

0

1-3

4-5

More than 5

Questions related to paranormal beliefs and experiences:

5- Do you believe in at least some aspects of the paranormal (events whose existence are described as beyond the scope of normal scientific understanding)?

Yes

No

6- Which religion are you part of?

Christianity

Islam

Druze

Non – Religious

Other, please specify:

7- Do you practice your religion (Are you a religious person)?

Yes very

No

To a certain extent

8- Have you ever experienced an event that you attributed to paranormal phenomena?

Yes

No

9- For you, paranormal phenomena are:

Phenomena happening outside of nature's control

Natural phenomena perceived by the untrained/non-scientific eye as paranormal

Unexplained yet natural phenomena

Only explained by factors outside of natural and scientific explanations

Are going to be explained by science in the future

All of the above, depends on the context

Other, please specify:

10- Are you more of a religious person or scientific person?

Scientific

- Religious
 - Both equal
- 11- Do you believe in spirituality (belief in a supernatural realm beyond the ordinarily observable world, personal growth, a quest for an ultimate or sacred meaning, religious experience, or an encounter with one's own "inner dimension")?
- Yes
 - No
 - To a certain extent
- 12- Are you a Naturalist (a person who believes everything has a natural explanation)?
- Yes
 - No
- 13- How do you perceive miracles?
- Totally real
 - I don't know if it's real or not
 - Not real
 - Rumours
 - Natural phenomena perceived as supernatural
 - All of the above, depends on the context
 - Other, please specify: -----

Revised Paranormal Belief Scale

Please put a number next to each item to indicate how much you agree or disagree with that item. Use the numbers as indicated below. There are no right or wrong answers. This is a sample of your own beliefs and attitudes. Thank you.

1=Strongly Disagree 2=Moderately Disagree 3=Slightly Disagree

4=Uncertain 5=Slightly Agree 6=Moderately Agree 7=Strongly Agree

1. The soul continues to exist though the body may die.
2. Some individuals are able to levitate (lift) objects through mental forces.
3. Black magic really exists.
4. Black cats can bring bad luck.
5. Your mind or soul can leave your body and travel (astral projection).
6. The abominable snowman of Tibet exists.
7. Astrology is a way to accurately predict the future.
8. There is a devil.

9. Psychokinesis, the movement of objects through psychic powers, does exist.
10. Witches do exist.
11. If you break a mirror, you will have bad luck.
12. During altered states, such as sleep or trances, the spirit can leave the body.
13. The Loch Ness monster of Scotland exists.
14. The horoscope accurately tells a person's future.
15. I believe in God.
16. A person's thoughts can influence the movement of a physical object.
17. Through the use of formulas and incantations, it is possible to cast spells on persons.
18. The number "13" is unlucky.
19. Reincarnation does occur.
20. There is life on other planets.
21. Some psychics can accurately predict the future.
22. There is a heaven and a hell.
23. Mind reading is not possible.
24. There are actual cases of witchcraft.
25. It is possible to communicate with the dead.
26. Some people have an unexplained ability to predict the future.

- The questionnaire created and used (including the revised paranormal belief scale) translated to Arabic:

الفروق بين الجنسين في المعتقدات الخارقة بين السكان البالغين اللبنانيين

تم إعداد هذا الاستبيان لغرض دراسة أجراها طالب درجة الماجستير في علم النفس للبحث في العلاقة بين المعتقدات الخارقة والاختلافات بين الجنسين. ستكون جميع الإجابات مجهولة المصدر وسرية. يمكنكم اختيار سحب مشاركتك من الاستبيان في أي وقت تريده أثناء القيام بالاستبيان. فيما يلي بعض التأكيدات والأسئلة، نطلب منكم اختيار الإجابة المناسبة لك أو الأكثر ملاءمة لك. يمكنكم اختيار إجابات متعددة عندما تشعر أنها ضرورية بحيث يصفك السؤال والإجابات بدقة. يستغرق استكمال هذا الاستبيان ما بين 5 و 10 دقائق تقريباً. إذا كان لديكم أي سؤال أو مراجعة، يرجى إرسال بريد شكر إلكتروني إلى jack.el.khoury@hotmail.com لتعاونكم..

الرجاء اختيار الإجابة (الإجابات) المناسبة لكم أو الأكثر ملاءمة لك:

أسئلة عامة عن المشارك:

العمر

.....

1- الجنس

○ ذكر

○ أنثى

2- المحافظة

○ بيروت

○ بقاع

○ جبل لبنان

○ الجنوب

○ الشمال

3- مستوى التعليم

○ دبلوم المدرسة الثانوية

○ درجة جامعية

○ ماجستير

○ دكتورا

○ ترك المدرسة

○ لا تعليم

○ أخرى

4- حدد عدد إخوتك

○

○ بين 1 و 3

○ بين 4 و 5

○ أكثر من 5

أسئلة متعلقة بالمعتقدات والخبرات الخارقة:

5- هل تؤمن ببعض جوانب الخوارق على الأقل (أحداث يوصف وجودها بأنها خارجة عن نطاق الفهم العلمي العادي)؟

○ نعم

○ لا

6- من أي دين أنت؟

○ المسيحية

○ الإسلام

○ الدروز

○ غير ديني

○ أخرى ، يرجى التحديد:.....

7- هل تمارس دينك (هل أنت شخص متدين)؟

○ نعم جدا

○ لا

○ إلى حد ما

8- هل سبق لك أن واجهت حدثاً نسبته إلى الظواهر الخارقة؟

○ نعم

○ لا

9- بالنسبة لك الظواهر الخارقة هي:

○ ظواهر تحدث خارج سيطرة الطبيعة

○ الظواهر الطبيعية التي تدركها العين غير المدربة / غير العلمية على أنها خوارق

○ ظواهر طبيعية غير مفسرة

○ يتم تفسيره فقط من خلال عوامل خارج التفسيرات الطبيعية والعلمية

○ سيتم شرحها بالعلم في المستقبل

○ كل ما سبق ، يعتمد على السياق

○ أخرى ، يرجى التحديد:.....

10- هل أنت شخص متدين أكثر أو علمي أكثر؟

○ متدين

○ علمي

○ كلاهما متساويان

11- هل تؤمن بالروحانية (الإيمان بعالم خارق للطبيعة يتجاوز العالم الذي يمكن ملاحظته عادةً ، أو النمو الشخصي ، أو البحث عن معنى نهائي أو مقدس ، أو تجربة دينية ، أو مواجهة مع "البعد الداخلي" للفرد)؟

○ نعم

○ لا

○ إلى حد ما

12- هل أنت عالم طبيعي (شخص يعتقد أن كل شيء له تفسير طبيعي)؟

○ نعم

○ لا

13- كيف ترى المعجزات؟

○ حقيقي تمامًا

○ لا أعرف ما إذا كان ذلك حقيقيًا أم لا

○ ليس حقيقيًا

○ شائعات

○ يُنظر إلى الظواهر الطبيعية على أنها خارقة للطبيعة

○ كل ما سبق ، يعتمد على السياق

○ غير ذلك ، يرجى التحديد:.....

مقياس المعتقد الخوارق المنقح

الرجاء وضع رقم بجوار كل عنصر للإشارة إلى مدى موافقتك أو عدم موافقتك على هذا العنصر. استخدم الأرقام كما هو موضح أدناه. لا توجد اجابات صحيحة أو خاطئة. هذه عينة من معتقداتكم ومواقفكم. شكرًا لكم.

1 = لاوافق بشدة 2 = لاوافق بالحدما 3 = أرفض قليلاً

4 = غير مؤكد 5 = موافق قليلاً 6 = موافق بدرجة معتدلة 7 = موافق بشدة

1. تستمر الروح في الوجود رغم موت الجسد.

2. بعض الأفراد قادرين على رفع الأشياء من خلال القوى.

3. السحر الأسود موجود بالفعل.

4. القطط السوداء يمكن أن تجلب الحظ السيئ.

5. يمكن لعقلك أو روحك مغادرة جسمك والسفر (الإسقاط النجمي).

6. رجل الثلج البغيض يوجد في التبت.

7. علم الفلك هو وسيلة للتنبؤ بدقة بالمستقبل.

8. شيطان موجود بالفعل.

9. التحريك النفسي ، وهو حركة الأشياء من خلال القوى النفسية ، موجود بالفعل.

10. الساحرات موجودات بالفعل.

11. إن كسر المرأة ، يعني ان حظك سيئًا.

12. خلال الحالات النفس المتغيرة ، مثل النوم أو الغيبوبة ، يمكن للروح أن تترك الجسد.

13. يوجد وحش بحيرة لوخ نيس في اسكتلندا.

14. تخبر الأبراج بدقة عن مستقبل الشخص.

15. أو من بالله.

16. يمكن لأفكار الشخص أن تؤثر على حركة الجسم المادي.

17. من خلال استخدام الصيغ والتعاويد ، من الممكن إلقاء التعاويد على الأشخاص.

18. الرقم "13" هو علامة سوء الحظ.

19. التناسخ يحدث.

20. هناك حياة على الكواكب الأخرى.
 21. يمكن لبعض الوسطاء التنبؤ بدقة بالمستقبل.
 22. هناك سماء وجحيم.
 23. قراءة العقل غير ممكنة.
 24. هناك حالات سحر فعلية.
 25. من الممكن التواصل مع الموتى.
 26. بعض الناس لديهم قدرة غير مبررة على التنبؤ بالمستقبل.

- The Revised Paranormal Belief Scale:

Box 1.2 Revised Paranormal Belief Scale (Tobacyk, 2004)

Please put a number next to each item to indicate how much you agree or disagree with that item. Use the numbers as indicated next. There are no right or wrong answers. This is just a sample of your own beliefs and attitudes. Thank you.

1 = Strongly disagree; 2 = Moderately disagree; 3 = Slightly disagree; 4 = Uncertain; 5 = Slightly agree; 6 = Moderately agree; 7 = Strongly agree

1. The soul continues to exist though the body may die.
2. Some individuals are able to levitate (lift) objects through mental forces.
3. Black magic really exists.
4. Black cats can bring bad luck.
5. Your mind or soul can leave your body and travel (astral projection).
6. The abominable snowman of Tibet exists.
7. Astrology is a way to accurately predict the future.
8. There is a devil.
9. Psychokinesis, the movement of objects through psychic powers, does exist.
10. Witches do exist.
11. If you break a mirror, you will have bad luck.
12. During altered states, such as sleep or trances, the spirit can leave the body.
13. The Loch Ness monster of Scotland exists.
14. The horoscope accurately tells a person's future.
15. I believe in God.
16. A person's thoughts can influence the movement of a physical object.
17. Through the use of formulas and incantations, it is possible to cast spells on persons.
18. The number '13' is unlucky.
19. Reincarnation does occur.
20. There is life on other planets.
21. Some psychics can accurately predict the future.
22. There is a heaven and hell.
23. Mind-reading is not possible.
24. There are actual cases of witchcraft.
25. It is possible to communicate with the dead.
26. Some people have an unexplained ability to predict the future.

Note: Item 23 is reverse scored. Traditional Religious Belief = Mean of Items (1, 8, 15, 22); Psi = Mean of Items (2, 9, 16, 23); Witchcraft = Mean of Items (3, 10, 17, 24); Superstition = Mean of Items (4, 11, 18); Spiritualism = Mean of Items (5, 12, 19, 25); Extraordinary Life Forms = Means of Items (6, 13, 20); Precognition = Mean of Items (7, 14, 21, 26)

- Consent form:

English Form:

Dear Sir/Madam,

I would like to invite you to participate in a research project by completing the following questionnaire. The purpose of this questionnaire aims to assess the gender differences in paranormal beliefs among the Lebanese adult population.

There are no known dangers, mistreats, or irritations connected to this survey past those experienced in everyday life. The data you will be providing is going to be used to aid us in understanding the relationship between gender differences and paranormal beliefs among the Lebanese adult population. You will not benefit first hand from participating in this study. This survey will involve around 200 participants. Completing the questionnaire will take around 5 minutes of your time.

By continuing with our questionnaire, you will be agreeing to the following statements:

1. I have been given enough information regarding this study.
2. I do understand that my answers are going to be kept confidential, and that participant recognition is going to be anonymous. My name is not going to be written on the questionnaire nor be kept in any other records.
3. When the results of the study are going to be announced, my identity or name are not going to be identified nor is there going to be any information that could be used to deduce my identification. Only the researchers of this study are going to have entry to observe any data collected during the research procedure and the data cannot and won't be linked to me.
4. I understand that I can withdraw my participation from the study at any given time if I wish to do so.
5. I acknowledge that refusing to participate is not going to result in any sanction or harm.
6. I have been well informed that this study obeys all commonly understood ethical codes.
7. I have read and understood all the statements of this form.
8. I voluntarily agreed to participate in this study by completing its questionnaire.

If you have any questions, please do contact: jack.el.khoury@hotmail.com.

Please sign down below as a means of approval of your voluntary participation in this study:

.....

Arabic form:

عزيزي/عزيزتي،

أود دعوتك للمشاركة في مشروع بحثي من خلال إكمال الاستبيان التالي. الغرض من هذا الاستبيان هو تقييم الفروقات بين الجنسين في المعتقدات الخارقة للطبيعة بين البالغين اللبنانيين.

لا توجد مخاطر أو إساءات أو إزعاجات معروفة مرتبطة بهذا الاستطلاع بخلاف تلك التي يتم تجربتها في الحياة اليومية. سيتم استخدام البيانات التي ستقوم بتقديمها لمساعدتنا في فهم العلاقة بين الفروقات الجنسية والمعتقدات الخارقة للطبيعة بين البالغين اللبنانيين. لن تستفيد بشكل مباشر من المشاركة في هذه الدراسة. سيضمن هذا الاستطلاع حوالي 200 مشارك. سيستغرق إكمال الاستبيان حوالي 5 دقائق من وقتك.

من خلال الاستمرار في استبياننا، فإنك توافق على التصريحات التالية:

1. لقد تم إعطائي معلومات كافية بشأن هذه الدراسة.
2. أفهم أن إجاباتي ستظل سرية، وأن التعرف على المشاركين سيكون مجهولاً. لن يتم كتابة اسمي على الاستبيان أو الاحتفاظ به في أي سجلات أخرى.
3. عند الإعلان عن نتائج الدراسة، لن يتم تحديد هويتي أو اسمي، ولا توجد معلومات يمكن استخدامها لاستنتاج هويتي. فقط الباحثون في هذه الدراسة سيحصلون على دخول لمراقبة أي بيانات تم جمعها خلال إجراءات البحث، ولا يمكن ربط البيانات بي.
4. أفهم أنه يمكنني الانسحاب من المشاركة في الدراسة في أي وقت إذا رغبت في ذلك.
5. أقر بأن الرفض للمشاركة لن يؤدي إلى أي عقوبة أو ضرر.
6. لقد تم إعلامي جيداً بأن هذه الدراسة تلتزم بجميع المعايير الأخلاقية المتعارف عليها.
7. لقد قرأت وفهمت جميع بيانات هذا النموذج.
8. لقد وافقت طواعية على المشاركة في هذه الدراسة من خلال إكمال استبيانها.

jack.el.khoury@hotmail.com: إذا كانت لديك أي أسئلة، يرجى التواصل مع

يرجى التوقيع أدناه كوسيلة للموافقة على مشاركتك الطوعية في هذه الدراسة

.....