

Modern Omens: Exploring Superstitions and Practices in the 21st Century Odisha

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Abstract

In the ever-evolving 21st century, the persistence of superstitions in the Odisha region and their underlying logic and reasoning remain a compelling subject of study. This review explores superstitions, referencing diverse sources like Don Saucier's Superstitious Theory, Odisha's tantras (a non colonial Hindu or Buddhist mystical or magical text, dating from the 7th century or earlier) Adivasi (a member of any of the aboriginal peoples of India) tribes, Halloween traditions, and Charles Dickens' rituals. Don Saucier's Superstitious Theory serves as a foundational framework, shedding light on the psychological and sociocultural factors that drive superstitions. The role of beliefs in tantras deeply ingrained in the culture of Odisha, is examined, offering insights into the spiritual and psychological dimensions of these practices. A deep dive into the superstitions of Adivasi tribes adds a unique dimension, exploring how indigenous communities preserve their cultural identity through superstitions. The global celebration of Halloween is dissected to reveal the psychology behind its supernatural elements and the role it plays in the modern world. Furthermore, an intriguing exploration of Charles Dickens' superstition related to his compass, which he believed aided his writing when he slept facing north, uncovers the personal and creative motivations behind such practices. This review endeavors to bridge the gap between tradition and modernity, offering a comprehensive understanding of the persistence of superstitions in the 21st generation in the Odisha region. It emphasizes the significance of knowledge in demystifying superstitions and challenges us to rethink the narratives that underlie these age-old practices. Ultimately, it underscores the evolving nature of human belief systems and the importance of critical thinking in an era characterized by rapid change.

Keywords: - Superstitions, 21st Generation, Knowledge, Logic, Reasoning, Superstitious Practice

1. Introduction

In the rapidly evolving landscape of the 21st century, our world is marked by unprecedented advancements in science, technology, and information accessibility. As our understanding of the universe expands, so too does our capacity for rational thought and logical reasoning. Yet, amidst this era of enlightenment, there persists a paradoxical phenomenon – the persistence and prevalence of superstitious practices among individuals across cultures and societies. The question arises: How can beliefs rooted in tradition, folklore, and irrationality coexist with our modern knowledge-driven society? This review aims to explore the enigma of superstition in the 21st generation, shedding light on the logic and reasoning underlying these seemingly irrational practices. Superstition, defined as the belief in supernatural causality often leading to ritualistic or ritualized behavior, has been an integral part of human culture since time immemorial. In the dynamic and rapidly evolving landscape of the 21st century, the role of knowledge has become more vital than ever before. In a world brimming with information, the choices we make, the beliefs we hold, and the practices we engage in are all influenced by the knowledge at our disposal. However, amidst the progress of science, technology, and rationality, there persists a fascinating paradox—superstition. This enigmatic aspect of human behavior has endured the test of time, transcending generations, cultures, and geographical boundaries. In the state of Odisha, India, the confluence of ancient traditions and modern sensibilities provides a unique backdrop for exploring the profound interplay between knowledge, logic, and superstition. This review embarks on a journey to unravel the intricate tapestry of superstitious practices in Odisha, delving into the historical underpinnings and contemporary manifestations of beliefs that defy reason and logic. To comprehend the essence of this phenomenon, we draw upon a diverse set of theoretical frameworks and case studies. Study begins by examining the historical backdrop, tracing the lineage of superstitious beliefs to the pioneering work of Don Saucier, whose theories laid the foundation for understanding the psychology behind superstition. As navigate the landscape of Odisha, study encounter a rich tapestry of beliefs rooted in local customs and traditions. The theories of "tantras" emerges as central to understanding the spiritual and superstitious practices that continue to thrive in the region. Additionally, the enduring influence of Adivasi tribes adds another layer of complexity to the intricate web of superstition, as their beliefs and practices intermingle with those of mainstream society. Furthermore, this review takes a global perspective by exploring the practice of Halloween, a festival that has transcended its Western origins to become a global celebration marked by a unique blend of superstition and festivity. To analyze the inherent contradictions between modern knowledge and the persistence of seemingly irrational beliefs during this holiday season. Lastly, delve into the life and eccentricities of the renowned author Charles Dickens, whose use of a compass to sleep facing north serves as a captivating example of how superstitions can even influence the creative process of a literary genius. By examining Dickens' belief system and its impact on his work, shed light on the intimate connection between personal superstitions and the pursuit of knowledge and creativity. In this comprehensive exploration of the interplay between knowledge, logic, and superstition in Odisha, study aim to illuminate the enduring power of beliefs that challenge our understanding of the world.

By dissecting these practices and theories, study seek not only to unravel the mysteries of the human psyche but also to recognize the resilience of superstition in an era marked by the relentless pursuit of knowledge and reason.

1.1 Unveiling the Enigma of Superstition

Superstitions, despite the advancements in knowledge and technology characterizing the 21st century, maintain their steadfast presence within various cultures and generations. These deeply ingrained and often seemingly irrational beliefs and practices hold a peculiar enigma that merits investigation. Within this context, this review endeavors to meticulously dissect the intricate web of logic and reasoning that underpins these superstitious phenomena, shedding light on their persistence in shaping contemporary daily lives. The Superstitious Theory of Don Saucier is a conceptual framework that seeks to explore and understand the underlying logic and reasoning behind various superstitious practices that have persisted throughout history and continue to influence the 21st generation. This theory delves into the origins and cultural significance of superstitions, examining their role in human societies and how knowledge and rationality have shaped these beliefs over time. Here, study will review the key components of this theory, including the significance of tantras Adivasi tribes, Halloween, and even the curious case of Charles Dickens and his compass.

Tantras: The Superstitious Theory of Don Saucier acknowledges that superstitions often have deep cultural and historical roots. Tantras, which are traditional rituals and symbols in various Eastern and mystical belief systems, are prime examples. These practices are often passed down through generations and are deeply ingrained in the cultural fabric of societies. Saucier's theory recognizes that these superstitions are not merely irrational beliefs but rather complex cultural phenomena that serve social, psychological, and even practical purposes in the communities where they are practiced.

Adivasi Tribes: The theory also emphasizes the significance of studying superstitions in indigenous and tribal communities, such as the Adivasi tribes in India. These communities often have unique belief systems and rituals that are intimately connected to their environment and way of life. Saucier's theory argues that understanding these superstitions is essential for appreciating the diversity of human culture and the ways in which knowledge and tradition intersect in these societies.

Halloween: The Superstitious Theory of Don Saucier highlights the modern example of Halloween, which has evolved from ancient Celtic traditions. Halloween involves various superstitious practices, such as carving pumpkins, wearing costumes, and avoiding black cats. Saucier's theory posits that the continuation of such practices in contemporary society is a testament to the enduring power of superstitions in shaping human behavior and traditions.

Charles Dickens and the Compass: The theory even delves into the idiosyncrasies of famous individuals like Charles Dickens, who reportedly used a compass to ensure he slept facing north. Saucier's theory suggests that even highly rational and creative minds may embrace superstitions for personal comfort or psychological benefits. In Dickens' case, the compass might have provided him with a sense of order and control that positively influenced his writing process, reinforcing the idea that superstitions can have a tangible impact on an individual's life.

In conclusion, the Superstitious Theory of Don Saucier offers a unique perspective on the persistence of superstitions in the 21st generation. It argues that these seemingly irrational

beliefs are not simply relics of the past but are deeply intertwined with culture, psychology, and even the creative process.

1.2 Exploring the Historical Roots of Superstitious Beliefs in Odisha

Superstitious beliefs in Odisha are deeply ingrained in its rich cultural heritage and have persisted through generations, shaping the lives of its people. To delve into the historical origins of these superstitions, it is crucial to understand that they are not merely irrational beliefs, but complex and nuanced practices rooted in the region's history, folklore, and spiritual traditions. Odisha's history is a tapestry woven with threads of mythology, religion, and folklore. The state boasts a rich tapestry of legends and ancient texts, such as the Puranas and the epics Ramayana and Mahabharata, which have played a pivotal role in shaping the beliefs and practices of its people. These texts are often replete with tales of supernatural beings, divine interventions, and mystical occurrences that have become embedded in the collective psyche of Odisha. Moreover, the fusion of indigenous tribal cultures with mainstream Hinduism has given rise to a unique blend of superstitions that are deeply rooted in local customs and rituals. The worship of nature, spirits, and ancestral deities is a prevalent practice in Odisha, contributing to the tapestry of superstitious beliefs. For instance, the propitiation of tree spirits or the offering of sacrifices to appease local deities are rituals that continue to be observed in many parts of the state.

The influence of astrology and divination in Odisha's society also cannot be understated. Astrologers, known as 'Jyotishis,' (FORTUNE TELLING) hold a revered position and are consulted for everything from auspicious wedding dates to career decisions. The alignment of celestial bodies and astrological charts guide many aspects of daily life, reinforcing superstitions that have persisted for centuries. Furthermore, Odisha's association with the Jagannath Temple in Puri, one of the Char Dham pilgrimage sites in India, has contributed to a unique set of superstitious beliefs. Pilgrims and devotees from all occupations visit the temple seeking blessings and divine intervention, often adhering to various rituals and customs that have been passed down through generations. In conclusion, the historical roots of superstitious beliefs in Odisha are deeply intertwined with its rich cultural, religious, and mythological heritage. These beliefs have not only shaped the societal norms and behaviors of its people but also continue to influence contemporary life in this culturally diverse and dynamic region. To fully appreciate the impact of knowledge in the 21st century, it is imperative to explore and understand the intricate tapestry of superstitions that have been woven into the fabric of Odisha's history and society.

One of the key aspects of Odisha's superstitious beliefs is the influence of its geography and natural environment. The state is prone to natural disasters such as cyclones, floods, and droughts. As a result, people have developed a range of superstitious practices aimed at appeasing nature and protecting themselves from these calamities. Rituals involving offerings to the sea, the worship of rain deities, and the appeasement of local spirits are common ways in which people seek to mitigate the effects of these natural disasters. Odisha's history has been marked by periods of foreign rule and colonialism, which have contributed to the syncretic nature of its superstitious beliefs. The encounters with different cultures and belief systems led to the assimilation and adaptation of superstitions from various sources. This cultural exchange enriched the tapestry of superstitions in Odisha, making them more diverse and complex. The role of folk traditions and oral storytelling in perpetuating superstitious beliefs cannot be

underestimated. Across the length and breadth of Odisha, there are numerous folk tales and legends that reinforce and propagate these beliefs. These stories often serve as cautionary tales, conveying moral lessons while also instilling fear or reverence for the supernatural. The caste system in Odisha, like in many parts of India, has also played a role in the propagation of superstitions. Certain superstitious practices have been associated with specific caste or community groups, leading to the perpetuation of these beliefs within particular social strata. The hierarchical structure of society has, in some cases, restricted the exchange of knowledge and the questioning of traditional beliefs. In recent decades, efforts have been made to challenge and dispel superstitious beliefs in Odisha. Education and awareness campaigns have been launched to promote rational thinking and scientific understanding. Nevertheless, superstitions continue to persist, often coexisting with modern education and scientific knowledge. In conclusion, the historical roots of superstitious beliefs in Odisha are multifaceted, shaped by its rich cultural heritage, geography, social structure, and historical experiences. These beliefs have evolved over time, adapting to changing circumstances while remaining deeply ingrained in the fabric of society. To fully appreciate their impact on contemporary life and the role of knowledge in the 21st century, it is crucial to acknowledge the complexity and resilience of these superstitions in the cultural landscape of Odisha.

1.2.1 The Jagannath Temple in Odisha:

The Jagannath Temple in Puri, Odisha, is one of the most famous and revered Hindu temples in India. It is dedicated to Lord Jagannath, a form of Lord Vishnu. The temple is known for its rich history, cultural significance, and the annual Rath Yatra (Chariot Festival), which attracts millions of devotees.

Superstitious Beliefs and Practices:

- A. **Role of Priests (Pandas):** The temple has a significant number of priests known as "Pandas" who play a crucial role in conducting rituals and ceremonies. While many of these priests perform their duties faithfully and ethically, there have been reports of some who exploit the faith and devotion of the devotees.
- B. **Forcing Rituals and Offerings:** Some devotees have reported instances where they feel pressured or compelled by the Pandas to perform certain rituals or make offerings, often involving financial contributions. This could include buying expensive flower garlands, performing specific pujas, or making donations. Devotees are sometimes made to believe that performing these rituals and offerings will bring prosperity and blessings, while neglecting them may lead to curses or misfortune.
- C. **Fear and Vulnerability:** Devotees, out of fear and a strong desire for divine blessings, may comply with these demands even if they do not have the financial means to do so. The fear of displeasing the deity or inviting bad luck can lead to financial burdens and exploitation of their faith.
- D. **Repercussions:** While these practices are not representative of all priests or the entire temple, it is essential to address such practices and ensure that the religious and spiritual experience for devotees is respectful, ethical, and devoid of undue pressures.

Addressing the Issue:

It is important to approach this topic sensitively and respectfully. When discussing these superstitious beliefs and practices associated with the Jagannath Temple, it is crucial to make a distinction between the core religious and cultural aspects of the temple and the actions of a

few individuals. It is not an indictment of the temple or the faith itself but rather an examination of certain practices that may need attention and reform. Highlighting this issue can help promote a more ethical and inclusive religious experience for all devotees.

Ultimately, addressing these concerns should be done in a way that encourages respectful and open dialogue between temple authorities, the Pandas, and the devotees to ensure that faith is not exploited, and the spiritual experience remains pure and accessible to everyone, regardless of their financial capacity.

1.3 Indigenous Belief Systems in Odisha

Odisha, a state located on the eastern coast of India, boasts a rich and diverse cultural heritage that has evolved over millennia. At the heart of this cultural mosaic lie indigenous belief systems that have been passed down through generations, often embodying a deep connection with the mystical and supernatural. These ancient traditions continue to shape the lives, worldviews, and social structures of Odisha's people, providing a fascinating window into the cultural fabric of the region. In this study, we embark on a journey through the intricate tapestry of indigenous belief systems in Odisha, drawing upon a wealth of information collected online. Our aim is to unravel the influence and significance of these belief systems in the lives of Odisha's inhabitants, shedding light on the spiritual and social dynamics that characterize this culturally diverse state.

One of the prominent facets of indigenous belief systems in Odisha is Shamanism. In tribal areas, shamans or traditional healers play a significant role as intermediaries between the physical and spiritual realms. They are believed to have the ability to communicate with spirits, perform healing rituals, and provide protection from supernatural threats. Shamanic practices are deeply embedded in the cultural and spiritual life of various tribal communities in Odisha, and they offer a unique perspective on how indigenous belief systems continue to evolve and adapt in contemporary times. Another intriguing dimension within Odisha's indigenous belief systems is the practice of sorcery and witchcraft. While these practices have been associated with both harm and protection, they hold a distinct place in the folklore and social dynamics of some remote regions in the state. The belief in witchcraft, magical spells, and supernatural forces has influenced not only individual behavior but also community interactions and conflicts. This aspect of indigenous belief systems presents a fascinating dichotomy, displaying the diverse ways in which people in Odisha engage with and interpret the mystical.

To undertake this exploration, study have gathered information from a variety of online sources, including scholarly articles, ethnographic studies, oral histories, and digital archives. These sources offer a diverse range of perspectives and insights into Odisha's indigenous belief systems, enabling us to paint a comprehensive picture of their significance and contemporary relevance. In the following sections, research will delve deeper into the intricacies of Shamanism and Sorcery/Witchcraft within Odisha's indigenous belief systems. Through this exploration, we hope to shed light on the enduring cultural heritage of the state and its continued influence on the lives of its people.

1.4 Theory of Hamilton 'S Rule & Pascal's Wager

Hamilton's rule is a central theorem of inclusive fitness (kin selection) theory and predicts that social behaviour evolves under specific combinations of relatedness, benefit, and cost. Hamilton's inclusive fitness theory, now 50 years old, has had a revolutionary effect on our understanding of evolution following the Modern Synthesis of the mid-twentieth century.

Many works, both specialist and more general, have explained the basis and predictions of the theory, also known as kin selection theory. Conceptually, its fundamental contribution has been to identify genes as self-promoting strategists whose evolutionary interests are conditional on the relatedness class in which they reside. Put more exactly, genes are selected to act as if they are maximizing their inclusive fitness. This insight has substantially extended population genetics, the genetical theory of natural selection and the Modern Synthesis because it shows that natural selection on any gene depends on the gene's effects, or lack of effects, on the direct fitness (offspring number) of bearers of copies of itself. Conspecific individuals are not sealed off from one another in terms of fitness, and traditional 'individual selection' is, ultimately, gene selection. All higher levels of organization, such as genomes, multicellular organisms, and societies, arise through major transitions in evolution that are conditional on cooperating genes finding a coincidence of inclusive fitness interests in bringing them about.

Pascal's Wager

Pascal wager himself, who thought that all of philosophy was not worth an hour's pain (*Pensées*, 79), almost certainly would have objected to such characterization. Pascal's apologetics does not counter reason with reason, but rather it is the protest of faith against philosophy, arguing that faith occupies a domain that human reason cannot reach even in principle. He begins with the fideistic premise that the existence of God can neither be proven nor disproven by reason, so he instead resorts to a probabilistic argument with an appeal to consequences. The argument of the wager, then, is not an attempt to prove the existence of God, as though it were a demonstrable philosophical thesis, but rather it is a psychological argument, adopting the assumptions of the unbelievers of his time, in order to show that their own epistemological and ethical principles would make it far wiser to believe in God than to deny His existence.

Nonetheless, Pascal's argument does belong to natural theology insofar as it is an argument that is independent of any determinate body of revelation. In fact, he explicitly appeals to the unknowability of the divine essence, and posits little about God save that He is infinitely incomprehensible. There is nothing in the God of Pascal's wager that is incompatible with the God described by Jewish and Muslim philosophers of the medieval period. We can even see something of this God in Plato, Aristotle, and the Stoics, so it is a mistake to characterize the God of Pascal's wager as the Christian God. We do know, of course, that Pascal always had in mind the God of Abraham... not of the philosophers. (*Mémorial*) For Pascal, God could only be known as revealed, so it is an uncharacteristic departure for him to speak of God abstracting from revelation. This is because he is now not speaking of knowledge of God, but on the practical wisdom of choosing to believe or disbelieve, based on the premise that reason cannot give us knowledge of God's existence or non-existence.

2. Literature Review

Jane L. Risen et.al (2016) Research on superstition and magical thinking has traditionally focused on cognitive deficits, but even intelligent, educated individuals exhibit irrational superstitions. Dual process models like Kahneman and Frederick's corrective model shed light on why superstitious thinking is widespread, but understanding why people maintain these beliefs despite knowing their irrationality requires refining the model.

This refinement should acknowledge that people can recognize errors in their beliefs but choose not to correct them, termed acquiescence. The article explores the psychology behind magical thinking using dual process models and proposes that separating error detection from correction and acknowledging acquiescence as a System 2 response can enhance our understanding of various phenomena beyond magical thinking. **Marjaana Lindeman et.al (2012)** The study investigates the ambiguity and weak consensus surrounding paranormal, superstitious, magical, and supernatural (PSMS) beliefs. Through a literature review of the past two decades, seven distinct groups of conceptual definitions were identified. Five groups offered domain-general definitions, encompassing false beliefs, belief in scientifically impossible phenomena, and various associative biases. The other two groups provided domain-specific definitions related to counterintuitive and intuitive beliefs about physical, biological, and psychological phenomena. The study encourages researchers to refine measurement methods and bridge separate lines of research. **Jerry M. Burger et.al (2005)** study compared the use of superstitious behaviors among Major League Baseball players in the United States and Japan. The majority of players in both countries admitted to using superstitions but had little confidence in their actual impact on outcomes. The study found that players who believed in luck affecting game outcomes were more likely to engage in superstitious behavior, supporting the uncertainty hypothesis. American players were generally more superstitious than their Japanese counterparts. American players believed their superstitions improved their individual performance, while Japanese players believed they enhanced team performance.

Jason Ānanda Josephson et.al (2006) in this study Buddhist leaders, led by philosopher Inoue Enryō, redefined Buddhism by categorizing traditional cosmology and practices as "superstition" and "religion." Superstition was disassociated from Buddhism, while the remaining aspects were adapted to align with Westernized religious concepts. The article argues that this redefinition not only turned Buddhism into a religion in Meiji Japan but also necessitated the elimination of superstitious practices and beliefs that were once integral to Buddhism. **Paul E. Meehlet.al (1997)** research on human error aligns with historical accounts, folklore, and superstitions in cautioning against relying solely on anecdotal impressions for knowledge claims. Clinical experience, largely composed of such impressions, comprises a mix of truths, half-truths, and falsehoods. The scientific method remains the sole credible approach to discerning between these elements. It is deemed both unprofessional and unethical for psychologists, entrusted with people's well-being, to assert that clinical experience alone suffices, disregarding the necessity of quantitative research on diagnostic and therapeutic practices. Philosophical debates, such as logical positivism, are irrelevant; the core issue lies in distinguishing credible knowledge claims from unreliable ones. **Uma CharanPatiet.al (2020)** challenges the traditional economic assumption of rationality by highlighting the prevalence and impact of irrational beliefs and superstitious practices on people's decisions. It discusses the emergence of Behavioral Economics, which recognizes the significance of these factors in individuals' lives. The study, conducted in Bargarh district of Odisha with 100 participants from rural and urban areas, examines the relationship between income and irrational behavior, particularly spending on superstitious activities. Using descriptive and inferential statistics, the study finds that income influences irrational behavioral patterns, demonstrating that real-world economic agents are affected by irrationalities, leading to choice failures and capability deprivations.

SadanandaNayak et.al (2022)Christian missionaries played a significant role in India during British rule, promoting both education and conversion, particularly in tribal areas. They ventured into regions like Kandhamal in Odisha, inhabited by the Kandhas(people belonging to kandhamal), who lacked access to formal education and practiced superstitions. Missionaries established schools to provide education and combat traditional beliefs, including allegations of human sacrifice. This paper explores their educational efforts in Kandhamal during the British era and their lasting impact on the region's education, highlighting the transformative role played by missionaries in bringing education to marginalized communities and challenging deep-rooted customs. **Debakshi Boraet.al (2022)**Superstitious beliefs persist globally across cultures, even with advances in science and technology, often fueled by illiteracy and ignorance. This study examines the relationship between poverty and superstitious beliefs within the Rabha community, a scheduled tribe in Assam, India. Using principal component analysis, 18 out of 24 collected superstitious belief statements were selected to create a household-level superstitious index. Poverty was measured using the Multidimensional Poverty Index (MPI). The findings reveal poverty within the Rabha community in Goalpara district and indicate a positive correlation between poverty and superstitious beliefs, highlighting the enduring influence of socio-economic factors on such beliefs. **TazeenQureshyet.al (2023)**Limited access to healthcare in Kundei village, Odisha, has driven residents to rely on traditional healers and superstitious practices. One such belief involves branding newborns with hot irons to ward off evil spirits. This practice, known as chenka(a blind belief), is deeply ingrained in indigenous communities, making intervention challenging. However, since 2019, local nonprofits have partnered with the state to tackle the issue, enlisting the help of traditional healers who initially resisted due to livelihood concerns. They were encouraged to send children to the hospital, preserving their income while ensuring timely medical care. Slowly, awareness efforts are changing beliefs, offering hope for an end to this harmful practice.

Yaya Dissaet.al (2017)Malian society, despite being predominantly Muslim (90%) and Christian (5%), is deeply steeped in superstitions that pervade daily life. These superstitions encompass beliefs in sorcery, fetishism, maraboutism, and the attribution of supernatural powers to objects like komo, wara, n'kougré, as well as the worship of natural elements such as rivers, trees, and mountains. These beliefs often arise from perceptions of harm caused by jealous or malevolent third parties. Malians view superstitions to mitigate risks, including healthcare and unacknowledged or illegal problems. This paper explores the factors driving superstitions, their economic and social implications, and preliminary findings supporting their performance benefits, with a focus on the Sénoufo and Dogon communities in Sikasso and Badiangara . **Dr. Sasha Chauhan Kanwaret.al (2022)**The murder of rationalist and anti-superstition advocate Mr. Narendra Dabholkar raises concerns about the prevailing societal beliefs in India. Despite Jawaharlal Nehru's call for developing scientific temper in his 1946 book, "The Discovery of India," superstitious practices such as witch-hunting and black magic persist even 75 years after Independence. Various states have introduced legislation, but these crimes continue to rise. Discrimination based on caste, ethnicity, and gender, fueled by irrational beliefs, is widespread. While respecting religious sentiments in India's diverse society is crucial, a central legislation against superstitions is needed to draw a necessary line, with every individual promoting scientific thinking.

Superstition	Scientific Explanation
Avoiding walking under a ladder	Walking under a ladder can be dangerous because it might lead to something falling or someone on the ladder accidentally dropping an object. It's not because of superstition, but rather the potential physical risks involved.
Avoiding black cats crossing your path	This superstition may have originated from a belief that black cats were associated with witches and bad luck in medieval Europe. However, there is no scientific basis for this superstition, and black cats crossing your path are purely coincidental.
Breaking a mirror brings seven years of bad luck	The superstition likely originated from the fact that mirrors used to be expensive and hard to replace. Breaking a mirror would have been a significant inconvenience. There is no scientific reason why it would bring bad luck for seven years.
Friday the 13th is unlucky	The fear of Friday the 13th is called "paraskevidekatriaphobia." It is a superstition that likely has no scientific basis and is based on cultural beliefs. It is just another day, and any perceived bad luck is coincidental.
Carrying a rabbit's foot for good luck	This superstition probably comes from the idea that rabbits are fast and elusive, and carrying their foot would grant some of their agility and luck. However, there is no scientific evidence to support this belief.
Knocking on wood for good luck	This superstition may have originated from a pagan belief in tree spirits. Knocking on wood may have been a way to request protection or luck from these spirits. In modern times, it's often done for fun and doesn't have any scientific basis.

2.1 Research Gap

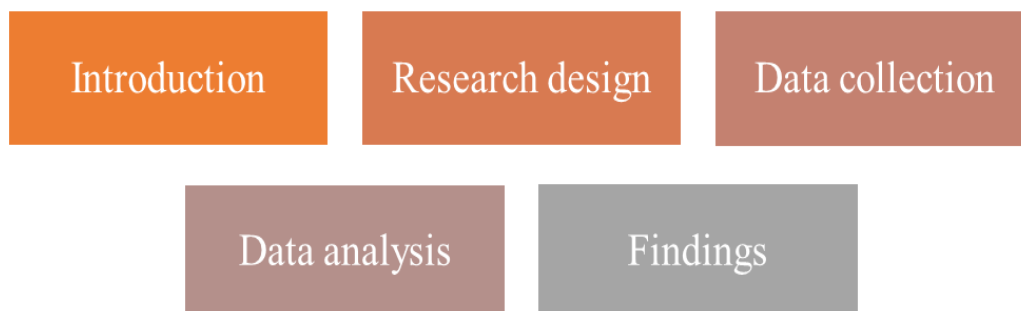
The research on superstitions and magical thinking in the context of the 21st generation in Odisha presents an intriguing area of study with several notable gaps. While existing literature provides valuable insights into the cognitive and cultural aspects of superstitions, there is a need for region-specific research that delves deeper into the prevalence and dynamics of superstitious beliefs in Odisha. Understanding how these beliefs evolve across generations, especially in a rapidly changing world, remains unexplored. Moreover, the role of knowledge and education in combating superstitions requires more focused investigation, along with culturally sensitive intervention strategies. Psychologically, the mechanisms underlying the acceptance and perpetuation of superstitious practices need further exploration. Additionally, the societal impact of superstitions in Odisha, from decision-making to healthcare-seeking behaviors, warrants in-depth analysis. Finally, assessing the effectiveness of legislation and policies aimed at curbing superstitions in the region is vital. Addressing these research gaps will not only enrich our understanding of superstitions in Odisha but also provide insights for effective interventions in this complex socio-cultural context.

3. Methodology

3.1 Introduction

This research aims to conduct a comprehensive review of the existing literature to explore the role of knowledge and its impact on the persistence of superstitious practices in the 21st century. The study will focus on understanding the underlying logic and reasoning behind these practices without using quantitative data. The research methodology outlined below will guide the systematic review of relevant academic literature, providing a thorough analysis of the subject matter.

3.2 Methodology flow chart



3.3 Research Design

This study employs a qualitative research design, specifically a literature review, to synthesize and analyze existing scholarly work on the topic.

Data Sources

The primary sources of data for this research are scholarly articles, books, academic journals, and other reputable sources that have discussed the relationship between knowledge and superstitious practices. A systematic search will be conducted in databases such as PubMed, Google Scholar, JSTOR, and relevant library catalogs.

3.4 Data Collection

Search Strategy

A systematic search strategy will be developed to identify relevant literature. Keywords and phrases related to the research topic, such as "knowledge," "superstitions," "logic," and "reasoning," will be used to construct search queries. Boolean operators (AND, OR) will be employed to refine the searches.

Screening and Selection

The retrieved articles will be screened based on the inclusion criteria (Published scholarly articles, books, and academic papers). Abstracts and summaries will be reviewed to determine their relevance to the research question. Selected articles will be retained for in-depth analysis.

3.5 Data Analysis

Thematic Analysis

Thematic analysis will be employed to extract key themes and findings from the selected literature. Relevant information regarding the role of knowledge in superstitious practices, underlying logic, and reasoning will be systematically coded and organized into themes.

3.6 Synthesis of Findings

The synthesized findings will be used to construct a comprehensive narrative review that explores the relationship between knowledge and superstitious practices in the 21st century. This synthesis will aim to answer the research question and provide insights into the underlying logic and reasoning behind these practices.

This research methodology outlines the approach for conducting a literature review on the topic of "Review on Knowledge Makes a Difference in the 21st Generation: The Logic and Reasoning Underlying Every Superstitious Practice." By systematically reviewing and analyzing relevant scholarly literature, this study aims to contribute to a better understanding of the role of knowledge in shaping and perpetuating superstitious practices in the contemporary era.

4. Conclusion and Future Scope

In conclusion, our review on the role of knowledge in shaping the superstitions prevalent in the Odisha region highlights the complex interplay between tradition, belief systems, and the influence of modern information in the 21st century. It is evident that knowledge, or the lack thereof, plays a significant role in perpetuating superstitions, as well as in challenging and dispelling them. Study observed that the Odisha region, like many other parts of the world, is grappling with the tension between ancient superstitions deeply rooted in its cultural fabric and the advancements of knowledge and information available in the modern era. While superstitions continue to persist in various forms, it is also clear that education and access to information are gradually eroding their influence.

Logic and reasoning have emerged as powerful tools in debunking superstitious practices. The more individuals are exposed to scientific explanations and critical thinking, the more likely they are to question and abandon irrational beliefs. Furthermore, efforts to promote education and awareness in the Odisha region have the potential to accelerate this process of transformation. However, study must also acknowledge that superstitions are deeply ingrained in the social and cultural identity of the region. As such, addressing superstitions requires a delicate balance between respecting cultural heritage and promoting rationality. It is crucial to engage with communities, provide them with accurate information, and encourage open dialogue to gradually change deeply entrenched beliefs. In the 21st century, knowledge continues to be a powerful tool for progress and transformation. While superstitions may persist, the force of reason and evidence-based thinking increasingly challenges them. As move forward, fostering education and critical thinking in the Odisha region and beyond will be essential to bridge the gap between tradition and modernity and to create a society that values knowledge over superstition.

Future Scope:

To explore this topic further and identify future research directions, the following scope can be considered:

- **Historical Analysis:** Delve into the historical roots of superstitious practices in Odisha. Explore how these practices have evolved over time and what cultural, social, or economic factors have contributed to their persistence.
 - **Comparative Studies:** Compare superstitious practices in Odisha with those in other regions of India or even globally. This comparative approach can shed light on whether certain practices are region-specific or have universal elements.
 - **Psychological and Sociological Investigations:** Investigate the psychological and sociological aspects of superstition. Study the cognitive biases and social dynamics that make people adhere to superstitious beliefs even in the presence of contrary knowledge.
 - **Education and Awareness Campaigns:** Develop strategies to bridge the gap between traditional beliefs and modern knowledge. Explore how education and awareness campaigns can be designed to inform people about the logical and scientific explanations behind common superstitious practices.
 - **Policy and Governance:** Evaluate the role of government and local authorities in either perpetuating or mitigating superstitious practices. Analyze policies and regulations in place and recommend changes that can promote rational thinking and reduce the prevalence of superstition.
 - **Impact Assessment:** Measure the impact of efforts to dispel superstitions and promote rational thinking in the Odisha region. Assess changes in behavior, attitudes, and societal norms over time.
 - **Technology and Communication:** Investigate the role of technology and mass media in spreading knowledge and challenging superstitions. Analyze how digital platforms, social media, and traditional media can be leveraged to educate and inform the population.
- By exploring these future research directions, scholars can contribute to a deeper understanding of the complex interplay between knowledge, tradition, and superstition in the 21st century Odisha region, ultimately working towards the promotion of rational thinking and informed decision-making in the local population.

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