

A Systematic Review of Odia Cultural Practices through the Lens of Positive Psychology

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ABSTRACT

Cultural traditions play a major role in shaping psychological well-being, but region-specific practices remain underrepresented in mainstream psychological research. This review aims to explore Odisha's cultural contributions to emotional and psychological well-being through festivals, ritual systems, folk arts, storytelling traditions, and communal food practices. Drawing on the relevant literature, including psychological studies and regional culture-specific analyses, the review synthesises the literature to shed light on how these practices function as mechanisms of well-being within cultural contexts. When interpreted from the perspective of the PERMA model and the broaden and build theory, the analysis suggests that the Odia festivals create positive emotions and social bonding, rituals create structure, folk art creates engagement, and food traditions create a sense of belonging and collective pride. The evidence implies that well-being in this context is not only sustained by individual psychological factors but also by social participation and relationships that people are involved in. Despite these factors, it is evident that systematic empirical research that focuses on established well-being models and the Odia population is limited. This review highlights the importance of psychological research that is sensitive to culture and also points out the potential of indigenous cultural models in developing contextually based well-being interventions.

Keywords: *Positive Psychology, Psychological Well-Being, Odia Culture, Festivals, Social Bonding*

Well-being is commonly defined as a state in which individuals experience life satisfaction, positive emotions, supportive relationships, and function effectively in daily life. Within the field of positive psychology, well-being is viewed as not merely the absence of distress but as the presence of optimal psychological functioning, personal strengths, and meaningful engagement with life (Seligman, 2011). Research studies on subjective well-being emphasise the importance of life satisfaction, positive affect, and reduced negative affect in understanding overall quality of life (Diener, 2009). One of the most prominent frameworks in this area is the PERMA model, which outlines well-being through five interconnected elements: positive emotions, engagement, relationships, meaning, and achievement (Seligman, 2018). These aspects reflect the mental processes that

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enable individuals and communities to thrive, highlighting the significance of character strengths such as gratitude, hope, compassion, and resilience.

Culture plays a crucial role in influencing how individuals perceive and experience well-being. Norms within a culture impact emotional expression, coping mechanisms, values, and social relationship dynamics. Value systems inherent in a culture shape how people conceptualise happiness, pursue their life objectives, and assess their personal achievements (Schwartz, 1992). Research in the field of cultural psychology indicates that collectivist societies place a stronger emphasis on well-being associated with social cohesion, interdependence, and a shared identity, rather than individual accomplishments or personal success (Markus & Kitayama, 1991). Additionally, cross-cultural studies reveal that cultural beliefs, traditional customs, and daily social interactions play a significant role in shaping an individual's experiences of happiness, sense of belonging, and meaning in life (Diener & Suh, 2000). Positive emotions stemming from shared cultural experiences expand an individual's thought processes and behaviours, gradually reinforcing lasting psychological and social resources (Fredrickson, 2001). Thus, events such as festivals, rituals, and community gatherings act as significant social environments where individuals share collective happiness, strengthen social ties, and uphold common values.

India offers a compelling example of the connection between culture and well-being. The cultural landscape of the nation features a rich history of philosophical traditions, religious rituals, communal celebrations, and artistic expressions that enhance emotional resilience and foster social unity. Researchers have noted that Indian perspectives on well-being often emphasise relational harmony, spirituality, and collective welfare rather than focusing solely on individual success (Misra & Mohanty, 2002; Joshanloo, 2014). Cultural activities such as participation in rituals, family events, and community festivities can strengthen social bonds and promote psychological well-being by reinforcing shared values and collective identity (Sinha, 2014). Values like gratitude, compassion, humility, and devotion are passed down through generations through daily cultural activities, strengthening psychological traits that closely correspond with the tenets of positive psychology

In the Indian cultural setting, the customs of Odisha offer a notably vivid example of how local cultural practices enhance well-being. The cultural fabric of Odisha is intricately woven into festivals, rituals, artistic heritages, and community customs that influence daily social interactions. The famous Odia proverb “Bara Masa re Tera Parba” (twelve months, thirteen festivals) illustrates the importance of festivities in the cultural rhythm of the region. These festivities mark the seasonal, agricultural, and religious cycles while simultaneously creating opportunities for collective joy, reflection, and social connection. Festivals like Ratha Yatra, Raja Parba, and Kumar Purnima involve large-scale communal participation that fosters positive emotions, social cohesion, and a sense of collective identity. Through shared rituals, practices, and community gatherings, these occasions foster meaningful social experiences that enhance well-being.

In addition to festivals, Odisha's traditions encompass a vibrant legacy of folk performances, storytelling practices, and artistic expressions. Folk traditions like Pala, Dasakathia, and Ghantapatua convey moral tales and cultural heritage through music, dialogue, and performance (Odisha Reference Annual, 2017). Traditional and devotional art forms like Odissi dance and Pattachitra painting promote creativity and spiritual contemplation. Culinary customs enhance and preserve cultural heritage. Practices of communal sharing of temple offerings (Mahaprasad) and traditional foods such as Pakhala foster social bonds and

intergenerational ties. Collectively, these activities improve various aspects of well-being (Orissa Review, 2007)

Although Odisha possesses a rich and culturally vibrant heritage, relatively few psychological studies have explored the contribution of regional cultural traditions to wellbeing. Much of the existing studies on well-being are based on Western theoretical frameworks, while in the Indian context, research has often focused on broader national cultural patterns rather than region-specific traditions (Misra & Gergen, 1993; Joshanloo, 2014). At the same time, ethnographic reports frequently highlight the significance of Odia traditions in daily social life. Despite this, systematic empirical research regarding how these cultural practices relate to the psychological constructs, such as emotional regulation, resilience, meaning-making, and social connections in life, remains limited.

Drawing from major frameworks, particularly the PERMA model and the broaden-and-build theory of positive psychology, this review aims to explore how the regional traditions of Odisha contribute to psychological well-being. In particular, it focuses on the influence of festivals, rituals, folk arts, storytelling traditions, and communal food customs in promoting emotional health, social connection, meaning, and cultural identity. The research employs a narrative review methodology using secondary sources. Relevant journal articles published from 2005 to 2025 were located and analysed to explore the connection between culture and well-being. Literature was gathered from peer-reviewed journals in psychology, cultural studies, and social sciences, incorporating sources like *the Journal of Happiness Studies*, *International Journal of Humanities and Social Science & Management*, *American Psychologist*, *International Journal of Psychology*, *Journal of Counselling Psychology*, *Journal of the Indian Academy of Applied Psychology* and *Indian Journal of Applied Research*, in addition to regional cultural publications such as Orissa Review and Odisha Reference Annual. These sources were identified through academic platforms, including Google Scholar, journal repositories, and institutional databases, using keywords associated with culture, psychological well-being, positive psychology, festivals, rituals, and Odia cultural traditions. The chosen literature was examined and synthesised to comprehend how local cultural practices serve as culturally embedded pathways to psychological well-being. Based on the analysis of the chosen literature, the results are categorised into various thematic areas that highlight the connection between cultural practices and well-being. These themes comprise cultural viewpoints on well-being, the impact of festivals on emotional experiences, rituals and spiritual practices, folk arts and storytelling traditions, as well as community-oriented practices that foster social connections. The subsequent sections elaborate on these themes to explain how various elements of Odia cultural life enhance emotional thriving and collective well-being.

Culture and Well-Being: Global and Indian Perspectives

From the earlier discussions on cultural traditions and their role in promoting psychological well-being, it is important to refer to the existing studies that explains the hoe culture influences human flourishing. Well-being has been understood from various psychological, social and cultural perspectives, helping us to understand how people experience happiness and life satisfaction. Researchers reveal that well-being is shaped by the wider cultural and social environments in which people live. One's cultural beliefs, social connections and daily practices explain how they pursue a fulfilling life. The following section reviews literature that highlights the role of culture in shaping well-being from both global and Indian perspectives.

Global studies indicate that culture plays a major role in shaping how people define happiness, communicate their feelings, and sustain relationships. Individualistic cultures frequently place a higher priority on personal objectives and liberty, while collectivistic cultures typically value societal harmony, interdependence, and close familial ties (Markus & Kitayama, 1991). Cross-cultural research also shows that community involvement, shared customs, and cultural beliefs all contribute to life fulfilment and purpose (Diener, Oishi, & Lucas, 2003). These results imply that culture offers a framework for people to understand and strive for well-being.

In this process, positive emotions are also crucial. The broaden-and-build theory states that feelings like happiness, thankfulness, and curiosity extend people's behavioural and cognitive repertoires and aid in the development of long-lasting psychological resources (Fredrickson, 2001). According to Holt-Lunstad, Smith, and Layton (2010), people who have meaningful relationships and good social support typically exhibit improved emotional adjustment and general mental health, which further enhances well-being. Furthermore, having a feeling of purpose and direction in life is a significant predictor of psychological well-being (Steger, Frazier, Oishi, & Kaler, 2006).

Similar patterns can be seen in studies in the Indian context. According to studies, communal ties, emotional intimacy, and familial support are all highly correlated with well-being in India. Kumar and Dixit (2014) found that when Indian individuals actively participate in spiritual or cultural traditions and experience strong family support, their life satisfaction levels are greater. In a similar study conducted on Indian teenagers have found that cultural engagement and supportive family ties can lower stress and foster better psychological results (Deb, Strodl, & Sun, 2015). These results indicate how emotional well-being is inherently supported by Indian cultural life, which is marked by interdependence and shared ideals.

Spiritual practices and community traditions act as protective factors in promoting psychological health. Activities such as prayer, meditation, ritual participation, and communal gatherings encourage emotional balance, gratitude, and inner calm. Studies in the Indian context reveal that spiritual engagement is associated with better stress regulation and psychological resilience (Koenig, 2012). Community celebrations and collective rituals also strengthen social bonds and develop a sense of belonging, enabling individuals to feel supported within their social environment. Overall, research from both global and Indian contexts indicates that culture influences psychological well-being.

Odia Festivals and Emotional Well-being

Festivals are widely acknowledged as cultural frameworks that foster social connections, emotional ties, and community well-being. Research in social psychology and anthropology indicates that collective rituals and festivities provide opportunities for unity, enhance group identity, and evoke positive feelings that contribute to overall mental health (Durkheim, 1912/1995; Turner, 1969). Recent studies in positive psychology emphasise that communal cultural activities strengthen social bonds, encourage altruistic behaviour, and foster a sense of belonging within communities (Fredrickson, 2001; Seligman, 2011). In the context of India, festivals serve as shared emotional moments that unite people and promote cultural continuity through generations (Misra & Mohanty, 2002). This cultural richness is vividly seen in Odisha, where the phrase “12 masa re 13 parba” symbolises how festivities are interwoven in everyday life and how communities maintain a rhythm of togetherness throughout the year.

A Systematic Review of Odia Cultural Practices through the Lens of Positive Psychology

The culture of Odisha is deeply connected to its yearly festival calendar, in which celebrations play a vital role in social, spiritual, and community life. Each festival holds significant meanings that shape emotional experiences, strengthen relationships, and create chances for shared joy. These celebrations typically encompass rituals, traditional culinary practices, music, storytelling, and artistic performances, helping to foster a sense of cultural continuity and belonging. From a view of positive psychology, these culturally rooted practices enhance well-being by cultivating positive feelings, reinforcing social connections, and offering meaningful collective experiences (Fredrickson, 2013; Seligman, 2011). Thus, festivals in Odisha serve not only as cultural celebrations but also as emotional foundations that encourage resilience, pride, and community harmony.

The cycle of Odia festivals follows the traditional lunar calendar and connects celebration with agricultural rhythms, spirituality, and community life. The cultural year begins in Baisakha (April–May) with Pana Sankranti, the Odia New Year, which symbolises renewal, purification, and gratitude toward nature. The preparation and distribution of *pana*, a traditional cooling beverage, encourage generosity and community sharing, fostering optimism and a sense of new beginnings. Akshaya Tritiya, also observed during this period, marks the beginning of agricultural activities and is considered an auspicious day for starting new ventures, encouraging hope and a forward-looking mindset (Majhi, L. 2025).

The festival of Sitala Sasthi in Jyestha marks the divine marriage of Lord Shiva and Goddess Parvati, uniting people through processions and rituals. In Ashadha (June–July), Raja Parba is celebrated, which is the festival of womanhood and fertility of the earth. It promotes leisure, social visits, traditional games and savouring traditional delicacies, making ties within the community even stronger. However, such celebrations illustrate how cultural practices may encourage emotional expression and sensibility, as well as a sense of shared joy (Mohanty, 2015; Eschmann et al., 1978).

During Shravana (July–August), festivals like Khudurukuni Osha encourage young girls to pray for the well-being of their family members, thus reiterating feelings of gratitude and closeness towards them, while Gamha Purnima marks the celebration of sibling love. Janmashtami, marks the birth of Lord Krishna, encourages spiritual devotion and community celebration. The month of Bhadraba (August–September) features western Odisha's major agrarian festival, Nuakhai, in which communities celebrate their gratitude for the first harvest. Through ritual worship and communal feasting, Nuakhai enriches emotional security, social integration and cultural continuity among families and communities (Pradhan, 2020).

By the time Aswina arrives, festivals like Durga Puja and Kumar Purnima unite communities through artistic displays, music and communal gathering. Durga Puja signifies protection and resilience, while Kumar Purnima signifies hope and youthful aspirations, creating joyful participation among young girls. And these festivals provide opportunities for socialising, making art and expressing new feelings. In Kartika (October–November), Kartik Purnima and Boita Bandana celebrate Odisha's rich maritime history. As a part of this ritual, people sail miniature boats in water bodies as a tribute to ancient traders who sailed to Southeast Asia. This practice preserves collective memory and strengthens cultural pride and identity. The observance of Chhada Khai that follows symbolises discipline and renewal after the holy month of Kartika (Pradhan & Goswami, 2025).

In the month of Margashira (November–December), the celebration of Manabasa Gurubar emphasises devotion to Goddess Lakshmi, focusing on prosperity, harmony within households, and the reverence for women, while Prathamastami honours the firstborn child in a family, strengthening bonds across generations. During Pausa (December–January), cultural events like Dhanu Jatra, widely recognised as one of the largest outdoor theatre traditions, help to preserve folk culture and foster social unity through collective engagement (Pati, 2011).

The month of Magha (January–February) features Makar Sankranti, which signifies the sun's transition and expresses gratitude for the cycles of nature, promoting introspection and equilibrium. Around the same period, Basant Panchami highlights the importance of education, creativity, and intellectual development through the veneration of Goddess Saraswati (Eschmann et al., 1978).

Finally, Phalguna (February–March) brings Dola Purnima (Holi), a vibrant festival of colours that encourages playfulness, emotional expression, and social interaction. Such celebrations often reduce social tension and strengthen interpersonal bonds. The cycle concludes in Chaitra (March–April) with festivals such as Chaitra Jatra, Ashokashtami, and Rama Navami, which deepen spiritual engagement and encourage community participation. Major rituals such as Snana Purnima, Maha Shivaratri, and the iconic Ratha Yatra further reinforce shared devotion and collective identity. The Ratha Yatra, in particular, symbolises equality and inclusiveness, as people from diverse social backgrounds collectively pull the chariots of Lord Jagannath, strengthening a sense of unity and shared purpose (Eschmann et al., 1978).

These festivals collectively create a cultural system that sustains emotional and social well-being across the year. When viewed through the PERMA model, Odia festivals foster positive emotions, active involvement, meaningful social connections, and a shared sense of cultural pride, largely through communal rituals and participation (Seligman, 2011). According to Majhi (2025) and Pradhan and Goswami (2025), the recurring observance of these traditions helps reinforce resilience, social cohesion, and a unified cultural identity.

Odia Rituals and Spiritual Practices

Temple rituals and devotional practices have long been recognised as central to the socio-religious life of Odisha, particularly within the Jagannath tradition of Puri, which scholars describe as one of the most influential ritual systems in eastern India (Eschmann, Kulke, & Tripathi, 1978). The daily sequence of worship, *Mangala Arati*, *Sakala Dhupa*, *Madhyahna Dhupa*, *Sandhya Arati*, and nightly rituals structures the temporal rhythm of temple life and organises devotional practices for both priests and devotees. Previous studies note that such regular ritual schedules create recurring moments of reflection, gratitude, and spiritual discipline, thereby embedding religious experience within everyday community life (Samant, Nanda, & Rautaray, 2019). The continuity of these practices is maintained by *sevayatas* (temple servitors), whose hereditary roles ensure the transmission of ritual knowledge and reinforce a shared sense of sacred time and cultural identity across generations (Samant et al., 2019). In addition to daily temple worship, large-scale events such as Snana Yatra and Ratha Yatra extend devotional life into the public sphere, bringing together large numbers of participants in collective ritual participation and reinforcing communal solidarity (Pradhan & Goswami, 2025).

From a psychological view, research indicates that taking part in rituals can enhance well-being through multiple pathways. The structured nature of ritual practices brings a sense of predictability and directs attention, which may aid in managing emotions and lowering stress levels. Shared ceremonies and coordinated group actions create social harmony and trust by creating common emotional experiences among those involved (Pradhan & Goswami, 2025). Moreover, the stories and symbolic elements within rituals offer cognitive frameworks that help individuals interpret life events and navigate uncertainty. When examined through the principles of positive psychology, these practices support core aspects of human flourishing, such as positive feelings, involvement, interpersonal connections, and a sense of purpose, highlighting how culturally rooted spiritual customs can serve as valuable supports for mental well-being (Fredrickson, 2001; Seligman, 2011).

Folk Traditions and Storytelling

Scholarly literature on Odisha's cultural heritage emphasises the role of folk arts and storytelling traditions in transmitting historical knowledge, moral values, and collective emotions across generations. Scholars view these traditions as a dynamic cultural repository maintained through practices like Odissi and Gotipua dance, Pattachitra painting, narrative forms such as Pala and Daskathia, ritual performances of Ghanta-patua, the Chaiti Ghoda dance, and devotional Sankirtan singing (Odisha Review, 2013). According to historians, these expressions integrate music, movement, visual art, and spoken storytelling to convey myths and community histories, while also reinforcing cultural identity and collective engagement in village and temple settings (Pradhan & Goswami, 2025). Far from being mere preservations of heritage, they serve as active forums for education, emotional connection, and the passing down of culture across generations.

Earlier studies have highlighted the historical connection between Gotipua and the classical Odissi dance tradition. Gotipua is a dynamic dance form performed by young boys dressed in female attire and is commonly seen as a forerunner to Odissi. Both art forms convey devotional themes rooted in Jagannath worship and the Gita Govinda, using symbolic hand gestures (mudra), facial expressions (abhinaya), and rhythmic movement (Odisha Review, 2013). Similarly, Pattachitra paintings produced in villages of Raghurajpur serve as a visual narrative, here painters depict episodes of Jagannath lore and local legends on cloth, providing mnemonic images for storytellers and creating a visual language that supports communal memory and creative engagement (Orissa Review, 2005; JournalNX, 2025).

Narrative musical traditions such as Pala and Daskathia combine poetry, dialogue, and dramatic narration to communicate religious stories and ethical teachings. Scholars note that their repetitive musical structure and interactive performance style help sustain audience attention while reinforcing shared cultural values (Odisha Review, 2011, 2012; Pradhan & Goswami, 2025). Seasonal ritual performances such as Ghanta-patua and Chaiti Ghoda, often linked to regional festivals, employ symbolic costumes and rhythmic enactment to create shared emotional experiences that strengthen community cohesion (Mohapatra, 2013).

Researchers are increasingly explaining these traditions using ideas from positive psychology. Activities like dance, music, and storytelling can create a strong sense of involvement and enjoyment, similar to the flow experience described by Csikszentmihalyi (1990). Taking part in these shared cultural activities can also bring positive emotions, strengthen social connections, and help people find meaning in their experiences (Fredrickson, 2001). In Odisha, participation in folk arts has been linked to a stronger

cultural identity, greater community unity, and collective resilience (Majhi, 2025; Pradhan & Goswami, 2025).

Community Practices and Social Bonding

Existing literature highlights that community practices (collective rituals, shared meals, and neighbourhood celebrations) serve a vital role in strengthening social connections and sustaining wellbeing. Studies on social capital have shown that repeated engagement in communal activities fosters trust, reciprocity and cooperation among community members, leading to more robust social networks in the everyday world (Pradhan, 2025). In Odisha, these practices are embedded in both religious and everyday contexts, where food sharing and collective participation form important mechanisms for reinforcing community cohesion.

A prominent example is the Mahaprasad tradition at the Jagannath Temple in Puri, where food offered to Lord Jagannath is distributed among devotees irrespective of caste or social status. Scholars describe Mahaprasad as more than a religious offering, the collective act of preparing, sharing, and consuming sacred food promotes equality, social inclusion, and a strong sense of communal belonging (*Orissa Review*, 2007). Ethnographic studies further note that temple food practices and associated rituals function as an important cultural institution that reinforce collective identity and social solidarity within pilgrimage communities (*International Journal of Humanities and Social Science & Management [IJHSSM]*, n.d.). Recent discussions also suggest that the communal sharing of Mahaprasad contributes to feelings of unity and emotional well-being among devotees.

Beyond temple *prasad* traditions, Odisha also observes several food-centred public celebrations that reinforce regional culinary identity and encourage communal participation. Pakhala Dibasa celebrates *pakhala*, a fermented rice dish widely consumed during summer for its cooling and nutritional value. Public events and shared meals organised on this day promote regional pride and community togetherness (Times of India, 2023; Odisha TV, 2025). Similarly, Rasagola Dibasa commemorates the cultural association of the sweet *rasagola* with the Jagannath ritual of *Niladri Bije*, symbolising Odia culinary heritage and collective cultural memory (Pragativadi, 2025). Local celebrations such as Dahibara Aloodum Dibasa in Cuttack further illustrate how regional street foods become focal points for neighbourhood gatherings and social interaction (Odisha TV, 2025; Pragativadi, 2025).

Therefore, communal culinary rituals facilitate numerous avenues toward enhanced well-being. Empirical investigations indicate that shared dining experiences and collective engagement augment feelings of belongingness and perceived social support, both of which exhibit a strong correlation with mental health and overall life satisfaction (Holt-Lunstad et al., 2010). Ritualistic assemblies further cultivate positive affect and reinforce interpersonal connections through consistent social interactions (Fredrickson, 2001). In summary, these communal practices illustrate the manner in which quotidian rituals centred around food and celebration contribute to the fortification of social cohesion, resilience, and collective well-being within Odia society.

Integrating Positive Psychology Concepts

Positive psychology offers valuable frameworks for comprehending the ways in which cultural traditions enhance human well-being. Seligman's PERMA model, comprising Positive emotion, Engagement, Relationships, Meaning, and Accomplishment, presents a holistic framework for the concept of flourishing (Seligman, 2011). When this model is

contextualised within the Odia cultural milieu, numerous traditional practices embody these fundamental elements. Celebratory events such as Ratha Yatra, Nuakhai, and Dola Jatra cultivate a sense of communal joy and gratitude, whereas involvement in cultural expressions such as Odissi dance, Pattachitra painting, and narrative traditions promotes profound engagement and skill acquisition (Majhi, 2025; Pradhan, 2025). Communal practices, including the distribution of Mahaprasad, local rituals, and communal feasting, augment social connections and reinforce a sense of collective identity (Orissa Review, 2007; Pradhan, 2025). Furthermore, devotional narratives and ritualistic traditions impart significance by linking individual existence to overarching cultural and spiritual principles. Simultaneously, the safeguarding of artisanal crafts, performance traditions, and community celebrations creates a sense of achievement and cultural pride among the communities (Majhi & Pradhan, 2025).

Fredrickson's broaden-and-build theory further explains how these cultural activities support long-term well-being. According to this theory, positive emotions experienced during celebrations and collective rituals broaden people's perspectives and gradually build enduring psychological and social resources (Fredrickson, 2001). In the Odia context, communal experiences such as festival celebrations, temple rituals, and shared food traditions promote cooperation, trust, and social support networks that extend beyond the events themselves (Pradhan & Goswami, 2025).

Participating in cultural activities on a regular basis may also help build resilience and stability in emotions. Ritual cycles, seasonal festivals, and devotional activities provide opportunities for dealing with the challenges of life. Cultural activities like the sharing of Mahaprasad help build and promote the values of service, sharing, and hospitality, and may help build a culture of kindness in the community. Therefore, if we consider cultural practices in Odisha from the perspective of positive psychology, we may find them to be a natural pathway to well-being, as they help build social bonds, stability in emotions, and well-being in the community.

CONCLUSION

To conclude, this review emphasises that Odisha's cultural traditions, including its festivals, rituals, folk arts, storytelling, and community activities, significantly contribute to emotional and psychological health. Research studies from international, Indian, and regional sources indicate that well-being is deeply influenced by shared cultural experiences, social bonds, symbolic significance, and a collective sense of identity. In this context, Odisha's cultural practices demonstrate how daily traditions can inherently foster positive feelings, social unity, resilience, and a meaningful sense of purpose.

It also indicates that festivals create happiness and a sense of belonging, while rituals and spiritual activities assist individuals in achieving emotional stability and finding meaning in life. Folk arts promote creativity, involvement, and cultural identity, and communal food customs help build trust and strengthen relationships within communities. When analysed through positive psychology models like the PERMA framework and the broaden-and-build theory, these practices embody essential aspects of flourishing, such as positive emotions, engagement, relationships, purpose, and collective achievement.

However, a significant research gap still exists. Despite Odisha's rich cultural heritage, there are relatively few psychological studies that have systematically explored these traditions using recognised well-being frameworks. Future research could investigate how particular

cultural practices impact emotional regulation, resilience, social support, and overall mental health.

Overall, these findings indicate that Odia cultural traditions serve as significant and culturally rooted routes to psychological well-being, emphasising the importance of incorporating cultural understanding into future studies and community wellness programs.

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Conflict of Interest

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