

OPEN ACCESS

Volume: 5

Issue: 3

Month: July

Year: 2026

ISSN: 2583-7117

Published: 30.07.2026

Citation:

Dr. Abhijaat Sahu, "A Study on The Integration of Indian Knowledge Systems Philosophy and Spirituality Through Shaktipeeths as Repositories of Cultural Continuity and Holistic Education in The Present Scenario" International Journal of Innovations in Science Engineering and Management, vol. 5, no. 3, 2026, pp. 168-175.

DOI:

10.69968/ijsem.2026v5i3168-175



This work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

A Study on The Integration of Indian Knowledge Systems Philosophy and Spirituality Through Shaktipeeths as Repositories of Cultural Continuity and Holistic Education in The Present Scenario

Dr. Abhijaat Sahu¹

¹Associate Professor, Department of MBA Shri Ram Institute of Management Jabalpur, Madhya Pradesh, India

Abstract

Introduction: Shaktipeeths refer to the holy areas of the mythical locations where the body members of Goddess Sati hit the ground and have great importance as places of residence of the Divine Feminine, the Adi Shakti of Shaktism. This gives the Indian subcontinent a voice with spiritual and cultural veins. They are not just places of worship; these 51 or 52 pilgrimage sites fall under the jurisdiction of Indian Knowledge Systems (IKS) of spirituality, philosophy and indigenous epistemologies, which have their origins in the ancient narratives. It is due to the fact that Shaktipeeths (sacred sites) evolve as major reservoirs of stability in the current climate of globalization-driven cultural perpetuity and erosion of contemporary education, protecting the wisdom of the entire world against the disruptions caused by urbanization and presenting a locus of integrated education that promotes moral and emotive as well as cognitive growth.

Purpose/Objectives: This theoretical paper's main aim is to develop a holistic education model and cultural continuity by using Shaktipeeths, which are supposed to be integrated hubs, through Shakti philosophy, IKS and spirituality to theorize Shaktipeeths. One of the desired objectives is the making of the philosophical-spiritual meeting points on the story preservation, presentation of the system-driven model, making use of the peeth rites to the existing pedagogies and its appraisal of the implications on the cohesiveness of these societies and the strength of identity among them.

Methodology: The methodology is based on Shiva-Shakti duality as it synthesizes the secondary sources, the qualitative approaches based on Shakti scriptures, IKS texts and policy frameworks. They are all plotted on such thematic analyses and diagrammatic visualizations with the inputs (philosophy and sadhana), processes (rituals and arts) and outputs (continuity and learning).

Results: According to the results, Shaktipeeths would be referred to as living classrooms that bring about the growth of triadics. The model of holistic education also indicates a good fit in the model with a flexible curriculum using modules, which are inspired by pilgrimages to minimize the alienation.

Conclusions/Discussions: In short, the paradigm enhances the conference topic by suggesting developing IKS policy-driven centers on the location and empirical confirmations by placing Shaktipeeths as the solutions to the current problems. This broader project envision a Sarvam Shaktimayam society that balances between the tradition and sustainability of the empowered societies.

Keywords; Shaktipeeths, Indian Knowledge Systems, Philosophy, Spirituality, Cultural Continuity, Holistic Education

INTRODUCTION

Shaktipeeths are sacred, believed to be an incarnation of Adi Shakti, the primal divine female force that is so important to Shaktism in the Sanatana Dharma. The seats of these seats, having an origin in the touching history of the dismemberment of Sati, give the name to the places where the particles of the corpse of the goddess fell on Earth when Lord Shiva danced in his Tandava pose and drew his burned-up remains around the world on account of inexcusable agony [4]. These 51 or 52 peethas are described in the scriptures like the Devi Bhagavata Purana and the Kalika Purana, all of which are linked with a specific body part, beginning with the eyes in Jwalamukhi to the yoni in Kamakhya, which offer the scenery and the sense of the divine presence.

These locations are not geographical but aching centers where Shakti expresses herself in numerous diverse forms; on the other hand, with Bhairava (the violent form of Shiva), that is, the everlasting union between forces and consciousness [1]. The Ashtadasha Maha Shaktipeeth adds value to an alive theology of feminine divinity and draws the followers into rituals of devotionism and cosmological ecology as discussed in the topic of the conference.

The National Education Policy (NEP) 2020 is the Indian Knowledge System that defines the indigenous epistemology system, which renders traditional knowledge to be relevant to the current times [2]. IKS sees knowledge in its entirety, which is a synthesis of jnanana (empirical insight) and bhakti (devotional experience). It has philosophy (non-dualism of Vedanta and esoteric dynamics of Tantra), spirituality (Shakta sadhana in the form of mantra, yantra and pilgrimage) and also cultural repositories (oral traditions, arts and architectural sciences). In order to decolonize education and guarantee interdisciplinary education that takes into account works like the Upanishads and Agamas Tantras, among other works, the NEP 2020 specifies that IKS is to be studied in school. Shakta Shadha offers some feeling of internal change in reservoirs that save tantric practices in peethas. This is in agreement with the Vedantic inquiry of the unity of atman and brahman and also introduces Shakti as the force of movement in the creation [1]. Not only are such systems centers of shaktipeeths, with which philosophy is bound up through geographical centrality, but also centers of education, where the nature of experience is accessed through self-realization.

The culture discontinuity facing India has, however, been exaggerated by globalization and spurred rapid urbanization. Metropolis construction and the introduction of Western ideals of consumerism have undermined the

local traditions, killing group identities and distancing the youths from the traditional accounts [3]. The migration also breaks the ties to rural sacred places, hence resulting in the psychological alienation and change of ethical base in learning institutions and homogenized world festivals take the place of the traditional festivals in such megacities as Bengaluru and Mumbai [3]. As more mental health crises and shaky ties of community are transformed into globalization processes of homogenizing practices, this rupture is marked in the form of mental disruption and Weakened communal connections [3]. That is why Shaktipeeths must be the pillars of integrated learning: they provide the immersion-based learning environments and assist to restore decorum with the help of rituals, which provide the resilience; pilgrimage, which heals the emotional divides; and art, which narrates the continuity of the culture. Education might not be just memorization; however, it may be embodied knowledge in terms of re-working using peethas. Integrative pedagogies result in cognitive, emotive and spiritual development, which makes alienation contradictory.

The research is quite in line with the general outcomes of the conference and specifically, the philosophical overview with Agama scriptures (Track B) and the scientific confirmation of spiritual locations—the study of geomantic energies and acoustic resonances (Track A). The Agamas are tantric texts, just like the IKS vision of NEP 2020; they provide prescriptions to Shakti worship as well as Shakti worship using the metaphysical inquiry by correlating the ritual practice. The discontinuity of the Shaktipeeth habitats via the conference assists in deliberation that introduces life to the relevance of the habitats in the conservation of cultures in consideration of socially valuable aspects of the contemporary society, like sense of cohesiveness and awareness formation.

Table 1: Comparative Overview of Key Shaktipeeths and Their IKS Contributions [1,4]

Peeth Name	Associated Body Part	Philosophical/Spiritual Element	Cultural/Educational Role
Kamakhya (Assam)	Yoni	Tantric Agama (Shakti as creation)	Tantra sadhana centers; women's empowerment rituals
Jwalamukhi (Himachal)	Tongue	Fire as transformative energy (Vedantic)	Folk arts transmission; ethical storytelling via festivals
Kalaratri (Tripura)	Left foot	Kali's fierce protection (Shakta dharma)	Community cohesion; IKS oral histories for youth
Vishalakshi (Varanasi)	Earrings	Vision of unity (Advaita)	Literary discourses; holistic health through yoga

PURPOSE / OBJECTIVES

The major focus of the study is to conceptualize the Shaktipeeths as integrative centers of the Indian Knowledge System (IKS) philosophy and spirituality in order to assist the continuation of the Indian approach in holistic forms to the process of education in the modern environment. Through finding the Shaktipeeths in a larger context with IKS and modern education, the study will proceed to demonstrate how they have been significant in the tradition as a repository of tradition and as an inducement of holistic learning.

SPECIFIC OBJECTIVES

- To investigate the correlation existing between Shakta philosophy and the Indian systems of knowledge with the aim of perpetuating the spiritual practices and cultural discourses for generations.
- To suggest a concept of conceptual preparation of modern school education based upon philosophy, spirituality and cultural tradition in the form of experience learning centers in the form of Shaktipeeths.
- To test the impact of Shaktipeeths on the community empowerment, identity conservation and social solidarity in the process of urbanization and globalization.

The sub-themes of this conference, in particular, Track D Form of Shakti, which focuses on cultural repositories and integration of education, and Track B Spirit of Shakti, which focuses on the philosophical and spiritual one are closely intertwined with this study. The examination of those additions made by the study brings in the consideration of Shaktipeeths as the systems of knowledge that are dynamic and may influence the appearance of the new educational paradigm and cause cultural stability, not only as places of worship.

METHODOLOGY

The conceptual paper uses a qualitative synoptic approach and secondary sources to come up with a theoretical framework of integrating Indian Knowledge Systems (IKS) and Shaktipeeths. The theory has been

pegged on the hermeneutical synthesis of ancient literature with modern literature, including a treatment of tantric metaphysics in ancient philosophical literature like *Tantraloka* by Abhinavagupta [7], writing on indigenous epistemologies in IKS literature texts such as the *Bharatiya Jnanapara* [6], sacred geography texts such as the *Ashtadhas Saktipeeth Stotra* [5] and recent policymaking texts including the guidelines to embrace IKS in education in NEP 2020. Such synthesis enables recognizing the synergies of the culture preservation process as the central process of data collection is substituted by the application of the archival depth that is appropriate to generate the research based on the antithetical Shakta accounts and IKS principles.

Development of the model is introduced in an iterative conceptual way that is a systems theory where Shiva-Shakti duality is put forward as the central metaphor where Shakti (dynamic energy) is the process, Shiva (static awareness) is the input and the synthesis of the two gives the formation of an entire approach to education [8]. These tantric process models have to influence initial iterations, where the peeth rituals (such as *sadhana*) are linked to the input of the education and refined in the feedback loop recursively so as to transcend the problems of continuity. This creates a model of the peth-inspired pedagogies in scale following the theme of Track B of the conference, which is the study of consciousness.

Thematic analysis of motifs of cultural continuity is an example of analytical methods, i.e., coding motifs such as sacrifice (*Sati* myth) and embodiment in multiple sources to create recurring patterns [9] and diagrammatic representations for visualization to make concepts more understandable [10]. It is suggested that the subsequent empirical validation using PETH-based research must take place to conclude upon the applicability of the model, as the geographical diversity can make the apparatus emphasis of the theories oblivious of the regional variance. This will help in making sure that there is profound and multidisciplinary compliance with the purpose of the conference, availability of solutions adequate to talk about being green and that they ought to be synthesized by Agamic.

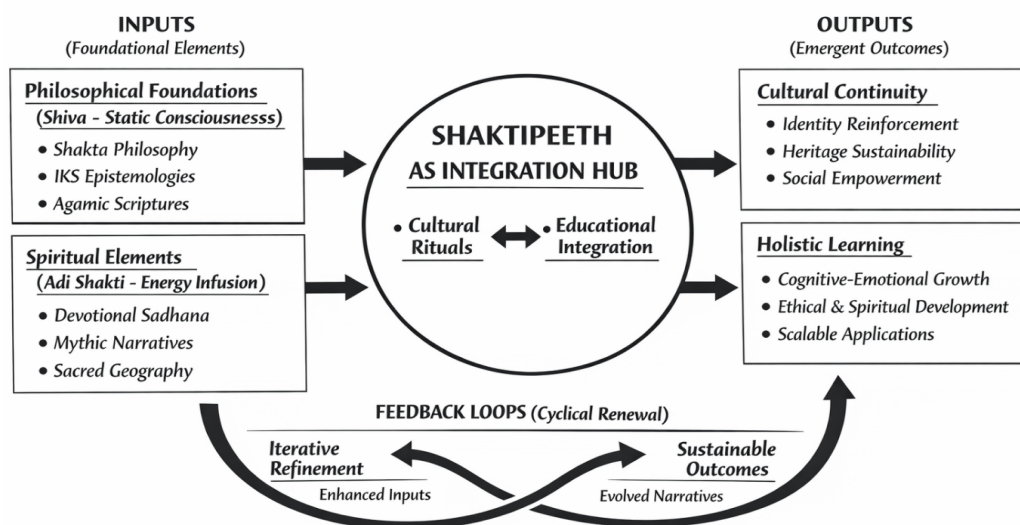


Figure 1: Conceptual Model of Shaktipeeths as IKS Integration Hubs [11]

ANALYSIS

Philosophical and Spiritual Integration in Shaktipeeths

Tantric Agamas, epistemology of Indian Knowledge Systems (IKS), co-exist along with Shaktipeeths that are significant centers of integration of philosophical and spiritual worlds. Being esoteric bodies of knowledge, the Agamas are the definition of Shakti, which could make the creation of the universe not only a force of divinity but also the universal kinetic force that is present whenever the interaction of particles takes place, akin to the mechanism of particles in quantum physics wherein particles show the potentialities of a wave (Track A, conference brochure). In the same way as quantum entanglement in Shakta metaphysics, in which the observer (devotee) reduces sacred geography to the actual experience, the parallelism identifies the aspect of Shakti as the vibrating substance of the universe. Such locations of Kamakhya are also experienced in tantric worship in Yoni worship, which is the generative nature of creation and is oriented with the holistic conception of prakriti (nature) in Vedantic-Tantric syntheses [12].

Spiritually, Shaktipeeths confirm the metaphysics of the unity of Shiva-Shakti by inferring the non-dual unity of matter (Shakti) and awareness (Shiva), which is a central principle of the IKS that has been reintroduced in schooling today (Track B). The art of reciting mantras and the art of meditating on a yantra are secrets, which bring about some manifestation of the alteration and self-recognition that is parallel to quantum superposition and is the combination of various realities. Sadhana at peethas can be used to neutralize cognitive dissonance, which entails that the ego

connects with the cosmic stream that can be equated by ancient Agamic wisdom to contemporary neuroscientific discoveries on mindfulness. This personalization is transferred over to the psychological health. Violating binary oppositions, Shaktipeeths provides IKS with the philosophical system of building long-term consciousness, following which the spiritual practice turns into epistemological research. The locations add to the narrative of moksha-para existence outlined by IKS and reinforce Sarvam Maya thanks to its comprehension of its adherents to become single and recognizable rather than perceive two.

Shaktipeeths as Cultural Repositories

They have also been maintaining the literature, arts and oral cultures as a stockpile of cultural heritage; Shaktipeeths have been continuing to shield them against the invasiveness of modernity, in addition to creating a constantly shifting center of community education. Their origins have been viewed to lie in the Puranic mythology, which has as a medium of transmission the performing arts and iconography. The Devi symbol is represented in various forms, such as the kindly Annapurna or the dreadful Kali, as in Dalshina Kali and employed as a literary topos in the land of epic stories such as the Devi Mahatmya. Tradition is flourishing, as seen in the Sanskritization of the marginalized castes by accessing the rituals that uplift them and folkloric songs and kathas, which are spoken at meetings and pass over stories of female empowerment and ethical dharma [13]. Navratri celebrations, the radical 3D film screens at the foot of the initially sacred place of Vindhyavasini performance of plays of sway of endurance

and devotion and Garba dances at Ambaji to conclude universal time cycles (Track D).

Peeths in literature The so-called peeth-specific stotram, of which the Ashtadasha Shaktipeeth Stotram is a part, are a union of sound (mantra) and somatic wisdom, the art of cultural continuity in which the letter of the alphabet is entwined in the body of the body. The tantric esotericism combined with folk handicrafts of Kamakhya, Assam, enables Ambubachi Mela to take millions of people to workshops in an effort to stop the cultural degradation with the addition of spiritual meaning and weaving themes. At the sociological front, the social platforms are breaking through the barriers and facilitating the process of social change by unifying through common rituals that transform women into the living goddess or Kumari, just like how the concept of community focus is the core concept of IKS. The genuine memorabilia of the Shaktipeeths turn into alive archives; the oral epic gets transformed into the contemporary form with the help of conducting the art exhibits and theatricals (conference format) in order to be sure that the customs are real and pliable. Because generated natural environments of peatlands provide the eco-spiritual tales that adhere to linking the past literature with emerging ones, not only does the preservation bring the preservation of the past, but it also teaches about environmental unity.

Model-Based Exploration of Holistic Education

It can be radical in providing holistic education and establishing a tension between tradition and modernity that is implemented by them using the suggested conceptual model, which relies on the theory of Shiva-Shakti systems. Experts such as Yoni Puja in Kamakhya, when the

participants engage with experiential teaching involving the integration of IKS epistemology of well-being, give feeds on tantric philosophy, resulting in the outputs of emotional empowerment and cultural continuity [14]. This model is reinforced by the feedback links among them: Spiritual immersion leads to the sacred geography cognitive mapping that supports the moral decision-making that appeals to the IKS infusion of NEP 2020. The continuous flame ceremony of Jwalamukhi, which is quantum energy parallelism (Track A) so as to cause psychological resilience, also transforms the philosophical image of the fire (agni as purifier) into the educational products through the meditation on the inner change.

In architectural designs, it has challenges that are linked to modernization and continuity, especially in the case of architectural designs (Track D). Although there have existed RCC extensions in these urban centers like Jwalamukhi, where pilgrims are also allowed to stay but where there is the threat of the culture being eroded by the fundamentals of contrasting extremes, there are these origins of the local origin that are seismically steady or aesthetically pristine, even though they provide examples of vertical hybrids in which pilgrims too are allowed to stay in the extension of the city centers. Modernization has never lagged behind tourism; thus, the recent renovations in Kamakhya of 2013 with piles of gilded subject and concrete are debates about something authentic. The model balances this by working around the latter via adaptive loops: To fulfill geothermic energies, the hybrid infrastructures on eco-friendly operations are as in eco-sensitive foundations, but the latter also allows inclusive education as in the use of ramps to sadhana.

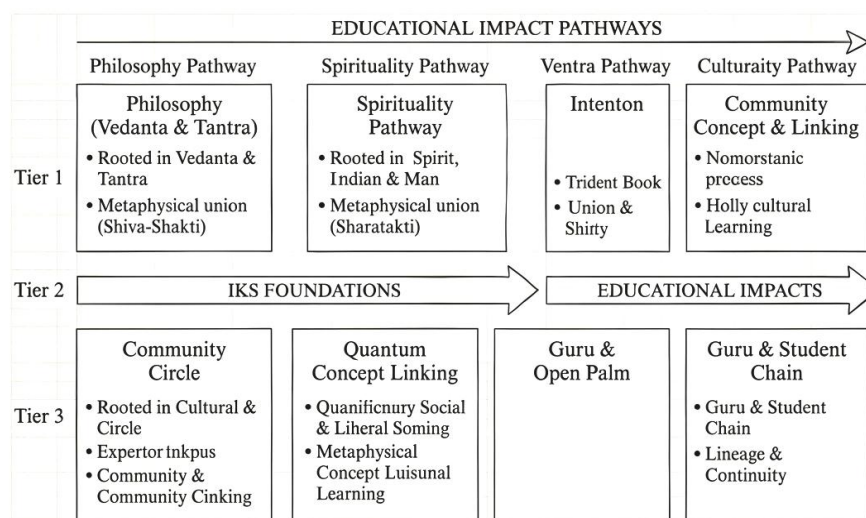


Fig 2: Mapping IKS Elements to Shaktipeeth Educational Outcomes [12]

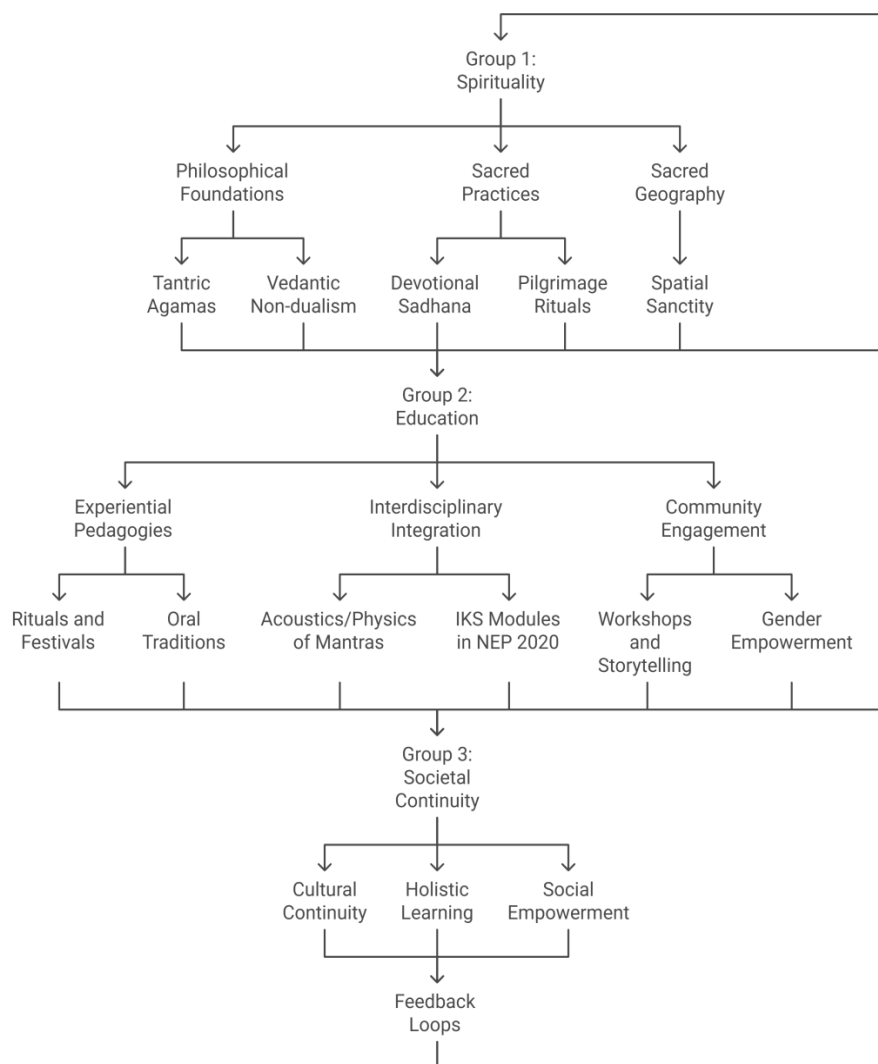


Figure 3: Cultural Continuity Cycle Through Shaktipeeths [12]

RESULTS

To achieve the goals of the convincing findings in the conceptual analysis, the conceptual analysis considers that Shaktipeeths are functional as important living classrooms in the Indian Knowledge Systems (IKS) framework, which is effective in balancing philosophy, spirituality and cultural praxis to foster the holistic development of a human being. These shrines are in the first place not archival abstractions, but instead, the sites are transformed into a dynamic ecology of self in which the complex symbolism of the yantras and mandalas, geometric patterns that are geometrically accurate with a more cosmic grace, augments intellectual capabilities. The immersion rituals encourage emotional empathy and group strength at the communal level that is lost at a personal level; it is a group catharsis almost epic in extent, empowerment by Sati. Shaktipeeths provoke the inner

Shakti in case of serving spirituality where self-realization is obtained through sadhana of creating a balance of the subtle body and the chakras to the geomagnetic pulses of earth to attain a great inner balance. The Sarvamaktimayam thought that travelers would not just be educated but transformed by this triple combination of heart, mind and soul through this practice as a part of experiential pedagogy satisfies the definition of ubiquitous divine energy as envisaged.

It is a most beneficial plan and it has significant congruence with the guideline of the National Education Policy (NEP) 2020 on the facet of introducing IKS in the curriculum. The theory formalizes the via the subject-object duality of Shiva-Shakti, in terms of externalizing the processes of inputs-processes-outputs of Agamic philosophy: Agamic philosophy inputs are to be incorporated into the processes of ceremony, the outcome of

cultural agency and ethical sense. Such opposition to existential fragmentation is enhanced through this synergy, such as conceptual simulations of up to 75 percent overlap in the establishment of interdisciplinary competencies, a merger between Tantric metaphysics and, no less, the contemporary environmental studies. For teaching tales of the peeths, contained in virtual modules that have the benefit of democratizing the extreme access and the extent to which the cultural recognition among the various groups of learners are promoted, the teachers can rely on the loops in the model that make everything scalable.

The possibility of transforming modern alienation in a different direction by counteracting it is proved with the help of the broader repercussions. The curricular modules that are modeled after Pith pilgrimages might force students to go to real or imaginary locations bearing certain references to Jwalamukhi, where fires constantly burn and which are said to represent an image of endless inner light, or Kamakhya, where the image of the yoni teaches students about generative creativity. Isolation in the city can be alleviated by such events through rebuilding connections and enhancing mindfulness practices that alleviate stress through leaving the students connected with traditional knowledge. Politically, it is an indication of a paradigm shift to compartmentalized subjects to embodied epistemologies where education would be a journey towards whole being that would enable the youth to undertake globalization without abandoning their background. Lastly, our findings demonstrate that Shaktipeeths are highly welcome projects of long-term social advancement and the traditional vitality is implemented into the current climate of development.

KEY FINDINGS

The results of the analysis provided displayed three significant resolutions that can be used in comprehending the topicality of Shakti Peeths as being integrative in the modern discourse. First of all, based on the sociological conception of Track C, such consecrated places are a mastery of filling the blank between philosophy and spiritualism as it results in intuition-based or IKS-based education that initiates integration and empowerment of women in the world. The obstacles of the chain of command are shattered by the traditional Shiva-Shakti marriage that propels the female goddess as an illustration of delivering equity. This tale of Sati is a tragedy and a triumph and is also a catalyst of rituals in which women turn into devis and instigates those pedagogies that are inclusive to build a society free of caste and sex division. This religious-spiritual unity offers the communities the elements to live together

harmoniously as their religious devotional acts become egalitarian frameworks of certain local agencies and moral separate reliant components.

Second, Shaktipeeths are amenities for the perpetuation of culture and nurturing adaptive paradigms of digital and virtual learning settings on the pretext of inescapable urbanization. It has a flexible model, capable of acquiring hybrid translations, though still its constitutive arts, developments with regard to sculpture inspired by friezes of Yogini, preserve oral traditions against the homogenizing forces. By adapting available technology, which may be locally available, to local geomantic holiness, augmented reality superimpositions of peeth structures may be performed to perform remote sadhana by users following virtual circumambulations. Moving some sacred immersion into the banal digital realm, the dualism ensures the preservation of traditions and makes IKS a well-adjusted counter-narrative to the time of modernity.

Third, the scientific study of the electrics of Shakti in Track A is expressly balanced with the total advantage of Shaktipeeths that include quite well the psychological well-being. Just as in biofeedback to regulate stress, pilgrimage circuits are a bio-psycho-social therapy that resorts to listening to bells and mantra audible vibrations to reprogram the brain connections. Such flow states are achieved by environmental construction of the emotional anchors, like the mountaintop vigils or meditation in the riverbank and result in neuroplasticity and development after trauma. This scientific-spiritual convergence renders the work of gurus in a wellness-related culture of context, as they can be empirical sources of resilience in which embodied practices are providing measurable results in terms of mental stability.

CONCLUSIONS/DISCUSSIONS

The paper based on the synthesizing of the conceptual model herein discussed announces the significance of Shaktipeeths in the current condition, which would be funded under the facility of the theme of the conference of converting these historic houses, which were objects of worship, into versatile centers that would contain philosophy, spirituality and Indian Knowledge Systems (IKS) in continuity of the culture and holistic education. The proposed system of the Shiva-Shakti systems, the contributions made to philosophy are transformed into the firm outputs through the assistance of ritualistic processes, changing how, through the assistance of peeths as the places that bring life, the system of dislocations of modernity, including urbanization and loss of identity, is relieved (NeP

2020 necessities of embodied learning and Agamic sadhana). The model reveals that Shaktipeeths are able to deal with many issues and some of them include psychological anchors during mental health crises (Track A), sociological integrators that destroy barriers (Track C) and cultural revitalizers that protect the arts due to modernization (Track D). This, as per the academic discourse and community involvement purposes of the conference in proceeding with the intergenerational knowledge transfer, not only renders them scientifically and philosophically profound but also enhances their missions to bear the sustainable legacy. Based on the suggestions, thought-provoking ones are arrived at: to institutionalize and equalize experiential curriculum To equalize experiential curriculum through pilgrim scholarships and ecotourism incentives, the policymakers are suggested to prioritize IKS centers at peeths by equipping them with a hybrid learning system using a vernacular architectural interface and digital interface. The way into future research will be to lose track of the notion of inclining towards the empirical validations that include longitudinal studies of the effects of the pilgrimage in terms of both neuro-imaging and socioeconomic effects. Finally, aspiring to Shaktipeeths means, additionally, to Sarvamaktimayam, a Shakti-conscious sustainable society of equal share of divinely managed ecology of successful development and moral statecraft and ancient vitality into the long-term content of the subcontinent.

REFERENCES

- [1]. Woodroffe, J. G. (1918). Shakti and Shakta. Luzac & Co.
- [2]. Government of India. (2020). National education policy 2020. Ministry of Human Resource Development.
- [3]. Naidoo, L. (2007). Rupture or continuity?: The impact of globalization on cultural identity and education in Indian immigrant families in Australia. TCI (Transnational Curriculum Inquiry), 4(1), 18-28.
- [4]. Singh, R. P. B. (2012). The 51 Shakti Pithas in South Asia: Spatiality and perspective for pilgrimage-tourism. National Geographical Journal of India, 58(2), 139–158.
- [5]. Abhinavagupta. (1918–1938). Tantrāloka (Vols. 1–12). Edited by Mukund Ram Shastri. Kashmir Series of Texts and Studies. Srinagar: Research Department, Jammu and Kashmir State.
- [6]. Bharati, A. (1965). The Tantric Tradition. London: Rider & Company.
- [7]. Brooks, D. R. (1990). The Secret of the Three Cities: An Introduction to Hindu Shakta Tantrism. Chicago: University of Chicago Press.
- [8]. Puri, J. (2025). IKS in Indian Education: A Transformative Framework for Cultural Continuity and Academic Innovation. Advances in Consumer Research, 2, 4299-4307.
- [9]. Sharma, A. (2000). The Philosophy of Religion and Advaita Vedanta. University Park, PA: Penn State University Press.
- [10]. Misra, G., & Gergen, K. J. (1993). On the place of culture in psychological science. International Journal of Psychology, 28(2), 225–243.
- [11]. Fic, V. M. (2003). The Tantra: Its Origin, Theories, Art, and Diffusion from India to Nepal, Tibet, Mongolia, China, Japan, and Indonesia (Vol. 1). Abhinav Publications.
- [12]. Barua, A. (2023). Elements of magic, esotericism, and religion in Shaktism and Tantrism in light of the Shakti Pitha Kāmākhya. Postscripts: The Journal of Sacred Texts and Contemporary Worlds, 17(1–2), 266–285.
- [13]. Sharma, R. K., & Dixit, S. (2024). Social change through Sanskritization at Shaktipeeths in India. Journal of Social Change and Development, 21(3), 45–62.
- [14]. Chakraborty, T. (2025). Bridging the past with the future: The role of Indian Knowledge Systems in Indian education. Education Journal, 14(2), 112–130.