

## The Management Practices of the Satradhikars as a Role Model in Satras of Assam

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### Abstract

This study examines the management practices adopted by Satradhikars, who oversee all activities of the Satras of Assam, bringing about significant changes in the management and administration of these institutions. They serve as role models for the Satras, which are socio-religious institutions established on the ideologies of the great saint Mahapurusha Srimanta Sankardeva in rural Assam. The study adopts the Sustainable Livelihood Framework (SLF) to analyze how Satradhikars contribute to livelihood enhancement through the effective use of five forms of capital—human, social, natural, physical, and financial. The study highlights how leadership within Satras promotes skill development, community cohesion, resource use, infrastructure development, and income generation through traditional crafts and agriculture. This study uses both primary and secondary data. Primary data were collected through personal interviews with Satradhikars and their disciples in selected Satras. The findings reveal that different management practices adopted by the Satradhikar and their functions are not only limited to socio-religious activities but also work as centers for sustainable livelihoods.

**Key words:** Satras, Satradhikar, leadership, sustainability, economic development.

### Introduction

Mahapurush Srimanta Sankardeva established Satras and naam-ghars as centers for religion, culture, and education, focusing on community development and the preservation of various religious traditions. Managed democratically by spiritual heads known as Satradhikars, these centers facilitated socio-cultural growth rather than direct economic activities. Satradhikars exert significant influence in rural Assam, promoting values, ethics, and religious practices, contributing indirectly to economic development

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through their holistic approach to community life. While they may not be directly involved in economic development, their influence can indirectly contribute to it in the following ways:

**Social Cohesion:** Satradhikars often act as community leaders, bringing people together through religious ceremonies, festivals, and other events. These gatherings foster a sense of unity and cooperation among community members, which can lead to enhanced social capital. Strong social cohesion can positively impact economic development by promoting trust, collaboration, and collective action.

**Ethical Guidance:** Satradhikars are responsible for upholding moral and ethical values in society. Their teachings and guidance can influence people's behaviour and promote honesty, integrity, and fairness. These ethical values provide a foundation for sustainable economic development by fostering trust in business transactions and promoting responsible business practices.

**Education and Awareness:** Satradhikars often serve as educators, providing religious and moral education to the community. They can play a crucial role in raising awareness about government welfare schemes, agricultural practices, healthcare initiatives, and other development programs. By disseminating information and knowledge, Satradhikars can help rural communities make informed decisions and avail themselves of available resources.

**Support for Agriculture:** These religious leaders guide agricultural practices to the rural people and contribute to farmers' psychological well-being, encouraging crop cultivation, especially rice, which is a staple food. The tradition of using special glutinous rice, introduced by Srimanta Sankardeva, has cultural significance and promotes community engagement. While Satradhikars primarily focus on spiritual matters, their influence can positively impact the economic development of rural communities.

The Satradhikar plays a vital role in the socio economic and sustainable development of the region.

### **Research gap**

Although a considerable body of literature exists on the socio-cultural and religious significance of Satras in Assam, limited attention has been given to their role in sustainable livelihood generation and rural economic development. Moreover, previous studies have not systematically applied established development frameworks such as the Sustainable Livelihood Framework (SLF) to analyze the functioning of Satras. The role of Satradhikars as economic facilitators, resource managers, and livelihood promoters also remains underexplored. This creates a gap in understanding how traditional institutions contribute to holistic and sustainable development.

### **Objective of the study**

The objective of the study is to find how Satradhikars are promoting a sustainable economic livelihood in Satras through the effective utilization of resources within the framework of the Sustainable Livelihood Approach and what type of management practices are adopted by them.

### **Methodology**

This study includes both primary and secondary data. Primary data are collected from structured interviews with Satradhikars and disciples of 40 Satras selected using the

purposive sampling method, and secondary data are collected through different books and journals.

The stratification of the data is based on the stratification of the sanghatis. They were namely “Brahma Sanghati”, Purukh Sanghati”, “Kal Sanghati” and “Nika Sanghati” based on their ideologies, which started under the leadership of the disciples of the Srimanta Sankardeva. From each sanghati, ten Satras have been selected by using the convenience sampling method covering the entire Assam.

### **Concept of Satras and the Satradhikar as a leader and Organisational head**

The word Satra literally means monastery, and sat meaning something which is true and staying grounded to one's roots. These were a centre of social focus, fundamental to the preservation of diverse traditions of religious learning.

The leader of a Satra is known as the Satradhikar, who is responsible for managing its functions and the welfare of the disciples, or Bhakats in the Satras. The Neo-Vaisnavite culture, introduced by the saint Srimanta Sankardeva, revolutionized the region through Eka-Sarana-Nama-Dharma, fostering cultural evolution, combating social evils, and promoting a blend of religion and culture, thus inspiring social transformation and entrepreneurship in Assamese society (Choudhury, S., & Mahanta, U., 2023).

As cited by Bimal Phukan (2010), the Satra institutions started as a centre of societal focus, fundamental to the preservation of diverse traditions of religious learning. In Assamese Vaishnavism, Satra means a monastery or a place where Vaishnavite disciples reside or gather to recite and listen to holy verses and prayers, and to participate in religious and cultural activities. Somewhat similar in concept to Benedictine monasteries, Buddha Vihars and Maths of other monastic communities in Assam, Satras place great emphasis on the development of art and culture through religious practices. Monks or Bhakats are trained in all aspects of Satriya life, in addition to receiving a general education, studying Sanskrit, Brajawali, and Assamese scriptures, which help them serve as responsible functionaries of the Satras.

The primary functions of a Satra are to propagate Vaishnavism based on the tenet of monotheism; initiate disciples and hold religious festivals on different occasions. Satras are differentiated based on four different Sanghatis as mentioned earlier. Although the leaders were different but the practices were almost the same in all the Satras belonging to the four Sanghatis, where they practiced naam prasanga (reading and reciting of holy books and scriptures), nritya (sattriya dance), geet/borgeet (songs), badan (musical instruments), etc. Only in the Satras of Brahma Sanghati, pooja archana (worshipping) is done, unlike the other three Sanghatis (Choudhury S. & Mahanta U. 2023).

The Satras, with their own democratic structure, are run in a democratic manner, and the Satradhikar is the principal spiritual guide and preceptor who initiates discipline among the Bhakats or residing disciples and conducts all religious functions. He assigns tasks to the Bhakats and is responsible for managing all the affairs of the Satras along with his office bearers like the Deka-Adhikar and the Burha- Bhakats. Other members are also assigned responsibilities of the Satra by the Satradhikar. The Satradhikar is the supreme commandant and the top of the hierarchy of management in the Satra Institution (Rajkova Jyoti Prasad, 2003).

Satras are organized institutions focused on imparting knowledge across various fields, extending beyond general education to encompass spiritual and cultural development. They maintain a disciplined environment akin to traditional educational and business institutions. These centers aim to unify people from diverse communities while equipping disciples, or bhakats, with both theoretical knowledge and practical skills to enhance their livelihoods and personal development.

The Satra is run as per a well organised system of administrative and operational structure. The Satradhikar is the administrative head who runs the institution in a systematic and well organised manner. A number of disciples are tasked to propagate the faith and the tenets by the disciples of Sankardeva, namely, Madhavdeva and Damodardeva and proselytize willing people. They set up Satras in different parts and were termed as Gosain, Satriya, Adhikar or Satradhikar. The Satradhikar is the spiritual and administrative head, exercising a guardianship over thousands of men and women who become the disciples of that particular Satra but acts as the principal guide of the organisation belonging to the community of disciples. The formal initiation ceremony called the sarana and the confirmatory bhajana are conducted under his supervision.

From the interview, it has been found that, earlier the Satradhikar was chosen based on consensus or merit, but later succession became hereditary in most of the Satras. In the Satras of the celibate order even now the Satradhikar is nominated from another Satra by consensus.

#### **Functions of Satradhikar**

The Satradhikar is the ultimate level of authority in the operation of the enterprise, who sets and determines the objectives, defines the goals, establishes and frames the policies, sets up the organisational framework, assembles the resources, controls the operations through the organisation, sees that the policies are put into effect and accordingly judges the results. His area of operation includes decision making in regard to planning, setting of goals for the improvement of Satras, taking financial decisions, utilisation of all resources for the development of the Satra and its Bhakats, and acting as a judiciary, evaluating and counselling.

The functions of the Satradhikar as the head of the Management are varied depending on the type of Satra. The general objective that they aim at is survival, growth, prestige, social acceptance, etc. Specific objectives may relate to types of activities, specifically in workmanship, widening the area of preaching, spreading the ideologies of the great gurus through social and cultural transformation, relations with public, workers of the Satra, relation with government, working for improving the economic viability along with the help of social, training the youth of the Satra to make them economically viable units in future, religious and cultural activities and the all holistic development of the society at large (Borkotoky Sanjib Kumar, 2015).

Another important function of the Satradhikar as a leader and the organisational head is to frame the policies and chalk out plans to carry out the objectives and policies which may relate to different aspects of the organisation. The Satradhikar provides training to the bhakats in different fields, like some to music, like gayan who specialise in singing naams and borgeets, some to instruments like khool, taal, etc, some to nrutya and drama(bhaona), some to craftsmanship (like making of masks and bamboo items to earn their living and some to works of the Naam ghar, etc.

The Satradhikar sets up the organisational framework and determines the organisational structure for the execution of the plans in the Satra institutions. All operations are carried on within the functional structure of the organisation and authority is delegated from him to his subordinates. Prior to the execution of the plans, the resources like men, machines, materials and money are all ascertained and taken into account.

Some important roles and responsibilities of a Satradikar (as mentioned by them) as a leader are as follows:

- ❖ Performing different functions of management like delegation of authority and responsibility, Management of Financial Resources, planning different activities, coordinating with all other members, and keeping the budgets, contributing in Socio-Economic development of the Satra and Bhakats, managing the livelihood conditions of the Satra and taking responsibility towards society.
- ❖ Improving the art and craftsmanship of the Satra.
- ❖ Bringing out a cultural confluence by organising cultural programmes and meetings, naam-prasanghas in their Satras or elsewhere for everyone to participate.
- ❖ Training of bhakats in skill development and vocational training given by the Government from time to time.
- ❖ Engaging the general people from the locality to participate in the cultural or religious prayer meets or congregations from time to time.
- ❖ Improving the working conditions of the bhakats or devotees.
- ❖ Opening up branches of the Satra at various parts of the State.
- ❖ Conducting cultural programmes and activities to popularise the Satra and the Satriya culture.
- ❖ Holding formal discussion forums by inviting eminent personalities to talk on various social issues of the society and discussing on ways to eradicate social evils from the society.
- ❖ Removing social disparities
- ❖ Promoting Drama, music, craft, etc. for the socio- cultural development of the society.
- ❖ Keeping the youth busy in cultural activities thus keeping them away from any kind of unwanted activities.
- ❖ Leadership cultivates the foundation of culture to empower employees to achieve the organisation's mission and realise how vital each of their contributions is to furthering these goals. As such, the Satradhikar's role as a leader is to take responsibility to demonstrate the beliefs of the institution and reinforce behaviours that reflect those values.
- ❖ As a leader, Satradhikar creates and reinforces norms and behaviours that are expected within the culture. Culture in an institution is very important because, through culture in the work field, individuals can be selected and indoctrinated in a profound manner best suited for the health of the organisation so that a congenial atmosphere can be maintained in the organisation and in work, keeping everyone motivated, enthusiastic and energetic, making them productive

units of the organisation. On the other hand, culture exerts itself through actions of a large number of people since no unit or enterprise can work in isolation.

### **Role of the Satradhikar in the Economic Development**

The role of the Satradhikar in the economic development of the Satra is very important since economic development is a dynamic process which needs efficient management. It involves social, technological and economic forces, which would stimulate economic development. The economic forces are optimum use of capital, employment, revenue earning from different occupations and business, employment of modern techniques, use of technology and technological development, search for additional resources, etc. The Satradhikar plays a pivotal role in the economic affairs of the Satra, especially in regard to the following:

- ❖ The proper allocation of all resources along with their optimum utilisation.
- ❖ Generation of income from different skilful sources.
- ❖ Building up avenues from new employment generation.
- ❖ Training devotees or the monks in different fields of work which could earn revenues for their livelihood.
- ❖ Encouraging the sale of the various items made by the artisans of the Satra like the handmade clay masks, sital-pati, baah bettor bisoni, brass items, handicrafts, etc
- ❖ Encouraging industry in fields like agriculture, sericulture, bee-rearing, and handloom.
- ❖ Infrastructure development eg. Satra buildings, conference halls, guest houses of Satras, roads, bridges, etc.
- ❖ The Satra institutions pursued the Bhaona and Naam ghar culture, which were a source of religious and cultural confluence. The disciples of Sankardeva, Madhavdeva, Damodardeva, and Harideva also took forward cane, bamboo, costume designing, jewellery making, architecture, masks, artificial weapons, and ornaments. They also made significant handicraft products like guru asana, mayur asan, garudasan, thoga, colored sarai made of cane and timber, ural, ural mari, khundana, gasa, chattra, earthen lamps, lighting threads, etc.
- ❖ They also promoted sericulture in Satras, using Assam silk for various yarns like muga, eri, and pat. They practiced silk rearing and made the popular Assamese towel (gamusa), which provided income and employment opportunities. Satras were allotted revenue-free agricultural land called devottar, which was cultivated by bhakats and their family members, who contributed a fixed quantity of produce to the Satradhikars.

### **Management Structure of Satra**

Adhering to the different levels of management, which are classified into three, namely institutional management, general management and departmental management, it is seen that the basic system of management is mostly departmental and general management, wherein the Satradhikar appoints various departmental heads to control and guide the different departments in a Satra premise.

S.N Sharma (1966) describes the management of Satras, which were initially run by the adhikara and functionaries attached to different departments. During the formative stage, there were few functionaries, and devotees had to maintain themselves by procuring food or begging alms. The organization gradually changed during the time of

Madhavdeva and Damodardeva. Madhavdeva systematically divided prayer services into fourteen units, with faithful disciples responsible for different units. He introduced the siddha-bhojani system, where every householder contributed food according to their capacity and affordability. He also introduced strict monastic rules and regulations for celibate disciples, requiring them to set aside one-third of their income for religious purposes and visit the Satra at least once a year. Damodardeva systematized Satra management by assigning different people with different tasks and responsibilities for the livelihood conditions. He appointed different people to recite the Bhagwatagita and appointed a devotee in charge of the storehouse. After Madhavdeva and Damodardeva's death, regional and local Satras became independent entities, functioning independently without following the centralized body's directions. Royal patronage extended to principal Satras of Assam in the second half of the seventeenth century A.D., establishing representatives or liaison officers called paiks to manage the administration. This increased the sphere of influence in the locality, attracting large numbers of disciples and giving the people of the Satras freedom from economic worries. Different officers were appointed for different tasks, such as keeping contact with disciples, collecting tithes, escorting villagers to the Satras for initiation, and arranging necessary items for religious ceremonies.

The internal management of the Satras was greatly affected by the influence of royal kings and courts. The headship of Satras began to be given on a hereditary basis, with the supreme power vested in the head designated as the adhikaa. The Satras introduced the custom of conferring titles like bara and saikia, and various formalities and practices in imitation of the royal court came into the affairs of the Satras.

In modern society, the Satradhikar occupies the top position as the Supreme Commandant who runs the entire management of the Satra. He may be appointed in a democratic manner by consensus or vote. He is the hierarchical head, followed by the Deka-Adhikar, who is the second in command and is equally responsible for the management of the Satra in the absence or death of the Satradhikar. The other Bhakats or officials appointed for different tasks and duties are namely the Devotees are entrusted with different responsibilities to look after various activities of the Satra, and accordingly appointments are made, which are as under:

1. Adhikar    2. Aldhora    3. Medhi    4. Pachani    5. Muktiyar/Majumdar
6. Khataniar    7. Hatimota    8. Naamghoriya    9. Paaldhoriya    10. Namloguwa
11. Pathak    12. Gayan-Bayan    13. Bhagawati    14. Sutradhar    15. Deori/Biloniya
16. Bharali    17. Likhok    18. Khanikar.

These people perform their duties and responsibilities as assigned with their positions. Every Satra has its own management structure or system depending on its nature, but nonetheless it is the same system, which is still prevalent, where the Adhikar, Deka-Adhikar, Bhakats and sishyas are all involved in the running of the Satra institutions.

### **Management models to study the Satra management system**

In this study, three management models have been considered, namely "Internal Process Model", "The Human Relations Model" and "Sustainable Livelihood Framework". As stated by Dutta and Chowdhury (2019), there is vast applicability of management models in Satras. Hence, the study focuses on these models in the Satras of Assam.

#### **1. Application of Internal process model in Satras**

The “Internal Process Model” introduced by Henri Fayol (Golden Pryor, M., & Taneja, S., 2010) can be effectively applied to the management of Satras under the leadership of the Satradhikar. The model emphasizes internal administrative control, hierarchical stability, and operational efficiency, which align closely with how Satras have been managed for centuries (Dutta and Chowdhury, 2019). Under this model, administrative control, hierarchical stability and authority have been observed in Satras.

#### **i. Administrative Control in Satras**

Satras function as well-structured religious and socio-cultural institutions where the Satradhikar plays a pivotal role as both the spiritual and administrative head. Just as Fayol emphasized planning, organization, command, coordination, and control, the Satradhikar ensures the smooth functioning of the institution by:

- Planning daily rituals, festivals, and religious discourses.
- Organizing disciples (Bhakats) into various functional roles, such as temple caretakers, performers, or agricultural workers.
- Commanding and guiding Bhakats in maintaining discipline and devotion.
- Coordinating economic activities like agriculture, mask-making, and manuscript preservation.
- Controlling financial management, resource allocation, and conflict resolution within the Satra.

#### **ii. Hierarchical Stability and Authority**

Fayol’s model stresses the importance of hierarchy, unity of command, and routine exercise of authority. This is evident in Satras, where the Satradhikar holds centralized authority, ensuring discipline and stability; the hierarchy extends to senior disciples and management committees who oversee different aspects of the Satra’s functioning. Rules and traditions guide the Bhakats, ensuring continuity and stability over generations.

The second model used in this study is:

### **2. Sustainable Livelihood Framework (SLF) in the Context of Satras:**

The Sustainable Livelihoods Framework (SLF), developed by the UK Department for International Development (DFID) in 1999, aims to analyze the livelihoods of rural communities in a holistic manner (cited by Yenikalaycı, C., & Kayasü, S, 2025). The Sustainable Livelihood Framework provides a comprehensive approach to understanding how institutions like Satras utilize various resources (capitals) to sustain and enhance livelihoods over time. In the context of Satras of Assam, the framework reflects both historical evolution and contemporary livelihood challenges.

#### **i. Human Capital (Skills, Knowledge, and Capacity)**

Satras have historically contributed to the development of human capital through training in Satriya dance, music (Borgeet), and Bhaona, etc., to their disciples and other villagers. They also provide skill development in craftsmanship (mask-making, bamboo work, musical instruments). Satras also help in the promotion of weaving and sericulture, especially among women in the villages.

In the modern phase, Satras act as centres of cultural education, attracting both national and international learners, thereby enhancing livelihood opportunities.

#### **ii. Social Capital (Community Networks and Institutions)**

Strong social systems exist within Satras through collective participation in religious and cultural activities, practices like guru-kar, offerings (dakhina), and shared resources and community cooperation and mutual support among Bhakats. These systems historically ensured equitable distribution of resources and strengthened social cohesion.

### **iii. Natural Capital (Land and Environmental Resources)**

Satras were endowed with devottar land (revenue-free agricultural land) for cultivation, which helped improve their economic condition through farming. They also have access to natural resources like bamboo, water, and raw materials, etc. These resources supported agricultural production, the creation of craft-based industries, etc.

### **iv. Physical Capital (Infrastructure and Assets)**

Physical assets developed over time include Naamghars, Satra buildings, and cultural spaces, etc. These contributed to both cultural preservation and socio-economic activities.

### **v. Financial Capital (Income and Economic Resources)**

Livelihood generation in Satras evolved through:

- Traditional systems:
  - Begging (early phase)
  - Offerings (food, goods, money)
  - Guru-kar (tax system)
- Economic activities:
  - Handicrafts (masks, bamboo products, metal works)
  - Agriculture and sericulture
  - Cultural performances and training

In the modern era, Satras generate income through:

- Tourism and global recognition of Sattriya culture
- Training programs and craft commercialization

These five capitals are interdependent and collectively contribute to livelihood sustainability. The Satradhikar, as a central authority, plays a crucial role in mobilizing and integrating these capitals to ensure long-term socio-economic resilience of the Sattra community. The SLF analysis shows that Satras were historically self-reliant livelihood systems, effectively utilizing all five capitals. However, in the present context, imbalanced capital utilization and lack of strategic intervention have created livelihood challenges. Strengthening these five capitals in an integrated manner is essential for ensuring the sustainability and economic viability of Satras in Assam.

The third model used for this study is:

## **3. Application of the Human Relations Model in the Management of Satras:**

The Human Relations Model, introduced by Elton Mayo (Bruce, K., & Nyland, C., 2011), emphasizes flexibility, social responsibility, and human-centered management. This approach can be applied to the management of Satras, where the Satradhikar plays not only an administrative role but also acts as a mentor and facilitator for the Bhakats (disciples) and the wider community.

### **i. Satradhikar as a Mentor and Facilitator**

Unlike the Internal Process Model, which focuses on rigid hierarchy and control, the Human Relations Model highlights the emotional and social well-being of disciples and community members. The Satradhikar can implement this by:

- Providing personal guidance to Bhakats, ensuring their spiritual and psychological well-being.
- Encouraging collaboration among Bhakats in religious, cultural, and economic activities.
- Recognizing the contributions of senior Bhakats, artisans, and performers to enhance motivation.
- Facilitating open discussions to address grievances and personal concerns.

## **ii. Enhancing Community Relations and Stakeholder Engagement**

Satras are not just religious institutions but also centers of community engagement. The Human Relations Model suggests that effective management involves understanding and responding to stakeholders' needs. This can be seen in:

- Social inclusion, where the Satra welcomes diverse community members.
- Support for local artisans, such as mask-makers, musicians, and manuscript writers, helping sustain traditional livelihoods.
- Engagement with devotees and visitors, ensuring a warm and inclusive spiritual environment.
- Social responsibility efforts, such as providing education, food, and healthcare support for underprivileged community members.

## **iii. Promoting Informal Group Collaboration**

Mayo's research at Hawthorne Works showed that informal group collaboration improves productivity. In Satras, this principle can be applied by:

- Encouraging teamwork in Satra-based industries (agriculture, mask-making, handloom production).
- Strengthening cultural performances (Ankiya Naat, Bhaona) through collective artistic development.
- Allowing flexibility in roles so that Bhakats can contribute according to their strengths and interests.

While this model fosters harmony and inclusivity, an excessive focus on human relations can lead to slower decision-making if consensus-based approaches are overemphasized. It reduces efficiency in administrative tasks, as too much focus on relationships may lead to delays in implementing necessary reforms.

## **Conclusion**

The findings of the study reveal that the management practices of Satradhikars can be effectively interpreted through an integrated application of the Sustainable Livelihood Framework (SLF), the Internal Process Model, and the Human Relations Model. Together, these models provide a multidimensional understanding of how Satras function as socio-economic as well as cultural institutions.

From the perspective of the Sustainable Livelihood Framework, Satras demonstrate a holistic livelihood system where the five forms of capital are interlinked and mutually reinforcing. Human capital is strengthened through systematic training in cultural arts, crafts, agriculture, and traditional knowledge systems, enhancing the productivity and self-reliance of Bhakats. Social capital is demonstrated through community bonds from collective religious practices and mutual cooperation. Natural capital management of Sattra lands ensures sustainability and food security. Physical capital is seen in infrastructure like Naamghars and production units. Financial capital

comes from handicrafts, agriculture, and cultural tourism. Thus, Satras operate as sustainable livelihood centres, not just religious institutions.

The application of the Internal Process Model, as propounded by Henri Fayol, further explains the administrative efficiency observed in Satras. The Satradhikar serves as the central authority overseeing managerial functions like planning, organizing, coordinating, and controlling within an institution. Its hierarchical structure and delegation of responsibilities promote operational stability and discipline. This management model effectively handles physical and financial capital, optimizing resource allocation and infrastructure development. However, the analysis suggests that strict adherence to traditional practices may hinder innovation and adaptability to evolving socio-economic conditions.

Elton Mayo's Human Relations Model emphasizes the significance of interpersonal relationships and social well-being for organizational effectiveness. In Satras, the Satradhikar functions as both an administrator and a mentor, fostering cooperation and emotional bonding among Bhakats, which enhances motivation and social capital. The model illustrates how informal group dynamics and community engagement lead to the sustainability of livelihood activities. However, excessive focus on consensus may cause decision-making delays and hinder administrative efficiency.

A combined interpretation of these models suggests that the strength of the Satras lies in their ability to balance structured management with human-centric leadership. While the Internal Process Model ensures stability, discipline, and efficient resource management, the Human Relations Model fosters inclusivity, motivation, and community cohesion. The Sustainable Livelihood Framework integrates these dimensions by demonstrating how different forms of capital are mobilized and sustained over time.

The study concludes that Satradhikars play a pivotal role not only as spiritual leaders but also as facilitators of sustainable livelihood development. By effectively mobilizing the resources, they ensure the holistic development of the Satra community. Their leadership promotes skill enhancement, social unity, optimal use of natural resources, infrastructure development, and financial self-reliance.

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