

FIRST CYCLE NAAC ACCREDITATION



**NONOI COLLEGE
NONOI, NAGAON (ASSAM)
ASSAM – 782101**

CRITERION – III

Research, Innovations and Extension

3.3.1: Number of research papers published per teacher in the Journals notified on UGC care list during the last five years

Submitted to



THE NATIONAL ASSESSMENT AND ACCREDITATION COUNCIL



Managerial Aptitude and Positive Psychology of Sankaradeva- A View

Kabita Devi Kusre

Department of Psychology, Nonoi College, Nagaon Assam India
Corresponding Author: Kabita Devi Kusre

Abstract: The word “managerial” related with responsibilities includes many handling, inventing, and hiring and firing of employee staff and contracts¹. It refers any responsibilities includes each and every management. “Aptitude” is acquired or natural ability (usually measurable with aptitude tests) for learning and proficiency in a specific area or discipline. Aptitude is expressed in interest, and is reflected in current performance which is expected to improve over time with Training². Aptitudes are Natural talents, special abilities for doing, or learning to do, certain kinds of things easily and quickly. They have little to do with knowledge or culture, or education, or even interests. They have to do with heredity. Musical talent is examples of such aptitudes³. The most common managerial skills include- a. Human skills the ability to interact and motivate. b. technical skills- the knowledge and proficiency in the trade. c. Conceptual skills- The ability t understand concepts, developed ideas and implement strategies. Srimanta Sankaradeva (1449- 1568) the saint of 15th century A.D. of medieval greater Assam was the great unifier of eastern India for his incomparable managerial aptitude. As a versatile genius in the fields of culture, literature, music, health, religion, performing art, drama who maintained national harmony and conduct social reform. Through his multifaced personality and creativity he played a great role to abolish the evil practices prevailed among the people of Assam of that time; maintain justice and equality in entire Assamese society. The impact has been influenced in modern age through his management and applied form of institution named Naamghar. This paper is an attempt to highlight and provide information to review the cited skills of that socio-religio-cultural reformer of North East India and how positive psychology has been implemented and applied in Naamghar institution which was his unique creation and still relevant from medieval age to modern time. Tools are taken from different related books, magazines, journals, personal opinion from Newspaper, and internet. Descriptive and analytic methods are used.

Keywords: Managerial aptitude, positive psychology, Sankaradeva, Naamghar institution

Date of Submission: 28-05-2018

Date of acceptance: 11-06-2018

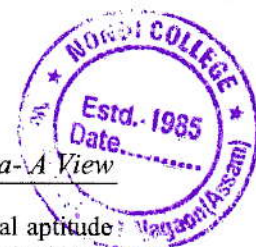
I. INTRODUCTION

The word “manager” means one who manages or conducts a business or any work. Other hand aptitude refers fitness and tendency⁴. It is the natural capacity of an individual to acquired competence or skill. It is the ability to learn or to develop proficiency in an area provided with appropriate education and training. It may be physical or mental; the innate nature of aptitude is in contrast to achievement which represents knowledge, ability etc. gain through proper practice. Aptitudes are talent of various types of reasoning, artistic abilities, motor coordination, and musical skills. Aptitude is the combination of natural and acquired, specific and general abilities. Managerial aptitude refers how an individual can manage various types of individual, social and other activities in fixed required time through his power of differential abilities. Managerial aptitude is an important area of research.

With the blessings of God Shiva in 1449 AD an incarnate baby boy was came at the ancient greater Assam through the parenthood of Dekagiri Kusumber Shiromoni Bhuyan and Satyasandha. Natural sign of special abilities were shown by nature just after the birth of the baby⁵.

Sankaradeva had to bring up under the rear and care of constructive attitude, nurturing of grandmother Khersuti. He manages his physical structure, esthetic values spiritual development by the shadow of his religious home environment, work culture and value based family structure. From his pre and end of the childhood he learns many things from nature directly. He manages his cohesive groups, favorite to peer group through his responsible social activities. Beside his childlike behavior he developed many skills and knowledge which he can apply his future activities.

Before going “toll” (educational institute) of Mahendra Kondoli end of his post childhood he introspect his guilt not to take education, when grandmother aware about his expert forefathers to follow them⁶. It is due to his divine power, strong personality he mange the aptitude of learning and applied compressing the beautiful,



meaningful poem desired the attribute, of lord Vishnu by completion of vowel "a". Due to his natural aptitude and genetical power he expressed his true feeling on Lord Vishnu. This was the result of acquired aptitude and his applied skill. In his teen age through Yoga he manage his physical and spiritual abilities, earn physical fitness before peer group and complete his studies like language, grammar, literature fourteen shastra and eighteen puranas (holly Hindu books), with high performance within a short period.

He adopt the responsibility of Shiromani Bhuyan (work of land lord) side by side and developed the aptitude of spirituality, culture, linguistic in between twenty five years of age in his life. His first book "Gopi Udhava Sanvada" which was a part of Bhagawat was one of the examples of his creation. Through a shadow of spiritual literature he reflects his managerial, leadership aptitude. Sankaradeva became a guru with many disciples in entire Assam of medieval age which were remaining from higher caste of then society.

Sankaradeva assimilated the characteristic features of ancient Indian classical plays, folk institution of folk drama ⁷. An expert of fine art he earned and projected his artistic aptitude among his senior persons of his family, his sketch "Chinha -Yatra" which was without dialogs. His power of acquired attitude proved when he accepts the view of his caretaker "Sunderi Aai" and re-arranged the sketch of *Chinha-yatra*. He used his instrumental ability with his creation of various kinds of musical instruments. He applied his instruments in his drama and dance. Thus he managed workshops where, skill development, inspiration of creativity, applied community participation was found in large scale. His conduct was for wellbeing and social upliftment of Assamese society, culture and religion in high speed which is relevant in present days.

When Sankaradeva was twenty one years old he married with 14 years younger daughter of Harikha Borbhuyan named Suryavati ⁸. Managerial aptitude of personality leads balanced among family, society, and spiritual responsibility. He can easily manage the egoist attitude of higher caste people by digging water pond like Akashiganga and satisfying people's need where established Radhika a women of lower caste as "Shanti" by whom Sankaradeva took help for the project. It was because of his proficiency of applied skills about equality which he taught from Veda. Thus he manage maximum people of that community and aware the women towards social responsibilities. Managerial aptitude towards family responsibility we viewed when he lost his first wife Suryavati in tender age of first daughter Monu. He brought up by the help of grandmother Khersuti. At the age of nine, responding then social norms Sankaradeva choose "Hari" the son of Ramchandra Kayastha as his son in law through social contact. He does maintain his responsibility as father. As a grandson for satisfaction of grandmother, benefit for society he accepted remarriage after returning first pilgrimage of twelve years. He never attend any conflict with his second wife Kalindi, gave her full liberty to self thinking, adjusted with her though there was vast age gap between them.

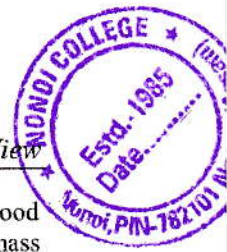
Assam was a happy home of different tribes and races, types and believes, cult and institution of divine people were absorbed in the prevailing Hindu religion and from the system of tantrism. Tantrism consisting of elaborate, esoteric, rituals, magic, mantras, sorcery and sacrifices was practiced in Assam in the centuries preceding Sankaradeva ⁹.

Besides above small kingdom all over the greater Assam Bhuyans were basically landlords whom were satisfied and were self sufficient with their agriculture, weaving industries and literary, religious development ¹⁰. They had no army or solders. At the time of Sankaradeva different ethnic conflict was held. The influence of that conflict Bhuyans were displaced many times from one place to another. In 1516 Sankaradeva and all other Bhuyans left Tembuwani and settled the place North bank of Brahamputra named Rowta. But after few month they again shifted to another safer place named Guimari ⁵. Above illustration we got the main point that such an age of political disintegration, religious degeneration, so many ethnic conflicts, even lost of near and dear once Sankaradeva never being showed emotional imbalance, depression or mislead from his goal. With tolerance he leads towards positive attitudes and sense of humanity- select all good virtues of every caste, community and race he become the bacon light cementing bridge. He side by side managing his home responsibilities as well as working for political, cultural, spiritual linguistic growth of Assam. With the aptitude of wide virtue, through his two time pilgrimage he learn and earn the knowledge about Indian philosophy, religion, spirituality and applied it for the benefit of common people, development and upliftment of greater Assamese culture and society. He played a great role to abolish the evil practices prevailed among the people of that time and maintain justice and equality in the entire Assamese society ⁹.

The experience of displacement, two types pilgrimage help him to study human psychology, done research work about religion and spirituality. He carried Indian culture, religion; spirituality towards Assam with was acceptable for mass. Modern philosopher, great man, late president of India, Hon A. P. J. Abdul Kalam said that "beautiful mind is the source of creativity". Before 550 years ago the genius, saint, manage expert with beautiful mind, furnished many circumstances. The event named "Guru shishya manikanchan sanyog" is specific one.

Manage expert Sankaradeva transfer his many responsibilities to saint Madhavdeva and other disciple and followers for whom the spiritual ray of "Ek sharana Hari Naam Dharma" was widespread and became the topic of research. His managerial attitude provide us Kirton ghar or Naamghar, than, satra and "guru shishya

Principals, I/c
Nonoji College
Nagaon (Assam)



parampara”in modern age. With so many differential aptitude he display his power of management as a good planner, innovator, social worker, democratic positive leader, religious, cultural, literary, preceptor, mass communicator and other various virtues. The eastern India can very well be described as an eternal abode of saints and philosophy with Sri Sankaradeva and Sri Madhavadeva ⁷.

His team project, human resource, cultural literacy, drama, music management were praised by king to kind then and forever in individuals garden of mind. Sankaradeva departed in 1569 at the age of 119 years at Coochbihar (India) by donating us sense of togetherness and humanity.

Sankaradeva has the positive emotional state towards “then- present environment” related to attitudes, thoughts, spirituality, religion, morality, politics and status of general people- need and power of acceptance of each population of his time. Before 569 years back he has the scientific base of positive psychology on the basis of it can arrange different new ideas of Indian originality and applied those among the masses of every age group for their all around development. Application of these processes of art and culture improve self esteem, confidence skill and community participation in large scale under the umbrella name Naamghar or Satra institution. His emotional maturity and psychology of positivity, he organized individual from various places and also made them as a part of performing art. His ability to identification and aptitude of creativity help him to study positively the various capacities of different individuals. He developed the people of the society by applying their skill according to their interest, ability. Through his managerial aptitude he can applied individual power of work in socially beneficial and acceptable manner. That period was described as golden period of Assamese literature, culture, social development. He was also a visionary who dreamt of even rebirth his holy land. He was the embodiment of all the virtues by highlighting on his life. His contribution to humanity through propagation of universal love, peace, justice, liberty, equality, fraternity and secularism-all these for the benefit of mankind ¹¹. He was the positive thinker of human resource development in medieval undivided Assam which is considered as a modern concept now-a-days.

The greater Assam of medieval time there are many imbalance and crisis situations where common, poor, illiterate people were became the victims. In such a situation Srimanta Sankaradeva applied the scientific base of positive psychology through his emotional maturity in Assamese socio-cultural-religious system ¹². He was not bother about the negative aspect of the then people and society of that time. But he upgraded the positivity, dreams, attitude, ability, reliability of masses based on Indian culture. He recognized the resourceful and adaptive nature of common people and applied their different skill in social activities for their self and community development. Those are sustainable development by the help of his specific disciples and followers’ not only different parts of Assam but also entire the globe. All these ideologies are precious example of satisfaction, happiness, social relationship, and adjustment with environment, active and positive life style understanding with life and work, spirituality, morality, simplicity, happiness, satisfaction are content of positive psychology which are applied through *Eka-saran-Harinaam-Dharma*. He should be reckoned as an unusual genius even among all great soul of India ⁷.

Thus introducer of Harigriha or Naamghar institution embraces the human nature of emotion and cognition of the people of Assam. Sankaradeva’s managerial skill helps his followers to be self control, self help, self respect, self confidence and self satisfaction. Their perseverance leads the system resourceful even in modern era. That’s why after 569 years of his birth his contribution has been sustained and developed worldwide.

REFERENCE

- [1]. Wikipedia.
- [2]. www.bussiness dictionary.com.
- [3]. www.jocrf.org
- [4]. The pronouncing Anglo-Assamese Dictionary. Bhattacharya B N 1997; LBS Publication, Guwahati: Assam
- [5]. Srimanta Sankaradeva a multi faced genius. Borkakati S K 2015; Purbanchal Prakash Guwahati, ISBN 978 81 7213 258 3.
- [6]. Beautiful Mind of Srimanta Shankardeva. Pathak D 2012; Published by Aank-Baak. ISBN 978-93 80454 98 6
- [7]. Mahapurush Jyoti. Vol XIII . Jagat Ch Kalita 2013; Published by Srimanta Sankaradeva Sangha, Nagaon; Assam
- [8]. Aamar Shankardeva. Sharma, P P 2003; Bonlata Publication. Guwahati, Assam
- [9]. Mahapurush Jyoti. Vol VII . Suresh Ch Bora 2005; Published by Srimanta Sankaradeva Sangha, Nagaon; Assam
- [10]. The Comprehensive History of Assam Borpujari, H K 2003; Vol II Publication Board Assam
- [11]. Sankaradeva: his life preachings and practices, J P Rajkhowa, 2003 Rupasmita Rajkhowa Zoo Narangi rd Guwahati Assam India



- [12]. Ona Asomiya adhyapok darshnik-ponditor drishtit Sankaradeva by Dr Khanin Chaudhury Niyamia Barta Assamese daily 19th May page 4
- [13]. Positive Psychology and managing change. Sarah Lewis, Jonathan Possmore, Stefen Cantone 2005; www. The Psychologist.bps.org.

Dr. K.
Principal, I/c
Nonoj College
Nagaon (Assam)

IOSR Journal of Humanities and Social Science (IOSR-JHSS) is UGC approved Journal with Sl. No. 5070, Journal no. 49323.

Kabita Devi Kusre "Managerial Aptitude and Positive Psychology of Sankaradeva- A View." IOSR Journal Of Humanities And Social Science (IOSR-JHSS). vol. 23 no. 06, 2018, pp. 54-57