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DOES EMOTIONAL INTELLIGENCE GIVE YOU THE POWER OF GOOD DECISION MAKING? A STUDY BASED ON THE CHARACTER OF DURYODHANA FROM THE MAHABHARATA

RESEARCH ARTICLE

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ABSTRACT

The theory of Emotional Intelligence that has gained immense popularity has equally thrown open several questions that need to be addressed – one of it being, ‘is there a negative side to emotional intelligence’? This paper explores this possibility by analysing the ‘Ability Model’ of Emotional Intelligence against the prominent character of the Indian epic the Mahabharata – Duryodhana.

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INTRODUCTION

The field of emotional intelligence is a fairly new one – the word ‘emotional intelligence’ itself was coined first and used in literary writing by Peter Salovey and John Mayer in 1990 (Cherniss, 2000; Gayathri & Meenakshi, 2013). The concept has become immensely popular as it explains and provides evidence on how people with a good IQ sometimes fail and those who were school dropouts and considered stupid go on to become the most successful ones in their fields (Gayathri & Meenakshi, 2013; Goleman, 1995). Some of the forerunners in the research on emotional intelligence – John Mayer, Peter Salovey, David Caruso, David Goleman, Reuven Bar-On – list out various characteristics which decide a person’s emotional intelligence (Gayathri & Meenakshi, 2013). While Mayer and Salovey (1990) take EI as a purely cognitive ability, Goleman and Reuven Bar-On view it as a personality trait. Mayer and Salovey’s four branch model of EI lays emphasis on emotional perception, emotional assimilation, understanding and management (Gayathri & Meenakshi, 2013; Mayer, Salovey, & Caruso, 2004), whereas Reuven Bar-On (2002) agrees on the qualities of emotional self-awareness, self-actualization, interpersonal relationship, reality testing, stress tolerance, optimism, happiness, etc. as those that decide the emotional intelligence of a person (Gayathri & Meenakshi, 2013). Goleman (1998) on the other hand points out to emotional self-awareness, self-control, empathy, problem solving, conflict management, leadership, etc. as the characteristics of an emotionally intelligent person. The theorists of ‘Emotional Intelligence’ have so far paid attention only to the positive effects of emotional intelligence, ignoring the potential ‘dark side’ of EI (Farrelly et. al., 2007; Austin et. al., 2007; Jordan, Ashkanasy, & Ascough, 2007; Mayer, Roberts, & Barsade, 2008; Kilduff et.al. 2010; Nagler et. al. 2014). EI is like any other intelligence and there is a fair chance of misusing or using it for personal and selfish ends. As Kilduff et. al. (2010) point out, individuals with high emotional intelligence when faced with stiff competition and scarce resources are likely to use their skills in their own interests even at the expense of others. The idea that EI can be manipulated gathers more importance when we realize that emotional intelligence is a practical concept. It does not focus on a problem which needs a solution on paper alone, but deals with an idea which real people apply in real life situations. The margin for error is very less and thus utmost care has to be taken that the theory is foolproof before it reaches the common man. As Wexler (2000) points out, “The emotional intelligence literature, in its rush to impress upon readers the utility of the concept, sidesteps the discussion (one I believe to be entirely necessary) between functional and dysfunctional affect management. The advocates of emotional intelligence would have us believe that emotional intelligence is only used wisely and well.” But,

- How do people tackle a person who is feigning his emotions?

- Are they prepared to encounter such a situation?
- How does one counter a situation where an individual is faking his emotional responses?

These are important questions which the theory is still to answer (Gayathri & Meenakshi, 2013).

The character of Duryodhana is first analyzed against the theory of EI and assessed whether he is emotionally intelligent. Subsequently, it is examined whether his emotional intelligence helps him to successfully handle stressful, challenging situations. Following this, with Duryodhana's character as a background, it can be ascertained whether EI can be used negatively. The character of Duryodhana will be analyzed against the four levels – emotional perception, emotional facilitation of thought, emotional understanding and emotional management. But before that, a brief general analysis of the character would be helpful in ascertaining his emotional intelligence.

THE RELEVANCE OF MAHABHARATA

The Mahabharata is an epic which has enamored millions with its brilliant portrayal of life in all its shades. There is no absolute goodness or absolute evil in any of the characters. Even the character of Krishna – who is supposed to be god-incarnate – has shades of gray. Every character can be easily identified and related to. The Mahabharata is not about life 'as it should be', rather life 'as it is' (Manikutty, 2012). Be it the character sketching or the challenges faced by them in their lives, it is a common and well acknowledged belief in India that what is not there in the Mahabharata, cannot be found anywhere in the Bharata (India). The Mahabharata thus offers a perfect setting to analyze the practical application of the emotional intelligence skills. The foremost aim of this study is to analyze the different characters and study the ways in which they deal with the challenges of life, against a background of the skills proclaimed to be the characteristics of an emotionally intelligent person. As Mayer and Salovey opine, the best way to educate people on emotional intelligence would be through 'engaging stories' (1997). As the characters parley with diverse emotional turmoil, the readers observe, think, analyze, and learn from the mistakes of the characters. Complex stories stimulate complex emotional learning. To quote Mayer and Salovey (1997),

"The ways in which the feelings of characters motivate their actions, which in turn moves forward the plot, is a lesson in emotional perception for young adults as much as it is in plot construction. In fact, one cannot evaluate a plot without asking "What does this character, with his history and personal style, feel in this situation," and then, "How reasonable is it that someone feeling this way would act as the character does?" Literature is probably the first home of the emotional intelligences."

To further strengthen this perspective, one can bring to notice that generally liberal arts students tend to be more understanding and sympathetic towards the emotional responses in themselves and others. As Jensen et. al. (2007) point out, "... students graduating from universities with a strong liberal arts focus tend to score higher on measures of EI." Thus, the basis of this research is strongly rooted in this sentiment that literature is probably one of the best schools in the teaching and training of life skills.

The reason why Duryodhana is taken first for the study is, of all the characters in Mahabharata, he is the least emotionally intelligent. Also, of all the characters in the Mahabharata, he is the least complex. Most of the characters change their opinions according to the situation, or remain uncertain in their actions. Kunti, the mother of the Pandavas, is a good example. When her husband Pandu asks her to invoke the celestials and beget children through them, she obliges and gives birth to Yudhishtira, Bhima and Arjuna. When Pandu, in his desire of having more children presses her to use the mantra yet another time, she refuses by saying "The wise do not sanction a fourth delivery even in a season of distress. The woman having intercourse with four different men is called a Swairini (heanton) [sic], while she having intercourse with five becometh a harlot." It is the same Kunti who sanctions and convinces Draupadi to marry her five sons, the Pandavas. Bhishma, though, is fond of the Pandavas and acknowledges their righteousness, never intervenes to protect them from the evil schemes of Duryodhana and his accomplices. Knowing fully well that the Kauravas' actions will lead to the annihilation of the entire race, and in spite of having the authority to question and prevent them, he remains a mute spectator. Dhritarashtra is like a pendulum perennially swinging from 'to do' and 'not to do'. Time and again, with Vidura's advice he tries to make peace between his sons and the Pandavas, but it is short lived and only until Duryodhana convinces him otherwise. His mind again sways towards his son's schemes in spite of knowing its consequences. On the other hand, Duryodhana is so steadfast in his enmity against the Pandavas that it never diminishes even for a second. We are not talking of enmity towards anybody as a virtue but simply bringing notice to the fact that good or bad, Duryodhana's

thoughts, beliefs and actions always fell in a single line. There is not a single instance where he repents or thinks of reconsidering his actions. He is convinced that he is right in coveting the wealth of the Pandavas. It is with authority that he says, "Discontent is the root of prosperity. Therefore, O king, I desire to be discontented. He that striveth after the acquisition of prosperity is, O king, a truly politic person." According to him, it is Kshatriya Dharma (the Dharma or the duty of the ruler class) to covet the property of others and expand his territory, and he is only following this Dharma when he schemes to gain the kingdom of the Pandavas. Duryodhana is defined by the jealousy he entertains for the Pandavas and this characteristic trait remains an identity for him. From the beginning till the end he remains an enemy and an arch rival to the Pandavas. He does not repent or regret his actions and even in his death takes a dig at Yudhishtira laughing at the hollow victory of the Pandavas.

Analysis of Duryodhana's Character against the 'Ability Model' of EI

Emotional Perception and Emotional Facilitation of Thought:

The first two branches or to be more precise the first two levels in the ladder of emotional intelligence are to accurately perceive emotions in oneself and others and make intelligent use of these emotions for achieving the desired ends. These two branches are interrelated as a person who is aware of his emotions would automatically process that information in a productive way. The evidence of this is seen in Duryodhana's conduct.

Duryodhana is accurate in perceiving and expressing his emotional states. When Duryodhana pleads with Dhritrashtra to sanction the killing of the Pandavas at Varanavata, he implores "... O father, extinguish the grief that consumeth me like a blazing fire, that robbeth me of sleep, and that pierces my heart, even like a terrible dart."¹ On yet another occasion when the Kauravas are returning to Hastinapura after attending the Rajasuya Yagna performed by Yudhishtira, Duryodhana remains quiet and pensive. When his uncle Sakuni inquires, Duryodhana bursts out, "Beholding Yudhishtira's prosperity of such splendor, my heart burneth, afflicted with jealousy, although it behoveth me not to be jealous."² When he tells Dhritrashtra that burning with jealousy, he "has lost colour and become melancholy, pale and emaciated"³, it is understood that he is able to associate his physical reactions accurately with those of his emotions as well. Thus, it is seen that Duryodhana is capable of perceiving his emotions quite accurately. That he is good at understanding the emotions of others also becomes evident from the way he manipulates his father to support his schemes against the Pandavas. Every time he seeks Dhritrashtra's support, he puts forth his arguments in such a way that Dhritrashtra cannot refuse. At times he goes to the extent of even emotional blackmailing. When Dhritrashtra hesitates to consent to the game of dice and says that he needs to consult Vidura before accepting the proposition, Duryodhana is quick to retaliate "If thou consultest with Kshatta, he will make thee desist. And if thou desist, O king, I will certainly kill myself. And when I am dead, O king, thou wilt become happy with Vidura. Thou wilt then enjoy the whole earth; what need hast thou with me?"⁴ Duryodhana knows that Vidura's advice will influence Dhritrashtra. But he also knows that Dhritrashtra will never do anything that would harm or upset Duryodhana. So to stop his father from consulting Vidura and also to reiterate how essential it was for him to subdue the Pandavas, he takes the extreme step of threatening Dhritrashtra that he would kill himself if his wish was not respected.

His emotional perception is quite high when he plots against the Pandavas. He is shrewd in assessing accurately what would be the responses of others to his actions and only after weighing the pros and cons does he venture into his actions. His arguments with Dhritrashtra when they plot to kill the Pandavas in Varanavata have already been mentioned earlier. There is clarity of thought and accurateness of assessment. The same is true when he decides to invite Yudhishtira for the game of dice. He knows the weakness of Yudhishtira for the game and makes use of this weakness. Also, later on when the Kauravas and the Pandavas are getting ready for the war and gathering support from various kingdoms, King Shalya comes to meet the Pandavas to give them his support. Duryodhana recognizing a powerful ally in Shalya, entertains and makes hospitable arrangements throughout the way to keep his journey comfortable. Shalya is under the assumption that the Pandavas are the ones who have entertained him. At the opportune moment, when Shalya is satisfied and overjoyed with the hospitality, Duryodhana meets him and admits that it was he and not the Pandavas who had made all the arrangements. Taken aback, yet

¹ Adi Parva, Section CXLIV, Page 305.

² Sabha Parva, Section XLVI, Page 94.

³ Sabha Parva, section XLVIII, Page 97.

⁴ Sabha Parva, XLIX, Page 98.

caught in the moral dilemma of appreciating Duryodhana for his hospitality, Shalya is forced to join hands with the Kauravas against the Pandavas. One needs to acknowledge the shrewdness of Duryodhana in assessing Shalya's response and gaining his support. Thus, it is seen that Duryodhana is good in understanding the emotions of others, and also makes good use of it. Further, it can be understood that he has the skill to turn a potentially negative trait into something positive and desirable. He makes good use of not only others' but also his own emotions.

When Duryodhana approaches Dhritrashtra to sanction the game of dice, Dhritrashtra tries to convince Duryodhana that his jealousy towards the Pandavas is unfounded. Dhritrashtra points out to the fact that Duryodhana was equally wealthy with the kingdom of Hastinapura at his control. But Duryodhana refuses to see the wisdom in these words and rebukes Dhritrashtra for acting against the Dharma of a Kshatriya. He argues that he was but simply following the Kshatriya Dharma when he covets the wealth of the Pandavas. He points out that the duties of the kings do not conform to that of a common man and it behove the rulers to attend to their own interests. He argues that "The attainment of success is the sole criterion that should guide the conduct of a Kshatriya"⁵ and that one who strives to attain immeasurable wealth is a true politician. He is smart enough to point out that he is not attached to the property as wealth and property can be plundered at any moment, but to remain idle and not follow one's duties is a sin. Therefore, he is but doing his duty. Further, it is the duty of a Kshatriya to put down an enemy, however insignificant he may be. In this case, when Pandavas have grown in power and wealth in spite of all the attempts against them, it is imperative that they should be controlled and brought under the power of the kauravas. Here Duryodhana quotes the incident of Indra, the lord of the celestials killing Namuchi (a demon king) even after a promise of peace. Indra makes peace with Namuchi, but kills him in an unsuspecting moment. Indra was not at fault in killing an unsuspecting person, especially when he was made to believe that there was no enmity between them. It was only political tactics with the interests of his subjects in mind. So also, it becomes important to destroy the Pandavas when there was still a chance. It would be foolish to regret or repent later when Pandavas have taken the initiative and gained supremacy over the Kauravas. Duryodhana drives home his point saying "A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants at the root of the tree eating off the tree itself."⁶ Duryodhana's arguments go on until Dhritrashtra is convinced that the game of dice was indeed a good idea. In fact, as there would be no bloodshed, it is preferable to war. But what one sees here is Duryodhana's intelligent interpretation of his emotions. He convinces everyone that he is fully justified in the way he felt about the Pandavas. It can be seen that Duryodhana's emotions enable him to think intelligently and he was capable of thinking intelligently of his emotions as well. Through his clever arguments, he validates his actions and his antagonism towards the Pandavas. He gets the people around him to act according to his own wishes. He harnesses his emotions with the desired ends, convinces and motivates people to act according to his wish.

Another instance where Duryodhana's acute sense of emotional perception and emotional facilitation of thought comes to the forefront is when he convinces King Shalya to be the charioteer to Karna. After Karna is anointed the chief following Drona's death, he puts forth a request to Duryodhana. He points out that he is equal unto Arjuna in military skills and his own bow is as powerful as Arjuna's 'Gandiva'. The only thing that he lacked was a good charioteer. Arjuna's success on the battlefield was not because of his own military prowess, but also because of Krishna's timely help and guidance. Thus, if Karna too had an equally skilled charioteer, it would be child's play for him to defeat Arjuna. Karna identifies Shalya as the person and Duryodhana approaches Shalya to do him this favour. It should be remembered that Shalya wanted to fight for Yudhishtira, but was forced to join Duryodhana. Also, other than Duryodhana, none had any great respect for Karna because of his lowly birth. Thus, when Duryodhana approaches Shalya with Karna's request, he is infuriated with the callousness of Duryodhana and the audacity of Karna to want him to be a charioteer to a charioteer's son. Fully anticipating Shalya's response, Duryodhana is well prepared. He pacifies Shalya by saying that when he wants Shalya to be Karna's charioteer, it was not as a service to Karna, but as a person who is equal unto Krishna himself. Even as Karna was a warrior on par with Arjuna, so were Shalya's exceptional skills as a charioteer equal unto Krishna's skills. Duryodhana was placing Shalya in a position equal to none other than Krishna himself. Duryodhana addresses Shalya in such sweet, conciliatory words, that it is impossible to refuse him. "Karna is certainly superior to Partha in the matter of weapons, O bull among men. Thou

⁵ Sabha Parva, SectionLIV, Page 109.

⁶ Sabha Parva, SectionLIV, Page 109.

too art superior to Krishna in knowledge of steeds and might. Without doubt O ruler of Madras, thy knowledge of horse is double that which the high-souled Vasudeva hath"⁷ Shalya is pacified and accedes to Duryodhana's request.

Thus, it can be seen that Duryodhana was not only good at perceiving emotions in himself and others, but was also good at putting to good use of this knowledge. This satisfies the stipulation of the second branch or the second level of the 'ability model', which is emotional facilitation of thought, or put in simple terms, 'Using Emotions' (Caruso, et. al., 2003). It also becomes evident that awareness and intelligent use of emotions go hand in hand. When a person is able to accurately perceive his emotions, he is automatically inclined to put good use of that knowledge.

Emotional Understanding and Emotional Management

Emotional understanding is the ability to understand complex emotions – to perceive when one emotion transforms into another, and emotional management is the skillful management – to remain open to feelings whether pleasant or unpleasant and most importantly to attach or detach oneself from a particular emotion at any given point of time. When Duryodhana's character is analyzed against these qualities, one does not find any instance where he exhibits emotional understanding, but he is good enough in emotional management.

As one traces Duryodhana's actions from his youth till the Kurukshetra war, it is seen that he is predominantly influenced by his strong emotions of jealousy and hatred for the Pandavas. One can track the transformation of his emotions from one to another. For example, it is known that his hatred towards the Pandavas stems from the feeling of insecurity that he would not inherit the throne. This feeling of insecurity is nurtured by several other factors like Dhritharashtra's support, Bhima's physical strength, and Pandavas' popularity among the people of Hastinapura, and takes deep root in Duryodhana's mind. When he is unable to eliminate the Pandavas, and every plot that he schemes against them boomerangs and makes them more powerful, his insecurity turns to hatred. This hatred is combined with jealousy when the Pandavas prosper right in front of his eyes and he is forced to be a mute spectator. When he finally gets the better of the Pandavas through the game of dice, he is dizzy with his success. The emotional state of Duryodhana is an admixture of several emotions – a sense of accomplishment, pride, triumphant, a sense of superiority, egoistic, and so on. Unable to contain his delight in overpowering the Pandavas, he reacts almost like a madman who is unaware of anything but the only fact that the Pandavas are at his mercy at last. All the pent up emotions find a gateway in his treatment of the Pandavas and Draupadi. He remains in this euphoric state, even after the Pandavas go in exile. Only when his attempts to further insult and put the Pandavas into trouble fails, does he come back to his normal self. One can safely presume that Duryodhana was certainly unaware of these emotional changes in him as there is not a single instance which supports his emotional understanding. It is also that blinded by his success in overthrowing the Pandavas through the game of dice, he remains unaware or ignorant to the emotions of the Pandavas. He fails to understand and take caution from the fact that all his taunts and jeers at the Pandavas will not allow them to be passive and they will retaliate. He fails to take cognizance of the fact that he had forced the Pandavas to cross their line of tolerance. This limitation is but natural as we had seen even the earlier segment that he failed to perceive the emotions of the Pandavas from the beginning. Thus, we see that Duryodhana is found lacking in the third branch of the 'ability model' - emotional understanding.

Emotional Intelligence is all about knowing your emotions and above all knowing when and how to express it as well as controlling it (Cherniss, 2000). This is the core of emotional intelligence theory. Emotional management or control of emotions is the eventual aim of the proponents of the theory. Is Duryodhana capable of emotional management? One does see evidence of this skill in him at various instances. Whatever be his shortcomings, it needs to be accepted that he is not reckless. We see him calculate every move of his against its results and act accordingly. The only instance he loses control over himself is when the Pandavas are won in the game of dice. Elsewhere he is seen as a man who is in complete control of his emotions. When we say he was in control of his emotions, we do not mean that he did not feel or have any emotions. His jealousy and hatred for the Pandavas never diminishes for even a second, but he is wise enough in expressing or suppressing these emotions in accordance to the circumstances.

The first time one witnesses his emotional management skills is when the Pandavas are given half the kingdom after their marriage to Draupadi. Knowing fully well that the Pandavas had grown in strength and no longer at the mercy of the Kauravas, Dhritharashtra decides to pacify and keep the Pandavas in good humour. Consulting with the elders, he divides the kingdom of Hastinapura and gives the Pandavas one half. Though Duryodhana is not

⁷ Karna Parva, Section XXXII, page 73.

happy with it, he realizes that it is not the time to express his displeasure, or is it worth opposing the decision. Though furious at the Pandavas' good fortune, he remains quiet. He never intervenes or expresses his opinion. Neither does he accept nor does he disapprove of the decision.

The second instance is when Yudhishtira performs the Rajasuya Yagna. As fate would have it, Duryodhana was left in charge of the vast wealth brought as gifts by the various kings to Yudhishtira. He is consumed with jealousy at the sight of this bounteous wealth as he acknowledges later on to Sakuni and Dhritarashtra. But while at Yudhishtira's palace, he keeps a tight check on his emotions and suffers his jealousy in silence. He does not let his feelings show. When the 'first honour' of the Yagna is given to Krishna, Sisupala, the king of Chedi opposes it and hurls abuse at Yudhishtira, Krishna and all those who intervene on behalf of Yudhishtira. Duryodhana again remains a mute spectator keenly assessing the reactions and responses of every other person. Though personally, he would have supported Sisupala, he remains quiet as he quickly assesses the situation and realizes that the Pandavas' supporters were more in number and his opposition would not bear fruit.

Later on when he goes around the palace marveling at the architecture and the prosperity of the Pandavas, he commits a few stupid mistakes. Mistaking a wall to be a door, he tries to walk through it and hurts his forehead. At another place he mistakes a pond to be an illusion and falls into the water. Bhima and Draupadi laugh and mock at his stupidity. Though infuriating, he maintains a stoic silence. He hardly reveals his displeasure at that juncture, as he knows that he was in a place where he had neither the power nor the support to defy the Pandavas. He remains quiet, returns to Hastinapura and then gives a befitting reply through the game of dice. These instances give enough evidence that Duryodhana had emotional management skills.

Thus, it is seen that Duryodhana is good at perceiving, facilitating and managing emotions. So, does one decide that Duryodhana is an emotionally intelligent person? If so, how does one justify his emotional outrage against the Pandavas? After analyzing the emotional intelligence skills in him, one wonders where did these skills go hiding when he had to deal with the Pandavas.

There are a number of instances when he does not recognize the goodness or rather the meekness of Yudhishtira. Headstrong and intensely jealous, he fails to recognize the fact that Yudhishtira would have willingly given away the kingdom if only Duryodhana had openly and politely expressed his wish to him. Yudhishtira was a person who avoided conflict of any sort. This characteristic trait of him is evident from the fact that he never retaliates or even mentions his displeasure in Duryodhana's evil measures against the Pandavas. He takes the inhuman treatment and insults quietly and does not react or respond in any way. Not only does he remain silent, he urges his brothers to have a tight lip. There are other instances also which throw light on the fact that Yudhishtira never wished a confrontation. The subjects of Hastinapura were well aware of this quality of Yudhishtira. They openly lament the unfair treatment of the Pandavas by Dhritarashtra and Duryodhana saying that their enmity towards the Pandavas was baseless. They comment "Neither the sinless Yudhishtira, nor Bhima the foremost of mighty men, nor Dhananjaya the (youngest) son of Kunti, will ever be guilty (of the sin of waging a rebellious war)."⁸ Even after the Pandavas come back from the exile of thirteen years, Yudhishtira, till the end, until all ways have been blocked tries to avoid the war. He is willing to compromise with just five villages or even five houses in the place of his entire kingdom if only the war can be avoided. That Yudhishtira's decision was always respected and accepted by his brothers without a question is a well-known fact. Even after Yudhishtira pawns and loses them in the game of dice, they remain loyal to him stating that Yudhishtira was their lord and master at any time. The kingdom was thus at Duryodhana's asking. But Duryodhana fails to materialize on these opportunities.

As long as Duryodhana saw gratification of his emotions on the other end, he was able to think clearly. But, every time someone advised him against his feelings for the Pandavas, he turned a deaf ear and remained obstinate. He refuses to see good reason in their arguments. What's more he fails to perceive opportunities for him in various situations which demand him to drop his jealousy and hatred for the Pandavas. So is Duryodhana good at perceiving and making good use of emotions? Does he manage his emotions?

CONCLUSION

Summing up what has been discussed so far, it can be concluded that Duryodhana had the skills of an emotionally intelligent person, but unfortunately they did not help him when he needed them the most, as his hatred and jealousy for the Pandavas get the better of him. When one looks at Duryodhana's character, one sees

⁸ Adi Parva, Section CXLVII, Page 307.

that his emotions are more dominant than his emotional intelligence skills. We see him consistently erroneous in his judgments and even though his decision gave him victory, it was but temporary. Thus, based on the above analysis, it can be safely concluded that in spite of a person being competent enough in the emotional intelligence skills as identified in the 'ability model', chances are fairly good that these abilities can be swept away by the stronger power of emotions, which will not allow him to take wise decisions. Unless an individual consciously and persistently makes an effort to curb his emotions, there is good reason for him to falter against the onslaught of powerful emotions.

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