

Rama's Orange Peel Emotional Intelligence

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ABSTRACT

Purpose: *We homosapians are natural to emotions. We all have different personalities, different wants, needs, and different ways of showing emotion. Yes, it is a natural tendency of every individual to express, show, or to have emotions. Today organizations for a long period who believe that the success of a person at the workplace depends only on the level of intelligence is a false statement, instead, organizations believe that they need a very important soft skill called emotional intelligence to achieve organizational goals. This research paper is a thought-provoking blend of management, science, and mythology. The researcher elucidates how Rama's EQ and his positive psychology explain EI. The outcome of the research assists Rama's orange peel emotional intelligence for individual personalities to discover them as well as to understand insights into how to navigate challenging situations & emotions in everyday life & workplace.*

Objectives: *The researchers have established the undermentioned primary objectives and the present study investigates 3 broad research questions: (1) To examine the positive psychology of Rama. (2) To evaluate Rama's contemporary principles of emotional intelligence. (3) To identify Rama's orange peel emotional intelligence.*

Methodology: *The study is based on both secondary & primary evidence. Hypotheses are stated for the various variables selected and scrutinized to prove or disprove the same without any errors.*

Findings/Result: *The study found Ramayana with many characters mirrors the range of human emotions & correlates positive psychology, and contemporary principles of EI. Modern organizations are highly evaporating, and dynamic and demand higher productivity. Tasks cannot simply be accomplished individually or by working with others in fixed ways. For all these, the one and only answer to cope with the pressure cooker situations that are the reality of the workplace is a right mixture of head and heart (Emotional Intelligence) & the new wellness trend Rama's orange peel emotional intelligence.*

Research Limitations: *Innovative technologies and rapid changes in the business environment have created corporate managers undesirable traits like anxiety, fear, worries, stress, and strain in the lifestyles of individuals. Opening the doors of Head & Heart (Emotional Intelligence) through Rama's orange peel emotional intelligence can reframe and transform the limitations. In the current research, an attempt is made by the researchers to comprehend the research gap in the area hence a conceptual idea is proposed and the research goes further to advance significance to discover the degree of relationship to interpret characters from Ramayana to explain Rama's orange peel emotional intelligence.*

Originality/Value: *So with compelling changes in the present dynamic, scientific, and business environment the paper throws light on what the corporate world looks like from managers is a new strategies that are followed at the workplace and different yardsticks that are used to judge people because they not only judge how smart you are, what is your*

experience or what is your educational qualification but also how well you are able to tackle yourself and others through Rama's orange peel emotional intelligence.

Paper Type: *The study is based on both secondary & primary evidence. There are many characters in the Ramayana, with each one having good and bad qualities. Many characters are alike in intelligence but differ in their ethical characteristics. Hence, researchers have put their effort into giving intelligence ratings as well as ethical ratings to the major characters in the research. However, this is not a definitive list.*

Keywords: Ramayana, Orange Peel, Emotional Intelligence, Personality Traits, Personal Competence, Social Competence, Managerial Excellence

1. INTRODUCTION :

All human beings have feelings, but their ways of expression differ according to culture, social class, and gender. These emotions/feelings depend on circumstances, actions, or events. For examples

- A baby smiles on seeing its mother and stops crying when it gets into its mother's arms.
- When we are happy the glow on our faces and the sparkle in our eyes convey the messages similarly, our face shows sadness and sorrow.
- Students face tension during exams.

Then what are these emotions? Emotions are any kind of agitation or disturbances of mind, feelings, passion, and vehement or excited mental state is called emotions. Psychologists have identified eight primary emotions: Anger, Sadness, Fear, Enjoyment, Love, Surprise, Disgust, and Shame. The inability to have check on five of these emotions viz anger, sadness, fear, disgust, and shame is the root cause of misery in the lives of individuals, groups and of communities. Hence one must understand feelings within oneself first before expressing them. For example, if the boss fires someone in front of the other employees, he/she gets insulted and then feels angry or frustrated. Getting insulted is the situation while anger or frustration is the feeling or emotion. The word Emotional Intelligence (EI) was originally coined by Yale psychologists Peter Salovey and the University of New Hampshire's John Mayer to describe qualities like understanding one's own emotions, empathy and the feelings of others, and managing one's emotions (**David, H. [1]**). Emotional Intelligence is the ability to manage our emotions in a mature way and ensure a healthy relationship in our social transactions with others. i.e. it is an ability to choose the right feelings appropriately to a given situation and the skills to communicate these feelings effectively where we identify one's emotions and other feelings. Now one is tempted to ask the question can emotions be intelligent? The answer is defined as yes. Emotional Intelligence is the ability to reason with our emotions. It combines feelings (heart) with intelligence (head) and thinking with feelings. In other words, if one is aware of the nature of the emotions one can regulate and control them and channel them in a positive direction (Kendra, C. (2023). [2]).

A psychologist explains love's 'Orange Peel Theory' test is a simple yet profound way to gauge mutual respect and care in a relationship. It's a substantial green flag when a partner not only responds positively to direct requests, like peeling an orange but also proactively observes and acts on the little things that make your life easier. Suppose you dislike peeling oranges due to the stickiness involved. When you ask your partner to peel it for you, their response is telling. It's not your partner's action of peeling the orange that matters, but the sentiment behind it. This is where the trend gets its name. A willing, caring response indicates a readiness to cherish and accommodate small needs, showing a deep level of empathy and understanding. On the other hand, a negative reaction can reveal a lack of care. This test is a simple yet profound way to gauge mutual respect and care in a relationship. It's a substantial green flag when a partner not only responds positively to direct requests, like peeling an orange but also proactively observes and acts on the little things that make your life easier. For instance, imagine you're someone who often forgets to hydrate during your busy workday. Your partner notices this habit and starts leaving a glass of water at your workspace each morning or sends gentle reminders throughout the day to take a water break. They do this without being asked, simply because they've noticed a small aspect of your routine that could be improved for your well-being. Such thoughtful actions demonstrate a deep level of care and attentiveness, indicative of a partner who is truly invested in your happiness and health (Mark, T. (2023). [3]). While not a formal scientific theory, the orange peel theory aligns with what has been observed by The Gottman Institute, particularly relating to the concept of "bids for

connection.” A bid can be as simple as a request for a small favor, like peeling an orange, or a verbal or nonverbal gesture seeking emotional connection. Gottman Institute researchers found that the way these bids are responded to can significantly affect the relationship’s success and longevity. Partners who regularly respond positively to each other’s bids tend to have stronger, more resilient relationships. In fact, Dr. John Gottman’s research found that when a bid occurs, successful couples tend to turn toward each other 86% of the time versus only 33% of the time in couples who are less resilient. This shows that being heard and seen is a critical aspect of relationship success. A 2014 study published in the *Journal of Social and Personal Relationships* also offers compelling insights that resonate with the orange peel theory’s essence. This research explored compassionate love in 175 newlywed couples, focusing on daily acts of kindness and empathy. These couples recorded their compassionate acts over two weeks, which revealed a significant impact on marital satisfaction. Moreover, the study discovered that acts acknowledged as compassionate by both partners had a greater positive influence in fostering a more deep and enduring connection (Harry, T. R., et.al. (2013). [4]). The orange peel theory is very much a two-way street: To get the most out of the orange peel theory, you must also reflect on your own behavior. Actively participating in small acts of kindness and understanding towards your partner is essential. The payoff, as it turns out, goes beyond your relationship. A 2006 study published in the *Journal of Happiness Studies* underscores the significance of kindness in enhancing happiness. The study revealed that simply counting one’s own acts of kindness for a week increased subjective happiness. This research suggests that actively engaging in kind behaviors, like those encouraged by the orange peel theory, can lead to a win-win situation where it not only benefits the relationship but also boosts personal happiness (Keiko, O., et.al. (2006). [5]). The orange peel theory test focuses on the acts of service from your partner. So, if your partner does something for you without being told, like peeling an orange for you, they will pass the orange peel theory test (Salva, S. (2023). [6]). A trend dubbed the orange peel theory has been going viral on social media platforms, asking people to consider the ways small acts of service, such as peeling an orange for a partner or making coffee in the morning, can show an individual’s commitment to their relationship (Simmone, S. (2023). [7]).

When you look at this luscious and juicy fruit, the act of simply seeing it doesn’t lead to the orange magically unpeeling. You have to work at removing the peel, and if you are anything like me, any excess pith is too chewy to eat leading to additional work removing the strings from each individual slice. Through this process, you might get peel under your fingernails, sometimes the peel comes off in one large piece or a million small pieces. The point is, if you want to eat the orange, there is a process of getting to the delicious, juicy, and sweet treat that hydrates, energizes, and nourishes your body. So, what *does* an orange have to do with marketing? Now let’s think of this juicy, tasty, and succulent orange as your marketing strategy. Marketing is layered and complex just like the orange’s peel, slices, and dreaded pith. As a whole fruit, each piece plays its role and is tied to the health and overall product of the fruit. Now, think of the peel as your company’s mission, vision, and goals. It’s the all-encompassing structure that holds everything together. Within that structure, each orange slice is then a component of your marketing strategy. One slice represents your social media, another email marketing, another website, etc. The pith is the glue that holds it all together and represents the strategy that is rooted in your brand values connecting everything you do within your business and externally facing. When your company has a holistic approach to marketing each area of your business is plugged in and connected. The messaging is consistent, cohesive, clear, and refreshing. In the present dynamic scientific and business environment, there is a corresponding rapid change in human lifestyle. People have become selfish and materialistic. Leaders who are distinguished professionals in the world outside are in fact corrupted inside. Understanding other perspectives and taking a look at how Admit Mistake Take Respect (AMTR) rings an alarm bell towards better and opens the door to an opportunity to make things right at the workplace. This would recharge the workplace and employees if one tries as his/her daily menu (Shyam, B. R. et.al., (2013). [8]). While an orange may be the perfect metaphor for building your marketing foundation, it’s also worth noting that an orange doesn’t grow overnight. It takes time to build a foundation that is long-lasting and rooted in your mission, vision, and values. But, once it’s hanging on the tree, there is a cohesive whole product that has endless potential. It could become orange juice, it could become marmalade, it could become an essential oil, it could become a cleaning product, it could become a creamsicle, and you name it. The possibilities are endless when the foundation is solid. But an orange can be bitter if it is peeled and consumed at the wrong time. Without this foundation

of knowing who you are, where you want to go and a way of communicating that, you run the risk of ending up on the orchard floor becoming compost. Nobody wants their business to become compost. That's why having the awareness of where you are right now in your business and holding the vision for where you want to go will ultimately help your company come together and mature to an ideal ripeness to nourish the market at the right time to the right people. That's holistic marketing. It's a whole and complete process providing the direction for where your company wants to go in an intentional, proactive, and sustainable path to success that saves time, money, and resources. Turns out, an orange has everything to do with building a sustainable marketing framework that nourishes your company. When it comes to your company's marketing, are you a cohesive whole or heading towards the compost? (Charlotte C. (2020). [9]).

2. REVIEW OF LITERATURE (CONCEPTUAL CLARIFICATION) :

The Ramayana characters are – Rama and Sita enthroned and surrounded by sage Vashishtha, Rama's brothers Lakshmana, Bharata, and Shatrughna. Hanuman is seated at the feet of Rama. *Ramayana* is one of the two major Sanskrit ancient epics (*Itihasas*) of Hindu literature. The Ramayana was composed by sage Valmiki. Below is the list of important characters that appear in the epic.

- **Agastya:** He was the son of sage Pulastya and brother of sage Vishrava. He was also an uncle of Ravana. Agastya and his wife Lopamudra met Rama, Sita, and Lakshmana during the exile and presented them with a divine bow and arrow. (Alain Daniélou, (1991). [10]).
- **Ahalya:** She was the wife of the sage Gautama Maharishi. Many ancient Hindu scriptures depict that he was seduced by (the king of Gods) Lord Indra thus, cursed by her husband for her infidelity. She was liberated from the curse by Lord Rama (an avatar of the God Vishnu).
- **Akampana:** He was the maternal uncle of Ravana. He was one among the ten sons of Sumali and Kethumathi. He had four sisters. He was the survivor of the battle between Khara and Dushana along with Shurpanaka. As soon as he escaped from the deadly carnage, he instigated Ravana to abduct Sita. This indirectly makes him the mastermind behind the epic war. Finally, he was killed by the Hanuman in the battle.
- **Akshayakumara:** He was the son of Ravana and Mandodari and was killed by the Hanuman during the encounter in Ashok Vatika.
- **Angada:** He was a Vanara and son of the king Vaali (vanar king of Kishkindha before Sugriva) and Tara. He helped Rama find her wife and fought against her abductor Ravana.
- **Anjana:** She was the mother of Hanuman. As per the legend version, Anjana was an apsara named Punjikastala, who was born as a Vanara princess on earth and married Kesari, a Vanara Chief. The God of Wind, Vayu carried the divine power of Shiva to Anjana's womb thus, Hanuman was born as an incarnation of Lord Shiva (Pollet, Gilbert (1995). [11] & (Gopal, Madan (1990). K.S. Gautam (ed.) [12]). The Shiva Purana also states that she was the daughter of Gautama Maharishi and Ahalya.
- **Atikaya:** He was the son of Ravana and Dhanyamalini (2nd Wife). He was slain by Lakshmana by the Brahmastra, after receiving advice from the element God of Wind, Vayu at the behest of Lord Indra. He was also granted by invincible armour of Lord Brahma, which could be pierced by a Brahmastra during the battle when Lakshmana struggled to kill Atikaya.
- **Bharata:** He was the 2nd son of King Dasharatha and Kaikayi. He was the younger half-brother of Rama. The epic Ramayana portrays Bharatha as the symbol of dharma and idealism. He was married to Mandavi (Sita's Cousin) and had two children.
- **Chandrabhaga:** She was the wife of Janaka's younger brother Kushadhwaja (also known as Kushadbhojan). Her two daughters Mandavi and Shrutakirti were married to Rama's younger brothers Bharata and Shatrughna respectively.
- **Dasharatha:** Dasharatha was the king of Ayodhya. He had three queens namely Kausalya, Kaikeyi and Sumitra and from them four sons: Rama, Bharata, and twins Lakshmana, and Shatrughna. He also had a daughter named Shanta. Once, Kaikeyi saved Dasaratha in a war, and as a reward, she got the privilege of getting her wishes fulfilled for Dasaratha at any time in her lifetime. She made the best use of the opportunity and forced Dasharatha to make their son Bharata the crown prince and send Rama into exile for 14 years. Dasharatha being a good king and very kind dies heartbroken after Rama goes into exile.

- **Devantaka:** He was the son of Ravana and was killed by Hanuman.
- **Dhanyamalini:** She was the second wife of Ravana. Her real identity is unknown but some stories refer to her as the daughter of Maya and sister of Mandodari. Dhanyamalini was the mother of the great warrior Atikaya, who was ultimately slain by Lakshmana with the help of the Brahmastra.
- **Dhumraksha:** He was a maternal uncle of Ravana. He was one among the ten sons of Sumali. He was killed by Hanuman.
- **Dushana:** Dushana was a man-eating Rakshasa. He is the twin brother of Khara and younger male cousin of Ravana, and also the son of Kaikesi's sister Raka. They were demons who ruled the Dandaka Forest. After Shurpanakha was humiliated by Lakshmana by cutting off her nose and ears, Khara and Dushana went to war against Lakshmana and Rama. During this fight, Dushana was killed by Rama (John Dowson [13]).
- **Ganga:** She is a goddess and the daughter of Himavan. Because of her incomparable beauty, she was given to the Devas, and she became the Milky Way. Later, Shiva brought her down to earth and she became the holy river, Ganga in Hinduism.
- **Hanuman:** Hanuman is a divine Vanara companion and devotee of the Lord Rama. He was one of the central characters of the epic. He is a Brahmachari (lifelong celibate) and one of the Chiranjeevi. In some versions of the epic, he is depicted as an avatar of Shiva.
- **Hema:** Hema was an apsara in Lord Indra's Court. When Mayasura visited Svarga, he saw and married her. They had 2 sons, Mayavi and Dundubhi, and a daughter Mandodari. She later left them on earth and returned back to heaven.
- **Indrajit:** Indrajit also referred to as Meghanada was a prince of Lanka and possessor of Indra Loka (Heaven). In the epic, he is portrayed as a mighty warrior and master of illusions. He was the elder son of Ravana and his elder consort Mandodari. He is an atimaharathi. He was named Indrajit by Brahma after he defeated Indra and took over Indra Loka.
- **Jambavan:** He was described as a king of sloth bears. He was created by Lord Brahma, to assist Lord Rama in his struggle against Ravana.
- **Janaka:** He was the king of Mithila and the father of Sita and Urmila. He was a wise and kind king.
- **Jambumali:** He was one among the eight sons of Lanka's commander-in-chief Prahasta. He was killed by Hanuman during the encounter in Ashoka Vitaka.
- **Jatayu:** In the epic, Jatayu was a divine bird and the younger son of Aruna. He was an old friend of Dasharatha (Rama's father). Jatayu was killed by Ravana when he tried to save Sita during her abduction.
- **Kabandha:** Kabandha is a Rakshasa (demon) who is killed and freed from a curse by Rama.
- **Kaikashi:** Kaikashi or Kaikesi or Keshani or Pushpothkatha was the wife of sage Vishrava and mother of Ravana, Kumbakarna, Vibhishana and Shurpanaka. She was the daughter of a Rakshasa king *Sumali* (News Track, (2020). [14]).
- **Kaikeyi:** Kaikeyi was the second wife of the King and mother of Bharata. She is famed for her beauty. After she rescued the life of Dasaratha in battle, he offered to grant anything she would ask of him. She later calls in this favour to have Bharata crowned king and Rama should be sent into the forest inspired by the words of her maid, Manthara.
- **Kausalya:** In the epic, Kausalya was the mother of Rama and the first consort of King Dashratha. She was also described to be the king's favourite wife.
- **Kewat:** He was a boatman who had taken Rama, Sita and Lakshmana in his boat to cross the river, Ganga.
- **Khara:** He was a man-eating demon. He is the twin brother of Dushana, a younger male cousin of Ravana, and the son of Kaikesi's sister Raka. He was killed by Rama, along with his brother Lakshmana when he attacked Rama after Shurpanakha's humiliation. After Lakshmana cut off Shurpanakha's nose, Khara battled against Lakshmana and Rama. During this fight, Khara lost and was killed by Rama, Rama also killed his brothers Dushana and Trishiras (Khara's Death, [15]). He was the ruler of the Danda Kingdom (forest), roughly equivalent to the Nashik district, with Janasthana (Nashik city) as its capital. He protected the northern kingdom of Lanka on the mainland and his kingdom bordered the Kosala Kingdom, the

kingdom of Rama. He was well known for his superior skills in warfare. In the Ramayana War, a battle between Rama and Ravana, Khara's son, Makaraksha, fought on his uncle, Ravana's side and was finally killed by Rama (John Dowson, [16]).

- **Kumbhakarna:** He was 2nd son of Vishrava and Kaikasi. He was the younger brother of Ravana and the elder brother of Vibhisana and Surpanakha. Despite his gigantic size and great appetite, he was ascribed to be of good character and a mighty warrior in those times. When offered a boon by Brahma, he was tricked into asking for eternal sleep. A horrified Ravana, out of brotherly love, persuaded Brahma to modify the boon. Brahma mitigated the power of the boon by making Kumbhakarna sleep for six months and being awake for the rest six months of the year (in some versions, he will be awake for one day out of the year). He was one of the Rakshasa who opposed Ravana's abduction of Sita.
- **Kusha:** Along with Lava, Kusha was the other son of Rama and Sita.
- **Lakshmana:** The third son of King Dasharatha, and half-brother of Rama. He was the twin brother of Shatrughna. They were born to Queen Sumitra. He was an incarnation of Sesha Naga. He was deeply devoted to his brother, whom he followed through many dangerous adventures and quests. He married Sita's younger sister, Urmila. He guarded his brother Rama and Sita for 14 years day and night without sleeping.
- **Lava:** Lava was one of the two sons of Rama and Sita. He had a twin brother named Kusha, one of the youths to whom Valmiki taught the epic Ramayan.
- **Malyavan:** He was the maternal granduncle of Ravana. He was one among the three sons of *Sukeshha*. He had two younger brothers named Sumali and Mali. Malyavan's wife was Sundari. She had seven sons - Vajra Mushti Viroopaaksh, Durmukh, Suptaghn, Yagyakop, Matt, and Unmatt; and one daughter named Analaa. He was also one of the Rakshasas who opposed Ravana's abduction of Sita.
- **Mandavi:** She was the daughter of King Kushadhawaja and Queen Chandrabhaga. And cousin of Sita and Urmila. She also had a younger sister named Shrutakirti. Mandavi was married to Rama's brother Bharata. After the Ramayana War, she became the Queen of Gandhara and had two sons, Pushkala and Taksha, who founded Peshwara then called Purushapura, and Takshasila, now called Taxila.
- **Mandodari:** She was the elder consort of Ravana. The epic depicts her as beautiful, pious, and righteous. Mandodari was the daughter of Mayasura and an apsara named Hema. Mandodari has two sons: Meghanada (Indrajit) and Akshayakumara. She is also one of the Rakshasas who opposed Ravana's abduction of Sita.
- **Manthara:** Manthara is said to be hunch-backed, ugly and antagonistic in appearance. She was an expert talker and a cunning woman who could dupe her way to get what she wanted. When Rama was becoming the king of Ayodhya, many deities consulted Lord Vishnu. They said "Rama is going to become king. He will enjoy his life. But the motto behind his introduction is to demolish evil." Lord Vishnu expressed his helplessness, so they consulted Saraswathi, the Goddess of education. She went in the form of Manthara (Kekaya) and sent Rama to the forest. Manthara is said to be the incarnation of Alakshmi, the eternal consort of Kali Purusha. In her earlier life, she had done penance unto Lord Rudra and gathered virtue to become one among many celestial dancers in Swarga Loka. Understanding well that she was an evil soul, Brahma ordained her to take birth as Manthara and create obstruction in establishing Rama Rajya on earth during Treta Yuga.
- **Maricha:** He was a rakshasa (demon), who was killed by Rama hero of the epic and an avatar of God Vishnu. He is mentioned as an ally of Ravana who is an antagonist of the epic. His most notable exploit is his role in the kidnapping of Sita, Rama's wife. His mother was Tataka and earlier in the story, his brother Subahu was killed by Rama.
- **Nala:** Nala was a Vanara who assisted Rama during his war with Ravana. He was credited as the engineer of the Rama Setu. He was a son of Vishvakarma, and the twin brother of Nila (Mani, Vettam, (1921). [17]).
- **Narantaka:** He was the son of Ravana. He was killed by Angada.
- **Nila:** He was the son of Agni and twin brother of Nala. Nila was the commander-in-chief of the vanara army in Rama's great battle against Ravana. Along with his twin brother, Nila was also credited for constructing the Ram Setu.

- **Nishada Raja:** He was the king of the forest tribes and also a childhood friend of Rama.
- **Nirvani:** Nirvani was a Yakshini and niece of Yaksha king Suketu.
- **Parshurama:** He had his place in the Ramayana due to the conflict with Rama (the protagonist of the Ramayana) over Lord Shiva's broken bow, and expressed his anger by threatening to kill the ones present in the wedding assembly and the entire kingdom of Mithila region. Later after hearing Lord Rama's calm reaction to Parshurama's outburst of rage, Parshurama calmed down and finally realized that Lord Rama was an avatar of Lord Vishnu. (Bhagwan Parshuram, (2017). [18]).
- **Prahasta:** He was a maternal uncle of Ravana and chief commander of Lanka's army. Prahasta was the son of Sumali and Ketumati. He had nine brothers and four sisters. One of his sisters was Ravana's mother Kaikesi.
- **Rama:** Rama was the protagonist of the epic. He was an avatar of Lord Vishnu. He was the son of King Dasharatha of the Kosala Kingdom and his eldest consort, Kaushalya. He was a virtuous, strong and just man in his own right. He marries Princess Sita of Mithila. The crux of the epic details his attempts to rescue her from Ravana's clutches in Lanka.
- **Ravana:** Ravana was the Rakshasa/ Demon king of Lanka and the main antagonist of the epic. He was the son of Vishrava and Kaikashi. He performed penance for the Lord Shiva to achieve a boon for many years.
- **Rishyasringa:** Rishyasringa was a great Rishi. He presided over the sacrifice that King Dasharatha offered in order to get a son. He was married to Shanta daughter of King Dasharath. He is sometimes depicted as a combination of a Deer and a Man.
- **Ruma:** Ruma was the wife of Sugriva. She was portrayed in Book IV (Kishkindha Kanda) of the epic. Ruma and Sugriva fell in love and wanted to marry each other. But Ruma's father did not approve. Hence, Sugriva with the help of Hanuman abducted Ruma and they married each other. Ruma was taken away from Sugriva by Vali following the strife between the two royal Vanara brothers. After, the fact of Ruma being hostage by Vali became the primary justification for Rama slaying Vali and helping Sugriva to become the sovereign of Kishkindha. When accused by Vali of lowly, treacherous and unforeseen assassination from the shades by Rama's arrow, Rama says his assassination was a just punishment for the sin Vali committed when he abducted Ruma Sugriva's wedded spouse and used her for his own pleasure (Monier-Williams, (c) (1899). [19]., (Ralph T. H. Griffith, (1870–1874). [20]., & William Buck, B. A. (2000). [21]).
- **Sampati:** Sampati was a great campaigner of Rama. He was the brother of Jatayu and the son of Aruna. To help Shri Rama, he tracked down Sita with his divine vision and told Shri Ram that Sita was in Lanka.
- **Shanta:** She was the daughter of King Dasharatha and his elder consort Kaushalya. Later she was adopted by King Romapada of Anga Pradesh. She was married to sage Rishyasringa.
- **Shabari:** Shabari was depicted as an elderly ascetic who was devoted to Rama. As her guru Matanga had illuminated her to worship Rama, she waited for him for several years. She finally met Rama after the abduction of Sita. She gets the opportunity to help Rama in finding Sugriva and Hanuman.
- **Shatrughna:** He was the youngest son of King Dasharatha and Queen Sumitra. He was a twin brother of Lakshmana. He was married to Sita's cousin Shrutakirti with whom he had two children.
- **Shiva:** Shiva played an important role in the epic. Both Rama and Ravana were distinguished devotees of Lord Shiva. Shiva was a part of the great trinity in Hinduism along with Vishnu and Brahma. Few versions of the epic also portray Hanuman as one of the avatars of Shiva. Shiva was a great ascetic and often sits in meditation. It is believed that he is able to tame the power of other gods, devas, and supernatural beings, and he often grants blessings and wishes to those who sit in dedication meditation ('Tapasya'). His consort is Parvati.
- **Shrutakirti:** Shrutakirti/Shrutakeerti was the daughter of King Kushadhwaaja and Queen Chandrabhaga. She was married to Rama's brother Shatrughna. She was a cousin of Sita and Urmila. She also had an elder sister Mandavi (Praśānta Guptā, (1998). [22]).

- **Shurpanakha:** She was the daughter of Vishrava and Kaikashi; the younger sister of Ravana. She met Rama during her one such visit to the forest of Panchavati and was instantly smitten by his youthful good looks. Rama meanwhile rejected her proposal kindly by conveying to her that he was faithful to his wife Sita and thus would never take another wife. Rejected, Shurpanakha then approached his younger brother, Lakshmana, who also rejected her, the humiliated and envious Shurpanakha attacked Sita but was thwarted by Lakshmana, who cut off her nose and left ear and sent her back to Lanka.
- **Sita:** Sita was the principal female character of the epic. The reincarnation of Vedavati. She was raised by King Janaka of Mithila as his own daughter. She married Rama of Ayodhya and accompanied him in his exile. She was renowned for her virtue and beauty and is regarded as an avatar of the goddess of prosperity, Lakshmi.
- **Subahu:** Subahu was a demon. He and his mother, Tataka took immense pleasure in harassing the rishis of the jungle, especially Vishvamitra by disrupting their yajnas with rains of flesh and blood (Gita Jnana Brahmacharini Sharanya Chaitanya, (2018). [23]). Vishvamitra approached Dasharatha for help in getting rid of these maladies. Dasharatha obliged by sending two of his sons, Rama and Lakshmana, to the forest with Vishvamitra, charging them to protect both the sage and his sacrificial fires. (Subahu, (2019). [24]). When Subahu and Maricha again attempted to rain flesh and blood on the sage's yajna, Subahu was killed by Rama.
- **Sugriva:** Sugriva was a Vanara. He was the younger brother of Vali whom he succeeded as ruler of the vanara kingdom of Kishkindha. Rumā was his wife. He was the spiritual son of Surya. Sugriva aided Rama in his quest to liberate his wife Sita from the demon Ravana's captivity.
- **Suketu:** Suketu was the yaksha who performed a yajna to get an heir, with strength equal to a thousand elephants. After the ritual, he got a daughter named Tataka.
- **Sumali:** He was the son of demon king Sukesa and Gandharva princess Devavati (AncientVoice, [25]). He had two siblings Malyavana and Mali. He was married to Ketumati with whom he had ten sons (Prahasta, Akampana, Vikata, Kalikamukha, Dhumraksha, Danda, Suprasva, Sanhradi, Praghata, and Bhaskarna) and four daughters (Raka, Puspotkata, Kaikashi, Kumbhnashi). One of his daughters Kaikashi was married to sage Vishrava who later gave birth to Ravana, Kumbhakarna, Vibhishana, and Shurpanakha.
- **Sumantra:** He was also known as Arya Sumantra and was the prime minister in the court of Ayodhya. He was extremely loyal to the rulers of Ayodhya and King Dasharatha's most trusted Minister. He knew many secrets about the royal family, including what he had heard from the conversation between King Dasharatha and Maharishi Durvasa. He helped Rama in his exile.
- **Sumitra:** She was the third consort of King Dasharatha of Ayodhya. She was the mother of twins Lakshmana and Shatrughna.
- **Sunayana:** Sunayana was the Queen of Mithila, the wife of King Janaka, and mother of Sita and Urmila
- **Tara:** Tara was the wife of Vali and the mother of Angada. She was the Queen of Kishkindha and is regarded as one of the Panchakanyas.
- **Tataka:** She was the beautiful woman who was transformed into a demon (rakshasa) once she tried to seduce the sage Agastya. As a demon, she used to drink the blood of living creatures and kill anything she saw. Rama broke her curse by slaying her as per Rama's few great acts.
- **Trijata:** Trijata is a demoness who was assigned the duty of guarding Sita when she was kidnapped by the king of Lanka. In later adaptations of *Ramayana*, she is described as the daughter of Vibhishana. Trijata appears as a wise rakshasi, who dreamt of Ravana's destruction and Rama's victory. She joins Sita on a survey of the battlefield of the war between Rama and Ravana and reassures Sita of Rama's well-being when Sita saw her husband unconscious and presumes him to be dead.
- **Trishira:** Trishira was a son of Ravana and was killed by Hanuman.
- **Urmila:** Was the younger daughter of King Janaka and Queen Sunayana, and the younger sister of Sita. She married Lakshmana and they had two sons. She lived 14 years without Lakshmana and waited for him from the exile.

- **Vali:** Vali/Baali was a powerful king of Kishkindha. He was a spiritual son of Indra, the biological son of Vriksharaja, the elder brother of Sugriva, the husband of Tara and had a son named Angada.
- **Vasishtha:** Vasishtha was a great sage and the guru of King Dasharatha, he offered religious advice to the king and the royal family.
- **Vibhishana:** Vibhishana was a younger sibling of Ravana. Though he himself a rakshasa but was of a noble character. When Ravana kidnapped Sita, he suggested Ravana to return her back to her husband Rama in an orderly fashion and promptly which Ravana refused sternly. When Ravana did not heed his advice and threw him out of the kingdom, Vibhishana deserted Ravana and joined Rama's army. Later, when Rama defeated Ravana, Rama crowned Vibhishana as the king of Lanka.
- **Vishrava:** Vishrava was the son of Pulatsya, the brother of celebrated sage Agastya Muni and the grandson of Brahma. Vishrava was married twice. Once with Ilavida with whom he had a son Kubera and his second consort was a Rakshasa princess Kaikashi with whom he had three sons (Ravana, Kumbhakarna & Vibhishana) and a daughter (Shurpanakha).
- **Vishvamitra:** He was a great sage and wise man who was once a king. Through long meditation, he gained a number of spiritual powers. He took Rama on a quest to defeat a demon and to lift the bow of Lord Shiva, this was the remarkable first step in the future king's journey.

3. GAPS & AGENDA FOR FUTURE RESEARCH :

The orange peel theory may not be a formally established scientific theory, but it certainly invites us to ponder a deep question: Does the strength of our relationships lie in grand gestures or in the quiet, everyday acts of kindness and understanding? As research shows, these small, simple acts can add up over time to fortify our bonds while also enriching our personal sense of happiness. So, the next time when we encounter a simple request or a small moment to show care, remember it is these instances that will make your relationship go the distance.

4. OBJECTIVES OF THE STUDY :

The researchers have established the undermentioned primary objectives and the current study examines 3 broad research questions:

- (1) To examine positive psychology of Rama.
- (2) To evaluate Rama's contemporary principles of emotional intelligence.
- (3) To identify Rama's orange peel emotional intelligence.

5. HYPOTHESIS OF THE STUDY :

Based on the objectives the below are the framed hypotheses (Table 1) to prove or disprove the statements.

Table 1: Hypothesis of the Study	
H01	Rama's positive psychology & contemporary principles does not demonstrate EI.
H02	Orange peel EI does not demonstrate Rama's EI.

6. RESEARCH MODEL :

The research framework is drawn in Figure 1 & 2, which elucidates a block diagram of Positive Psychology of Rama & block diagram of Rama's Orange Peel EI. The Table 2 explains the study variables. (I.V: Independent Variables & D.V: Dependent Variables).

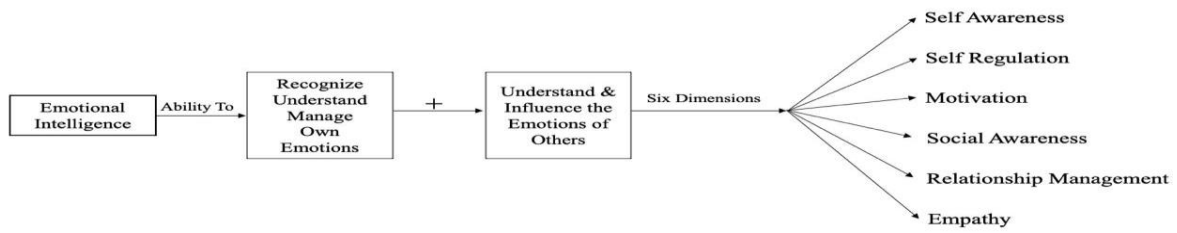


Fig. 1: Block Diagram of Positive Psychology of Rama

Table 2: Study Variables	
Independent Variables (I.V):	Dependent Variables (D.V):
<ul style="list-style-type: none"> Emotional Intelligence 	<ul style="list-style-type: none"> Lord Rama

7. RESULTS & DISCUSSIONS :

Epilogues to Prove Positive Psychology, Contemporary Principles & Rama’s Orange Peel Emotional Intelligence:

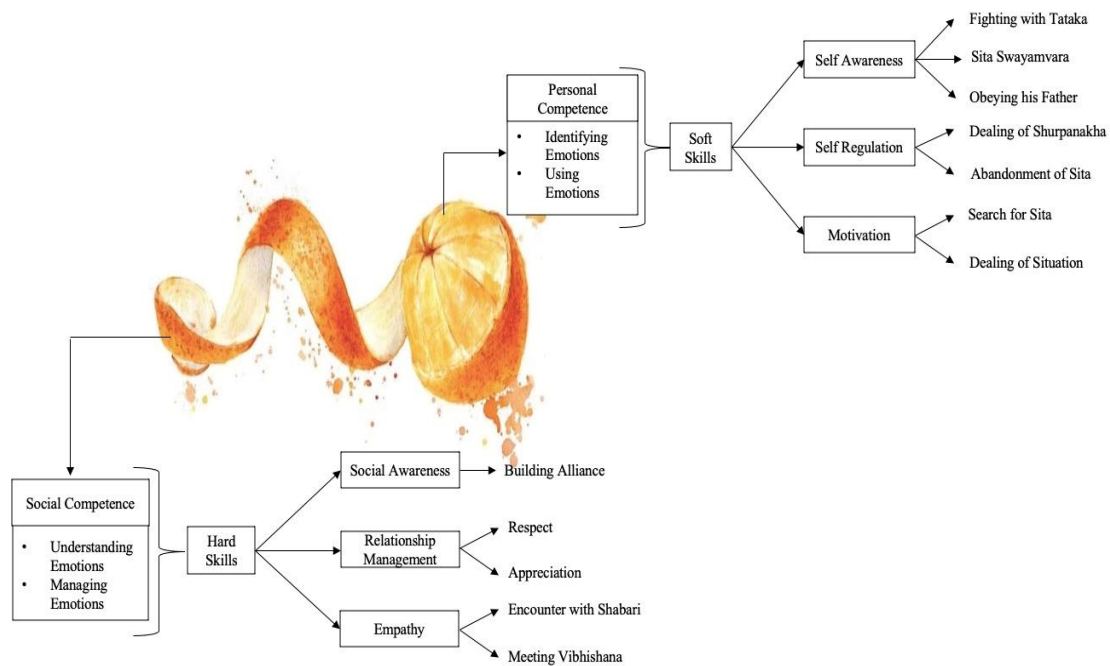


Fig. 2: Block Diagram of Rama’s Orange Peel EI

I. Rama’s Personal Competence:

(1) **Self Awareness:** Rama demonstrates high level of self awareness in various instances.

Table 3: Results of Rama’s Self Awareness	
Instance	Rama’s Self Awareness
Fighting with Tataka	During youth, Rama is well aware of his capabilities even at that young age.

Sita Swayamvara	His participation & showcasing his self awareness in swayamvara episode shows his confident, he knew his potential & was humble enough.
Obeying his Father	Command & acceptance of father's decision without any resentment or any rebellious act, Rama demonstrates his understanding of dharma, duty, aware of impact of his actions on his family & the kingdom & he prioritized the greater good over personal desires.

(2) **Self Regulation:** Involves Rama ability to manage, control ones emotion impulse & behavior.

Table 4: Results of Rama's Self Regulation	
Instance	Rama's Self Regulation
Dealing Shurpanakha	Encountered, who infatuated with him, Rama doesn't respond with aggression or anger maintains composure, & handles the situation really well.
Abandonment of Sita	Decision to leave Sita after her return from Lanka, despite his love for Sita, makes difficult choice for greater good of his kingdom, regulate personal emotions, separating them from his duty as a king. Rama's high level of self regulations as a leader is seen.

(3) **Motivation:** Rama's motivation is context of EI & involves his ability to inspire himself & others to achieve a goal.

Table 5: Results of Rama's Motivation	
Instance	Rama's Motivation
Search for Sita	Rama & his team faced tough challenge during their search for Sita. He was highly motivated, influenced everyone in the mission & to reach Lanka, Rama faced the big challenge of crossing the ocean & did not have any resources & his team was a set of monkey's with low competence, but nothing stopped him. Rama helped Hanuman to unleash his true potential. That is a true sign of a leader.
Dealing of Situation	When you have an ocean of challenges & limited resources, think of Rama. Rama proved to the world that where there is a will, there is a way. Nothing is impossible. If the need is strong, if your truthful, you can overcome any challenges.

II. Rama's Social Competence:

(1) **Social Awareness:** Rama demonstrates high level of social skills in various instances, interacting effectively with others, building relation & navigating social situations.

Table 6: Results of Rama's Social Awareness	
Instance	Rama's Social Awareness
Building Alliance	During his exile, Rama skillfully builds alliance, with different groups, especially the army led by Sugriva. Rama understands the importance of collaboration & forms strategic partnership to achieve common goals.

(2) **Relationship Management:** Rama demonstrates high level of social relationships in various instances.

Table 7: Results of Rama's Relationship Management	
Instance	Rama's Relationship Management

Respect	Rama consistently displayed respect to everyone.
Appreciation	Rama's courtesy towards everyone he encounters, whether interacting with sages, common men or warriors in a team he treats them with dignity & politeness, see, what intelligence just highlighted are few instances.

(3) **Empathy**: Involves understanding & sharing the feeling of others. Rama displays high level of empathy in various situations

Table 8: Results of Rama's Empathy	
Instance	Rama's Empathy
Encounter with Shabari	An elderly women who he meets has been waiting for years to meet him, despite her background, single fruits offered Rama appreciate her devotion.
Meeting Vibhishana	Ravana's brother seeks support; Rama empathizes with him, his internal conflict despite being related to Ravana. Rama accepts Vibhishana, recognizing his sincere intentions.

8. CONCLUSION :

Ramyana is a matter class of emotional intelligence. Rama is the light; face every situation with grace, resilience, unwavering commitment to values & principles. Rama & Sita's life was not easy. It was tough, but they came to earth to teach all of us a lesson on how to live gracefully when life is tough. Now days apart from managing and controlling their own emotions, one should be able to understand others' emotions through emotional competencies, so it is essential to manage and control one's emotions to have better behavior just like Rama. Rama's orange peel emotional intelligence is increasingly becoming popular in many organizations today. The shift from traditional autocratic employer employee relationship to a mutual dependent symbiotic relationship between the two demands understanding each other by a right mixture of head (IQ) and heart (EQ). People with mere IQ not only become ambitious and productive, but also inhibitory and anxious. People with Rama's orange peel emotional intelligence become cheerful, outgoing, risk taking and posse's tremendous capacity for commitment. They nurture great attitudes. However, it requires two wings to fly high in the sky. Emotions uninfluenced by the light of reason can play havoc with life. We have heard many people when tossed against the waves of emotions could not hold the handle steady and ended up doing something irrational and unacceptable. Good blend of IQ and EQ can guide people to unambiguous success.

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