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Multiple Intelligence for Interpersonal and Intrapersonal Skills in the New Normal Era

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ABSTRACT

The World Economic Forum suggested policy pathways for an economic transformation in the New Normal Era. In this paper fiscal management local and global governance and new normal skills in education are discussed. This paper proposed that multiple intelligence is needed in the development of Interpersonal and intrapersonal relationship in management and organizational behavior as the economy enters the New Normal Era. Ken Wilber's AQAL perspective and Joey Ayala's Filipino Pagsalooob (contemplacy), Pagsalinaw (articulacy) and Pagsaganap (operacy) serve as framework in reviewing the various dimensions of human relationships. In particular, the Adaptive Leadership Model and Situational Leadership Model are presented to highlight the organizational relationships at the workplace. The methodology of this discourse is eclectic. It is qualitative and does not use statistics to describe role of multiple intelligence in skills development. It is a multi-value research approach in presenting interpersonal and intrapersonal concepts.

Keywords: Multiple Intelligence, New Normal Era, Interpersonal and Intrapersonal Relationship, Adaptive Leadership, Situational Leadership.

I. INTRODUCTION

The First International Conference on Economics, Business and Management had the theme: Sustainability and Development of Business Management and Finance: Embracing the New Normal Era. There are two critical factors in the theme of this webinar. The first is the concept sustainability of business and the second is the New Normal Era.

The World Economic Forum (June 2021) observed that the education sector in the New Normal Era must address: 1. innovation and creativity, 2. Global citizenship and civic responsibility, 3. Digital technology, and 4. Interpersonal and intrapersonal skills. (p. 27). Basically, Interpersonal and intrapersonal Relationship means "Managing emotion and motivation and applying emotional intelligence to collaborate effectively with others and achieve both personal and communal goals. Includes skills such as: active listening, communication and information exchange, leadership and social influence and self-management." (p.27).

Multiple intelligence is used as a tool to meet the challenges of the New Normal Era by enhancing the interpersonal and intrapersonal relationship of a corporate individual in order to be innovative and creative as a global and local citizen in the age of digital technology.

This paper aims to: 1. Connect multiple intelligence with Interpersonal and intrapersonal relationship with management practices and organizational behavior. 2. Present a review of related literature on Ken Wilber's AQAL framework and Joey Ayala's Filipino Pagsalooob (contemplacy), Pagsalinaw (articulacy) and Pagsaganap (operacy) as dimensions of interpersonal interaction. 3. Use Adaptive Leadership Model and Situational Leadership Model to highlight the relational dimension of leadership at the workplace.

II. LITERATURE REVIEW

The framework of this paper is AQAL of Ken Wilber (2005) which is a holistic mapping of multiple perspectives and worldviews. AQAL Integral analysis is founded in AQ quadrant mapping, which assesses four viewpoints for every situation. These are the Interior Subjective intentional (I) perspective, the Interior Collective cultural (We) perspective, the Exterior Individual (It, she/he) behavioral perspective and the Exterior Collective (They, many, its) social perspective. Each AQ map may be further elaborated as part of a many-layered system.

2.1 Ken Wilber's AQAL

Integral theory is Ken Wilber's attempt to place a wide diversity of theories and thinkers into one single framework. It is portrayed as a "theory of everything" which is the living Totality of matter, body, mind, soul, and spirit"), trying to draw together an already existing number of separate paradigms into an interrelated network of approaches that are mutually enriching. It suggests that all human knowledge and experience can be placed in a four-quadrant grid, along the axes of "interior-exterior" and "individual-collective". According to Wilber (2005), it is one of the most comprehensive approaches to reality, a metatheory that attempts to explain how academic disciplines and every form of knowledge and experience fit together coherently.

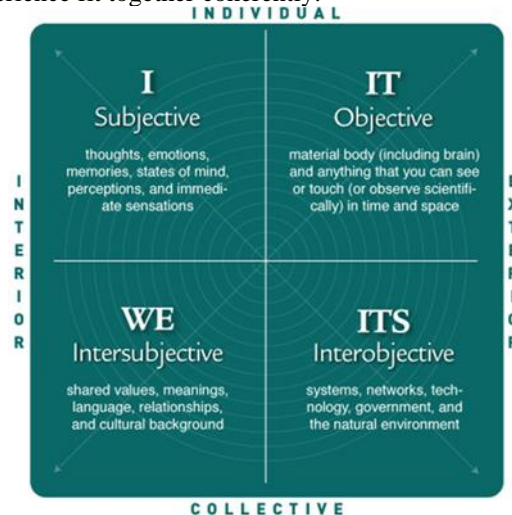


Figure 1. Wilber's Subjective, Objective, Intersubjective and Interobjective Perspective

(<https://integrallife.com/four-quadrants/>)

The model is topped with formless awareness, "the simple feeling of being," which is equated with a range of "ultimate" from a variety of eastern traditions. This formless awareness transcends the phenomenal world, which is ultimately only an appearance of some transcendental reality. According to Wilber, the AQAL categories—quadrants, lines, levels, states, and types—describe the relative truth in the doctrine of Buddhism.

Holons are the individual building blocks of Wilber's model. In metaphysics they are quarks, the smallest composition of matter. Wilber borrowed the concept of holons from Arthur Koestler's description of the great chain of being, a mediaeval description of levels of being. "Holon" means that every entity and concept is both an entity on its own, and a hierarchical part of a larger whole. In short Wilber is talking about the self as a system made up of parts, he calls holons. Each holon can be seen from within quadrants (subjective, interior perspective) and from the outside (objective, exterior perspective), and from an individual or a collective perspective (Paulson, 2008).

Wilber uses this grid to categorize the perspectives of various theories. Interior individual perspective (upper-left quadrant) include Freudian psychoanalysis, which interprets people's interior experiences and focuses on "I". Interior plural perspective (lower-left) include Gadamer's philosophical hermeneutics which seeks to interpret the collective consciousness of a society, or plurality of people and focuses on "We". Exterior individual perspective (upper-right) includes B. F. Skinner's behaviorism, which limits itself to the observation of the behavior of organisms and treats the internal experience, decision making or volition of the subject as a black box, and which with the fourth perspective emphasizes the subject as a specimen to examine, or "It".

Exterior plural perspective (lower-right) includes Marxist economic theory which focuses upon the behavior of a society (i.e., a plurality of people) as functional entities seen from outside, e.g. "They". According to Wilber, all four perspectives offer complementary, rather than contradictory, perspectives. It is possible for all to be correct, and all are necessary for a complete account of human existence. According to Wilber, each by itself offers only a partial view of reality.

Wilber has states are temporary states of consciousness, such as waking, dreaming and sleeping, bodily sensations, and drug-induced and meditation-induced states. Some states are interpreted as temporary intimations of higher stages of development. Wilber's formulation is: "States are free but structures are earned." A person has to build or earn structure; it cannot be peak-experienced for free. What can be peak-experienced, however, are higher states of freedom from the stage a person is habituated to, so these deeper or higher states can be experienced at any level.

2.2 Joey Ayala's Contemplacy, Articulacy, and Operacy

It is interesting to note that the internal-external dimensions of AQAL can be linked with the Filipino concept of Loob and Labas [Inside and Outside] (Ayala, 2009). He says, just as there are human faculties called numeracy and literacy – facility with numbers and letters – there are capabilities we may call Pagsaloob (contemplacy), Pagsalinaw (articulacy) and Pagsaganap (operacy) – facility with contemplation, articulation and operation. Pagsaloob: from salo, to catch, and loob, inside/within. The taking in of kaganapan (reality), contemplating it, processing it, imagining better versions, deciding how to apply one's self – what to pursue, how to pursue, etc. Exercising pagsaloob produces kagandahang-loob. Pagsalinaw: articulating one's kalooban and saloobin (intent, purpose, desire, inner being, vision).

clearly using a variety of mediums (not just words!) for self-management, self-programming, and for purposeful interaction with other people. From *salin* (to transfer or translate), *salita* (speak) and *linaw* (clear). Exercising *pagsalinaw* produces *paikipag-kapwa*. *Pagsaganap*: Manifesting, unfolding *kalooban* into competent action and improved *kaganapan*. You may notice how “*Kaganapan*” has a more active, in-the-process feel to it than “*Reality*.” Exercising *pagsaganap* produces *pagkukusa*. *Pagsaloob*, *pagsalinaw* and *pagsagawa* powers are usually absorbed from one’s *kaganapan* or reality, which includes the home, school, electronic-media and other social environments, more than from the exercise of some consciously designed method. One can easily absorb confused worldviews and counter creative thinking-acting habits from different sources.



Figure 2. Ayala (2009): Paradigm of Good Filipino Citizenship

Kagandahang Loob. The capabilities of Contemplacy *Pagsaloob*, Articulacy *Pagsalinaw*, and Operacy of *pagsaganap* are programmed with accompanying modules in order to achieve personal sustainable results is shown in Table 1 below.

Table 1 Contemplacy *Pagsaloob*, Articulacy *Pagsalinaw*, and Operacy *Pagsaganap* (Ayala, 2009)

Capabilities	Programs	Modules	Sustainable Results
Contemplacy PAGSALOOB	Aligning Body, Emotions and Mind.	Exercise: body and senses. Inner exercise: awareness and focus. Therapy: dealing with stress, trauma, and counter-evolutionary beliefs and biases. Appreciation: self, others, systems. Imagining: thinking beyond habit. Deciding: vision, intuition, reason.	<i>Kagandahang-loob</i> comes from drilling in health, self-esteem, inner peace, mind expansion and sense of purpose
Articulacy PAGSALINAW	Capturing and Sharing Thoughts and Feelings.	Music: voice, body, instruments. Movement: gesture, dance. Word: poetry, story. Image: draw, paint, sculpt, etc. Metaphor: form and content. Selection, Mastery, Application and Integration	<i>Pakikipag-kapwa</i> comes from <i>kagandahang-loob</i> drilled in various communication forms
Operacy PAGSAGANAP	Getting Things Done.	Goals & Plans: how to formulate. Systems and Processes: natural and man-made. Organizing and Management Teamwork. Assessment and Evolution: <i>Ikot-Paangat</i>	<i>Pagkukusa</i> comes from <i>kagandahang-loob</i> and <i>pakikipag-kapwa</i> , drilled in making things happen (production of value and results).

2.3 Human Quotients and Intelligences

There are various human quotients and intelligences. Simon Binet constructed a mental scale in 1903 and used it as children’s mental test in 1915. Subsequently, it was revised and standardized into what is known today as Stanford-Binet intelligence quotient (IQ). For the past decade and a half, we learned about Gardner’s (1999) multiple intelligence, Coleman’s emotional intelligence (1995), social intelligence (2007), and ecological intelligence (2009); Powell’s (2003) spirit intelligence; Lennick and Kiel’s (2008) moral intelligence; Carucci and Pasmore’s (2002) relationship intelligence (rQ); and Stoltz’ (2000) adversity quotient. The most recent is Livermore’s (2010) cultural intelligence (CQ).

In particular, the Multiple Intelligence Theory Howard Gardner’s was developed in 1983. There are at least eight different ways that human beings understand the world. He focused on a number of these intelligences, but his list is still not exhaustive.

Spatial Intelligence: This is about an individual’s ability to conceive and manipulate different sizes of spatial arrays.

1. **Bodily-Kinesthetic Intelligence:** This one is about the ability to move parts of the body, or the complete body to create a desired effect. An example would be a dancer or an artist making a painting. This intelligence enables them to skillfully control their bodies and leave us all with awe, our eyes sparkling with admiration.

2. Musical Intelligence: This one is more obvious than the others. It's about being sensitive to rhythm, pitch, tone, melody, meter and timbre. Ever listened to a symphony? To the rest of us, it's just good music. A musically intelligent person will dissect it and tell you why it's good music. There's a good chance you'll still not hear what they hear in the song even after they've told you.
3. Linguistic Intelligence: These are the people who have a way with words. They can play with the arrangement of words, their order, their sounds and the way they can be used to get the message across. A common group of people in these categories is the poets. We can also put the people we love to hate on social media and forums when they correct our grammar or punctuation.
4. Logical-Mathematical Intelligence: People with this intelligence include scientists and mathematicians. These people will be able to identify complex relations among different variables or symbols. They can identify patterns with less difficulty and they possess more powerful inductive and deductive reasoning abilities. I know of a person who can see that the numbers are moving while solving a complex mathematical theory and can actually visualize the patterns.
5. Naturalistic Intelligence: This intelligence is about nature, plants, our surroundings, and the universe. People with a high naturalistic intelligence will be able to easily distinguish different elements of nature like one planet.
6. Intrapersonal Intelligence: This one on the other hand is about the individual possessing the intelligence. A person with high intrapersonal intelligence is sensitive to her goals, visions, anxieties and feelings. They know how they can balance the dynamics to get the most out of their own life. They know what works best for them and how they can fit best in the world. Unlike the other intelligences, it is useful regardless of the career path the individual has chosen to take.
7. Interpersonal Intelligence: This is similar to intrapersonal intelligence except that it's about the way an individual interacts with others. Indicators of this intelligence include sensitivity to other people's feelings, moods, motivations and temperaments. This intelligence is a must-have for leaders, negotiators, judges and other careers where you will need to look at things from another person's perspective to determine your next move.

III. RESEARCH METHODS

The methodology of this discourse is eclectic. It is qualitative (Marshall & Rossman, 2010) because it does not use statistics to describe a given situation. It is a multi-value (Richardson, 2015) research approach in presenting interpersonal and intrapersonal concepts, which provide an awareness of "the critical role of patterns and context in the achievement of knowledge" (Chisholm, 1966) in facing the New Normal Era after COVID 19. It is heuristic (Mustakas & Douglas, 1989) because it narrates the critical values related to personal development and human relations skills needed at the workplace to sustain economic growth in the New Normal Era.

IV. RESULT AND DISCUSSION

4.1 Multiple Intelligence

4.1.1 Intrapersonal and Interpersonal Intelligences

Individuals who excel on intrapersonal and interpersonal intelligences typically are introspective and can use this knowledge to solve personal problems. According to Hoyle and Davidson (2016), these are correlates for embracing the new normal era in the such intelligences can sustain the development of business management. The work places and how theory of Multiple Intelligences (Gardner, 1993; 1999) increases identification of self and others as potential sources of knowledge not only in. identification and sharing programs for business but also as a tool for recognizing, respecting, and benefiting from such diversity in the workplace.

4.1.2. Interpersonal intelligence

This is the ability to understand the perception and desires of other people whereas in intrapersonal intelligence, it is the capability to control and understand oneself. This ability helps in building effective work environment. The intrapersonal intelligence that resides within the individual and aid him or her in problem solving. The previous workshop report that defined a set of 21st century skills (National Research Council, 2010) identified the following skills: Adaptability as the ability and willingness to cope with uncertain, new, and rapidly changing conditions on the job, including responding effectively to emergencies or crisis situations and learning new tasks, technologies, and procedures. It also includes handling work stress; adapting to different personalities, communication styles, and cultures; and physical adaptability to various indoor or outdoor work environments (Houston, 2007; Pulakos, Mueller-Hanson, & Nelson, 2012) Self-management/self-development: The ability to work remotely, in virtual teams; to work autonomously; and to be self-motivating and self-monitoring. One aspect of self-management is the willingness and ability to acquire new information and skills related to work (Houston, 2007).

4.1.3 Transportable Intelligences.

The above-mentioned kinds of skills operate across contexts, (Hoyle and Davisson, 2016) and that these intelligences are "transportable," automatically transferred from one context to the next so that the very same skills that serve a person well in the social arena, for example, serve the person well in health decisions and in schooling and academics. These skills ultimately contribute to adaptive behavior and productivity in that they counteract undesired influences that may arise from within the person or from the environment. Intrapersonal skills support volitional

behavior, which Hoyle defined as discretionary behavior aimed at accomplishing the goals an individual set for himself or herself.

Hoyle and Davidson (2016) underscored that these intrapersonal skills include attributes such as planfulness, self-discipline, delay of gratification, the ability to deal with and overcome distractions and the ability to adjust one's strategy or approach as needed. The common thread among these attributes is a skill called self-regulation, meaning: "Self-generated thoughts, feelings, and actions that are planned and cyclically adapted to the attainment of personal goals" (Zimmerman, 2000). The process by which one monitors, directs attention, maintains, and modifies behaviors to approach a desirable goal (Ilkowska & Engle, 2010).

Hoyle (n.d.) identified some common threads among the definitions. They all recognize that people need to monitor their behavior and that they are doing this in the service of goal pursuit. In addition, they all acknowledge that flexibility is needed. Most importantly, they all involve affect. Hoyle emphasized that self-regulation does not just involve cognition but also involves feelings and emotions.

Importance of Self-regulation. At work, as leaders, we are challenged in a number of ways: We may have counterproductive impulses when we encounter situational hurdles, obstacles that interfere with the ongoing pursuit of some goal. We may have competing goals, so that satisfying one goal detracts from accomplishing another. Thus, people must manage the conflict between goals. And, in some cases, progress may be so slow that it is difficult to sustain motivation. Remaining on course toward goal pursuit requires a set of strategies that, collectively, constitute self-regulation. Hoyle and Davisson (2016) clarified; self-regulation is behavior over which the individual exercises some level of discretion. Self-regulation requires considerable cognitive energy and effort.

4.2 Haffetz's Leadership Model

4.2.1 Adaptive Change Model

The Adaptive Change model describes a cycle that occurs when organizations encounter or design intentional destabilizing events that have the potential to move the whole system to a higher level of performance. Discontinuities initiate the change cycle, challenging the Status Quo and requiring that leaders establish a new vision for the future. As discontinuities arise the organization experiences an Adaptive Strain, like the tension created by pulling apart a rubber band. This requires every team, division, or function to create a vision of the future that addresses their unique transitional needs (Letting Go-Neutral Presence-Letting Come) and creates the potential for transformation (changes in behavior, ideology, or organizational identity) to occur. In this way the whole organization moves toward higher performance and lasting change that is both global and local, aligning all parts yet preserving their unique characteristics.

Haffetz's Change Model captures five key aspects of change:

1. Transactional Aspects arise from destabilizing events that create organizational volatility and the need for vision. This is represented by the green line – solid during times of stability and broken when uncertainty or unpredictability are present.
2. Transitional Aspects arise from the initiation of transactional change and the emotionally generated red line of change. It is essential to manage this aspect as it determines the shape of the dip (the cauldron) in the transactional journey. Management of the red line is a three-stage process of Letting Go-Neutral Presence-Letting Come, which follows the arc of the cauldron.
3. Transformational Aspects arise when complexity gives way to clarity and opportunity emerges. Transformation during change occurs at many different levels: from "Oh, I get it!" to Ah-ha moments, to revolutionary ideas. Some form of transformation occurs to cause the transactional line to begin the movement up and toward vision.

At all stages the organization is learning and not following a straight line: what to conserve and what to let go – the Fall, imagining opportunity and innovating ideas – the Cauldron, and rapid prototyping and cross-pollination with others – the Road Back. The journey is defined by the people and the tasks that they have willingly taken on to achieve their vision. Leaders of change have a portfolio of Adaptive Change journeys to juggle, not a single initiative to lead.



Figure 3. Adaptive Leadership Model (Heifetz, Linsky and Grashow (2009))

The tenets of Heifetz, Linsky, and Grashow (2009) Adaptive Leadership has four main tenets tied to adaptive leadership:

1. **Intrapersonal Intelligence:** Intrapersonal Intelligence is the ability to recognize your own feelings and those of other people. With this awareness, an adaptive leader is able to build trust with other participants and foster quality relationships.
2. **Organizational justice.** Another fundamental principle of adaptive leadership is fostering a culture of honesty. Adaptive leaders know the best policies to introduce for the good of the organization. They also know the best ways to introduce these changes so that people embrace them. Adaptive leaders are willing to accommodate other peoples' views, hence, assuring them that they are valued and respected.
3. **Development:** Adaptive leadership entails learning new things. If one technique is not yielding desired results, an adaptive leader goes out of his or her way to discover new strategies that can work. With new techniques, both the employees and the company at large will experience growth and development.
4. **Character:** Adaptive leadership is about having a deep sense of character, being transparent and creative. Adaptive leaders may not always be right but they earn the respect of those they work with and practice what they recommend.

The Adaptive leadership in business management recognizes that there are two kinds of problems: technical and adaptive. With technical problems, a satisfactory pre-determined response is already available and one or more experts who possess solid reputations are sought to address the issue. Overall, technical problems are mechanical and can be solved by professionals (experts)

With adaptive problems, there are absolutely no trained experts to deal with the problems at hand. Also, no set of established rules or procedures exists to address the issue. In most cases, the definition of the problem is vague (VUCA) and there aren't any technical fixes. It is in such situations that the expertise of an adaptive leader becomes useful. Such an individual first helps to define the problem and then mobilizes his co-workers to come up with possible answers.

4.3 Situational Leadership Model

According to Hersey & Blanchard (1987) each situation/person is different and it requires a leader or manager to adjust their style in order to be successful. In particular as a leader, you have to approach each team, person and skill differently based on how developed they are. In this context a skill can be any technical or non-technical skill, a particular competence level required or anything really. The idea is that for every item that we would like to develop we would go through the cycle shown on the image below.

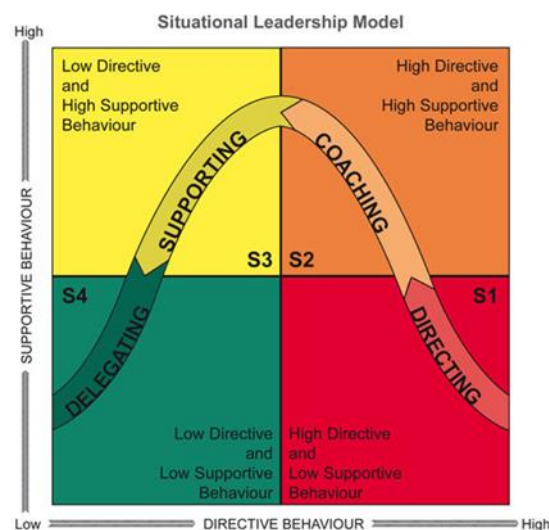


Figure 4. Situational Leadership: Hersey & Blanchard, 1988;
(<https://www.selfawareness.org.uk/>)

Directing. Every new employee, team member, junior IT specialist starts with some directing. This is the phase where you tell people what they have to do and how to do it exactly. This is the phase of the almighty boss who provides the what, how, why, when and where! In this phase an inexperienced (or new) person will figure out what is required of them and give them detailed steps of how to achieve it. Experienced team members will quickly find their bearings and transition out of this phase.

Coaching. In this phase the individual has already acquired some skills but they are not fully developed. In addition to tasks here we also focus at supporting the individual to improve their skills and deepen the connection and trust between them and the leader. This is the basis of creating strong commitment in the future. Think about coaches of sport teams. What they do is give direction in order to create the best players/teams.

Supporting. This phase comes naturally after coaching. Here we can also make the parallel with sport teams. In this phase team members are already competent in their skills but somewhat inconsistent in their performance and not very committed to the end goal of the team (e.g., winning, testing all bugs, delivering software on time). This is the phase in which shared decisions are taken (what to test, how we should test, how to split the tasks between team

members) and in which teams are formed. Here a leader must focus less on the particular tasks and much more on the relationships within the group.

Delegating. This is the end phase in which we have individuals with strong skills and strong commitment. They are able to work and progress on their own. The job of the leader here is to monitor progress and still be part of some decisions. What I've seen people who I believe were delegating do is mostly reaffirm the decisions taken by the team. In this phase there's no need for the leader to focus on tasks and relationship but rather high-level goals and providing opportunities for growth of each individual team member. (Hersey & Blanchard, 1988).

While it is important to keep in mind the definitions of task and relationship behavior, the labeling of the four styles of Situational Leadership shown in Figure 5 is sometimes useful for quick diagnostic judgments. High-task-direction /low-relationship-support leader behavior (S1) is referred to as "telling/directing" because this style is characterized by one-way communication in which the leader defines the roles of followers and tells them what, how, when, and where to do various tasks. High-task-direction/high-relationship-support behavior (S2) is referred to as "selling/coaching" because with this style most of the direction is still provided by the leader. The leader also attempts through two-way communication and socioemotional support to get the followers psychologically to "buy into" decisions that have to be made. High-relationship=support/low-task-direction behavior (S3) is called "participating/supporting" because with this style the leader and followers now share in decision making through two-way communication and much facilitating behavior from the leader, since the followers have the ability and knowledge to do the task.

Low-relationship-support/low-task-direction behavior (S4) is labeled "delegating" because the style involves letting followers "run their own show" as mature employees. The leader delegates since the followers are high in readiness, have the ability, and are both willing and able to take responsibility for directing their own behavior. Situational Leadership requires an interplay of the leader's ability to use his power to motivate through relationship with the subordinate and the ability of the employee to internalize the relationship and direction in performing his/task. There is an interpersonal relationship between the leader and the subordinate. But both leader and subordinate must have their respective intrarerelationship with their own selves to process the given work situation for task accomplishment.

The leader must do reflective thinking and calculate the amount of direction and relational motivation for the subordinate by directing/telling, coaching/selling, supporting/participating and delegating. The leaders must calculate how productive, how much training and education and how much commitment and willingness the subordinate has in these areas to be able to use S1, S2, S3 and S4 styles.

Relational Intelligence (rQ).

Carucci and Pasimore (2002) developed a leader-consultant relationship in a business organization with a view to have a more effective intervention that would lead to a sustainable and meaningful change. They cite six elements in building relationship intelligence (rQ):

1. Trust (rQ1) enable the leader's acknowledgement of personal and organizational shortfalls by getting close to build trust.
2. Personal investment (rQ2): build the leader's sense of significance and confidence through personal investment.
3. Change (rQ3): Accelerate receptivity to, and acceptance of, tough news and messages by having the courage to 'confronts the moose'.
4. Advocacy (rQ4): Build the leader's endurance for long-term change by showing advocacy.
5. Collaboration ((rQ5) Enable the leader's deep ownership of and commitment to change by working collaboratively to combine expertise and knowledge.
6. Interpersonal Agility (rQ6: Accelerate the leader's ability to adopt new ways of thinking land acting with the interpersonal agility to vary your means of influence, (p. 12-13),

Relational Quotient (RQ). Relationship Quotient (RQ) helps build and sustain relationships. There are relationships each one of us have in life and at work. Some of the relationships are in the family, friends and in an organizational context employer - employee and customer - service providers. The strength of the relationship is determined by the relationship quotient that is determined from rational and emotional factors that could impact the quality and sustainability of relationship. some of the rational factors could be Price, Costs, Inflation and quantifiable value. Some of the Emotional factors could be tenure of the relationship, individual or personal connects in a customer- provider relationship and Culture in an organizational context or a geography context.

The digital footprints of the relationship holders could help us determine the rational and emotional factors and in turn derive the relationship quotient. The relationship quotient could have thresholds for each type of relationship and determine whether relationship is sustainable or not. In case of early prediction of possible breakups, steps could be taken to mend the relationship and thereby increasing the chance of continuation of the relationship.

The RQ could have a significant number of uses in a business context as well as in a societal context. There is a bi-directional benefit for business as it could help existing providers to strengthen their relationships with customers and it provides competition a chance of identifying prospect who could be a potential future customer in a societal context, a few use cases that could minimize break-ups in the family, allow individuals to handle failures and move forward in their lives. (Karunganni, 2016).

4.4 Intrapersonal Era Model

ERA Model. Repeating reflection over a series of experiences adds value to one's personal power and strength. Some people think of reflection as a process that is applied to distinct, individual experiences.

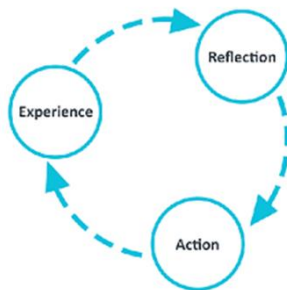


Figure 6. ERA Model (Edinberg University)

(<https://www.ed.ac.uk/reflection/reflectors-toolkit/goals-objectives-habits0>)

The 21st century global citizen is hooked to a digital gadget that is almost dictating the pace of his/her life. It is all action from the moment one gets up in the morning to the time he/she retires at night. There is a need for reflection on what has taken place during the day. In Western religious life the Benedictine monks live a motto that says: Ora et Labora (Pray and Work), the De La Salle Brothers practice a life of Faith [reflection] and Zeal [action] and a modern religious group of the 21st century called Opus Dei [doing the work of God] live by their motto that say: Your work is your prayer. This appears to be a synthesis of action and reflection rolled into one.

The ERA model is a simple reminder. But the point is: Does a 21st century global citizen pause for a while to reflect and if reflection is done how much time is devoted to the pause/reflection. Introspection or meditation allows us to dialogue with ourselves. We can do a particular examine on what happened to us and what we have done. Looking back is retrospect and looking forward is prospect. In management when we do planning and if the plan fails, we do feedback, a retrospect on the details of our plan. In controlling, we anticipate future events that are potential problems to our plan of action. This is feedforward. We do this with our work; can we do this for our own planning and controlling our personal activities?

	INTERPERSONAL COMMUNICATION	INTRAPERSONAL COMMUNICATION
Definition	Referring to something that occurs between people	Referring to something that occurs within oneself
Who's involved	Two or more people	Just you
When does it happen	When you want to communicate with others	When you want to plan, reflect, get closer to yourself
Media used	Phone, Computer, TV, In-person, Letters	Mind, Diaries, Audio Recordings
Concerned with	Exchange of Ideas	Thought and analysis

Figure 7. Interpersonal Communication (University of the People)

(<https://www.uopeople.edu/blog/interpersonal-vs-intrapersonal/>)

Intrapersonal Skills. What does it mean to be intrapersonal? An intrapersonal person is someone with strong intrapersonal skills. They are very connected with themselves, and know what they feel, need, and want. Some of skills highly intrapersonal people have are:

1. **Visualization:** This is the ability to see things in the mind, how they are meant to be or how you plan them. Many athletes, artists, and politicians have great visualization skills and can 'see' themselves in a situation, and make plans for how to succeed in that situation.
2. **Recognize Negativity:** When things start becoming negative in your mind, it is important to stop and realize that it is happening. Being aware of negative thoughts, and having the power to turn them around is an important intrapersonal skill.
3. **Compassion:** Being able to see another person's perspective, and therefore have compassion for them is an intrapersonal skill as well. Putting aside your own views and your own experiences is a part of having compassion.

4. Decision Making: When it comes time to make a decision, an intrapersonal person has the ability to scan potential options, visualize them, and make the right decision. The ability to do so without stress and inner conflict is a skill that you can achieve with practice. (www.uopeople.edu/blog/interpersonal-vs-intrapersonal/).

V. CONCLUSION

1. As social beings, interpersonal relationships are widely practiced in our day-to-day life.
2. The global citizens of the 21st century is hooked to their digital gadgets in such a way that they are almost programmed by the machine. Thus, they have less time for intrapersonal and interpersonal relationships.
3. Wilber's AQAL Western paradigm is similarly linked with Ayala's Eastern kalooban paradigm.
4. Situational Leadership of Hersey and Blanchard accentuates the leader's relationship with the subordinate as he/she directs productivity at the workplace.
5. Some Western religious groups are using action-reflection cycle for intrapersonal development through meditation and prayer: Benedictine ora et labora, Lasallian faith and zeal and Opus Dei work as prayer.
6. The New Normal Era has called for educators to develop interpersonal and intrapersonal skills as necessary ingredients in productivity at work and ensuring personal empowerment.
7. The concept of self-regulation and intrapersonal skills are "transportable," and automatically can be transferred from one context to the next so that the very same skills that serve a person well in the social arena.
8. In Hoyle's view, the common thread among these attributes is a skill called self-regulation, self-regulation skills ultimately contribute to adaptive behavior and productivity in that they counteract undesired influences that may arise from within the person or from the environment.
9. Intrapersonal skills support volitional behavior, a discretionary behavior aimed at accomplishing the goals an individual sets for himself or herself on attributes such as playfulness, self-discipline, delay of gratification, the ability to deal with and overcome distractions, and the ability to adjust one's strategy or approach as needed.
10. Adaptive Leadership model contains some systematic processes to follow, while also beginning to incorporate the idea that change is chaotic and impractical to categorize.
11. The New Normal Era calls for renewed understanding and application of multiple intelligences to meet the demands of digital technology and human relations in managing our personal and professional life.

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