

A Parapsychological Perspective on a Recent Study of “Intuitions in the Workplace”

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Integrated Knowledge Systems

Abstract

A recent study by Lange and Houran (in press) found evidence that intuitions in the workplace are related to transliminal processes, but the validity of the sample’s self-reported intuitions was not specifically addressed. Thus, we examined the correlation between self-reported intuitions and the propensity to exhibit emotional and cognitive biases in the previously collected dataset ($n = 889$). The misattribution hypothesis was not confirmed; in fact, intuitive experiences were associated ($r = .38, p < .001$) with a lack of confirmatory biases. The validity of intuitions is discussed in terms of transliminality deriving from enhanced neurological interconnectedness that consequently facilitates a confluence of unconscious information from tacit knowledge, pattern recognition and perhaps a “future orientation” that involves psi. Situational and motivational factors, akin to experimental effects in psi research, contribute to the process. Rasch scaling analyses found that transliminality and intuition form a continuum, with the highest levels of transliminality being associated with intuitions that are described as paralleling psychic ability.

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The only real valuable thing is intuition.

—Albert Einstein

Intuition comes very close to clairvoyance; it appears to be the extrasensory perception of reality.

—Alexis Carrel

Shamans, mystics, psychics and hysterics — historically many cultures worldwide have shown special interest in individuals like these who have the ability to integrate or dissociate affect, imagery, ideation and perception (Kottack, 1987; Ember & Ember, 1988). Similarly, psychology has a long tradition of studying “mental boundaries” and the conditions under which such boundaries are permeable (for an overview, see: Lange, Thalbourne, Houran & Storm, 2000). This subject interests researchers beyond the fields of parapsychology and transpersonal and abnormal psychologies. For example, cognitive and industrial-organizational psychologists actively study inexplicable knowings or realizations that sometimes occur in the context of managerial decision-making, as well as the related phenomenon of “entrepreneurial intuition” (e.g., Eisenhardt & Zbaracki, 1992; Parikh, Neubauer & Lank, 1994; Eisenhardt, 1999; Bradley, 2006; La Pira & Gillin, 2006). Popular culture refers to these experiences or states as “flashes of inspiration, genius or intuition.” It might seem surprising that the analytical and rational mind of Albert Einstein would lend credence to intuitions, but there are a myriad of examples of intuition apparently playing a role in key discoveries in science and industry -- including those of Einstein himself (see e.g., Conley, 2008). Then too is the phenomenon of multiple discovery (Koestler, 1970), whereby in the same time-frame different investigators developed the same idea. Familiar examples are the independent discovery of differential calculus by Newton and Leibnitz, and the independent development of the idea of natural selection by Wallace and Darwin (Reichenbach, 1959; Koestler, 1970). Intuitive ability and its potential applications have been further popularized and legitimized in the popular press with publications like Malcolm Gladwell’s (2005) bestseller, *Blink: the Power of Thinking without Thinking*.

What is Intuition?

Intuition essentially appears to be an unconscious confluence of affect, imagery, ideation and perception. For example, Langley, Mintzberg, Pitcher, Posada and Saint-Macary (1995) concluded that decision-making processes are partially driven by emotion, imagination and memories all collectively crystallized into occasional insights. Eisenhardt and Zbaracki (1992) echoed this view in their multidimensional approach to decision-making encompassing bounded rationality, heuristics, insight and intuition. Moreover, most researchers acknowledge that (1) intuitive events originate beyond consciousness, (2) information is processed holistically and (3) intuitive perceptions are frequently accompanied by emotion (Shapiro & Spence, 1997; Sinclair & Ashkanasy, 2005). Sinclair and Ashkanasy

(2005) therefore defined intuition as *a non-sequential information processing mode, which comprises both cognitive and affective elements and results in direct knowing without any use of conscious reasoning* (cf. Simon, 1987; Epstein et al., 1996; Shapiro & Spence, 1997).

This definition does not explicitly identify the source of the cognitive and affective contents of intuitions, and indeed there are two competing views on this issue (Shirley & Langan-Fox, 1996; Boucouvalas, 1997). One view defines intuition as an *experience-based phenomenon* that draws on tacit knowledge accumulated through experience and retrieved through pattern recognition (e.g., Isenberg, 1984; Simon, 1987; Behling & Eckel, 1991; Brockman & Anthony, 1998; Klein, 1998). The second view is that these experiences follow from a more spontaneous, natural *psychophysiological ability* that rely heavily on sensory and affective elements in the intuitive process (e.g., Bastick, 1982; Parikh et al., 1994; Epstein, 1998; Petitmengin-Peugeot, 1999). Sinclair and Ashkanasy (2005) proposed a general model that incorporates both mechanisms simultaneously.

It is important to note that intuitive thinking often occurs in situations of significant ambiguity or uncertainty (Isenberg, 1984; Burke & Miller, 1999) — such as situations where problems are poorly structured (Behling & Eckel, 1991) or involve non-routine decisions (Simon, 1960), where problems do not have existing precedents (Parikh et al., 1994) or when an individual is faced with conflicting facts or inadequate information (Agor, 1984). Other contributing factors include motivational issues like the perceived importance of the decision (Goodman, 1993) and its potential impact on the decision-maker (Kriger & Barnes, 1992). Interestingly, intuitive thinking strongly resembles magical thinking and paranormal belief and experience as these phenomena also thrive during situations of marked ambiguity or uncertainty (e.g., Irwin, 1992; Lange & Houran, 1998, 1999, 2000; Houran, Irwin & Lange, 2001). Moreover, the situational and motivational factors associated with intuitions arguably parallel the well-known experimenter effects documented in the parapsychological literature (see e.g., Schmeidler, 1997; Watt & Wiseman, 2002; Storm & Thalbourne, 2005).

Transliminality and Intuitions

We recently examined the idea that intuition is inherently a transliminal phenomenon. *Transliminality* is a perceptual-personality variable that reflects the tendency for psychological material to cross (*trans*) thresholds (*limines*) into and out of consciousness. Reviews show that, in addition to paranormal belief and sometimes self-report and laboratory-based paranormal experience (Thalbourne & Houran, 2003; Houran & Lange, 2009), the major correlates of transliminality are syncretic cognitions (Lange et al., 2000; Houran et al., 2006) - i.e., the fusion of perceptual qualities in subjective experience such as: *physiognomic perception* (the fusion of perception and feeling); *synesthesia* (the fusion of sensory modalities) and *eidetic imagery* (the fusion of imagery and perception). Accordingly, transliminality is conceptualized as enhanced interconnectedness between brain hemispheres, as well as among frontal cortical loops, temporal-limbic structures and primary or secondary sensory areas or sensory association cortices (Thalbourne, Houran, Alias, & Brugger, 2001; Thalbourne, Crawley & Houran, 2003; Houran,

Hughes, Thalbourne & Delin, 2006). Studies of perception, imagery and memory all provide evidence for a threshold that mediates unconscious-conscious awareness, and findings from several experiments are consistent with the neurological interconnectedness model of transliminality in particular (Crawley, French & Yesson, 2002; Houran et al., 2006; Fleck et al., 2008).

There are compelling reasons to hypothesize that business leaders or visionaries who have “flashes of genius” or strong intuitions about key decisions or discoveries are examples of transliminality manifesting in professional or occupational contexts. First, the phenomenology of intuitions summarized above agrees with the neurological interconnectedness model of transliminality and suggests that intuition is either caused or moderated by transliminality. Second, and consistent with neurological interconnectedness model, there is preliminary experimental evidence that intuitive processes involve interactions among the frontal, temporal, occipital and parietal brain areas, and perhaps even the cardiovascular system (McCraty et al., 2004a, 2004b). Finally, Lange and Houran (in press) recently found a moderately high correlation ($r = .38, p < .001$) between scores on transliminality and scores on a measure of self-reported intuitions in the workplace in a sample of individuals at different management levels. However, self-reported intuitions increased with higher management level, independently of transliminality. These findings are consistent with a two-mechanism of intuition (cf. Sinclair & Ashkanasy, 2005) whereby transliminality equates to intuitive predisposition which is subsequently honed or reinforced over time by tacit knowledge that comes from work experience or structured training. In other words, intuitive ability might build upon transliminality, but it then goes beyond it somehow.

We suggest that greater neurological interconnectedness (Thalbourne et al., 2001, 2003; Houran et al., 2006) leads to more frequent, vivid and perhaps accurate intuitions. Further, we expect that intuitions will be most robust when highly transliminal individuals have considerable tacit knowledge that has been accumulated through experience and retrieved through pattern recognition and at the same time are in situations conducive for intuitive thinking — namely during situations where the outcome has strong personal relevance to the intuitive decision-maker and the situation is inherently ambiguous such as with non-routine decisions or ill-defined problems without existing precedents.

A Potential Psi Factor?

Intuitions as a transliminal and syncretic process that involve past and present stimuli may not be the whole story. For instance, the findings of McCraty et al. (2004a, 2004b) give credence to the notion that intuitive processes involve interactions among the frontal, temporal, occipital and parietal brain areas, and perhaps even the cardiovascular system, yet these authors also reported evidence that experimental subjects show physiological responses to affective stimuli before such stimuli are even administered. Other studies with rigorous experimental protocols have similarly found that the human body often responds to a future, emotionally-arousing stimulus several seconds prior to experiencing the stimulus (e.g., Bierman & Radin, 1997; Radin, 1997; Bierman, 2000; Spottiswoode & May, 2003).

Of course, this leads to a major limitation in all self-report studies of intuitions, specifically the issue of the ontological validity of the content of the respondents' intuitions. We attempted to address this issue to some extent in the wording of some of the questionnaire items that defined the Business Intuitions Inventory (BII: Lange & Houran, in press). Confounds like emotional or cognitive biases, i.e., misattributions, can create illusions of "accurate intuitions" similar to the psychological mechanisms that can produce illusions of déjà vu or extrasensory perception (see e.g., Brown, 2004). On the other hand, the growing body of empirical evidence consistent with the psi hypothesis (Irwin & Watt, 2007) and specifically presentiment also means that consistently accurate intuitions could partly or fully involve psi (cf. McCraty et al., 2004a, 2004b). Our methodology did not allow us to test the latter notion, but we were able to address the former to some extent. This paper therefore presents the results of analyses not reported in-depth in Lange and Houran (in press).

In particular, the Intuitive Decision Making Profile (Andrews, 1999) includes two sub-factors that measure the extent to which Emotional Biases and Cognitive Biases influence an individual's decision-making. High scores on Emotional Biases indicate an attitude of openness to intuitive thinking and feeling, and high scores on Cognitive Biases indicate an attitude that reflects one's resistance to self-fulfilling prophecies or confirmatory information processing. The misattribution hypothesis would predict that self-reported intuitions in the workplace will correlate positively with scores on Emotional Biases and Cognitive Biases.

The Lange-Houran Intuition Study

The Lange and Houran (in press) study was designed to test the relationships among Transliminality, an Intuitive Decision-Making Style and Self-Reported Intuitions in the workplace.

Method

Participants. Data were collected from members of a large and free social networking website. Invitations were sent randomly by the website administration to 1,300 members' email inboxes. No incentives were offered and participation was voluntary. The instructions described participation as part of a larger study on intuitions, belief systems and the permeability of mental boundaries. The final sample ($n = 889$) consisted of 507 men and 382 women ($M_{\text{age}} = 33.4$ yrs., $SD = 29.2$, range = 17-73 yrs.) who came primarily from English speaking countries (USA = 492, UK = 124, Canada = 219, other = 54). Respondents' were also asked about their employment and the management level of their jobs. The breakdown was: "Currently not Employed as a Manager" (control group) ($n = 543$), "Entry/Line Level" ($n = 74$), "Middle Management" ($n = 167$) and "Senior Level Executive/Company Officer" ($n = 105$).

Materials. In addition to the demographic information, respondents completed three questionnaires in the order below:

The *Revised Transliminality Scale* (RTS: Lange, Thalbourne et al., 2000, cf. Houran, Thalbourne & Lange, 2003). This is a Rasch scaled version of Thalbourne's (1998) original 29-item, true/false scale (Form B). Twelve items from the original scale are excluded from the scoring of the test due to age and gender biases. However, the remaining seventeen test items constitute a unidimensional Rasch

(1960/1980) scale. These 17-test items share a common underlying dimension and span seven domains: hyperesthesia, (fleeting) hypomanic or manic experience, fantasy-proneness, absorption, positive (and perhaps obsessional) attitude towards dream interpretation, mystical experience and magical thinking. The Rasch reliability of the RTS is .82 (Lange et al., 2000). Also, Thalbourne (2000) found the 29-item scale to have a test-retest reliability of .88 ($p < .001$) over seven weeks, and further analysis (Houran et al., 2003) on this same data set showed that the 17-item RTS has a test-retest reliability of .82 ($p < .001$).

Intuitive Decision Making Profile (IDMP; Andrews, 1999). This is a 40-item questionnaire using a five-point Likert scale (anchored by “To a Very Great Extent” and “To a Very Small Extent”) that addresses three proposed factors (and eight sub-factors) of an intuitive processing mode: *Resources and Readiness* (“knowing with precedence”: three subscales of Knowledge and Experience, Reflection, and Stress and Time Management Techniques), *Overcoming Blocks to Accessing Resources* (“psychological biases”: three subscales of Emotional Biases, Cognitive Biases and Stress/Time Pressures) and *Practicing Intuitive Decision Making* (“pattern recognition”: two subscales of Recognizing patterns and Recognizing Physical Cues). Andrews (1999, p. 31) provided a brief description of the technical development of this questionnaire and a table of preliminary normative data. In our sample the Rasch reliabilities (see Wright & Masters, 1982) for the three factors listed above were 0.87, 0.59 and 0.50, respectively (ignoring item misfit).

Finally, we administered a 17-item questionnaire on self-reported experiences of intuitions in workplace settings called the *Business Intuitions Inventory* (BII). Questions were designed by a panel consisting of social and industrial-organizational psychologists and employees at entry, mid-management and senior levels who claimed to have had frequent and accurate intuitions in their careers. The question set aimed to cover content related to the phenomenology of intuitions identified by Sinclair and Ashkanasy (2005). The response format was a four-point Likert Scale anchored by “Disagree Completely” and “Agree Completely.” Table 2 presents the questionnaire items, which show no statistically significant response biases for age, gender or management level and have a Rasch reliability of 0.83.

Results

Main Findings. We refer interested readers to the main paper (Lange & Houran, in press) for a report and discussion of the main results. To quickly summarize, the self-reported intuitions significantly correlated with an Intuitive Decision-Making Style and Transliminality. Gender was not confirmed as a consistent predictor of intuitions. Further, self-reported intuitions increased with higher management level, independently of transliminality. The findings were consistent with a two-mechanism of intuition whereby transliminality equates to intuitive predisposition which is subsequently honed or reinforced over time by tacit knowledge that comes from work experience or structured training.

Although previous work found that transliminality positively correlates with traits that would seem to promote misattributions (i.e., memory aberrations, impulsive thought and behavior: Lange et al., 2000; Thalbourne, Crawley & Houran, 2003; Houran & Thalbourne, 2003), our sample showed no evidence

consistent with the hypothesis that the workplace intuitions reported in our sample were related to emotional or cognitive biases. Specifically, Table 1 shows that scores on transliminality showed non-significant correlations with scores on Emotional and Cognitive Biases, whereas the Business Intuitions Inventory showed a non-significant correlation with Emotional Biases and a moderately high correlation with scores on Cognitive Biases (suggesting a lack of confirmatory biases). In other words, we have no evidence that the intuitive experiences reported by our sample were illusory in nature. Now assuming their intuitions were indeed accurate and not the result of misattributional processes, the question arises as to what process best accounts for the validity of intuitions. This idea is explored throughout the remainder of the paper.

Table 1 here

Rasch scaling. We conducted post-hoc Rasch scaling analyses (Rasch 1960/1980) for this paper to examine the extent to which intuitive and transliminal experiences overlap in a psychometric sense. By way of explanation, Rasch scaling is considered the gold standard approach to measurement in that it simultaneously measures items and respondents, and it does so in a common metric (called *logits*; progressively higher logit values correspond to higher traits levels) and at an interval-level of measurement (Bond & Fox, 2007). We found that the two questionnaires scaled together (see Table 2), which indicates that transliminality and intuition are phenomena that form a common factor or dimension. This finding offers strong psychometric support for Lange and Houran's (in press) contention that intuitions can be modeled, at least partly, as expressions of transliminality.

Table 2 here

Table 2 also shows how the qualitative experience of intuitions varies by level of transliminality (low, medium, high). As witnessed by the high correlation between items' locations ($r = .85, p < .001$), the transliminality Rasch hierarchy obtained in the present sample replicated the transliminality hierarchy reported in Lange et al. (2000). It can be seen that low levels of transliminality are characterized by basic physiological arousal such as experiences of racing thoughts and psychological absorption. This range of transliminality is associated with general intuitive feelings, but these intuitions take on more relevance as the level of transliminality increases to the medium range. Medium transliminality involves more physical manifestations and this seems to correspond to intuitions that are perceived as particularly potent or accurate during times of psychological pressure or stress. This might mean that increased physiological arousal enhances intuitive ability, which would explain why managers are more likely to notice and especially to rely on intuitions during periods of uncertainty, ambiguity and conflict (Simon, 1960; Agor, 1984; Isenberg, 1984; Behling & Eckel, 1991; Parikh et al., 1994; Burke & Miller, 1999). Finally, the highest levels of transliminality produce the most anomalous form of intuitions — the type perhaps alluded to in Alexis Carrel's introductory quote. Here the character and accuracy of the intuitions are equated with putative psychic ability.

Discussion

The quantitative and qualitative results presented here are consistent with the hypothesis that intuitions in the workplace are transliminal in nature and that a neurological interconnectedness model is a parsimonious explanation for an individual's intuitive predisposition — a predisposition that seems to be bolstered by state and trait variables very similar to experimenter and milieu effects documented in psi studies. Further, the qualitative themes in the psychometric transliminality-intuition continuum nicely corroborate previous empirical work that shows a positive correlation between transliminality and paranormal belief and ostensible experience (see Thalbourne & Houran, 2003). It also implies that the highest levels of transliminality might promote intuitive thinking to the point whereby the confluence of affect, imagery, ideation and perception also includes psi.

Drawing on the provocative experimental work and conclusions of McCraty et al. (2004a, 2004b) and other prestimulus effect researchers, it may be that the holistic model of intuitions proposed by Sinclair and Ashkanasy (2005) should take into account more than just tacit knowledge and pattern recognition and natural intuitive predisposition. These variables arguably are grounded in a past and present “focus,” respectively. The most vivid and accurate intuitions may also involve a “focus” on the future, and this is where psi would play a role. McCraty et al. (2004b, p. 333) regard the term *intuition* as an updated synonym for the traditional concepts of *precognition* or *presentiment*. But whereas precognition and presentiment imply a conscious knowing, current models of intuition, including Sinclair and Ashkanasy (2005) and McCraty et al. (2004a, 2004b), make no such requirement. Thus transliminality could be the primary mechanism by which conventional stimuli and psi stimuli are collectively gathered, synthesized and processed into an eventual conscious awareness. Situational and motivational factors, including tacit knowledge and pattern recognition, may then simply help to fill the available “pool” of cognitive and affective stimuli, as well as to prioritize or to filter such stimuli.

It might prove beneficial to screen and select subjects for psi experiments (e.g., Bierman & Radin, 1997; Radin, 1997; Bierman, 2000; Spottiswoode & May, 2003) and psychophysiological studies of intuition (e.g., McCraty et al., 2004a, 2004b) based on questionnaire levels of transliminality and self-reported intuitions in tandem. It can be argued that more popular questionnaires of thin boundary functioning might be more useful for this purpose. Concurrent validity studies and alternative approaches are always welcome, but it should be emphasized that the Revised Transliminality Scale is not merely a “hodgepodge” of previously established scales. Rather, the development and validation of the RTS (e.g., Lange, Thalbourne et al., 2000) revealed that previous measures of anomalous or aberrant feelings and cognitions were redundant and could be subsumed within the higher order factor of thin boundary functioning.

Moreover, the RTS strongly correlates with scores on other thin-boundary measures like Hartmann's Boundary Questionnaire and the O-LIFE (Houran, Thalbourne & Hartmann, 2003; Thalbourne & Maltby, 2008), but unlike these instruments the RTS has superior psychometric quality based in Item Response

Theory and scores are significantly related to performance on psychophysical threshold tasks using visual and vibro-tactile stimuli (Crawley et al., 2002; Houran et al., 2006). Thus, there are strong arguments for using the RTS in future research on transliminality and intuition. High scorers on both the RTS and the Business Intuitions Inventory would suggest both a strong intuitive predisposition and the presence of critical situational and motivational factors that lead to a future focus -- and hence an inherent inclination to "scan the future" for information to complement one's current tacit knowledge and pattern recognition abilities. We are actively testing this idea ourselves and will report on the findings in a future paper.

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Table 1: Pearson correlations (and significance levels) between scores on transliminality, intuitive decision-making style and self-reported intuitions in the workplace.

	<i>Intuitive Decision-Making Profile:</i> Emotional Biases sub-factor	<i>Intuitive Decision-Making Profile:</i> Cognitive Biases sub-factor
Revised Transliminality Scale (RTS)	.05 (ns)	.06 (.06)
Business Intuitions Inventory (BII)	.02 (ns)	.33 (.001)

Table 2: Rasch hierarchy of the transliminality-intuition continuum.

Rasch hierarchy	Rasch Logit Value (lower logits indicate higher endorsement and lower trait levels)
Low Transliminality Range	
Intuitions in the Workplace (BII): Those who know my work best would say that my gut feelings about work decisions are extremely accurate.	-1.36
Transliminality (RTS): While listening to my favorite music, in addition to feeling calm, relaxed, happy, etc., I often have a feeling of oneness with the music, or of being in another place or time, or vividly remembering the past	-1.31
Transliminality (RTS): My thoughts have sometimes come so quickly that I couldn't write them all down fast enough	-1.21
Intuitions in the Workplace (BII): People at work often come to me for personal advice because they regard me as very perceptive or wise.	-1.21
Intuitions in the Workplace (BII): In general, my decisions at work are much more affected by industry experience and lessons learned than by the results of formal research and systematic evaluation of alternatives.	-1.08
Transliminality (RTS): I can clearly feel in my imagination such things as the feeling of a gentle breeze, warm sand under bare feet, the softness of fur, cool grass, the warmth of the sun and the smell of freshly cut grass	-0.74
Intuitions in the Workplace (BII): More often than not, effective solutions to important work problems spontaneously flash into my mind.	-0.74
Transliminality (RTS): A person should try to understand their dreams and be guided by or take warnings from them	-0.72
Intuitions in the Workplace (BII): I am extremely accurate when making important decisions at work even when I do not have all the hard facts or data at the time.	-0.58

Transliminality (RTS): I have gone through times when smells seemed stronger and more overwhelming than usual	-0.55
Medium Transliminality Range	
Transliminality (RTS): At the present time, I am very good at make-believe and imagining	-0.49
Intuitions in the Workplace (BII): I usually know the right decision at work before anyone decides what to do.	-0.49
Intuitions in the Workplace (BII): My gut decisions at work are almost accurate when I am under pressure.	-0.42
Intuitions in the Workplace (BII): I take important risks at work when my gut instinct or intuition tells me to.	-0.32
Intuitions in the Workplace (BII): Typically I do not know where my best work ideas come from -- they just come to me.	-0.26
Intuitions in the Workplace (BII): I seem to know what customers or clients want before they even do.	-0.25
Intuitions in the Workplace (BII): My unpopular opinions about important business strategies almost always turn out to be correct.	-0.14
Intuitions in the Workplace (BII): My best ideas or decisions usually happen when I am under significant pressure at work.	-0.06
Transliminality (RTS): I have sometimes sensed an evil presence around me, although I could not see it.	0.01
Intuitions in the Workplace (BII): The best ideas I come up with at work tend to come to me as intense or vivid thoughts, feelings or images.	0.05
Intuitions in the Workplace (BII): My best ideas or decisions usually come in the middle of a work crisis.	0.06
Intuitions in the Workplace (BII): I am surprised at how often I get flashes of genius when it comes to my work.	0.09

Transliminality (RTS): It is sometimes possible for me to be completely immersed in nature or in art and to feel as if my whole state of consciousness has somehow temporarily been altered.	0.23
Transliminality (RTS): Often I have a day when indoor lights seem so bright that they bother my eyes.	0.24
High Transliminality Range	
Transliminality (RTS): I think that I really know what some people mean when they talk about mystical experiences	0.37
Intuitions in the Workplace (BII): Sometimes I feel that have the uncanny ability to predict or know the future when it comes to important work decisions.	0.6
Intuitions in the Workplace (BII): Subordinates, peers or supervisors have joked or commented that I must have psychic ability, because I tend to know exactly the right thing to do at work.	0.65
Transliminality (RTS): I sometimes have a feeling of gaining or losing energy when certain people look at me or touch me	0.67
Transliminality (RTS): I have experienced an altered state of consciousness in which I felt that I became cosmically enlightened	0.78
Transliminality (RTS): At times I perform certain rituals to ward off negative influences	0.82
Transliminality (RTS): I have experienced an altered state of consciousness which I believe utterly transformed (in a positive manner) the way I looked at myself	0.83
Transliminality (RTS): I have felt that I had received special wisdom, to be communicated to the rest of humanity	1.14
Transliminality (RTS): When listening to organ music or other powerful music, I sometimes feel as if I am being lifted up into the air	1.33
Transliminality (RTS): For several days at a time I have had such a heightened awareness of sights and sounds that I cannot shut them out	1.5