

Measuring Consciousness Quotient -A Study of Its Influence on Employee's Work Performance and Organizational Outcomes

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Abstract: *The present study has been done to establish a link between Consciousness levels of individuals with their performance at organization. This is just a base study which research on finding the literature available on experiences of individuals and real meaning of consciousness and to highlight the implications that CQ has on employee's work. The questionnaire technique and stratified random sampling are the methods used. There is an immediate need to employ teachings of meditation and yoga to improve employees concentration levels and so that they feel more connected with their work.*

Keywords: awareness, performance, mental, emotional, stability.

1. Introduction

Human consciousness has been a subject of study through the ages. In recent years, stunning discoveries have led to a convergence of the views of material science and spiritual wisdom. We are largely unaware of the traffic of 'thoughts' within our heads including those that guide most of our living actions. The primary actions that keep us alive, such as breathing, seeing, hearing, touching and even tasting, take place without our conscious participation. It is interesting to note that most of our purposeful behavior happens without the aid of consciousness. We even solve most of our routine problems unconsciously. It is when a purpose or result can be achieved by alternative means that consciousness is called upon. In other words, at the routine level of existence, we do not employ consciousness except when we are altering our actions or thoughts from the routine, for a purpose. The German philosopher Friedrich von Schelling (1775-1854) wrote: "Mind sleeps in stone, dreams in the plant, awakes in the animal and becomes conscious in man" (Sarkar, 2012).

1.1 Consciousness

It is our ability to be conscious of our own consciousness. Consciousness, according to western science, has its roots in the mind, which is placed in human brain, a highly developed frontal cortex, is divided into three distinct parts and includes the cerebrum, cerebellum and the medulla. Human consciousness is a cerebral ability with inputs from the approximately 50,000 million cells that constitute an adult body. There is a growing understanding of the intelligence in individual cells in living matter. The each cell of human body is in constant communication with cells that perform similar functions and every other cell in the body. Our consciousness probably results from assimilating all this data and arriving at choices or solutions. Our present state of consciousness may be likened to the tip of the iceberg of potential human awareness, of itself and of the universe. To arrive at consciousness, we have to enter the areas of the brain that contain memory, information and emotion. Scientists of

various disciplines are involved in a worldwide research project known as the Human Consciousness Project is already well under way. The researchers around the world are piecing together what they call a spectrum of human consciousness. This includes: instinct, ego and spirit; pre-personal, personal and transpersonal; subconscious, self-conscious and super-conscious. (Sarkar, 2012) Consciousness is a fresh fruit of evolution and our most prized possession. It is consciousness that sets us apart from the opulent variety of earth-life and puts upon us an onus of responsibility. It takes us on incredible journeys and has given us the gifts of insight and transcendence. The same kind of process that gives the earth abundant life allows us to have a sense of self, to contemplate the world, to forecast the future and make ethical choices. Each of us has under our control a miniature world, continuously evolving, making constructs unique to our own minds. In the same way that life itself unfolded, our mental life is progressively enriched, enabling each of us to create our own world. In the blink of an eye, here we are, seriously and consciously looking for answers and meanings in the universe around us.

2. Rationale of Study

Research in this area helps to create a framework for understanding the human quest for knowledge, individual development of consciousness, and higher cognitive states of spiritual experience. Peace, happiness, joy, and love are states of being that only come from within. Consequently, to experience these states fully one must become self aware and focus your attention and energy on discovering Universal Truth in all its forms. This study will represent a pilot direction for the CQ usage in the educational field. Due to its importance in human psychology and individual differences, the assessment of CQ leads inevitably to the educational field. Academic success predictors usually consist of cognitive measures, pertaining to mental ability or intelligence; and non-cognitive measures, especially personality traits. In psychology, to measure the consciousness experience with assessment instruments and statistical methods has been a rare topic, may be because psychologists could not find a method to reach a

satisfactory level of significance of the results (Natsoulas, 1990)[48]. The studies between 1975 and 2003, Tart, Chalmers, Searle, Baars, Crick & Koch, Dennett, Cohen, Penrose [1] - [15] - [18] - [20] - [25] - [58] - [51] - [63] needs to be revised with latest discoveries in the science of consciousness. Out of many perspectives, one assessment instrument "Self-Consciousness Scale" (Fenigstein, 1975) (Fenigstein, Scheier, Buss, 1975) seems apt [29]. Other assessment instruments of the conscious experience:

- Psychological Well-Being Scales (Ryff, 1995) [55]
- Mindfulness Attention and Awareness Scale-MAAS (Brown and Ryan, 2003) [10]
- Freiburg Mindfulness Inventory (Walach et al., 2006) [65]
- Toronto Mindfulness Scale (Bishop et al., 2004) [6]
- The Kentucky Inventory of Mindfulness Scale (Baer, Smith, Allen, 2004) [3]
- The Revised NEO Personality Inventory (Costa & McCrae, 1992) [21]
- The Emotional Quotient Inventory (Bar-On, 1997) [4]
- The Consciousness Quotient (CQ) Theory and the CQ Inventory (Brazdau, 2008) [7]

3. Importance of CQ for Business

In today's era where events like global economic recession hints to unethical way by which leaders do business. The 21st century businesses where employees have changing expectations from organizations. They want to be more personally connected with their work and their organization's values and vision. Together, these factors bring the need for business leaders who should adopt a profoundly different approach to the way they do business and lead their employees. This turns conventional economic models on their head. What is required is a new business paradigm which embraces complexity and integrates a much more humanistic approach with ethical and sustainable business practices. Businesses and business leaders can develop a sustainable competitive (and cooperative) business advantage by incorporating a thorough understanding and management of human consciousness- in other words, having leaders who possess a higher CQ. Superior leadership in this new generation of leaders will include those who are able to access multiple sources of information simultaneously, and who also have greater awareness, who know how to access and operate in a more conscious way, who can lead their businesses to consider the triple bottom line - people, planet and profit - and, of course, who incorporate a genuine human concern in the way they lead (Hayden & Jager, 2010) [37].

4. Theoretical Background to the Study

Consciousness is widely described in the behavioral sciences literature as a key factor in the relation between individuals and organizations. The first concept associated with consciousness is 'awareness'. We are conscious when we are aware. Awareness is only a part of consciousness. Other known aspects of consciousness are free will, reasoning, visual imagery, recalling and making choices.

(Willingham, 1997) describes this as creative unconscious or the I Am, which allows our life force to tap into an intellectual and emotional energy. It is through our conscious that we learn to understand deeper patterns of intuition, spirituality, and connectivity with the world and non-local universe. Consciousness also means Being Aware of Reality which only happens once we begin to see life without misconception. Any thought that causes us stress or pain is an example of these lies and misconceptions, for truth and clarity knows no pain nor does it feel stress. This state of being is known as "Enlightenment". Consciousness occurs as awareness of the world, the body and the self. Consciousness is a process, rather being a state. It is another high-level property of consciousness is its unity. The mind all the time integrates the incoming signals from the environment as well as connects many different processing areas within the brain. Moreover, our feelings also color our consciousness as much as our memories do. Emotions are really reactions to external stimuli. Emotion is not felt in a vacuum. Even loneliness presumes that you have known togetherness. So, our consciousness needs the 'other'. It needs an external environment; it needs language, an interaction with something outside itself. Consciousness therefore presumes an entity that is aware of 'something' (including itself). The framework of consciousness is thought. Philosopher (Chalmers, 1996) offers a cogent analysis of this heated debate as he unveils a major new theory of consciousness, one that rejects the prevailing reductionist trend of science, while offering provocative insights into the relationship between mind and brain. (Kriegel, 2006) Phenomenal consciousness is the property mental states, events, and processes have when, and only when, there is something it is like for their subject to undergo them, or be in them. What it is like to have a conscious experience is customarily referred to as the experience's phenomenal character. (Dennett, 2007) One of the most influential philosophical voices in the consciousness studies, Dennett authored his *Consciousness Explained* that aimed to develop both a theory of consciousness and a powerful critique of the then mainstream view of the nature of consciousness. Consciousness is the capacity to change into different levels or states that are appropriate for various environmental situations. (Baars, 1986, 1997) The theatre of consciousness makes empirical contrasts between pairs of conscious and unconscious events. Conscious experience seems to create access too many independent knowledge sources in the brain, most of them quite unconscious. Humans seem to have a larger repertoire of uses for consciousness including language and long-term planning, self-monitoring and self-reflection, inner speech, metaphor, symbolic representation of experience and deliberate use of imagery. (Bucke, 2004) in his book "Cosmic Consciousness", coined term transpersonal mode of consciousness, an awareness of the universal mind and one's unity with it. Its prime characteristic is a consciousness of the life and order in the universe. An individual who at attains this state is often described as 'Enlightened' and such a person is also said to have a sense of immortality, not of attaining it but of already having it. Burke saw this state of consciousness as the next stage in human evolution; Indian yogis and mystics classify the seven states of consciousness differently. They point out

those human beings normally experience only three states: sleeping, dreaming and waking. In meditation, fleetingly you experience turya, literally the fourth state, or transcendental consciousness, commonly known as samadhi. When this state coexists and stabilizes with the other three, which is the fifth state, where I-consciousness expands to become cosmic consciousness. The sixth state is God consciousness whereby you see God everywhere, in everything. The last is unity consciousness: what is within is also outside—pure consciousness, and nothing else is. Spiritually, consciousness is as vast as the universe, both known and unknown. Consciousness at this level becomes capable of magical powers, defying accepted scientific physical laws and giving us a glimpse of probable future developments in, among other things, quantum physics [1] - [15] -[25] -[42] -[69].

5. A Western Perspective On Consciousness

Consciousness is a growing topic of interest these days. (Hawkins, 1995) in his book “Power vs. Force”, identifies various levels of human consciousness. He presents a chart with rising levels of human consciousness, starting with shame (20) at the lowest level, and gradually increasing with guilt (30), apathy (50), grief (75), fear (100), desire (125), anger (150), and pride (175); courage (200), neutrality (250), willingness (310), acceptance (350), reason (400), love (500), joy (540), peace (600), and enlightenment (between 700 and 1,000). “The numbers represent the logarithm (to the base 10) of the power of the respective fields” (Hawkins 1995, p. 52). The main point that Hawkins makes in this and other books he wrote on the topic of consciousness is, that anything below the energy level of 200 represents a non-constructive foundational motivation for the individual as well as for his or her surroundings. On the other hand, asserts Hawkins, energy levels over 200 are generally positive, uplifting, and constructive to the well being of humanity. Hawkins’ distinction of consciousness drivers corresponds with Narada’s perspective, presented earlier, that some types of consciousness spring from attachment, aversion, or ignorance, while others are rooted in generosity, goodwill, and wisdom. The only difference is that Hawkins has converted the various drivers into levels. In order to illustrate his theory, Hawkins evaluates well known world leaders, such as Mahatma Gandhi. According to Hawkins’ calibrations, Gandhi scored around 700, which he considers close to the top of normal human consciousness. In his review of the levels 700–1,000, Hawkins (1995) affirms that, “at this level, there is no longer the experience of an individual personal self separate from others; rather, there is an identification of Self with Consciousness and Divinity. The Unmanifest is experienced as Self beyond mind” (p. 93–94). Hawkins elaborates there’s no longer any identification with the physical body as “me,” and therefore, its fate is of no concern. The body is seen as merely a tool of consciousness through the intervention of mind, its prime value that of communication. This is the level of non duality, or complete Oneness. There is no localization of consciousness; awareness is equally present everywhere (p. 94). Explaining the possibility of and the path toward attaining enlightenment as the highest humanly attainable level of consciousness, Hawkins (2003) affirms, “*The*

straightest way to enlightenment is through devoted introspection, meditation, and contemplation of the inner workings of the ego so as to understand consciousness. The process is energized by intention, dedication, and devotion, and the total effort is supported by spiritual inspiration” (p. 291). Furthering his analysis on human consciousness in general, Hawkins (1995) claims that 85% of the human race calibrates below the critical level of 200, while the general average level of human consciousness today is approximately 207. Hawkins goes on to explain that the ego or “self” displays the same traits of self-service, egotism, vanity, deception, and focus on gain of position, possession, status, wealth, renown, praise, and control. This can only change, according to Hawkins, when the ego is modified by spiritual evolution. If no effort toward spiritual evolution is undertaken, the ego will consistently result in energy levels that rank below 200, such as guilt, shame, greed, pride, anger, rage, envy, jealousy, hatred, etc. (Hawkins 2001). In *Transcending the Levels of Consciousness*, Hawkins (2006) explains that we cannot overcome our ego by seeing it as an enemy. It is our biological inheritance, and without it, nobody would be alive to lament its limitations [38] - [39].

6. Consciousness Quotient

The quest for measurable qualities of the conscious experience

The consciousness experience is the most mysterious subjective phenomenon experienced by every human being, everyday. The concept of consciousness and the topic of states of consciousness were debated in the last century by different scientific communities: psychology and cognitive science, philosophy, neuroscience, psychiatry, and lately by quantum physics (Cohen & Schooler, 1997; Hameroff, Kaszniak, & Scott, 1998; Chalmers, 1996; Tart, 1975; Baars, 1986; Penrose, 1994; Wolman & Ullman, 1986) [20] - [33] -[15] -[63] -[51] - [58] -[68]. Yet, there is not a general theory regarding consciousness. Consciousness seems to be a result of all the sub-systems of a human being, instead of being generated by the brain or by a single part of the body. Neuroscience is one of the fields that studies consciousness and has the most scientific data regarding the topic of consciousness (Crick & Koch, 1995; Metzinger, 2002, Damasio, 1989) [19] - [23] -[46]. As the consciousness is a subjective experience and also the first-person approach seems to provide valuable information, but unfortunately the first person methods offers no scientific results, unless statistical analysis are provided (Varela & Shear, 1999; Dennett, 2001) [[25] -[64]. The research problems come from the methodological inability to isolate the consciousness as an individual phenomenon: “Consciousness has seemed to be different from all other scientific concepts; it has been extra ordinarily difficult to treat it as a variable” (Baars, 1997). But the latest decades has proved that consciousness can be researched as a variable, and there are lots of studies using this approach. “The Consciousness of Self” implies psychological characteristics of the specific kind, behaviors, or mental occurrences, is “the spiritual self” (James), (William, 1890) [40] - [66]. Consciousness is a kind of self-

consciousness, or consciousness of self. At those moments when you are occurrently being conscious, of something about yourself, you are cognitively apprehending spiritual self as opposed to cognitively apprehending material self or social self.

(Laurel & Cormick, 2010) elucidated the experience of no-self at advanced stages of consciousness toward enlightenment and to discern qualities of the living out of the experience. Research focused on explicating people's genuine perception of the experience collected by intuitive inquiry method and semi structured interviews of 12 adults (7 women, 5 men; 24 to 70 years of age, average 55; 9 from the United States, 2 from Canada; 3 were aware of no-self since childhood, 9 became aware of no-self as adults) from the United States and Canada and from diverse ethnic and spiritual backgrounds evidenced no-self as a continuing experiential and integrative process of self, no-self, and Self toward higher stages of consciousness. Participants recounted experiences of no-self related to witnessing, exceptional human experiences, and living daily life; and awareness of experiences of personal self dis-identification. Results pointed toward participants transcending or going beyond current level of ego, and additionally evidenced the transformational process of post development toward embodiment of integrative changes in self in relation to the world. The emptying self of ego allowed higher consciousness to come in, and at the same time, there was still functional ego. The study of no-self as lived experience, understanding of self, ego-dissolution, and transformation of self toward higher states of consciousness, contributes to the fields of humanistic and transpersonal psychology [44]

(Brazdau, 2008) **The CQ theory** was introduced in 2008 by psychologist Ovidiu Brazdau and presented at the **'Towards Science of Consciousness Conference'** in 2009. Brazdau's CQ measures the amount of access we have simultaneously to information from this vast field of possibility. Someone with a high CQ can access plenty of information simultaneously, where as someone with a lower CQ can access less information. Hence, someone with a higher CQ will usually have a broader perspective, along as this information is processed and understood. And this forms the link to IQ that relates to the speed of a person's ability to process information. He defined the Consciousness Quotient as "the level of consciousness (or the level of being conscious) that is experienced in the morning, ½-1 hour after we are awake, after a refreshing sleep, without being exposed to any significant stimulus: coffee, TV, radio, music, talking etc." (Brazdau, 2009). In other words, the consciousness quotient is the general level of being conscious / aware throughout a day, in regular life conditions. Brazdau explains that main mechanism of all the states of consciousness is the expansion /contraction of the consciousness field. Throughout a day the consciousness states may be different, but overall the general CQ is the same. In some moments we are more conscious about our feelings, but less of our thoughts or our own being. Our CQ shows only the degree of what we are able to access simultaneously. In a regular state, increases in consciousness of one field (e.g. emotional field) can only be obtained "stealing"

consciousness resources from one side (e.g. social-relational field). In a way, it is similar to attention: we cannot focus on more than a few elements. 1. To be conscious is equivalent to having access to information. 2. The one who is accessing the information is the Self / Ego / "I" / Spirit /Atman / Knower etc. 3. Access does not necessarily mean to consciously understand. Processing information is a complex cognitive ability that can be either conscious or unconscious. 4. The level of consciousness is directly proportional to the amount of information that can be accessed simultaneously. Awareness is applied to a limited now-here moment, while consciousness has been defined general ability. The two terms, "being conscious" and "being aware" generally are similar [7] - [8].

6.1 Literature Review Related to Consciousness and Performance

The cognitive ability factors and certain personality traits consistently predict academic performance (Dyer, 1987; Hoschl & Kozeny, 1997; Mouw & Khanna, 1993; Paunonem, Rush, & King, 1994; Rau & Durand, 2000; Rothstein, Paunonem, Rush, & King, 1994; Wolfe & Johnson, 1995) [27] - [34] - [47] - [54] - [67]. The direct relationship between intelligence and academic achievement has also been widely studied (Ediseth, 2002; Gagné, & St Père, 2002; Kossowska, 1999; Parker et al., 2004; Smith & Dobbs, 1991; Stipek, & Gralinski, 1996) [28] - [30] -[43] -[50] -[59] -[61]. Intelligence, as measured by various intelligence tests, was found to be the best predictor of students' grade point average (GPA) in all grades. Deary, Strand, Smith, & Fernandes (2007) found a strong and positive relationship between intelligence and academic achievement. Inconsequence, it is well known the influence of intelligence in the prediction of academic performance, so the purpose of this study is to identify the role of consciousness too. (Clive & Caroline, 2003) Multi-source processes have been increasingly adopted by organizations, for their potential impact on target managers' self-awareness; increasing self awareness is thought to enhance performance. The potential of 360-degree assessment for yielding measures of self-awareness and the different ways of deriving indices of this variable. The relationship between self-awareness indices and measures of performance is studied and concluded that different self-awareness measures used in the research literature are not equivalent, and may have differential relationships to performance [16] - [24].

6.2 Literature Review of Consciousness and Other Dimensions

(William, 2003) The purpose of this research was to identify and describe the relationship between leaders who use higher consciousness and the ability to create authentic organizational/business visions. The research for this project was conducted in the discipline areas of visionary leadership, psychology, spirituality, and mysticism. Visionary leadership provides a mechanism for assisting in understanding the future vectors of businesses and organizations. The research method for this dissertation utilized an ethnographic approach to describe the spiritual and mystical dimension of visionary leaders

and to determine the degree to which leaders are able to create visions for their organization. The leaders identified for this research were participants of various ages with a diversity of backgrounds and geographic environments. Research Tool applied was Interview Process Obtaining information were participants openly discussed the topics of leadership, spirituality, mysticism, higher consciousness, and creating business/organizational visions. The data was used to “search for semantic relationships” and perform a “comparative analysis” of differences or commonalities amongst the various interviews. The research was used to assist in the development and understanding of the spiritual and mystical characteristics of visionary leaders and to interpret their experiences in creating authentic organizational visions [66].

(Harung, Heaton, Graff, & Alexander, 1996) describe how unfolding higher stages of psychological development improves the productivity of knowledge workers. They argued that developmental shifts would fundamentally enhance a person's capacity for productivity. Developmental stages entail the whole personality, including character development, moral development, social development, impulse control, cognitive complexity and the self-concept. At different stages of development one cognitively relates to the world and socially relates to other people in distinct ways, the different stages are commented like teenagers, achievers, strategist stage, integrated, corresponding to Maslow's self-actualization discussed about knowledge workers and their efficiency. Higher development stage described according to Maslow, Vedic Psychology. Transcendental consciousness is described as a natural state of awareness, intrinsically available to all human beings. Whereas Transcendental Meditation is a technique to allow the mind to experience it systematically, there are certainly recorded instances of spontaneous experiences of this state throughout history. The next higher state is called cosmic consciousness because it is inclusive of a continuum of transcendental consciousness together with the changing states of waking, sleeping and dreaming. This stable higher state of consciousness meets the criteria of a stage that extends development beyond the range of stages generally observed by western psychologists. According to the theory of Vedic Psychology, consciousness is the basis of knowledge, knowledge the basis of action, action the basis of achievement, and achievement the basis of fulfillment. A measure of “quality of consciousness” was applied to group of subjects selected for their reputation for outstanding achievement and predicted that world-class performers would report more frequent experiences of silent wakefulness on its own (transcendental consciousness), and inner silence coexisting with activity and with sleep (cosmic consciousness) than have been found among less distinguished performers. This Performance Group studied the experiences, attitudes, work habits, techniques, and insights of a number of “world-class” performers and reported a qualitative analysis based on interview and to write an example from their experiences. The 11-point frequency scale had been used. The mean response from 22 subjects was 5.4 (once every few months); ten subjects (45 per cent) reported having the experience once a week or more frequently,

and eight at least once a day (36 per cent). An implication of this research may be that by systematically cultivating a deeply settled state of consciousness, the individual can achieve peak performance not only on rare occasions, but also as a sustained and continuously evolving reality [35].

(Kramer, 2008) unites the ascending spiritual aspiration of the individual to access the Divine, found in many mystical and spiritual traditions, with the expectation of the descent of the Divine into the individual. The outcome of Integral Yoga is the evolutionary transformation of a human being to a spiritual being. Sri Aurobindo described the order of higher planes of consciousness, which form the conduit between the individual and the Divine. This study proposed the following questions: What is the experience of being in higher planes of consciousness in Integral Yoga: levels of consciousness beyond higher mind, described as the beginning of the super conscient realms of consciousness? Can reading about these experiences somehow impact or change the reader? Studies on such experiences are rare. Fourteen long-term practitioners from the Integral Yoga community participated in semi-structured interviews directed at exploring their spiritual practices and significant experiences. The range of Integral Yoga practice was 10 to 35 years, with 9 practitioners having at least 30 years experience. Data from the transcribed interviews were analyzed for themes and patterns. Interview transcripts served as the basis for developing narrative stories about their experiences. The impact of participation in the study for the researcher, practitioners, and story readers was assessed. Results showed that spiritual practices are as unique as the individual but possess commonalities with others, experiences and the integration of them are equally important, and the spiritual path is a lifelong process. Out of total 6 practitioners described experiences in higher planes of consciousness, they were not as important as the integration and usefulness of the experiences afterward. Other experiences were equally significant. Story readers' reactions suggest that research information in the form of stories had an impact. Findings and stories contribute to the fields of transpersonal psychology, consciousness evolution, and Integral Yoga [41].

(Schmidt, Alexander, & Swanson, 1996) reviews the distinctive state of Transcendental Meditation technique improve employee health, well-being, job satisfaction, efficiency and productivity, in turn influencing organizational climate, absenteeism, and financial performance. Empirical research conducted on the development of consciousness in organization hypothesizes that the simple technique of Transcendental Meditation could affect the functioning of an entire organization. This concept has been revised by maharishi Mahesh yogi, founder of transcendental Meditation Program. Questionnaire used investigated relation between Meditation technique and productivity. The responses were taken from fellow employees, a comparison group of graduate student's non-meditators. Findings: meditating students with practitioner of Transcendental Meditation program reported improvement that were statistically significant greater job satisfaction ($p < .01$), improved job performance in terms of output ($p < .01$), greater stability ($p < .05$), better

Interpersonal relationship ($p < .05$), and decreased orientation to climb “the corporate ladder” ($p < .01$). After that in 1977 three more variables were added to that satisfaction with specific job content, perceived image among co-workers, and satisfaction with organization as a whole, the results were significant and similar to earlier ones the earlier findings confirmed by longitudinal studies conducted independently in a division of a fortune 100 company, a health care equipment manufacturer, and 778 employees in one of the largest manufacturers in Japan. Employee’s regular practice of the Transcendental Meditation Technique led to significant improvements in job satisfaction, efficiency and productivity, and personal and work relationships compared to controls as well as the employees physical and mental health and well being. An important contribution, at corporate level, the case studies reporting increased productivity and profitability suggest that individual improvements in physical health, attitudes, satisfaction, behavior, and relationships may aggregate as improvements in the company as a whole. (Barrick & Mount, 1991). The “Big Five” personality dimensions Extraversion, Emotional Stability, Agreeableness, Conscientiousness, and Openness to Experience) to three job performance criteria (job proficiency, training proficiency, and personnel data) for five occupational groups (professionals, police, managers, sales, and skilled hemi-skilled). Results indicated that one dimension of personality, Conscientiousness, showed consistent relations with all job performance criteria for all occupational groups. For the remaining personality dimensions, the estimated true score correlations varied by occupational group and criterion type. Extraversion was a valid predictor for two occupations involving social interaction, managers and sales (across criterion types). Also, both Openness to Experience and Extraversion were valid predictors of the training proficiency criterion (across occupations). Other personality dimensions were also found to be valid predictors for some occupations and some criterion types, but the magnitude of the estimated true score correlations was small ($p < .10$). The findings have numerous implications for research and practice in personnel psychology, especially in the subfields of personnel selection, training and development, and performance appraisal. Norman’s work is especially significant because his labels (Extraversion, Emotional Stability, Agreeableness, Conscientiousness, and Culture) are used commonly in the literature and referred as “Norman’s Big Five” or simply as the “Big Five.” By Digman (1990): Extraversion, Emotional Stability, Agreeableness, Conscientiousness, and Openness to Experience. The final analysis investigated the validity of the dimensions for objective versus subjective criteria. The meta-analytic procedure adopted by Hunter and Schmidt (1990) used for corrected mean and variance of validity coefficients across studies for artifactual variance due to sampling error, range restriction, and attenuation due to measurement error. The mean of the predictor reliability distribution was .76 ($SD = .08$). The results: predicting job performance based on an individual’s personality, measures associated with Conscientiousness are most likely to be valid [57].

(Brazda & Mihai, 2011) conducted a study to establish the practical usage of Consciousness Quotient in the

educational psychology field. Basic hypothesis of this study was to determinate the incremental validity brought by the Consciousness Quotient in the prediction of academic performance. The study is based on a 138 participants from the Ecological University of Bucharest, Romania. The “Consciousness Quotient Inventory” (CQI) (Brazda, 2008) is used to evaluate the Consciousness Quotient and the Intelligence Levels. Group testing GAMA (General Ability Measure for Adults). The results confirm the influence of Consciousness Quotient in the academic performance appraisal. Due to the use of nonverbal items, GAMA provides a measure of intellectual ability, relevant for individuals coming from different backgrounds. The test provides a general IQ score ($M = 100$, $SD = 15$) and scores of the four subscales. The CQI (Consciousness Quotient Inventory) evaluates the global consciousness level of an individual. The background of this construct had 6 factors: Physical Consciousness, Emotional Consciousness, Cognitive Consciousness, Spiritual Consciousness, Social – Relational Consciousness, Self-Consciousness; and also provides a general consciousness quotient. The inventory has 62 items, with the responses evaluated on a 5 steps Likert Scale. For the 62 items was performed a reliability analysis, achieving a more than satisfactory internal consistency ($N=62$, Cronbach’s Alpha = .920). CQI is now in the stage of full validation in the educational field. The academic performance was quantified using an internal criterion provided by the University (grades). Data analysis revealed a positive correlation between the global consciousness quotient and the academic performance. (Pearson $r = .209$, $p < .05$). It is important to mention that there are no significant levels of correlation between the CQ score and IQ (Pearson $r = .137$, $p > .05$). This result suggests that CQ and IQ are totally differently psychological constructs. This fact is important, because CQ represents a non-cognitive predictor of the academic performance. As shown in the statistical analysis, students with higher IQ are more likely to have a better performance ($R^2 = .102$, $F(1,136) = 15.462$, $p < .001$). Furthermore, the moderate correlation between the CQ and result of the academic performance criterion suggest that people with a high CQ can perform better to the exams than the students with a low CQ level. The influence of the CQ in the prediction of the academic performance was tested using a linear regression analysis. The result of statistical procedure, suggest that only 4% of the variances of academic performance, could be explained by consciousness quotient ($R^2 = .044$, $F(1,136) = 6.209$, $p < .017$). The multiple regression analysis suggested that the CQ supplies an increment in the prediction of academic performance. ($R^2 = .130$, $F(2,135) = 10.078$, $p < .001$). In conclusion, using both measurements, CQ and IQ, could better predict the performance in the academic field. The increment brought by assessing the Consciousness Quotient in the prediction of academic performance ($\Delta R^2 = 0.028$) is about 3% of variance. For this reason, the assessment of consciousness, has a moderate role in the prediction of academic performance, but a statistical significantly contribution ($\beta = .168$, $t(135) = 2.077$, $p < .04$). Scale Validation: Internal Consistency and Principal Component Analysis In order to examine the factor structure of CQI, a principal components analysis with varimax rotation was

performed. Kaiser-Meyer-Olkin indicator was .930, which indicated that the factor analysis is recommended. Data results show that 15 factors explain 56% of the total variance. All the 6 primary factors of the CQI were confirmed to be correct and showed high loadings [7] - [9].

(Ryff & Keyes, 1995) gave a theoretical model of psychological well-being that encompasses 6 distinct dimensions of wellness whose definitions generated from the multiple theoretical accounts of positive functioning. In the initial validation study (Ryff, 1989b), each dimension had 20-item scale (that showed high internal consistency and test-retest reliability as well as convergent and discriminant validity with other measures. These dimensions explained as positive evaluations of oneself and one's past life (Self-Acceptance), a sense of continued growth and development as a person (Personal Growth), the belief that one's life is purposeful and meaningful (Purpose in Life), the possession of quality relations with others (Positive Relations With Others), the capacity to manage effectively one's life and surrounding world (Environmental Mastery), and a sense of self-determination (Autonomy) all these were tested with data from a nationally representative sample of adults (1,108 of which 59% were female, 87% were caucasians), aged 25 and older, who participated in telephone interviews. Individuals respond to various statements and indicate on a 6-point Likert scale how true each statement is of them. Higher scores on each on scale indicate greater well-being on that dimension. The tool used was Confirmatory factor analyses provided support for the proposed 6-factor model. Comparisons with other frequently used indicators (positive and negative affect, life satisfaction) demonstrated that the latter neglect key aspects of positive functioning emphasized in theories of health and well-being. Results- Scale inter correlations are modest, ranging from 0.13 (Purpose in life) to 0.46 (Self-Acceptance and environmental Mastery). Estimates of internal consistency (alpha) coefficients were low to modest ranging from 0.33 (Purpose in life) to 0.56 (Positive relation with Others). In this investigation such analyses indicated that two of the six theoretical constructs (Self-Acceptance and Environmental Mastery) were highly correlated [55].

7. Objectives of the Study

- 1) The main goal is to find some conceptual measurable qualities of the consciousness experience, other than from biology or physics (brain waves, blood distribution, eye movements etc.)
- 2) To discuss that evaluation of C.Q. is based on subjective consciousness experience.
- 3) To identify various factors affecting the consciousness quotient.
- 4) To examine the validity of the existing scales used to measure the relationship.
- 5) To study the effect of higher level of consciousness on performance.
- 6) To study (if any) relation exist between self-consciousness and factors affecting performance.
- 7) To derive implications based on the findings of the study.

8. Research Hypotheses

HA1: Consciousness will significantly predict the performance.

Ho1: There is significantly no relation between Consciousness and performance.

HA2: Consciousness will significantly predict the performance, in relation with intelligence.

Ho2: There is significantly no relation between Consciousness and intelligence in predicting performance

HA3: There has been significant change in the nature of the factors affecting the consciousness scale.

Ho3: There is significantly no difference in nature of factors affecting the consciousness scale.

HA4: There is significant impact of consciousness level on performance at individual level and organizational level.

Ho4: There is no significant impact of consciousness level on performance at individual level and organizational level.

9. Research Methodology

Items that will be addressed include the research design, population and sample size, method of selection of sample, instrumentation, Statistical Technique to be used, and method of statistical analysis.

- **Research Design:** The survey design is regarded as the best to measure the perceptions of the respondents. Survey is usually a quantitative method that requires standardized information in order to define or describe or to study the relationships between variables.
- **Population:** The population for this study is students and teachers of University of Delhi.
- **Sample Collection:** The researcher intends to collect the data from the respondents who are teachers and students of University of Delhi. The sampling technique to be used is stratified random sampling. The total number of respondents for study will be 500.
- **Statistical Technique:** To see the influence of CQ the tool called linear regression analysis, factor analysis, variance analysis will be used.

10. Questionnaires

On the basis of literature review three important studies have been highlighted that would be considered;

1. The Self-Consciousness Scale (SCS) by Fenigstein, Scheier & Buss (1975), with 23 items in the original version and the 22 item self Consciousness Scale revised, will be used to measure Consciousness Quotient that has to be composed of 6 dimensions of the conscious experience, which forms the Consciousness Quotient: physical, emotional, mental (cognitive), spiritual, social-relational and self-consciousness. These six dimensions are the main six factors of the Consciousness Quotient Inventory. The standardized questionnaire has 62 items that describe these dimensions, scored with a Likert scale with 5 degrees, Strongly disagree to Strongly Agree. The

primary six factors of importance in the Consciousness Quotient refers to the following aspects: (1) Physical Consciousness: refers to the ability of being conscious of the body and organism, and of the physical elements of the environment (8 items); (2) Emotional Consciousness: describes the ability of being conscious of your own emotions and feelings, and generally, to be conscious of any emotional feeling (10 items); (3) Mental (Cognitive) Consciousness: refers to the ability of being conscious of your own ideas, of the mental stream generally (9 items); (4) Spiritual Consciousness: refers to the ability of being conscious about yourself as a part of the universe, and describes the ability of being conscious about the multiple connections with the surrounding life (13 items); (5) Social – Relational Consciousness : refers to the ability of being conscious about human relationships and the connections with the people you interact with (9 items); (6) Self-Consciousness: Consciousness of Self or Self-Awareness refers to the ability of being conscious about your own person, your own self; this factor describes the ability of the reflexivity of the human being, of being able to look upon itself in an objective way (13 items) [29].

2. Psychological Well-Being Scales (Ryff, 1995) From which 9 secondary factors of the Consciousness Quotient are (1) Internal State Awareness: refers to the ability of being conscious specifically about the inner changes; (2) Self-Reflectiveness: refers to the ability of being conscious in a reflective way about you own person; (3) Mindfulness: refers to a way of looking at yourself and your environment in a non-judgmental way; (4) Autonomy: refers to the degree of autonomy- the individualization of a person; (5) Personal Growth: refers to the ability of being conscious about the evolutionary transformation one person goes through; (6) Positive Relations with Others: is the ability of being conscious about inter-personal relationships; (7) Purpose in Life: refers to existence of a purpose in life. Purpose is the context of meaning within which one makes life choices; (8) Verbal Expression: describes the ability of expressing the conscious content through verbal communication; (9) Openness toward new experiences: refers to the ability of being conscious about new information; generally it is the ability of being open to any new things happening to one [55].

3. Mindfulness Attention and Awareness Scale-MAAS (Brown and Ryan, 2003). Mindfulness is a state of acute awareness, attentiveness, and perceptiveness in everything going on around oneself, while minimizing the effects of self. In the workplace mindfulness it could lead to many advantages for the worker, such as greater concentration; more joy in the moment; the ability to remain calm in turbulent situations; and a greater ability to link occurrences with one another, which will help to detect patterns. Mindfulness is an attribute of consciousness long believed to promote well-being. This research provides a theoretical and empirical examination of the role of mindfulness in psychological well-being. The Correlation, quasi-experimental, and laboratory studies showed that the MAAS measures a unique quality of consciousness that is related to a variety of well-being constructs, that differentiates mindfulness practitioners from others, and associated with enhanced self awareness. An experience-

sampling study shows that both dispositional and state mindfulness predict self-regulated behavior and positive emotional states. Finally, a clinical intervention study with cancer patients demonstrates that increases in mindfulness over time relate to declines in mood disturbance and stress [10].

11. Conclusion

The Consciousness quotient had to be developed including the factor suggested and tested model. The concept of self consciousness, social consciousness, mental consciousness, emotional consciousness are so extensively studied that now it provide a base indicator of what is consciousness about and how it will be used to predict work performance of an individual at organizational level. The study of consciousness should be important to educational institutions receiving large amount of public funds and playing an important role in the development of the skills and knowledge of employees of the future and the community as a whole.

12. Tentative Chapter Scheme

Chapter One: Introduction
Chapter Two: Broad Area OF Study
Chapter Three: Conceptual Framework
Chapter Four: Review OF Literature
Chapter Five: Research Methodology
Chapter Six: Data Analysis And Discussion
Chapter Seven: Conclusions And Recommendations
Chapter Eight: References and Bibliography

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