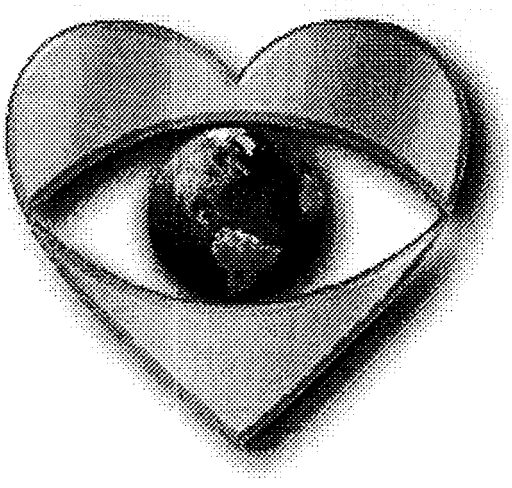

Exceptional Human Experience:

Studies of the

UNITIVE

SPONTANEOUS

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THE EXCEPTIONAL HUMAN EXPERIENCE NETWORK
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DISCOVERING AND UNDERSTANDING INTUITION

Bill Taggart

Can you step back from your mind and thus understand all things?

This line from Mitchell's translation of Lao-tzu's (1988, Chapter 10) *Tao Te Ching* captures the flavor of the deepest intuitive experience whether it occurs in a person's private life or the affairs of today's global economy. A limited comprehension of this elusive, subjective phenomenon, however, represents a major barrier to our appreciation of intuitive experience. As an example of professional interest, Mintzberg's (1976, p. 53) observations about management processes and the role of intuition highlight the enigma: "The key managerial processes are enormously complex and mysterious, drawing on the vaguest of information and using the least articulated of mental processes. These processes seem to be more relational and holistic than ordered and sequential, and more intuitive than intellectual." Despite these challenges, awareness of intuition seems to be moving to center stage in the minds of business as well as other professionals. But with few exceptions, academics still largely ignore or even disparage the concept.

A broader, more intuitive, conception of scientific endeavor is needed to comprehend intuitive experience. The "noetic science" approach, which is championed by the Institute of Noetic Sciences, broadens the scientific perspective to admit "all the evidence" (Harman, 1990/91, p. 9). This includes the physical parameters of traditional science, and in addition the (a) connoisseurship of expert judges, (b) self-reports of subjective experience, and (c) subjective self-reports of trained inner observers. Since the comprehension of intuition requires the latter three data sources, its study can flourish within the noetic science view. Even though the data sources are broadened, rigor need not be compromised. These data sources can be subjected to the rigor of consensus validation as has been true in yoga science across the millennia.

EXCEPTIONAL EXPERIENCE

White (1995) lists intuition as one of over 100 types of potential exceptional and exceptional human experiences (EHEs). She has pointed out that the EHE Network is not only interested in looking at the many types of exceptional and exceptional human experiences as members of a larger class, but she has also called for intensive studies and reviews of individual types of experience. In order to see how specific EEs/EHEs are both the same and different, we need in-depth studies of each. Since each intuitive experience offers an opportunity for an exceptional human experience, this paper presents an overview of various concepts of intuition and reports on research on developing intuition.

The rationale and methodology for this research was reported in *EHE News* (Taggart, 1997). Because my background and training has been in management, intuition in management is a major focus of this article. Nonetheless, it is likely that if I had used any other disciplinary focus, whether it be general science or a specific science, psychology, anthropology, physical education, sociology, or even parapsychology, a similar picture would have emerged. There would be some pioneering studies, reviews, and research pointing to the value and relevance of intuition, but with the academic mainstream discipline still lagging behind, locked in the traditional scientific paradigm.

Moreover, as White pointed out when reviewing this paper, the field of management can be viewed as a Project of Transcendence, or a long-term discipline which engages a person and which offers opportunities for EHEs to occur. Much can be transferred from one such project to another. What White (1997) and Brown (1997) have described as the EHE process can operate in all areas of life, even as intuition does. This article, therefore, offers an overview of intuition as well as a method for observing and studying it in contextual action. These findings can also be related to exceptional human experience in general and to specific other EEs/EHEs.

THE RELEVANCE OF INTUITION

To help unravel the mystery of intuition, this section first discusses the contribution of the feminist critique of rationality. Even though intuition has been studied in numerous disciplines, it has received focal attention from the feminist perspective. Then, attention turns to the greater general awareness of intuition in society which has been stimulated in part by the feminist dialogue. This is followed by a look at the discipline of management where the academic significance of intuition lags far behind. Finally, this section summarizes the contemporary awareness of intuitive experience in management practice and teaching. This summary underscores the relative lack of response in the academic professions to the feminine critique of rationality and growing public interest in intuition.

Feminist Perspectives

The male-dominated objective rationality that has defined Western thought has been systematically challenged by feminist thinkers. Donovan (1998) has explored these intellectual traditions in some detail. An

important theme in the feminist critique calls attention to equally valid subjective intuitive ways of knowing as an antidote for an overly rationalized world. Among the critiques of masculine rationality, three are especially interesting in terms of this paper (Hawkesworth, 1990, pp. 13l-l33; Hekman, 1990, pp. 4-6). First are feminists who suggest revising and updating male rationality to incorporate the feminine perspective. Next and perhaps most radical are those who wish to turn the relationship upside down so that subjective intuitiveness replaces objective rationality as the dominant mode of knowing. Finally, the postmodemist camp points to dualism as a basic flaw. They argue for transcending objective/ subjective, rational/intuitive dualisms in favor of an eclectic that incorporates the strengths of feminine and masculine knowing.

I side with the latter camp since the first would only lead to cosmetic changes, and the second would replace one distortion with another. Eons of matriarchy followed by eons of patriarchy needs to be transcended with a robust androgyny that synthesizes the aesthetic and technological responses described by Firestone in an early statement of radical feminism (1970, pp. 197-198):

> The aesthetic response corresponds with "female" behavior. The same terminology can be applied to either: subjective, intuitive, introverted, wishful, dreamy or fantastic, concerned with the subconscious (the *id*), emotional, even temperamental (hysterical). Correspondingly, the technological response is the masculine response: objective, logical, extroverted, realistic, concerned with the conscious mind (the ego), rational, mechanical, pragmatic and down-to-earth, stable.

A synthesis of the aesthetic and technological depends on returning the intuitive way of knowing to mainstream thought and practice for men as well as women.

The stages in women's epistemological development (Belenky, Bond, & Weinstock, 1997, pp. 55-64) offer a context for developmental forms of intuitive knowing. It ranges from silenced–the voiceless, who are unable to give words to what they know, are *received* knowers– they rely on authorities to know what is right and wrong–to *subjective* knowledge or hearing inner voices that express knowing, procedural knowledge. Both the separate and connected forms use procedures to curb subjectivity in developing understanding, and *constructed* knowledge, which comes from wrestling with problems. These stages recognize intuition as the first expression of personal truth in one's own voice in a woman's evolutionary path to full knowing.

The voiceless, silenced, and dependent received knowers cannot access their truth. Women come into their own in the third stage as the inner intuitive voice assumes center stage. Alternatively, the masculine procedural stage tempers intuitive knowledge with external criteria of proof. In the feminine counterpoint, the connected procedural way relies on understanding rather than proof to validate knowing. Personal truth comes into its own in constructed knowing which abandons the idea of universal truth. By calling attention to the subjective, connected procedural, and constructed ways of knowing, this study illustrates the limits of either/or, rational/intuitive thinking. The feminist challenge helped paved the way for the resurgence of general social interest in intuitive ways of knowing by highlighting the limitations of dualistic knowing.

Intuition in Society

Stimulated by the feminist challenge, the impetus to rediscover intuitive knowing is reflected in the growing fascination with intuition evident in numerous books that present intuition as a means for personal and professional development. Some recent books are Cappon (1989), Day (1996), Einstein (1997), Emery (1994), Fisher (1981), Goldberg (1983), Naparstek (1997), Rosanoff (1991) and Vaughan (1979).[1] Each of these books was written for a general audience although most have a section dealing with intuition in the professions. For example, Part 4: "Intuition: The Essential Business Tool" in Emery's book has two chapters: "Applying Intuition to Succeed in the Workplace" and "Using Intuition to Improve On-the-Job Relationships." Although it is not readily evident, some books about intuition do not appear to be so, as they focus on personal development and related subjects. Some noteworthy examples are Hastings (199l), Humphreys (1969), Jung (1969), LeShan (1976), Targ and Harary (1984) and Watts and Huang (1975).[2] Books of this type feature intuition as a core idea even though the authors may not discuss the connection explicitly.

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[1]The titles of these publications suggest the flavor of the popular interest in the subject: *Intuition.. Harnessing the Hidden Power of the Mind* by Cappon (1989), *Practical Intuition: How to Harness the Power of Your Instinct and Make It Work for You* by Day (1996), *Intuition: The Path to Inner Wisdom: A Guide to Discovering and Using Your Greatest Natural Resource* by Einstein (1997), *Intuition Workbook: An Expert's Guide to Unlocking the Wisdom of Your Subconscious Mind* by Emery (1994), *Intuition: How to Use It for Success and Happiness* by Fisher (1981), *The Intuitive Edge: Understanding and Developing Intuition* by Goldberg (1983), *Your Sixth Sense: Activating Your Psychic Potential* by Naparstek (1997), *Intuition Workout: A Practical Guide to Discovering and Developing Your Inner Knowing* by Rosanoff (1991), and *Awakening Intuition* by Vaughan (1979).

[2]Here the titles indicate the variety of related themes that have intuition at their core: *With the Tongues of Men and Angels: A Study of Channeling* by Hastings (1991), *Concentration and Meditation: A Manual of Mind Development* by Humphreys (1969), *Synchronicity: An Acausal Connecting Principle* by Jung (1969), *Alternate Realities: The Search for the Full Human Being* by LeShan (1976), *The Mind Race: Understanding and Using Psychic Abilities* by Targ and Harary (1984), and *Tao: The Watercourse Way* by Watts and Huang (1975).

Jung's (1969) concept of synchronicity offers a non-causal rationale for the connection between an intuition and the object of that intuition. To access their intuitive resources, individuals can develop the skills of concentration, meditation, and contemplation that Humphreys (1969) so eloquently explains. When people experience an intuitive insight, they are in harmony with the Tao, which Watts and Huang (1975) describe as "the watercourse way." Skillful concentration enables individuals to tap realities beyond the sensory domain where intuitive insights are more readily assessable. The psychic abilities reported by Targ and Harary (1984) represent natural gifts that all individuals can recover to deepen their intuitive awareness. Channeling, according to Hastings (1991), represents one psychic mode for accessing intuitive wisdom by connecting with The Intuitive Self. These examples only hint at the intuitive lore found in these books.

Such ideas are often belittled, even ridiculed, by those who question their foundation in what they perceive to be non-rational evidence. Despite such criticism, continued interest in intuition persists. It is not tied to any particular social movement or global event. Rather, intuition has remained an enduring human interest down through the ages. But the dominance of positivist science with its heavy reliance on objective rationality often excludes consideration of research that has the subjective character of intuitive knowing, as highlighted by the feminist challenge. Recent developments in management intuition highlight the dilemma by illustrating how business academics still largely ignore or disparage intuition in the face of practicing managers' emerging interest in the subject.

Management Interest in Intuition

For the practicing manager, the growing interest in intuition appears as more frequent references to hunches, impressions, and gut feelings in conversations about why and how they make decisions. Barnard (1966), former president of New Jersey Bell Telephone Company, made an articulate case for the "non-1ogical" (intuitive) processes in a talk to the Engineering Faculty at Princeton University in 1936. Issack (1978) observed the neglect intuition has received in management research. He also noted that management scholars have not given this intangible topic sufficient attention even though working managers such as Barnard and academics such as Issack have recognized its use and importance for decades.

However, now management intuition seems to be "coming out of the closet" as evidenced by Agor's (1986) research on the "logic" of intuitive decision making and by the recent international intuition survey reported by Parikh, Neubauer, and Lank (1994). Agor's early 1980s United States sample of over 3,000 was composed of nearly 800 managers from the private sector with the remaining 2,200 from various arms of public sector employment. He reported that an intuitive orientation appears to be more prevalent as a manager moves up the organizational ladder. As noted by Mintzberg above, this is probably correlated with the greater complexity and higher degree of ambiguity associated with broader decision concerns. Agor also discovered that on an intuition scale that he devised, women consistently scored higher than men in every group sampled. He also found that intuitive ability seemed to vary significantly by occupational specialization and by level of management within occupations.

In addition, Agor's study showed that Asian managers scored the highest among all ethnic groups for which data were available. As shown later in this paper, the Eastern perspective extends a tolerant attitude toward intuitive experience. Agor completed an in-depth follow-up study of 100 managers who scored in the top 10% on his intuition scale. In this group, all but one said yes to the question "do you believe you use intuition to guide your most important decisions?" This response is notable because at that time managers were less willing to share intuitive experiences with their colleagues.

More recently, in their survey of over 1,300 senior and top managers in nine industrialized nations; Parikh, Neubauer, and Lank reported an objective rating of managers' intuitive orientation using a three-point scale. They found that 40% of the group rated high on intuitive orientation, 39% medium, and only 21% low. When the same managers self-rated themselves on a five-point scale, 14% chose very high, 52% high, 30% average, 4% low, and 0% very low. Finally, when asked about their use of the rational/intuitive mix of decision strategies, 8% said they relied primarily on their intuitive skills, 53% said they relied equally on their intuitive and rational abilities, while 39% said they relied primarily on their rational skills.

This international survey also asked these managers to state their degree of agreement with a series of statements on a five-point scale. Responses on the scale were converted into a 100-point index by assigning 0 to "strongly disagree," 25 to "disagree," 50 to "can't say," 75 to "agree," and 100 to "strongly agree." The index was 79 for the statement "many senior managers use intuition in making decisions, at least to some extent," 78 for "higher intuitive capabilities would contribute to greater success in business," 71 for "intuition contributes to harmonious interpersonal relationships," and finally, 65 for "intuition should form part of the [management] curriculum."

Business Academic Disinterest

Given the relevance accorded intuition by managers worldwide and their belief that intuition should be part of managers' education, where is this dimension in business school curricula? It seems almost nonexistent! For instance, many popular texts used for introductory management do not mention intuition or only include the briefest reference to intuitive experience. Some authors

imply the presence of intuition by reference to creativity. The incubation and illumination phases of the creative process include intuitive experience, although most authors do not discuss this connection.

The same lack is apparent in texts on management. In a 5th edition of his management textbook, Certo (1992) does not mention either intuition or creativity. Hellriegel and Slocum (1992) in their 6th edition, discuss "the creative process and climate" (6 pages) in their "Decision-Making Aids" chapter. However, they do not specifically mention intuition. In their 2nd edition, DuBrin and Ireland (1993) mention "intuitive decisions" (1/4 page) in a chapter on "Managerial Decision Making." Holt (1993), in his 3rd edition, touches on "the role of creativity" (3 pages) in his "Decision Making" chapter, but he does not specifically discuss intuition. In their 6th edition, Mondy and Premeaux (1993) imply intuition in a "lack of creativity" section (1/4 page) in their "Managerial Decision Making" chapter. Schermerhom (1993), in his 4th edition, discusses "the role of intuition" and "assessment: your intuitive ability" (1 1/2 pages) in his chapter on "Managerial Decision Making and Problem Solving." In his 2nd edition, Higgins (1994) briefly discusses "intuitive thinkers" (1/2 page) in his chapter "The Manager as a Decision Maker and Creative Problem Solver." Finally, in his fourth edition, Robbins (1994) includes a "what's your intuitive ability" exercise in "Decision Making: The Essence of the Manager's Job" (2 pages).

This cursory treatment of intuition–no more than two out of 25 to 35 pages in the relevant chapters–does not reflect the importance accorded to intuition by managers in the Agor, and Parikh, Neubauer, and Lank studies. A more consistent treatment would consist of balanced coverage of the complementary rational and intuitive modes in decision making and problem solving in these books. This relative neglect of intuition as a significant category represents a major oversight in contemporary management education. In contrast to current practice, management academics should grant intuition a more significant role. Taggart and Valenzi (1990) make the case for a rational/intuitive balance in management.

Understanding Intuition

A seemingly confusing array of intuition definitions represents a significant stumbling block to including intuition in professional study. Parikh, Neubauer, and Lank (1994, p. 43) point out:

> We seem to be able to agree that intuition has a utility in the work of managers. . . . Finding a working definition, however, appears to be harder. . . . If anything, understanding could very well inhibit intuition, just as definition could limit it.

However, researchers avoid inadequately conceptualized constructs, and individuals need a definition framework for understanding intuition. This section begins by reviewing the meaning of intuition in a broad context.

The popular and academic literature offers insight into the nature of intuitive experience. Titles selected from both were reported in a bibliography of 1,000 annotated entries that surveyed all disciplines in the Library of Congress classification scheme (Taggart, 1995). [Follow the links Database > Bibliography > Bibliography Database to search or browse the bibliography online.[1]] The references cited here were chosen to represent the breadth of the bibliography. The definitions that follow represent intuition across the disciplines in both Western and Eastern literature. Using a predominantly noetic style, study and reflection on the definition variety summarized in Table 1 (see p. 178) were used to derive a definition framework for understanding intuition.

From this broad review of its many meanings, this study concluded that intuition can be understood from five perspectives. These are listed as the main headings in Table 1:

1. The *process* view describes intuition by inferring how it takes place. As an example, Simon (1987) describes intuition as "analyses frozen into habit."
2. Some *contrast* intuition by distinguishing it from complementary processes. The dictionary contrasts intuition with reason and inference.
3. Others identify intuition by *names.* Cappon (1989) lists popular names such as hunch, gut feeling, answers that come, and flash of ideas.
4. Some classify intuition into *levels* of awareness. Vaughan (1979) suggests four levels: physical, emotional, mental, and spiritual.
5. Finally, some characterize intuition by enumerating its *attributes.* The dictionary notes qualities such as direct, certain, immediate, and innate.

The order and grouping of the perspectives in Table 1 were chosen because they seemed more elegant and parsimonious than alternative patterns. This noetic style of "analysis" accepts the "connoisseurship" of expert judges as data. Using my experience and that of my students as a reference, the descriptive process perspective seemed to stand out from the others as the "primary" view. Contrasts seemed to stand next in consideration to distinguish intuitive sources from those of complementary processes. Next, names and levels seemed paired as related perspectives on the identification and classification of intuitive messages. Finally, attributes rounded out the framework to capture the qualities that characterize intuitive information. This sequence of five perspectives in Table 1 yields a framework for a

[1]All links mentioned in the paper are from the home page for the www.theintuitiveself.org website.

comprehensive overview of the defmitions reviewed.

Table 1

Summary of Intuition Definitions

PROCESS	Describe
Dictionary	coming to knowledge, coming to cognizance, coming to revelation, coming to apprehension
Wild	mental act involved in any knowing, teleological knowing inspired by the future
Westcott	performance in information deprived situations
Simon	technique with judgment and creativity, analyses frozen into habits
Agor	integrating and combining left and right styles
Behling & Eckel	unconscious process, set of actions, distilled experience
Parikh et al.	developed skill, free flowing being, sizing things up, ongoing life style, integration of experience
CONTRASTS	**Distinguish**
Dictionary	without reason or inferring, without rational thought
Goldberg	not reason, not logic, not analysis, complementary half of rational/intuitive dichotomy
Cappon	not fast reasoning, not ESP, not instinct, not luck
Wild	based neither on senses nor deduction, not attained by reason
Morris	not a verbalization that can be delegated
Westcott	lack information, not explicit, not redundant
Mintzberg	differs from rational based on cost, error, ease, complexity, creativity
Parikh et al.	without recourse to rational methods
NAMES	**Identify**
Jung	intuition along with sensation, thinking, feeling functions combined with extraverted, introverted attitudes
Cappon	hunch, gut feeling, answers that come, flash of ideas
Behling & Eckel	personality trait
Parikh et al.	personality trait, feeling from within
LEVELS	**Classify**
Vaughan	physical, emotional, mental, spiritual
Cappon	feeling in the bones, vision
Neurnberger	discriminating mind between sensory and balanced mind
Behling & Eckel	paranormal, sixth sense
Parikh et al.	sensory consciousness, subconsciousness, unconsciousness, supraconsciousness
ATTRIBUTES	**Characterize**
Dictionary	direct, certain, immediate, innate
Yogananda	infallible
Goldberg	spontaneous, immediate, accurate, unexpected
Neurnberger	tells the simple truth
Mishlove	unerring, accurate, appropriate
Wild	knowing, immediacy, inexplicableness, truth
Parikh et al.	instant response, inherent, inexplicable

In the following, the parenthetical expressions designate the framework perspective corresponding to the definition, for example, direct (attribute). Webster 's *Third Unabridged Dictionary* (Gove, 1986) defines intuition as (a) the act or process of coming to (process), or faculty of attaining to (process) direct (attribute) knowledge or certainty (attribute) without reasoning or inferring (contrast), (b) an immediate (attribute) cognizance or conviction (process) without rational thought (contrast), (c) a revelation (process) by insight or innate (attribute) knowledge, and (d) an immediate (attribute) apprehension or cognition (process). Thus the dictionary uses three of the five definition perspectives. In addition to the process view, these definitions contrast intuition as well as characterize its attributes. The names and levels perspectives are not represented in the dictionary definitions.

Popular Definitions

Eastern mysticism generally offers a deeper and

broader understanding of intuition than Western thought. Yogananda's (1973, pp. 177-178) definition is representative:

> Intuition is soul guidance, appearing naturally in man during those instants when his mind is calm. Nearly everyone has had the experience of an inexplicably correct "hunch" . . . Any erroneous thought of man is a result of an imperfection, large or small, in his discernment. The goal of yoga science is to calm the mind, that without distortion it may hear the infallible counsel of the Inner Voice.

Compare this radical view of infallible (attribute) information with the more conservative definitions in later paragraphs. Vaughan (1979) classifies intuition in levels corresponding to degrees of awareness: (a) physical, (b) emotional, (c) mental, and (d) spiritual. Her fourth level corresponds to Yogananda's view. Although a particular intuitive experience may have elements of more than one level, Vaughan believes they are often easy to categorize according to level.

Goldberg (1983) contrasts intuition with its rational converse, which entails the use of (a) reason, (b) logic, and (c) analysis. Rational thought takes place in a sequence of steps that can be known, whereas intuition is experienced as a process in which we are not conscious of the steps. He distinguishes intuition as the complementary half of the rational/intuitive dichotomy and interpenetrating with it. Goldberg also characterizes intuition in terms of the attributes of an intuitive experience: (a) spontaneous, (b) immediate, (c) accurate, and (d) unexpected.

Cappon (1989) distinguishes intuition by stating what it is not: (a) fast reasoning, (b) ESP, (c) instinct, or (d) luck. Although he believes intuition is an ordinary faculty of intelligence, he claims it is often underused and impaired. Cappon also suggests that intuition can be identified in terms of the names by which it is known: (a) hunch, (b) gut feeling, (c) answers that come, and (d) flash of ideas. Cappon also classifies intuition into levels: (a) feeling in the bones, and (b) vision. Cappon believes these street language names capture the essence of intuition.

Nuernberger (1992) classifies intuition as a subtle discriminating level of the mind between the sensory and balanced minds. Understanding this power of discrimination means understanding intuition. Even though we are sometimes biased and misled by our habits, emotions, fears, and desires, Nuernberger (1992, pp. 176-177) believes the discriminating mind never deceives us (attribute):

> Through intuition, we comprehend what is, and what will be, given the existing conditions. . . . It lets us know what is really right for us, as opposed to what we desire or fear. It tells us the simple truth unaffected by our emotions, beliefs and past history.

As did Yogananda, Nuernberger observes that intuitive knowledge is always free of error. But he goes on to state that accessing intuition can be fraught with difficulties. However, by developing intuitive awareness, a person can overcome these pitfalls and access the potential of the error-free intuitive source within.

Encouragement for expanding our understanding of intuition has come from the Intuition Network. After surveying the ambiguity and controversy that has clouded our understanding for the last hundred years, Network Director Mishlove (1994, p. 36) defines intuition in terms that are comparable to Vaughan's spiritual level and in a way that is consistent with Nuernberger's concept of the discriminating mind:

> Instead of being simply meaningless pre-vocal feelings, the result of happenstance, intuition as "the source of true knowing" implies the possibility of an unerring accuracy and appropriateness (attribute) – a connection with an awareness that flows through the underlying deep connectivity of things and events.

Academic Definitions

This section reviews academic definitions of intuition divided into literature from the early 1980s and earlier and the late 1980s and later. Practitioner and academic interest has surged since the mid-1980s when the Global Intuition Network (GIN) was formed by Agor. The Intuition Network evolved from the GIN under the leadership of Mishlove.

Literature prior to 1985. Wild (1939) characterizes the attributes of an intuitive experience as (a) knowing, (b) immediacy, (c) inexplicableness, and (d) truth. She distills these essential ideas from 31 classes of definitions culled from an extensive intuition literature review. Wild's (1939, p. 224) analysis suggests intuition definitions can be summarized in four categories:

> (a) the essential mental act involved in any knowing [process] (b) an abnormal method of knowing based neither on senses nor deduction [contrast], (c) teleological knowing or knowledge inspired or partially inspired by the future or a final cause [process], and d) the method by which the mind enjoys certain objects unattainable by reason [contrast].

Morris (1967, p. B-l59) characterizes intuitive behavior by the fact that they cannot be verbalized fully. He notes: "A decision maker's behavior is said to be non-intuitive with respect to a particular decision if there exists a verbalization, x, which he is willing to use as the basis for delegating the decision to a recipient, y." Intuitive decisions are those that individuals cannot delegate even with the help of scientific expertise because they cannot verbalize them in sufficient detail for

someone else or a computer to carry them out. "Verbalize" in this context incorporates all forms of representation including mathematical models and computer programs.

One of the psychological perspectives on intuition focuses on the information-deprived problem solving situation. Westcott (1968) takes this inference view of intuition. He recognizes systematic differences in the processing ability of individuals in information-deprived situations. Individuals who solve problems and learn new behavior experience intuitive insights, but they cannot report how these came about. Westcott distinguishes intuitives as those who flourish in situations where information, explicitness, and redundancy are not available. He observes that society in general and education in particular do more to stifle than encourage intuitive thinking.

Jung's (1971) system of personality types offers a robust conceptual view of intuition. He accords intuition a primary role as one of four functions that an individual uses to obtain orientation to experience: sensation tells that something exists, thinking tells what it is, feeling tells whether it is valuable or not, and intuition tells where it comes from and where it is going. Jung pairs two attitudes, *extraverted* and *introverted* with the four functions. The extraverted individual thinks, feels, and acts in a way that is directly correlated with external objective reality. An introverted person also perceives external conditions, but the internal subjective determinants of the situation are decisive. Two of the eight resulting personality types are intuitive. "Extraverted intuition" individuals constantly seek out new possibilities in external life. "Introverted intuition" individuals direct attention towards the inner objects of the unconscious.

Simon (1960, p. 8) proposes a framework that represents decisions as either (a) programmed, routine, and repetitive or (b) non-programmed, one-shot, and ill-structured. He lists techniques available to deal with these decisions in two categories: (a) traditional and (b) modern. His scheme is displayed in a table for types of decision versus techniques for decision making. For dealing with non-programmed decisions, Simon proposes three categories of traditional decision techniques: (a) judgment, intuition, and creativity, (b) common precedents, and (c) selection and training of executives. In this scheme, intuition is one traditional technique (process) for non-programmed decision making in the first category along with judgment and creativity.

Literature since 1985. Almost thirty years later, Simon (1987) defines intuition as the process of "analyses frozen into habit" (process). The intuitive habit is acquired by looking for solutions that are cued by the problem. In this view, failure to respond appropriately to problems comes from an earlier failure to cultivate the relevant habits. Individuals acquire the skill to rapidly respond to changing circumstances by cultivating judgment over years of training and experience. Intuitions are fast analyses that have become so routine that the response occurs as quickly as the person senses which problem class a new situation falls into.

Mintzberg critiques the "analyses frozen into habit" view, pointing out that much of Simon's research used verbal protocols. Accessing the conscious mind based on what people say assumes an analytic, reductionist posture to draw inferences about processes that appear to be subconscious and based in large measure on synthesis. Given this approach, Mintzberg (1989, p. 68) asks, "Is it any wonder then that intuition gets reduced to 'analyses frozen into habit'?"

Mintzberg also discusses how intuition contrasts with the rational style on five dimensions: (a) cost, (b) error, (c) ease, (d) complexity, and (e) creativity. The use of intuition costs less than its analytical converse. More precise analysis produces strange answers when it errs, whereas less precise intuition comes close enough for certain issues. Even though intuition may be emotionally biased, analysis may be cumbersome for tasks that are easy for intuition. Due to the counter-intuitive behavior of complex systems, intuition may aggravate rather than alleviate a situation. However, due to their counter-analytic nature, soft data that cannot be analyzed may be overlooked. For analysis, premature closure may impose structure too early on problems, whereas intuitive synthesis beyond analysis may lead to creative breakthroughs.

Agor (1986) defmes intuition as the process of integrating information coming from the left and right sides of the brain. It is a combination of feeling cues and factual cues that are unclouded by issues of personal ego involvement. After suggesting this dual nature, he says it is perhaps best to think of intuition as "a highly rational decision making skill." Agor says intuition represents "a subspecies of logical thinking." He goes on to say that we do not understand the logical structure of intuitions because they are buried deep in the subconscious mind. He believes that just because modem science cannot explain intuition step-by-step now that does not mean that it will not eventually do so.

Behling and Eckel (l991) try to make sense out of the intuition definition jungle. They state that the variety of conceptualizations of intuition hampers research efforts. Based on their review of the literature, they list six conceptualizations: paranormal power (level), sixth sense (level), personality trait (name), unconsciousness process (process), set of actions (process), and distilled experience (process). They claim the confusion created by differing conceptualizations must be resolved before we can make significant progress toward a better understanding of intuition. The framework presented in this paper should help clear up the confusion.

Parikh, Neubauer, and Lank (1994) discuss intuition as (a) a skill that can be developed with practice (process), (b) as a personality trait inherent in some and not in others

(name), and (c) as living in a free flowing and attentive way while not following specific goals (process). They also defme intuition in terms of: (a) an instant response to crisis situations (attribute), (b) stepping back mentally and emotionally to size things up (process), and (c) the ongoing practice of an intuitive life style (process). In addition, they classify intuition in four levels: (a) logical consciousness in direct contact with sensory input, (b) subconsciousness with its vast store of personal memory, (c) the unconsciousness realm of ESP, and (d) the supraconsciousness completely outside the personal frame of reference.

Parikh, Neubauer, and Lank provide another perspective on intuition from the managers in their nine-country survey. The first survey item was: "'Intuition' is understood in different ways by different people. How would you describe it?" The greatest number (23%) distinguished intuition as a decision or perception without recourse to logical or rational methods (contrast). Next, 17% characterized intuition as an inherent perception, inexplicable comprehension (attribute), or identified it as a feeling that comes from within (name). Another 17% described intuition as a process of integration of previous experience or the processing of accumulated information. Then 12% identified intuition as a gut feeling. A respondent could define intuition in more than one way. There were six other definitions each with fewer than 10% responses.

DISCOVERING INTUITION

The definition framework represents a broad appreciation of intuition. Using this framework as a guide, an Intuitive Experience Journal was developed, field tested by 80 individuals over a three-year period, and critiqued by a panel of three expert judges. Personal work with experiential phenomena such as intuition also requires a noetic approach. The noetic method is in the grand tradition of intrapersonal discovery down through the ages. As suggested by the perennial wisdom, the place to begin observation is in the ordinary experiences of daily life. To discover intuitive experience, an individual must become an inner explorer. When individuals pay more attention to their intuitions, they find they are numerous and often deal with commonplace occurrences: anticipating a telephone call, waiting for a UPS delivery, reviewing photocopies for a presentation, thinking who to call to publicize a new quality control team, etc.

Intuitive Experience Journal

The more a person consciously experiences intuition, the more he or she will understand what it is and discover what it means in their daily lives. At their core, understanding and discovering are experiential. Without personal awareness, no amount of defining and theorizing will help a person understand intuition. Using the definition framework on the left side of Table 2 (see p. 185), the Intuitive Experience Journal sections on the right side were designed to encompass the five perspectives. The initial journal edition was field tested by eight doctoral students (seven females and one male) and one faculty member (male) over a two-year period. Evolving editions of the journal were critiqued by three experts in "anomalous phenomena."[1] A database of 780 journal entries has been accumulated in the field tests. Collecting journal entries and revising the journal protocol, which is in its 8th edition, continues in an ongoing research effort. [Follow the links Database > Experiences > Experiences Database to search 210 journal entries online based on Type, Form, and Kind.]

On the left side of Table 2, the process definition perspective evolved into the four journal sections on the right side: context, experience, obstacles, and evaluation. The contrasts view corresponds to the source journal section which distinguishes the message on three spectra: conscious/subconscious, internal/external, and rational/intuitive. The names and levels views correspond to journal sections for the identification and classification of the message type, kind, and form. Field experience with the names perspective has identified six kinds: decision, solution, suggestion, impulse, ESP, and understanding.

Six generic message forms have emerged from field testing: body, sensation, emotion, thought, image, and epiphany. Finally the attributes definition perspective corresponds to the information section, which characterizes the message information in terms of strength, clarity, surprise, and accuracy. A discussion of the these dimensions of intuition can be found in Taggart (1997).

The seven Intuitive Experience Journal sections are reorganized in protocol order in Table 3 (see p. 186): context, experience, obstacles, source, message, information, and evaluation, along with brief descriptions of the question to be answered for each section. The detailed guidelines for the journal offer a protocol for understanding and discovering personal insights. [Follow the links Methods > Journaling > Intuition Journal > Detailed Format > Complete Joumaling Guideline for a portable document (pdf) copy of the guidelines.] For each section, the guidelines include (a) a brief explanation of what to include, (b) a suggestion of how an individual can benefit from that information, and (c) the coding scheme for the ten entries that are quantified. Using this protocol to articulate their intuitions, individuals can discover the subtle dimensions of their intuitive experiences.

In understanding and discovering intuitions, it is important to consider "unsuccessful" as well as

[1]The expert panel of judges consisted of Julie Milton, Ph.D., Koestler Chair of Parapsychology, University of Edinburgh (May 1995) Marilyn Schlitz, Ph.D., Director of Research, Institute of Noetic Sciences (February 1995) and Rhea A. White, Director, Exceptional Human Experiences Network (November 1995 and April 1997). (The all-women panel resulted when no men were suggested in response to requests for recommendations.)

"successful" experiences. Insights that are really on target and result in personal benefit are easier to identify than those which miss the mark and consequently provide no benefit or even a loss. A person can learn from both types of intuitions although the lessons may be different. Use of the journal asks a person to pay special attention to "unsuccessful" intuitions because they are easy to ignore. They are asked to track "misses" as well as "hits." Often they learn the most from so-called "mistakes." An abbreviated journal entry about a successful experience involving reprimanding an employee appears in Table 4 (see pp. 187-188). [Follow the links Database > Experiences > Experiences Database and scroll to the Retrieving a Specific Experience heading to retrieve Journal Entry #038 which corresponds to Table 4.]

Reading through the example, pretend that you are completing the journal following the protocol suggested by each question briefly noted in Table 3. As you proceed section by section, you can sense a deepening understanding of what is meant by an intuitive experience. In addition you can anticipate the discovery process that would occur through time if you completed journal entries over an extended period. Further consider that you have completed several entries over a period of three months. During this time, your awareness of the role that intuitive experience plays in your life moves to the forefront.

Then assume that you review and reflect on a series of journal entries to prepare an Intuitive Experience Profile (ISP). From this reflection, your patterns concerning the context, experience, obstacles, source, message, information, and evaluation dimensions of intuition would become more consciously evident to you. To the degree this occurs, intuitive experience would come to assume a role complementary to rationality in your problem solving and decision making. This has been the consistent experience of the individuals who have worked with their ISP. These users report significant personal discoveries in understanding intuition in general and in their lives in particular.

The *sine qua non* of intuitive experience seems to be a quiet, relaxed mind focused in the present moment relatively free of distracting fears or desires. One way to connect with intuitive experiences is to pay close attention when personal circumstances spontaneously have this character. Individuals can go one step further and try to create this state of consciousness for themselves. There are many techniques that can be used to encourage this degree of awareness. These techniques are discussed in works such as those of Nuemberger (1992) and Yogananda (1973) and a host of other references on concentration and meditation found in any public library. [Follow the links Methods > Practices > Meditator in the World for an ABC approach to developing awareness.]

CONCLUSION

The paper concludes with another line from Mitchell's rendering of Lao Tzu's (1988, Chapter 50) *Tao Te Ching:*

> He doesn't think about his actions;
> they flow from the core of his being.

To bring the complementary view of rational/intuitive styles into the mainstream, researchers need an in-depth understanding of intuition based on an interdisciplinary synthesis of Eastern and Western insights. Such a framework reflects the astuteness of both the academic and popular communities as well as a multi-cultural outlook in grappling with the concept. Drawing on these perspectives, this paper has presented a definition framework that encompasses these sources as a basis for understanding intuition.

Using this definitional framework as an initial guide, an Intuitive Experience Journal was developed through several stages of field testing and critique to yield a robust protocol to help individuals discover The Intuitive Self. Although there are a number of different ways to "tune in" to intuition, our experience suggests that keeping an intuition journal to record the dimensions and outcomes of intuitive experiences significantly enhances a person's awareness of and reliance on intuition. At an individual level, maintaining such a journal sensitizes the individual to new dimensions of their personality. Writing about and reflecting on intuitive experiences reveals their subtle dimensions. Through joumaling, people who have relied primarily on more rational strategies gradually acquire an appreciation for intuitive knowing as they personally experience and document its occurrence.

As powerful as the joumaling technique is by itself, a more profound effect can be achieved by using the results in a group setting. When individuals share their creative insights and intuitive experiences with each other, they trigger additional ideas while building a sense of community through the sharing of personal experiences. This type of exercise serves a permission-giving function. When individuals discover that their friends and colleagues routinely use intuition, the group develops a sense of openness around intuitive experience. In addition, a greater appreciation for diversity is developed that encourages empathy for different styles of and attitudes toward intuitive experience.

With this awareness, a new set of options for dealing with today's hyperdynamic environments can be codiscovered. From this group perspective, individuals can balance their preferences for rational/intuitive styles to more effectively deal with the range of decision situations facing today's families and organizations. Discovering The Intuitive Self encourages a style balance that helps evoke the state of mind quoted above and reflected by the Taoist phrase *wei wu wei* – "doing not-doing." As individuals progress in this life-long journey, they come to live and learn more from the infallible source at their intuitive core.

As Nuernberger and Yoganada both state, evolved intuitive awareness "knows what to do" in every situation. Flowing in the now with intuitive awareness is both our birthright and our potential. Settling for less squelches the human spirit in varying degrees in the worlds of work and play. The nightly news dramatizes the devastation this suppression has wrought in our relationships with ourselves, others, and the environment. Reclaiming a sense of soul through deepening intuitive awareness offers a place to begin healing these relationships first within ourselves and then with others.

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Table 2
Intuitive Experience Journal Derived from the Definition Framework

Definition Framework		Intuitive Experience Journal	
Process	**Describe** the intuitive *process* by inferring how it takes place.	Context	**Describe the context:** When occurred When recognized Where physically Where mentally
		Experience	**Describe the experience:** Just before At the moment Right after
		Obstacles	**Describe the obstacles:** Physical tension Fears felt Desires felt Mental clutter
		Evaluation	**Describe the evaluation:** How intentional Information use, Benefits (losses) derived, Personal learning
Contrasts	**Distinguish** how intuition ***contrasts*** with complementary processes.	Source	**Distinguish the message source:** Conscious/Subconscious Internal/External Rational/Intuitive
Names	**Identify** the *names* of intuitive people or of intuition.	Message	**Identify message type and kind:** Personal, Professional, School, Transcendental; and Decision, Solution, Suggestion, Impulse, ESP, Understanding.
Levels	**Classify** the *levels* of intuitive awareness.		**Classify the message form:** Body, Sensation, Emotion, Thought, Image, Epiphany.
Attributes	**Characterize** the *attributes* of intuitive information.	Information	**Characterize the information:** Strength Clarity Surprise Accuracy

Table 3
Intuitive Experience Journal Format

CONTEXT	**Describe the context of the intuitive experience:**
When occurred:	Day of week, Date, Time of day.
When recognized:	Day of week, Date, Time of day.
Where physically:	Where did the experience take place physically?
Where mentally:	Where did the experience take place mentally?
EXPERIENCE	**Describe the intuitive experience:**
Just before:	What was happening just before the experience?
At the moment:	What was intuitive experience? ***Highlight the key phrase in italics.***
Right after:	What was happening right after the experience?
OBSTACLES	**Describe the obstacles to the intuitive experience:**
Physical tension:	What tension did you notice during the experience?
Fears felt:	What fears did you notice during the experience?
Desires felt:	What desires did you notice during the experience?
Mental clutter:	What mental clutter did you notice during the experience?
SOURCE	**Distinguish the source of the intuitive message:**
Conscious/Sub:	Where on the conscious/subconscious spectrum was the message?
Internal/External:	Where on the internal/external spectrum was the message?
Rational/Intuitive:	Where on the rational/intuitive spectrum was the message?
MESSAGE	**Identify and classify the intuitive message:**
Type:	What type of message did you receive?
Form:	What form did the message take?
Kind:	What kind of message did you receive?
INFORMATION	**Characterize the information in the intuitive message:**
Strength:	How strong was the information?
Clarity:	How clear was the information?
Surprise:	How surprising was the information?
Accuracy:	How accurate was the information?
EVALUATION	**Describe your evaluation of the intuitive experience:**
How intentional:	What role did intentionality play in this experience?
Information use:	What use (if any) did you make of the information?
Benefits derived:	What benefits (or losses) did you or do you expect to derive?
Personal learning:	What did you learn by reflecting on this experience?

Table 4

Intuitive Experience Journal Example

CONTEXT	**Describe the context of intuitive experience:**
When occurred:	Thursday, 99/99/99, 05:00 PM.
When recognized:	Thursday, 99/99/99, 07:00 PM.
Where physically:	I was sitting in my office working on my computer. Since my managers are far flung in several Latin American locations, we exchange weekly email reports and communicate with each other by e-mail on an almost daily basis.
Where mentally:	I was thinking how irresponsible John was. He had missed the conference call and hadn't left a voice mail or sent an e-mail explaining the reason for his delay. The worst part was that this was not the first time it had happened.
EXPERIENCE	**Describe intuitive experience:**
Just before:	At 5:00 PM after waiting two hours for his call, I started writing an e-mail to John with a copy to the general manager for Colombia. In the context of the e-mail, I was expressing how upset I was about the irresponsibility John had displayed.
At the moment:	While writing the e-mail, the telephone rang. I turned around and immediately knew it was him. ***Something assured me it was John calling and that I should not pick up the phone.***
Right after:	I didn't answer the call and continued writing the e-mail message. I read the message twice, hit the send option, and then the message was gone. Then I checked my voice mail and found that John had called.
OBSTACLES	**Describe the obstacles to intuitive experience:**
Physical tension:	I didn't sense that I was tense beyond the usual level of high energy I experience at the office. There are times when I feel that I've gone over the edge, but I didn't feel that way this particular afternoon. I was on schedule with the things that I had to do before I left work for home.
Fears felt:	For a moment, I doubted whether I should follow my intuition or pick up the phone. I feared that if I picked up the phone, I would not be strong enough to call John on his behavior and become tangled in his excuses. I feared I would behave weakly in handling the situation.
Desires felt:	I have an instant desire to answer the phone even when I'm busy or in a meeting. This automatic reaction without reflecting is not a healthy pattern. I need to work on pausing for a moment to listen to myself as each situation arises.
Mental clutter:	Many thoughts were going through my head as I prepared a trip report for my general manager. But they were all coming together in a summary of the key points he needed to know about the trip. My mind was very active but focused.
SOURCE	**Distinguish the source of intuitive message:**
Conscious/Sub:	The message could not be accounted for from conscious sources. On previous occasions when John missed a call, I would not hear from him until the next day. There was no reason I should have known it was John calling.
Internal/External:	The message came as a mixture partly from within myself and partly from outside. When the phone rang, I turned around and looked at it. Something beyond said who it was, and something within told me what to do.
Rational/Intuitive:	The message was totally intuitive. The phone rang two hours after the time scheduled for the conference call. I receive many calls during the day. There was no rational reason why I would have thought it was John.
MESSAGE	**Identify and classify the intuitive message:**

Type:	This was a professional experience. Part of my management style is to meet with my Latin American managers over the telephone when I don't see them in person for a period of time.
Form:	The experience was definitely a thought. When the phone rang, I turned and looked at it for a second. It was then that the thought came to mind: It was John, and I should not answer the phone.
Kind:	I had a premonition of what was going to happen if I picked up the phone. When it rang, something advised me the person calling was John and not to answer.
INFORMATION	**Characterize the information in the intuitive message:**
Strength:	The information came like a strong flash. When the phone rang, I looked at it and immediately knew it was John and knew I should not pick it up. The message was clear, and I felt confident it was true.
Clarity:	The message was crystal clear: It was John calling, and I should not pick up the phone. There was no ambiguity about it. The message was direct and to the point.
Surprise:	The information was a surprise. I never thought this could actually happen to me. The fact that something advised me it was John when the phone rang and not to answer the phone was surprising. The fact that it was actually him was even more surprising.
Accuracy:	The information was on target. I acted immediately to follow my intuition. I knew it was John, and I didn't answer the phone. I checked my voice mail and verified that it was John who had called.
EVALUATION	**Describe your evaluation of intuitive experience:**
How intentional:	The experience was not intentional. It came as a natural part of my routine. I was not thinking about nor trying to evoke an intuition.
Information use:	I sent an e-mail putting his irresponsible behavior in writing. If I had answered the phone, John would have given me a list of excuses, and I would not have written. This would have been the wrong thing to do since he needed a strong reminder to improve.
Benefits derived:	This experience proved how far intuition can go. It shows the advantage of paying close attention. Even though this may sound like a lucky guess, it was not. It was a clear intuition. Many times I've had similar experiences and have not paid attention to them. How many mistakes could I have avoided?
Personal learning:	The main learning was the importance of acting slowly enough to reflect. My instinctive behavior was to answer the phone. By pausing to sense the situation, I was able to experience an intuition, and the correct course of action was taken. From now on, I'll try to pay attention to even to the smallest signals my body or my mind send me.