

УДК 141.319.8:165.193

## A FEW WORDS ON INTUITION

**Paulina Dubiel-Zielinska**

*University of Rzeszow, Faculty of Pedagogy, Department of Childcare Education  
Ks. Jalowego Str., 24, 35010, Rzeszow, Poland*

The article presents a broad but concise depiction of the phenomenon of intuition in reference to two scientific domains – psychology and philosophy. It shows a functional base of the process of intuition, its “location” in a human mind and the ways of considering it (varieties, types of intuition) according to the experts from the field of psychology as well as philosophy. In case of philosophy the author’s attention is mainly focused on Henri Bergson – the father of intuitionism in philosophy.

*Key words:* intuition, thinking, subconsciousness, unconsciousness

Regarding the question „What is intuition?“, the majority would answer that it is a glimpse of so-called sixth sense which no one knows where it comes from, and/or it is inherent to women (so-called feminine intuition) [1, p. 19–20; 2, p. 20; 3, p. 25]. Somehow it is difficult to believe that it comprises the potential dwelling in almost everyone, it is easier though to consider it as the manifestation of supernormal abilities typical only to the chosen ones. “We do not often realise it exists until we hear its voice at some point of time” [2, p. 16].

Generally speaking, the process of thinking consists in cooperation between the thinking subject and objects and phenomena of the objective world. Thinking can occur on a conscious, subconscious and unconscious level. The phenomenon of intuition is related to the subconscious and unconscious levels. It is impossible to address the issue of intuition in isolation from the issue of the subconscious psychic life. The issue of intuition is in fact one aspect of a broader issue of subconsciousness and unconsciousness, and solving of which determines the understanding of the nature of the psyche. Thinking, memory, perception and attitudes operate on two levels – consciously controlled, analytical one, and automatic, intuitive one. These two levels can be compared to the communication routes – the consciously controlled level resembles a motorway, while the automatic level is similar to a side road (shortcut). Therefore human mind consists of two components, each of which is accompanied by its own processing paths [3, p. 25]. According to Kamila Dobrenko, PhD, Faculty of Applied Psychology, Special Education Academy, intuition is a conscious effect of unconscious thinking. Intuitive feelings and ideas appear quickly, unexpectedly and out of nowhere. They surprise us. We do not know their premises [2, p. 18]. Therefore, in words of English writer and journalist George Holbrook Jackson, intuition is reason in a hurry [4; 2, p. 16].

Approximately since the mid-20<sup>th</sup> century an increasing interest in the processes of thinking has been observed. It is the period of crystallising of cognitive psychology. Nevertheless, scientific research on intuition and its significance started recently – at the end of 20<sup>th</sup> century by applying methods of brain imaging: magnetic resonance imaging (MRI), functional magnetic resonance imaging (fMRI), positron emission tomography (PET), near-infrared spectroscopy (NIRS), magnetoencephalography (MEG) [see: 5, p.123–128]. Nowadays intuition concerns equally philosophers and psychologists and appears to have its application not only in art but also in medicine, business. Let’s have a look at what philosophers and related to them psychologists think about it.

According to psychologists intuition may be a) a type of reason, cognitive preferences (here: globalisation; Jung/Nosal); b) cognitive style, i.e. psychomotor property (so-called intuitiveness, intuitionism; Alina Kolańczyk); c) hidden cognitive mechanism (here: initial process of thinking – intuitive, creative, prelogical, autistic [6, p. 277–309], process of automatic thinking); d) effect of microexpression [7]; e) effect of implicit memory [2, p. 21].

Psychologists claim that there is no pure intuition, so-called intuition out of nowhere. According to them there must be a proper information background. It comprises implicit thoughts originating from a very quick unconscious activation of a database of unnecessarily related data, which is stored in mind, and information given here and now, which in result achieves integration of the activated implicit knowledge with a specific problem. The most recent psychologists' research shows that our intuition makes use of unconscious associations and is based on specified mechanisms activated outside our power [2, p. 16; 1, p. 19].

Intuitiveness may be also understood as a *modus* (type) of human reason in accordance with the theory of a prominent psychoanalyst Carl Gustav Jung developed in 1921. According to Jung information can be received analytically (perception) or globally (intuition). Evaluating of the received piece of information can also be of a dual nature – either emotional or rational. Globalisation in the reception of information is aiming at maximisation, holistic recognition of phenomena. What is interesting is what is “under” formal construction. Intuitive people are differentiated by the desire to pervade with “eyes of the soul” (vision, contemplation, meditation) the nature of the world and history, they are interested in the existential problems. The criterion of truth for this type of reason is sensations and experiences close to mystic ones [8]. Intuition enables faster and often accurate apprehension. Jung regarded it as one of the four psychological function, beside thinking, sensation and feeling. Thinking is of a cognitive and intellectual nature. It helps us understand the world and ourselves. Feeling bestows subjective and personal value to what we learn. Thinking and feeling are rational in the sense that they apply reasoning, evaluating and abstraction. Sensation is perception of reality. It allows us to explore the world, receive facts and create representations of the world in our mind. Intuition is also perception but it occurs unconsciously. It searches the essence of the things transcending facts, feelings and concepts. Sensation and intuition are irrational since they are based on the perception of what is specific, individual [2, p. 18–19].

A microexpression consists in unconscious receiving by certain brain cells microsignals sent by faces, voices, behaviours, smells of other people. The phenomenon of microexpression is an important source of interpersonal judgements, so-called first impression, common beliefs. David Myers calls unconscious automatic processes cognitive workers. Thanks to them we know more than we think we do. We see something we do not notice. Unconscious mind differentiates the sign of emotions, is able to understand and associate words, records different events and relations between them. Involuntarily we read subtle non-verbal signals, although we do not see them consciously. At the automatic level our mind notices somebody's dilated pupils or a specific voice timbre, reading and interpreting these signals. Everything happens outside our consciousness. Intuition is based exactly on these automatisms. It combines the information coming from them with the information originating from the current context. We stratify reality and unconsciously perceive occurring regularities. Thanks to that an immediate apprehension is possible [2, p.19].

A human has two pathways of processing emotions – 1) fast response system, unconscious, linked to implicit memory and 2) slow response system, conscious, linked to explicit memory. The fast response system in the twinkling of an eye sifts incoming stimuli and lets us react very quickly, it acts as an early-warning defence. The latter system generates emotions more slowly than the fast response system but it is more precise and more prudent. The fast response system

sends incoming visual information through the part of thalamus processing visual stimuli to amygdala which quickly initiates the response of fear and avoidance – all of these unconsciously. The slower pathway incorporates the visual cortex which assesses the stimulus in a more complex way and also transmits emotional information to the amygdala and other structures located deep in the brain. The result of it is a conscious perception of situation and conscious feeling of fear. There is no “emotion centre” in the brain but there are many emotional circuits which serve these two systems of processing emotions. These two systems also interact with each other. As a result emotions which we associate with the feeling of fear can access consciousness from an unconscious system. This process may lead to the feeling which we call intuition. These special types of feelings which indicate predictable outcomes of certain scenarios are called somatic markers by Antonio Damasio. Negative emotions act as a wake-up call, they warn against mistakes and risk, while positive ones are an incentive. An affect helps us solve the problem unconsciously, emphasising the issues which may be a particular hint [2, p. 20; compare: 5, p. 36–41].

Intuition starts to involve everything what is unconscious and subconscious, it occurs so quickly that it happens before attention [9]. “A human never knows where and when they acquired the grains of experience which one beautiful day turn out to be linked in a spirit making a new concept, a new idea” [10, p. 43]. Intuition is sometimes understood as a “illumination” which seems to be impossible without prior conscious work and accumulating knowledge. Dictionary definitions of intuition term this phenomenon as immediate and involuntary, in result of which the process of apprehending the reality takes place, and as a way of understanding or apprehending which can be marked as direct and immediate, not based on conscious reasoning and occurring in a form of the process not based on any premises (mystical phenomenon) or as a form of reaction to subtle signals received unconsciously (located in the area of implicit memory). According to Filip Łobodziński it is the part of reasoning which takes place outside consciousness, so-called “black box” of reason [11].

Intuitive judgements take various forms. It can be in the sense “I know that I know but I do not know exactly what I know”. It can be in the sense “I know but do not ask me where I know it from” – so-called expert intuition based on extensive field knowledge and experience creating the patterns of perception. Such intuition enables a quick assessment of a complex stimulus and its features. The third type of intuition is the associations caused by words as a result of spreading activation in a semantic network. These associations meet in one place in the network, activation is strong enough to be a hint but not strong enough to realise that [2, p. 22].

The review of numerous intuitive processes allows for distinguishing its three basic symptoms:

- 1) immediate emergence of a specific decision;
- 2) difficulties in identifying premises influencing this decision;
- 3) holistic perception of situation.

Thus, we can see that intuition is a “judgement-making” process applying memory, perception, structures of knowledge. Intuitive judgement, i.e. directly expressed statement about a certain state of affairs based on a subjective feeling, is characterised by: immediacy (the judgement comes from experience) – this feature does not necessarily have to occur every time; obviousness (the judgement does not require justification) – this feature is not obligatory as well; apriority (the judgement was made as a result of a “illumination”, but not experience) – obligatory feature [12]. Intuitive judgements (contrary to the rational ones) cannot be justified since they are based on a common experience, they are formulated against the principles of logic [13].

The conditions of activating intuition are as follows: a) the ability to observe, recognise and utilise vegetative symptoms of one’s own body in both task (research) and public (social)

situations; b) sensitising oneself to what occurs peripherally and is barely noticeable; c) good mood since it calms us down and suggests that the situation is safe enough so that it is not worth analysing it thoroughly. Apart from that good mood causes the impulse to spread through the semantic network, in a more intense, wider way, which makes it easier for us to associate even remote facts; d) the ability to empathise, more precisely emotional intelligence. The intuitive process generates strongly positive emotions, activates episodic memory and in the task situations enables “coming up with an idea” after some time, after prior strong engagement in action; e) reducing tension. One may say that intuition is activated when you stop thinking about a problem, about yourself and your relations with people for a while, and you direct your activity towards actions having quasi-purposeful nature (such as play, relax, explorations). A break and rest provide an opportunity to regenerate energy resources of the body, a chance to weaken fixed habits and often wrong attitudes. Thorough analysis of the topic is far from conducive to right decision-making – it often narrows the field of consciousness, in consequence it can omit significant information. Detachment from the subject creates an opportunity to find a proper solution by moving the problem into the deeper areas of the brain and unconscious information processing. Then human mind becomes free enough to be able to go in many, not in one direction; f) assertiveness; g) developing a creative attitude towards reality; h) sleeping on it. Before falling asleep or just before waking up the boundaries between what is conscious or unconscious become more permeable, some information may skip from unconsciousness to consciousness. Then the solution appears [1, p. 20; 2, p. 22–23; 3, p. 26].

In the works of numerous philosophers the term “intuition” is often used for denoting a special type of irrational gift of understanding. According to different philosophers this kind of intuition is called differently: mystical, pure, intuition of the essence of things. However their meaning is not the same.

Materialist philosophers (e.g. Thomas Hobbes, Paweł Holbach, Julian la Mettrie) were interested in the issue of intuition essentially because they wanted to criticise idealism. Idealists of different fractions and mystics are who were first to be interested in intuition. Mario Bunge, American philosopher, stated that “for philosophers intuition [...] is almost always the ability of human reason which is different from both sensuality and reason and it is nothing but an autonomic system of apprehension, namely sudden, complete and thorough understanding” [10, p. 54–55].

The same tendency, nevertheless in a moderate form, appears in the work of the father of the new philosophy René Descartes. As a rationalist – similar to Baruch Spinoza and Gottfried Wilhelm Leibniz – he admitted that only intellect knows the truth therefore for him intuition is of an intellectual nature. This understanding of intellectual means fast inference. Considering the post-Kantian idealists - Friedrich Wilhelm Joseph von Schelling, Max Scheler, Henri Bergson, Martin Heidegger – intuitionism became clearly anti-intellectual [10, p. 55–56].

Henri Bergson was moved by the concept of evolutionism by Herbert Spencer. In accordance with this concept mind (intellect) has its limitations. Spencer explaining the evolution indicates certain moments of this evolution which, to his mind, led us to this point. Only in point a or b we realise that we have had two ways. It happens only after a long time. Therefore our mind deludes us, it tries to give the meaning where it does not exist. It is caused by the fact that human mind relates time to space. There are two types of time: 1) related to space, universal (dividing time into intervals) – it is superficial, minor time; 2) internal time, experienced, psychological, which passes through us, which we call the intuition of duration. Direct data of consciousness open us to the intuition of duration since the intellect is definitely oriented to mathematics. On the other hand, biology is what allows us to understand the intuition of duration. Bergson’s irrationalism consisted in acknowledging a considerable role of intellect in the area of the sense

of security in life, while the one of intuition – in the area of learning the deepest layers of life. Intuition as a tool of apprehension is a relic of instinct which evolved. Through intellect we learn what is superficial. Intellect activates reality. Whereas by means of intuition we learn what is deep in human life. Bergson claimed that a human thought, human reason as a result of long-lasting evolution is adjusted to learning inanimate nature. Thought as an emanation, as one of the types of life, cannot apprehend the life itself. It does not mean that the phenomenon of life cannot be apprehended. In the course of evolution a human acquired a special cognitive ability – intuition. Intellect and the whole science do not reflect the nature of the studied phenomena. Science does not apprehend the essence of things but merely the relations between things. That is why there are forces completing intellect – instinct and intuition. Intellect divides studied objects into parts, it puts them in static fixed forms. Only instinct is “moulded on the very form of life”. Instinct is a psychic phenomenon, unconscious, characterised by a practical attitude. Sympathy or empathising are its mechanisms. Intuition is also empathising differentiated from instinct by the lack of pragmatic application. A form of such intuition is aesthetic intuition, the ability to experience beauty. By means of intuition a knowing subject can move to the inside of objects to experience the harmony with what is unique, ineffable. The combination of intellect and intuition may lead to adequate apprehending of nature and life [compare: 14, p. 122–123; 15, p. 306].

Henri Bergson sees human personality in the category of change. This change is continuous and indivisible which constitutes the substantial nature of our personality. In accordance with the conception presented by Bergson the past is continuously present in our life although we are not aware of that. “In particular moments we present only the part of our past which is somehow related to our current situation” [16, p. 23]. Consequently, the events taking place in our present cause the activation of the layers of unconscious memory. Everything that happened to us or even briefly appeared in our life is entirely stored in our memory and a small stimulus is enough to activate one of the elements of the stored memory. Personality presented as a continuity of change leads to stability, unity and substantiality of a person. “Through all of their existence a person develops their past in their present, storing everything in either conscious or unconscious memory – moreover they add something to it” [16, p. 26]. In the material world we are certain whether something exists or not. If we have a certain amount of money we cannot through sheer willpower make it duplicate, whereas in case of human mind and its unconscious part it happens. One event may unleash a torrent of memories we were unaware of the existence.

Personality, or personal “continuity of change” can be also understood as a transmitter of emotions, including sub-intellectual and hyper-intellectual feelings. Henri Bergson relates the sub-intellectual and hyper-intellectual feelings to the type of moral life. An obligation connected to the command is what is primary and elementary, sub-intellectual. The effectiveness of the call is based on the power of emotion which was once activated, which is activated or could be activated: this emotion if only because it is expressed by infinite number of ideas, is something more than an idea, it is hyper-intellectual. Two forces which operate on different spheres of the soul mark on the intermediary area, which is in intelligence. Henceforth they will be replaced by their reflections. These reflections blur and intertwine. As a result, the commands and calls are translated into the language of pure reason” [17, p. 90].

Therefore the task of intelligence is combining and coordinating sub-intellectual and hyper-intellectual emotions. At the level of intelligence the emotion management takes place, including the emotions organising moral life.

Sub-intellectual emotions creating the social morality originate from the social pressure. Creative “love drive” is contained in the hyper-intellectual emotions. Intelligence arranges and coordinates these two sources.



In the book “Thought and motion. An introduction to metaphysics – Philosophical intuition – The perception of change. Soul and body.” Bergson defines intuition as a type of empathising by means of which one can penetrate a given object in order to identify with what is unique, therefore unimaginable [18, p. 19]. What is compared is science (intelligence) and metaphysics, hence their methods of apprehension – analysis and intuition. Science makes use of symbols, allows for relative apprehension of the reality. Metaphysics can deal without symbols, it allows for absolute apprehension of reality. Scientific analysis endlessly multiplies perspectives to complete the image which is always incomplete, to improve the interpretation which is still imperfect. On the other hand, metaphysical intuition is one simple act, it is the study of the object in the area of what is significant and specific. Analysis deals with immovability, intuition, in turn, operates on the area of the changeable, continuous phenomena. It is possible to move from intuition to analysis, but not vice versa. For intuition sets analysis in motion. Our own personality, our “self” which lasts is the reality which we all apprehend from the inside by means of intuition. Our duration is still happening. The intuition of duration cannot be replaced by the pictures taken from different domains. Our duration may be directly given to us within intuition, not in a picture and not in the set of notions. Inner duration is continuous life of memory since there is no consciousness without memory, there is no state of human soul which would not change. Duration should be determined by the plurality and unity at the same time: the plurality of subsequent states of consciousness and unity which combines these states, which is not done by psychology. Psychology, similarly to other sciences, applies analysis in its research. It decomposes “self” into sensations, sensual perceptions. It puts in the place of “self” a series of elements which are not components of the whole but only partial constituents. It searches intuition in analysis which is its contradiction. Since “self” is simultaneously plurality and unity. A similar mistake is made by rationalist philosophers and empirists regarding partial indications as real parts, confusing scientific point of view with a metaphysical one, i.e. analysis with synthesis. Metaphysical intuition is a motion, living eternity, the highest concentration of all duration. Materiality is, in turn, dissipation of duration. Intuition can be achieved. Once achieved it has to find a way of expression and application in order to provide fixed points of reference, to give a sense of accuracy and precision. That is why we so often consider a logical apparatus of science as science itself, regardless of metaphysical intuition which could be a source of all the rest. The lack of remembering about of this intuition results in relativity of scientific apprehension. Symbolic apprehension is relative. Intuitive apprehension operates in motion, it assumes the life of things. Intuition serves a metaphysical function of thinking that is intimate apprehension of reason by reason, apprehension through reason what is essential in the matter. Intelligence (science) operates on the matter in order to apprehend it. Intuition (metaphysics) reaches the depth of the matter. The vision in which reality is shown as indivisible is well on its way to achieve philosophical intuition [18, p. 20–95].

Bergson describes metaphysical (primary) intuition. He calls for single intuition which can lead to different notions equally easily since it is beyond the division into (philosophical) schools. He also mentions self-intuition – perceived by the self.

Apart from metaphysical view on intuition special attention should be drawn to sensual intuition implying in the history of philosophy the ability to apprehend directly. Sensual intuition is perception consisting of elementary mental processes: comparison, analysis, synthesis. Accordingly, intuition depends on the entirety of previous experience of an individual called apperception. Sensual intuition is also a quick identification of a subject, phenomenon or sign, dependent on quickness of perception of the subject, its memory, capability, experience, intimating [10, p. 67–68].

Another type of intuition – intellectual intuition – contrary to the sensual one is not perception by means of senses but by the means of reason. This kind of intuition refers to apprehending abstract truths, which are imperceptible, invisible to the naked eye. What is common for both types of intuition is the immediacy with which their content is apprehended in consciousness. This proof independence makes the intellectual apprehension obvious. Apprehending truth which is not inferred logically from other truths and different from the truth perceived sensually is undeniable. However intuition can, and even should be treated by reason. Then we consider intuition as a logical process. Hence we will understand intuition as a way of acquiring knowledge by which, basing on unconscious at a given moment signs and without realising the paths of one's own thought, a human infers about the essence of the subject or process being the focus of cognitive interest [10, p. 72–76]. Since intuition is a form of thinking, logical (algorithmical) elaboration of given data is a condition of intuition. Intuition, subconsciousness is rational [19]. It is structurally similar to conscious thinking but the one compressed in time. An algorithm is formed orderly. By means of it an intuitive intellectual process can be repeated but in a different psychological form. Nevertheless the result will be the same. The main role in intuitive thinking is played by inner speech in which a thought is expressed briefly. Due to the fact that realising certain things is connected to speech, when we maximally reduce speech we can only realise the outcome of the mental operation as an immediate intuitive act of apprehension of the object of study [10, p. 72–76].

Intellectual intelligence is divided by Mario Bunge into the subcategories:

1) Physical intuition – an ability to interpret quickly while apprehending mathematical expressions of physical regularities; it is then some kind of a routine in using symbols, specific experience in interpretation and an ability to detect quickly relations between the elements not connected at first sight (e.g. issuing a quick opinion about the character of an unknown person basing on their behaviour).

2) Ability to create metaphors – an ability to create analogy between objects and various processes.

3) Creative imagination – an ability to create notions and systems of notions which may have no equivalents in feelings even if they corresponded to something in reality, and also because of the fact that it brings to life non-schematic ideas [10, p. 77–79]. This creative intuition creates hypotheses, provides new technological inventions and ways of experimental research. Creative process is rational but intuition plays a pivotal role in it, which cannot be placed in opposition to logic nor placed above it. A hunch, intuitive “illumination” of consciousness, creative imagination, insight or anticipation are one and the same process of synthesis of new material with the material from previous experience. A human is often able to create new notions, theories from raw material, but nothing comes from nothing. What is necessary is creative imagination.

4) Accelerated inference – the notion of intuition according to rationalists.

5) Ability to synthesise.

6) Sound judgement.

Generally speaking, the abovementioned types of intellectual intuition are the ways of perceiving and thinking, are the aspects of emotionally charged intuition as a “illumination” of consciousness by a new idea or its variations when given aspects (e.g. emotionality) are reduced, while others (e.g. logicity) are vivid [10, p. 80].

Assuming that human intuition is an ability to infer accurately, make right choices in spite of the lack of proper logical premises we will notice that this phenomenon is a specific aspect of the past [see: 2; 3, p. 27]. For the accuracy in this case can be proven merely after the fact. It does not turn out to be so difficult at all. Regressive certainty (“I knew it would be like that”),

moving towards positivity in memories (giving priority to the memories in accordance with a current interest), reformulating one's own past – these phenomena are well-known. Only the confirming material is used in favour of intuition. Whatever speaks against intuition, it is not important anymore.

Our subconsciousness resembles a basement which determines our reactions. When we react automatically, the main role is played by subconsciousness. Only if we start to realise our reactions we are able to make use of the power of reason. Pictures and emotions are the language of subconsciousness. Subconsciousness does not accept the things we manipulate logically [compare: 20, p. 51–52]. And our subconsciousness or hyperconsciousness is just intuition – not feminine but purely human.

#### References:

1. Domańska A. A whisper of wisdom (the conversation with a psychologist Magda Podgórska) / A. Domańska // *Sense*. – 2010. – № 9 (24). – P. 18–20.
2. Krzemionka D. Let intuition speak... / D. Krzemionka // *Characters*. – 2011. – № 2 (169). – P. 14–23.
3. Król A. Emotionally on feelings (the conversation with David Myers) / A. Król // *Characters*. – 2011. – № 2 (169). – P. 24–27.
4. Aphorisms [Internet resource]. – Available at: [www.aforyzmy.com.pl/rozsadek-i-rozum/intuicja-to-rozum-ktory-sie-spieszy](http://www.aforyzmy.com.pl/rozsadek-i-rozum/intuicja-to-rozum-ktory-sie-spieszy).
5. Zimbardo P.G., Johnson R.L., McCann V. *Psychology. Core Concepts* / P.G. Zimbardo, R.L. Johnson, V. McCann. – Warsaw : PWN, 2010. – 296 p.
6. Dorfman J., Shames V.A., Kihlstrom J.F. Intuition, incubation, and insight: Implicit cognition in problem solving / J. Dorfman, V.A. Shames, J.F. Kihlstrom // *Implicit cognition* ; ed. G. Underwood ; Gdańsk : GWP, 2001. – P. 277–309.
7. Ohme R.K. The secrets of microexpression // *Automatisms in psychic regulation: new perspectives* ; eds. R.K. Ohme, M. Jarymowicz ; Warsaw : PAN, 2003. – P. 97–108.
8. Nosal Cz.S. Know the type of your reason // Cz.S. Nosal // *What is psychology* ; Kielce : Characters Publishing House, 2006. – P. 26–32.
9. Kolańczyk A. „Creative” intuition. Properties and mechanisms of the process / A. Kolańczyk // *The psychological review*. – 1987. – № 30 (4). – P. 901–926.
10. Nałczadzjan A. Intuition versus scientific discovery / A. Nałczadzjan. – Warsaw : PIW, 1979. – 259 p.
11. For the sake of intuition [Internet resource]. – Available at: <https://wiadomosci.wp.pl/nadsiecz-intuicji-6032017172193921a>.
12. Nęcka E. The technics of creative thinking: classification and theoretical premises / E. Nęcka // *The psychological review*. – 1983. – № 26 (3). – P. 535–551.
13. Nęcka E. Formulations of judgements and decision-making / E. Nęcka // *Cognitive psychology* ; eds. E. Nęcka, A. Orzechowski, B. Szymura. – Warsaw : PWN, 2005. – P. 549–588.
14. Ślipko T. The outline of the history of ethics / T. Ślipko. – Cracow : Petrus, 2010. – 167 p.
15. Solomon R.C., Higgins K.M. A short history of philosophy / R.C. Solomon, K.M. Higgins. – Warsaw : Prószyński i S-ka, 2010. – 376 p.
16. Bergson H. The problem of personality / H. Bergson. – Warsaw : IFiS PAN, 2004. – 47 p.
17. Bergson H. The two sources of morality and religion / H. Bergson. – Cracow : Znak, 2007. – 323 p.
18. Bergson H., *Thought and motion. An introduction to Metaphysics – Philosophical intuition – The perception of change. Soul and body* / H. Bergson. – Warsaw : PWN, 1963. – 119 p.
19. Sawka H. Pure logic / H. Sawka // *Sense*. – 2010. – № 9 (24). – P. 39.
20. Bytof A. Treasures from your basement / A. Bytof // *Sense*. – 2010. – № 9 (24). – P. 50–53.



## **КІЛЬКА СЛІВ ПРО ІНТУЇЦІЮ**

**Пауліна Дубель-Зелінська**

*Жешувський університет, факультет педагогіки  
вул. Яловего 24, 35010, Жешув, Республіка Польща*

У статті розглядається феномен інтуїції в широкій, а водночас синтезованій перспективі його проявлення та розуміння в контексті двох вибраних ділянок знання – філософії та психології. Наголошується на функціональних передумовах процесуального перебігу цього явища, його конституювання в людському розумі та способи наукового тлумачення як філософами, так і психологами. Особливу увагу присвячено аналізу феномену інтуїції в інтерпретації А. Бергсона, засновника філософського інтуїтивізму.

*Ключові слова:* інтуїція, мислення, підсвідомість, несвідомість.