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AWAKENING INTUITION: A DELPHI STUDY

by

Verna Veronica Schmidt

**A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Education**

University of San Diego

1995

Dissertation Committee

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AWAKENING INTUITION: A DELPHI STUDY
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Director: Mary Scherr. Ph.D.

This study was framed by three key questions: How is intuition characterized, how is intuition in adults best developed, and what influence might the development of intuition have on individuals, organizations, and society.

The data for the study was collected using the Delphi method. The panel included twenty females and twenty-three males from three Canadian provinces and eighteen American states. Eighty-three percent of the panel had post secondary degrees in over twenty different disciplines. Twenty -three percent of the panel held doctorate level degrees. Thirty-one different occupations were represented. All forty-three participants who started the study completed all three rounds.

Data was collected over three rounds of the Delphi and included both open ended questions and a Likert scale questionnaire. Findings were derived from both qualitative and simple quantitative analysis.

In this study, intuition is characterized by existential themes of time, space, body, being, Being, and relation. Throughout the study, panelists drew a strong connection between intuition and the creative-spiritual dimension of human beings.

The panel determined that it is more appropriate to speak in terms of awakening intuition than in terms of developing it. Even though panelists reached consensus on the idea that the full potential of intuition is inherent everyone, they also agreed that individuals could benefit from participation in practices designed to awaken and expand intuitive capacity. Findings suggest that training programs should be developed around

three broad goals: 1. Exposing the beliefs, assumptions, values, and patterns of behaviour that prevent individuals from accessing the full inherent potential of their intuition. 2. Creating an environment in which it is safe to explore and to engage in activities that enhance intuition. 3. Providing a knowledge base. Specifics related to each of these goals are included in the study.

While participants were careful to stress the fact that they did not see intuition and future trends in terms of a causal relationship, they did reach consensus on thirteen trends related to individuals, eleven related to changes in organizations and on fifteen societal items. Topics on which the panel reached consensus included creativity, peak experiences, physical and psychological well-being, relationships, problem-solving ability, shift in leadership, culture, structures, ethics, and productivity. They projected that initially there would be an increase in the appearance of chaos, but saw that trend as having a beneficent long term effect. Findings indicated that intuition is an essential factor in expanding consciousness, and panelists predicted that an evolutionary shift in consciousness could well be the outcome of the synergy released by the increasing numbers of adults attuning themselves to the creative-spiritual voice of their intuition.

The study includes an extensive review of literature connected with intuition including western and non-western philosophy and psychology, brain and consciousness research, quantum physics, adult development, leadership, training programs, emerging spirituality, and alternative futures. The study concludes with an exploration of implications the training of intuition, for leadership, and with a broad agenda for future research related to intuition.

DEDICATION

This dissertation is dedicated to my father. Even though he is no longer here, he continues to be a source of inspiration and motivation. So long ago, he challenged me to believe, and now I do.

ACKNOWLEDGMENTS

*Extravagant people are those who give the gift of themselves
without any thought of something in return.*

Jerome Bruner

The joy of a journey is enhanced by those who in some way or other travel with us. To all of you who have travelled this dissertation journey with me in spirit, I hold the thought for you that all your journeys will be filled with bountiful blessings of wisdom, love, and light.

To Debra- making this journey with you has been a joyous soul experience.

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To Tim- your love, but especially your laughter was the fulcrum on which I balanced mind and spirit.

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To Dr. Schern, and all my committee- thank you for clearing the path ahead of me.

To the forty-three people who participated in this study, your ideas were the splendid gift of self without which the last section of the journey could not have been completed.

To the angels, to the voice within- without you this journey might never have begun.

Once again, I am shown that I am blessed, for in my journey to this doctorate degree, I have been supported by truly extravagant beings.

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CHAPTER ONE

STATEMENT OF THE ISSUE

Introduction

We are at a point of rapid transition on our planet. Barbara Marx Hubbard, a leading futurist, warned that our critical analytic intellects are being bombarded by disparate bits of knowledge and facts at a pace beyond our capacity to integrate rationally. She is convinced that sole reliance on reason will no longer serve us in this time of rapid change and increasing complexity. What is needed, Hubbard (1994) exhorted, "is an awakening of our intuitive capacity" (p. 29).

Several futurists echo Hubbard's prediction. Willis Harman, President of the Institute of Noetic Sciences, also affirmed that "intuition is the code word for global transformation" (Harman, 1988a, n.p.). Using the word *insight* as a synonym for intuition, Richard Heinberg (1994), associate editor of *Intuition*, claimed that "researchers are finding that the point where logic and insight overlap may be the most exciting place of all" (p. 6). Goldberg (1983), author of one of the first books on intuition in business, said, intuition "is an essential topic whose time has come" (forward) and Vaughan (1993), author, trainer, and researcher, concurred that "the mind's hidden powers of intuition are on the threshold of entering into the mainstream" (p. 200).

Almost everyone has had an experience with intuition. My own encounters have been frequent and diverse, but the one I recall most vividly was a marker event.

I was shopping for groceries one evening when I thought I heard someone calling my name. I looked around but there was no one near. Because the calling persisted, I mentally responded with, "What?" and the thought that I must be really tired crossed my mind. The rest of the story went like this:

"You are tired and you have forgotten to turn down the soup!"

"Oh, no, the soup!" I gasped loudly. I had put a pot of soup on high. I had intended to turn it down before I left so that it could simmer while I was getting groceries. I abandoned my cart mid-aisle and tore out of the store praying that I would get home before a fire started or before the apartment was drenched in black smoke.

Even midst my panic the voice inside my head made itself heard, "It's okay; I called you in time." With that thought a calm enveloped me; I just knew that I would get home in time. I arrived just as the final ring of water was bubbling at the bottom of the pot.

The soup day, as I call it, marked the beginning of my earnest search for an understanding of this inner voice which came without my bidding. At first, I told myself that I had just remembered but the quality of the experience was substantively different from remembering. Then, I thought I just could have made an inference. After all, it is logical to conclude that if I put the soup on high, the water would eventually boil away. But I was not thinking about the soup, nor did I have the feeling that I should be remembering something. The absolute confidence that I had after I was assured that I would arrive home in time could not be attributed to any aspect of reasoning.

Up to that point, I had all kinds of serendipitous intuitive experiences but this one launched me into a deep search for answers to questions: From where does this internal

knowing come? Why does it come without my bidding? What, if anything, does it have to do with my rational thought? How can I work with what I call my intuition more consciously? If I build a trusting relationship with that inner aspect that seems to know beyond my rational understanding, where will it take me? The soup experience was, indeed, my wake-up call.

The accounts of humanity's relationship with intuition date back to antiquity and are a part of all world cultures. For example, the ancient Greeks, believing in sources of knowledge outside the domain of reason and logic, consulted the Oracle at Delphi for intuitions on matters of personal and political importance. Since the time of ancient Greece, there has been centuries of western philosophical debate on the nature and use of intuition. This debate eventually reached into western psychology when Freud and Jung conceptualized a triune psyche comprised of the conscious, subconscious, and superconscious or collective unconscious. For Jung, intuition was the means of accessing aspects of the psyche underlying the conscious mind.

However, despite the central role of intuition in both philosophic and psychological discourse, the western world has been preoccupied for the past three hundred years with external objective realities, understood best by rational thought processes. Interest in our capacity to know things that appear to be outside the constraints of logic and reason has been relegated, until quite recently, to fringe studies.

This has not been the case, however, in eastern cultures, where subjective forms of knowing have been the central focus of both philosophy and psychology. Unlike modern western civilization, the eastern world has valued knowledge of inner subjective realities,

uncovered by intuitive processes. In fact, the ancient philosophers and religious leaders of the east, believed that the world as it is presented through the five senses is essentially an illusory world, that it is solely a manifestation of thought forms and subject to the changing winds of consciousness. For the eastern mind, seeking truth in the knowledge of the external world is a fool's journey for truth can only be found within. This perspective parallels that of the adepts of other esoteric philosophy as well.

Ironically, the western predilection for the external, for logic, analysis, and reason is meeting the eastern inner subjective, intuitive orientation in quantum science. The influence of modern physics extends "to the realm of thought and culture where it has led to a deep revision in man's conceptions of the universe and his relation to it" (Capra, 1975, p. 15). Neils Bohr, one of the great modern physicists, spoke of the intersection of physics and metaphysics when he said "for a parallel to the lesson, of atomic theory...[we must turn] to those kinds of epistemological problems which already thinkers like the Buddha and Lao Tsu have been confronted" (Bohr as cited in Capra, 1975, p. 16). It is not coincidental that the exploration of the inner realms of matter should be so closely linked to the philosophical traditions that have tried to make sense of the inner realms of consciousness. Rather, it is a moment of synchronicity, "a meaningful coincidence of events, where something other than chance is involved" (Jung, 1971d, p. 505).

Brain research is another area in which science has inadvertently exposed the artificiality of the subject-object, intuition-intellect split characterizing western thought. Roger Sperry's Nobel prize winning split-brain research launched a new branch of research into the nature of the human brain and mind. His research showed that each brain

hemisphere appears to have a specialized function: the left hemisphere being the location of activity stimulated by language, linear thought, sequencing, and order and the right hemisphere responsive to movement, tone, space, patterns, and gestalts. While Sperry's work demonstrated that each hemisphere is capable of compensatory functions in the event of damage to the other, Ornstein's (1972) research revealed that in most tasks involving rational thinking, such as in the processing of language or mathematics, the left hemisphere (in right-handed people) is more active. Similarly, in most tasks involving intuition, such as seeing patterns or using symbols, the right hemisphere is more active than the left. While few researchers in the field would hold to a strict lateralization of function, most would agree with Ornstein who maintained that the

fact that so many people in everyday situations do employ their brain bifunctionally provides neurophysiological support for the existence of two divergent modes of consciousness; for the concrete possibility of educating both halves of the brain; and for a rapprochement between exclusively "intellectual" and "intuitive" approaches to knowledge (p. 34).

Since the scientific breakthroughs in both physics and brain research, intuition has come of age. Recognition of its importance is pervading all disciplines. Buckminster Fuller (1973), architect and futurist, was convinced that intuition is a principle tool of all human endeavour; Einstein, like other scientists and mathematicians, acknowledged the essential role of insight and intuition in all new discovery. Modern myths are replete with stories of entrepreneurs following their intuition to fortune: Ray Kroc, J. P. Morgan, and Stephen Jobs. Business, education, and nursing journals document studies associated with

the role of intuition in leadership and decision making. Great athletes engage trainers who can help them hone their bodies' intuitive awareness of perfect timing and movement. Intuitive knowing and holistic natural healing therapies have formed a dynamic partnership. Even the quest for the mystical sacred dimension of intuition, once the domain of a small pocket of adepts, has become mainstream, according to both *MacLean's*, Canada's leading news journal (October, 1994) and *Newsweek* (November, 1994). The cover story of the former is "The New Spirituality: Mainstream North America searches for meaning in life," and the words, "The Search for the Sacred: America's Quest for Spiritual Meaning," is emblazoned across the front page of the latter.

In short, intuition has always been a part of human activity from the scientific to the mystical. Its roots are deep. They are so deep that despite the western world's three hundred year veneration of reason and logic as the objective, and therefore, the only valuable way of knowing, intuition has continued to have an impact as the silent partner in human intelligence. It would appear that it is now time for it to blossom and to take its rightful place beside reason. To quote Ornstein (1972), "It is time to undo the cultural bias against intuition as a mode of knowledge.. Our culture and education often produce people hemianopic to reality, and it is time to return toward wholeness" (p. 35).

The Issue

In 1959, Jerome Bruner's book entitled, *The Process of Education*, summarized the deliberations of thirty-five scientists, scholars, and educators who had convened to discuss how education, and science education in particular, might be improved. One of the main topics was the role of intuition in learning and thinking. The conference

participants were unanimous in their belief that intuition is as important as reason in human understanding, but that current education practices impede the development of intuition. These obstacles include an over-emphasis on factual knowledge, on correct answers, and on reward and punishment. Bruner, further, argued that teachers having themselves been educated in a system that neither encouraged, practiced, nor valued intuitive thinking, are both unwilling and unable to foster such thinking in their students.

Bruner (1959) acknowledged that there are gaps in research which, if filled, would facilitate intuition receiving attention equal to that of analytical thinking. These gaps included a lack of a consensual working definition, a lack of a clear understanding of the conditions under which intuitive ability thrives, and a lack of knowledge about the variables which affect it. Despite these limitations, Bruner contended that the most important and most urgent research needed is to study how intuition develops or is learned. He went so far as to say that, "obviously, research on the topic cannot be delayed until such a time as a pure and unambiguous definition of intuitive thinking is possible, along with precise techniques for identifying intuition when it occurs" (p. 59).

Bruner's call for research into intuition and its vital role in learning and thinking seems to have gone essentially unheeded. Literature searches turn up little under the specific rubric of intuition in any discipline prior to 1980. Since then, there have been a number of studies associated with the Myers-Briggs inventory on intuition as a preferred information processing style. In the area of leadership, several other studies have connected intuition and decision making. These studies affirmed that intuition is an important element in leadership. Findings of these studies included the fact that leaders

attest to using intuition in making important decisions but that few do anything to enhance their intuitive capacity. Additionally, the research revealed that leaders feel compelled to rationally justify decisions even when they have used intuition to make decisions. Further, while administrators use both analytic and intuitive skills to make decisions, they prefer to talk about the analytic processes because in most organizations there still is not a supportive environment for discussing the use of intuition in decision-making. Another finding substantiated by considerable research done by Agor (1989) showed that the higher the level of management, the greater the use of intuition, and that chief executive officers most often use their intuition to make decisions involving judgments about people, where there is no problem-solving precedent, or where information is incomplete. His work also suggested that despite the common belief that women are more intuitive than men, there is little evidence that western women are any more successful intuitive decision-makers than men.

The question of who has intuitive ability has motivated other research related to the development of instruments designed to identify intuitive ability. These instruments identify attributes, variables, and skills associated with intuition; and are used primarily to ascertain innate intuitive propensity.

The value of all of this research related to intuition is that it emphasizes that intuition is an important and undeveloped capacity. However, even though studies on the relationship between intuition and decision-making confirm that intuition plays an integral role in leadership, and even though research has produced instruments to assess natural intuitiveness, it still does not tell us anything about how a leader develops intuitive ability,

nor about the influence that intuition has on shaping the context of leadership. Still missing from the research are studies related to the key question Bruner raises about how intuition is learned or developed. Twenty-five years after he made the case for the importance of giving equal attention to both analytic and intuitive thinking in education, intuition remains "a much-neglected and essential feature" (Bruner, 1959, p. 58) of human intelligence.

It would appear that even though intuition is not an integral aspect of formal education, it plays an important role in adult life, so vital, in fact, that adults are driven to complete their education by learning about intuition outside of the mainstream of public education. For example, Intuition Network, an organization whose mission it is to be a clearing house for conferences, tours, publications, and scientific and scholarly research on intuition, boasts an international membership list in the thousands. Also, Mauro (1994) reported that Azoth Institute from Pine Grove, California, just one of the hundreds of private firms across North America offering training in intuition, has had more than fifteen thousand people participate in their workshops over the past 23 years. Block (1990) reported that one Massachusetts consulting firm alone "had over 5,000 executives from large corporations, including Digital, General Foods, and Clorox Co., go through a three-day leadership training program that spends a considerable amount of time honing intuitive skills" (p. 59). Additionally, there is an ever increasing proliferation of courses, workshops, training programs, books and tapes being marketed which purport to assist people in reconnecting with their intuitive side.

This is just a glimpse of the learning opportunities adults are seeking in their quest

to fill the hiatus left by formal education. A study which seeks the views of the experts about how intuition is best developed, and about future trends that might be associated with the play of an awakened intuition in the lives of individuals, in organizations, and in society seems particularly apt in light of this burgeoning desire to reconnect with the intelligence of inner space, intuition.

Purpose of the Study

This study had three purposes. One was to discern how an expert panel characterizes intuition. A second was to develop a consensus about appropriate objectives and curricula for programs designed to develop intuition in adults. A third purpose was to develop a consensus about the potential impact that the development of intuitive ability might have on individuals, organizations, and society.

Because the Rand Corporation developed the Delphi as a tool to discern future trends, it was deemed to be the most suitable frame from which to approach this study. The Delphi approach to data collection has been used successfully in diverse disciplines to project trends, formulate policy and program goals, and to build consensus about a variety of societal issues. For these reasons, it was considered the best methodology for building a consensus about training programs and trends related to intuition.

This Delphi study was framed by the following open ended questions:

1. How is intuition best characterized?
2. What are the most important objectives of programs designed to develop intuition in adults?

3. What are the basic skills, knowledge, activities, and practices that ought to be included as part of the curricula of these programs?
4. What impact might increased facility with intuition have on individuals?
5. How might increased facility with intuition impact organizations?
6. What societal changes can be anticipated when individuals awaken and develop their abilities associated with intuition?

Significance of the Study

This study is important for four reasons. Firstly, it addresses a gap in the research regarding how intuition is learned and developed. It draws attention to the fact that many people no longer subscribe to the either you have it or you do not theory of intuitive ability; it raises important questions about the role of intuition in leadership and adult development. It may also provide an impetus for further study on how to best integrate the development of intuition into school curricula.

Secondly, the findings of this study can be used to guide program design decisions, and to develop guidelines for individuals selecting and evaluating intuition training programs. Likewise, it is potentially useful information for organizations who pay for professional development in the area of intuition training. With the growing interest that individuals and organizations are expressing in participating in educational programs purporting to enhance intuitive ability, the findings of this study will be increasingly useful.

Perhaps one of the most valuable aspects of a study that uses the Delphi methodology is that the process itself acts as an agent for social change. Kuth-Schai (1988) synthesized the value of participating in Delphi research into three points: It is self-

concept enhancing because, in participating, one is able to make a social contribution which is unique and worthwhile. It is educational in that it broadens the scope of thought through the process of being exposed to what others are thinking relative to the topic and in being asked to reconsider one's own viewpoint. Finally, it is interesting in so far as the Delphi often raises questions, issues, and ideas not previously considered. D'amour and Rittenberg (1980) affirmed the notion that a Delphi study not only uncovers probable futures but is itself a shaper of the future. They said that there is a certain momentum generated by participation in futures methodology. They believed that participants have "a right, and indeed, the responsibility to participate in the research that is being done as part of a social change process" (p. 413).

Following the same thought, Grauer (1989) wrote that change requires that we restructure our perceptions of the world and embrace new visions. When a researcher embarks on a dissertation, there is always the hope that not only will she emerge with a new perception, a new vision, but also that somehow others who have been touched by the study will too. Certainly this study was undertaken with a hope of contributing to the growing understanding about the importance of finding a balance between our use of reason and our use of intuition. Participants reported that their commitment to promoting the importance of having a well-developed fully-functioning intuitive capacity has been strengthened by their participation in this Delphi study. That fact, in itself, has made the effort worthwhile.

Finally, the primary strength of the Delphi is that it holds the potential for generating powerful articulate visions which unfold the future not only for others but for

the researcher. The benefits of seeing, first hand, the picture of future possibilities painted by the collective voice of the experts are many. As Feuerstein and Feuerstein (1993) so eloquently wrote,

...these voices help us find our own voice. They help us articulate our own life experiences and expectations, our own hopes and fears. This exercise in self-discovery can in turn help us participate more consciously and fully in life, in creating a future that is benign and more deeply meaningful (xvi-xvii).

Definition of Terms

Random House Dictionary defined intuition as being "direct perception of truth or fact independent of any reasoning process; immediate apprehension; a keen and quick insight". Individuals are called intuitive when they have or possess intuition. However, just as reason is the rubric for a broad range of reasoning capacities, intuition is the umbrella term used to refer to all those aspects of awareness not generally associated with reasoning. It is a term which refers to knowledge from and about the inner realms of consciousness. Terms frequently used as synonyms for, or attributes of intuition include insight, illumination, creativity, inner knowing, feeling, hunch, inner voice, direct perception, higher or altered consciousness, and mystical revelation. *The Oxford English Dictionary* (1970) devotes a full page to the definition of intuition and its related forms. Intuition has etymological links to the Latin term *intēuri* meaning inside or to enter into, and *intuitio* which translates as contemplation. Most dictionaries define intuition in the context of its principle western philosophic tradition: the immediate apprehension of truth

or reality.

Culling non-western philosophy and psychology, produces a different meaning. In these traditions, intuition has a decidedly spiritual connotation. It is associated with altered states of consciousness. Specifically, it is the means to cosmic consciousness which, according to non-western philosophy, is the ultimate spiritual goal (Bailey, 1942).

For the purposes of this study, panelists were encouraged to view intuition in the broadest possible sense. It is defined as being any immediate, direct perception independent of any known reasoning process. Despite the fact that this definition is rooted in western etymology, it is not intended that the definition preclude the immediate or direct perception of the divine as experienced in moments of cosmic consciousness described, for example, in Vedic or theosophical philosophy and psychology.

Also, in this study the words rational thinking, logic, reason, analytic thinking, and objective thinking are all used as synonyms to connote thinking that is in accord with reason or the powers of the reasoning mind. While it is recognized that there may be a rationale for intuition, that is an body of logic that can account for the phenomena, for the purposes of this study, intuition is awareness that comes without any known reasoning process.

Assumptions and Limitations

There are several assumptions underpinning this study. The first assumption is that intuition is an umbrella term used to designate all manner of knowing which is subsumed under the rubric of inner or subjective knowing. Secondly, it is accepted that intuition is an integral part of our intelligence, that thought is not a question of either intuition or

reason, but a matter of both/and. It is assumed that any call to awaken or develop intuition is not a call to return to some primitive instinctual response, nor to any form of irrationalism; rather, it is a call to a more balanced intelligence. A third assumption is that while intuition is an innate quality, it can be "tutored in the same fashion as is language" (Ornstein, 1972, p. 24). It is assumed that intuition can be developed and cultivated just as our capacity to reason can be, and that if we do not value, understand, and use it with the same facility as reason, it is only because we have not been encouraged to do so. Another assumption is that the more we understand our intuitive capacity and the more we hone it, the more comfortable we will become in allowing our thoughts to flow freely between reason and intuition. Further, as more people experience the advantage of having a well-developed fully-functioning intuition, there will be an increased demand for educational programs which develop this ability. A final assumption is that increased use of intuition will impact individuals, and thus, the organizations and the society in which they work and live.

Willis Harman (1993) alluded to the transformation which he believed will occur as more and more people develop their intuitive abilities. "The only ultimate solution to the global dilemmas is through admitting the unmanageability of the planet in the ways we have been attempting it, and recognizing the inner knowing and inner resources that have been denied us by our "modern" beliefs about reality" (p. 195).

Three key limitations of this study relate to the researcher, the panelists, and the lack of power of our language to describe experiences that fall outside the domain of the physical senses and logic. Firstly, the study is limited by the researcher's own intuitive

capacity, identified by Helmer (1966) as being an integral element in the analysis and synthesis of Delphi studies.

The study is further limited by the breadth and depth of the expertise of the selected panel. Also, it is constrained by their ability and willingness to articulate their own views, to interpret those of others, and to come to a consensus about training and trends related to intuition.

Finally, and probably most importantly, the third limitation has to do with language. Kidder is quoted as saying, "There is no reason to expect [our ordinary] language to have any relevance to the way things are" (Kidder, 1988, as quoted in Gilliss, 1993, p.11). This claim seems a particularly apt warning with regard to a study about intuition.

Our language is essentially linear. It is well suited to the domain of reason where one idea follows another in logical sequence. It comfortably reflects a mechanistic paradigm where thought can be organized into discrete parts, following a fixed order, and logical progression. It is not well suited to talk about intuition which is circular, systemic, and holographic. Thus, when people try to describe their intuitions, their language gets convoluted and it enfolds on itself as it tries to follow the dynamic paths of holistic understanding.

Edgar Mitchell, American astronaut and founder of the Institute of Noetic Sciences, made the point that "if language is not adequate to the experience, the experience cannot be described" (1992, n.p.). His point is not that such an experience is not real or important, but that so often when we do not have the language to describe an

experience or an idea that comes intuitively, we dismiss it as unreal or unimportant and abandon any attempt to convey it to others.

Because the language of intuition is amorphous, both the panelists participating in this study, and I as researcher, were limited by our ability to find language to convey understandings and findings.

CHAPTER TWO

REVIEW OF LITERATURE

Introduction

The literature on intuition is diverse and extensive. It pervades philosophical and psychological thought in both western and eastern traditions. It permeates every discipline from science to religion. It has been presented in the guise of everything that is not relegated to the domain of reason from gut feelings to divine revelation.

Wild (1938) and Bastick (1982) synthesized the diverse views about intuition in an endeavour to frame a working definition. Wild took eight pages to bring together the descriptions embedded in philosophy and psychology. Almost fifty years later, Bastick wrote a complete book on his synthesis of the literature on intuition. The book culminated in a comprehensive definition of intuition which Bastick called a *Theory of Intuition*. However, from reading current literature, it appears that a definition or conceptual framework that satisfactorily encompasses all the various attributes of intuition has yet to be distilled.

Despite being handicapped by a lack of a clear conceptual framework or specific definition, research and writing on intuition or concepts frequently associated with it has continued. The research originally fell under the rubric of split-brain research, consciousness research, and research on extra-sensory perception. Then, research focused on the trait aspect of intuition evident in Jungian typologies. More recently, research in

psychology, leadership, and health has focused primarily on the use of intuition in solving problems or in decision-making particularly in situations characterized by rapid change, complexity, or limited information.

There appears to be a growing acceptance that even though we cannot define it, do not much understand how it works, and know not what impedes or encourages our facility with it, intuition is available, important, and worth developing. To that end, a new generation of literature on intuition is emerging. This literature focuses on the how to and why aspects mostly ignored by researchers. It also alludes to intuition's centrality in our ability to discern needed personal, organizational, and global changes, to effect those changes, and to deal with the dynamics of that change process.

As a way of organizing the diverse and extensive literature on intuition, this review is framed by five questions: How is intuition characterized or defined in both non-western and western thought? What is its philosophic base? How does intuition fit into psychological theory? What has been written regarding how it is developed? What does the literature say about its potential effect? By mapping this literature review into these five sections--definition, philosophy, psychology, development, and influence, a broad knowledge base from which to interpret responses is established.

Definitions and Descriptions

Despite the fact that "intuition is a powerful human faculty, perhaps the most universal natural ability we possess" (Bastick, 1982, p. 2), there remains considerable disagreement over its definition. The word *intuition* is used as a noun to describe a faculty of mind, a state or mode of consciousness, a specific kind of knowledge, general products

or results of that faculty, a trait or function, and as a process or step in arriving at knowledge or meaning. *To intuit* is the verb form of this noun and *intuitive* is the adjective that conveys the same meaning. *The Encyclopedia of Religion* (1987) indicates that intuition is a "word that designates human capacity for instant and immediate understanding" and classifies four types of intuition: sensory, intellectual, essential and spiritual. *The Encyclopedia of Religion and Ethics* (n.d) affirms this connotation, and adds that it is the opposite of intellectual processes and reasoned judgment. These two definitions are exemplary of those who contend that intuition is the binary pair of reason, that it can best be understood as being the opposite of reason, intellect, logic, or any of the words typically associated with our capacity to frame thought rationally and consciously.

While *The New Catholic Encyclopedia* (1967) concurs with the immediacy aspect, it posits a subtle difference. Intuition is not contrasted with reason, but rather thought to be an extension of the faculty of reason, albeit, a mainly unconscious manifestation of the reasoning process. This cognitive dimension of intuition is an integral part of much of western psychological literature on intuition.

Bastick (1982) generated the most comprehensive definition or compendium of attributes of intuition to date. He cross-referenced a massive array of literature to produce a set of twenty properties commonly associated with intuition. According to his list, intuition is characterized by a "quick and immediate appearance; emotional involvement; preconscious process; contrast with abstract reasoning, logic or analytic thought; influenced by experience; understanding by feeling--emotive not tactile; associations with creativity; associations with egocentricity; intuition need not be correct; subjective

certainty of correctness; recentering; empathy, kinesthetic or other; innate, instinctive knowledge or ability; preverbal concept; global knowledge; incomplete knowledge; hypnogogic reverie; sense of relations; dependence on environment; transfer and transposition" (p. 25).

The thinking of William James (1929) and Aldous Huxley (1946) bridged western and non-western thinking about intuition. James provided his summation of the qualities inherent in an intuitive experience. He described intuition as often being ineffable (defying expression), noetic (providing an overwhelming experience) transient (lasting a short time), and passive (generating the feeling of being in its grasp). Huxley saw intuition as the means by which we access the perennial wisdom underlying all world cosmologies. It is through intuition that we gain an appreciation of the fundamental unity of all creation, and of the inherent goodness within creation.

Whereas western concepts of intuition cover the gamut from the mundane to the mystical, non-western thought completely associates intuition with a way to discern the divine or true nature of all realities. It is a way to access the ultimate. Ornstein (1972) described intuition from the perspective of several non-western traditions: In *I Ching*, intuition is K'un or the receptive mode. In the Sufi tradition, it is a deep understanding or direct perception, and in Zen it is an enlightened experience called, *Kensho*. Also, the Zen concept of *satori* bespeaks of a flash that illuminates the darkness and provides an immediate grasp of the true Buddha nature. Based on Vedantic ideas, intuition is the faculty through which the distance between subject and object disappears. Buddhism conceives of it as a way of seeing the invisible reality underlying all things. According to

Taoist theory true wisdom is gained only by an intuitive process.

Other non-western schools of thought attribute spiritual overtones to intuition as well. Bailey (1932, 1942) defined intuition as being "the direct apprehension of truth, apart from the reasoning faculty or from any process of intellection," (p. 161) but added that it does not come from the senses, or the subconscious, "but drops into the mind directly from the superconscious, or from the omniscient soul" (p. 161). Thus, the concept of intuition as the language of the soul is derived from esoteric literature. Ouspensky (1920, 1974) posited intuition as the highest intellect or the highest logic. It is the logic of infinity and ecstasy. According to Tart (1986), Gurdjieff, a Sufi master, perceived intuition to be one of the triune aspects of man along with intellect and emotion. He believed that it is only when all three are in perfect harmony that the full potential of the soul can be manifested.

Thus, intuition is a term used to encompass every immediate apprehension from rapid inferencing to the ineffable mystical experience. With regard to a working definition for intuition, perhaps there is wisdom in giving Burden (1957) the final word. Her position was that intuition cannot be defined because definitions are the purview of the rational mind and that "intuition must be understood by intuition" (p. 13).

The Philosophical Traditions

The topic of intuition pervades all philosophic traditions. The word intuition is derived from a Latin term which means "to look at attentively, to contemplate, or to attend to" (Oxford English Dictionary, 1970). It is this meaning that is mostly closely aligned with eastern philosophy. Intuition defined as 'looking into' points toward other

esoteric, mystical, and aboriginal philosophical questions of how we know what we know. However, it is the denotation of intuition as direct or immediate insight (Oxford English Dictionary, 1970) that is most closely aligned with western philosophic thought.

The purpose of this part of the literature review is to explore the philosophic underpinnings of intuition in three sections: orthodox western conceptions, non-western and mystical conceptions, and finally emergent western conceptions.

Western Conceptions

Western philosophic discourse on intuition spans from antiquity to the present. It involves both epistemology and ethics. Throughout western philosophy, intuition has consistently been juxtaposed to reason, rationality, and logic.

Noddings and Shore (1984) reported that intuition was an integral part of the mind of the ancient civilizations. Visions and insights were sought and frequently experienced; seers and oracles were common; people heard the voices of the gods and goddesses, both within themselves and within all of nature. Intuitive insights were regarded as sacred messages and to have such intuitions was to have exceptional abilities. Seer knowledge, as intuition is sometimes labeled, was regarded as the most valuable knowledge one could attain.

According to Noddings and Shore (1984), the people of antiquity had a rich vocabulary to express the many different forms of intuitive knowing. There were separate words for the art of oracular pronouncements, for the interpretation of dreams, for the voice of prophets and for the voice of priests and priestesses. There were special words for divination or the art of reading objects to discern the message hidden in their

configurations. The language of antiquity reveals that both rational and intuitive knowledge were equally valued. This milieu was the backdrop for the beginning of modern western philosophy.

All three of ancient Greece's most famous philosophers, Socrates, Plato, and Aristotle made reference to intuition. Socrates called his inner intuitive voice *Daimon*. It was the voice of this good spirit that guided his action. Plato, in pondering the source of knowledge, concluded that knowledge is not derived from concrete experiences of the sensory world but from intuitions concerning ultimate reality. In fact, Plato described sensory knowledge as a shadow cast on a cave wall, and proposed that it is only when we see with the light of intuition that we see the truth behind the shadow of form. In *Phaedrus*, Plato connected soul and intuition. Only through the voice of the soul, intuition, can essences be contemplated. This connection between essence and intuition seems to cycle through western philosophic thought.

Aristotle's list of the four ways that truth could be discovered included scientific, practical, philosophical, and intuitive reasoning (Kal, 1988). While any of the first three can lead to the discovery of truth, Aristotle philosophized that it is only through intuition that universal truths can be gleaned. This is because such truths exist outside the realm of human logic and reason. He explained that unless there is some knowledge that can come to reason by a means other than reason, reason will be forced to spin in an endless loop of proofs. He described intuition as the mental act by which the premises of all knowledge are revealed. Aristotle associated intuition with his doctrine of first principles, which is knowledge that is not in any need of demonstration, knowledge that is just accepted as

given. For Aristotle, intuition was a higher kind of knowing than logic or argument.

The middle ages was a time when the link between intuition and mysticism became a focus of philosophical debate . According to the *New Catholic Encyclopedia* (1967) Augustine saw intuition as that which comes to the mind of man as he contemplates God. Aquinas used the Latin *intueri* to connote "God's view of the whole course of time at once" (New Catholic Encyclopedia, 1967, p. 599). This divine view of the world, if it is imparted at all, is imparted through a vision.

During the modern period, the nature and role of intuition in western epistemology continued to be hotly debated. Descartes described two sources of knowledge: intuition and deduction. Intuition, for Descartes, like Aristotle, had primacy. Without intuition, which he defined as the "undoubting conception of a pure and attentive mind" (New Catholic Encyclopedia, 1967, p. 599), the process of deduction had no place from which to begin. But unlike Aristotle, Descartes' understanding of intuition has spiritual overtones. He wrote: "intuitive knowledge is an illumination of the soul, whereby it beholds in the light of God those things which it pleases Him to reveal to us by direct impression of divine clearness in our understanding, which is not considered as an agent, but only as receiving the rays of divinity" (Descartes, as cited in Noddings and Shore, 1984, p. 13).

For Spinoza, intuition was truth apprehended without mediation of thought; intuition was superior to reason and it was through intuition that knowledge of essences can be reached in a concrete way (Terrenal, 1976). Spinoza believed that intuition produces knowledge which is "absolutely certain and infallible in contrast to reason, it

produces the highest peace and virtue of mind" (Dictionary of Philosophy, 1983, p. 164). He added that intuition was beyond the comprehension of rational analysis but that it provides a complement to reason.

Kant (1955) described two kinds of intuition: empirical intuition which is intuition of objects through sensation, and pure intuition. The only two things about which Kant believed that we could have pure intuitions were time and space. While Kant spoke of intuition, he subjugated it to reason.

Taking an opposing stance, John Stuart Mill, representing the thrust toward utilitarianism, refuted placing any value on intuition. From his perspective, any support for the notion that truth can be known by intuition of a greater consciousness than the rational mind is categorically false. His concern was that on the basis of such a philosophy, "every inveterate belief and every intense feeling, of which the origin is not remembered, is enabled to dispense with the obligation of justifying itself by reason" (Dictionary of Philosophical Quotations, 1992). Mill was joined by several other philosophers who exposed the danger inherent in accepting a philosophy predicated on ineffable experiences, and it was not until German philosophers, with a bent for phenomenology, began to revive the question of intuition as a way of knowing that there was any new debate regarding intuition.

According to Noddings and Shore (1984), several key continental philosophers of the nineteenth century revived interest in intuition. Schleiermacher posited four kinds of wisdom of which intuition was involved in three. His goal was to create an all encompassing theory of human knowledge which took into account both reason and

intuition. Schopenhauer pondered the relationship between intuition and will claiming that individuals can reach the level of cosmic truth through intuition, if they have both the will and the self-discipline to engage in such a quest for meaning. It was he who introduced the idea of intentionality into the debate about intuition.

From the point of view of Lacey (1989), Bergson wrote most passionately on the role of intuition. His key premise was that "just as life precedes matter, intuition precedes intellect" (Noddings & Shore, 1984, p. 21). The intellect, Bergson philosophized, is limited in three ways: Firstly, it is only able to apprehend the world in the context of discrete space. Secondly, it deals with the world by means of units or parts. Thirdly, it treats the world as though it is immobile and static. Thus, intellect is not able to comprehend the totality of anything, is not able to discern beyond the consensual agreements of time/space, and is bound to misunderstand motion and change. But, because he understood that the human mind could transcend these limitations, Bergson was led to conclude that there is another more valuable way of knowing and that is through intuition. "By intuition is meant the kind of *intellectual sympathy* by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible" (Bergson, 1955, p. 24). He believed that nothing can be completely grasped through analysis, since analysis can never break down the vital life force that emanates from all life forms. Intellect can only ever bring relative knowledge, whereas intuition is absolute. His point was not that intellect and intuition or science and metaphysics should be held separate. In fact, Bergson (1946) held a passionate belief that a truly intuitive philosophy would unite science and metaphysics because one needs the

other to call forth its full capacity. With Bergson, metaphysics and its intuitive method of knowing gained a whole new ground.

Running parallel to the history of philosophy regarding intuition, was the evolution of a system of ethics called intuitionism. From the time of Plato, intuition has been connected with the moral life in that Plato believed that to live a moral it is necessary to have an intuitive concept of what is good.

The Encyclopedia of Religion and Ethics (n. d.), summarized the western philosophy regarding intuitionism into six types: mythical intuitionists who affirmed that ethics ought to be predicated on the intuitive experience of conscience and love of what is right; juristic intuitionists who believed that God is the lawgiver who speaks through creed or revealed word; mystical intuitionists, who saw a rapport between personal and a higher personality who operates as indwelling spirit; intellectual/rationalist intuitionists who argued that it is the very nature of reason to want to understand the unchangeable truths of a moral life; emotional/aesthetic intuitionists who held that the beauty in moral truth can be appreciated without training the intellect; and perceptual intuitionists who espoused the view that the perception of right and wrong is never mistaken by a normal mind.

Since the nineteenth century, intuitionism has fallen out of favor as a theory of ethics. World events seemed to challenge the idea that there is an inherent core of beliefs that would allow people to transcend the differences in moral standards resulting from enculturation. However, there has been a revival in recent years based primarily on the progress made in the area of psychology. For one thing, there is a better understanding of the subconscious mind, and we are no longer so quick to assume that the conscious or

reasoning mind has total control over behaviour. For another, research into the area of consciousness is revealing a new relationship between the inner and outer worlds of experience. Psychology has shown us that much more of our judgment is based on feeling than on pure reason. Also, there is a growing discontent that science has separated heart or feeling from its endeavours. Finally, more and more people are admitting that using one's intuition is a successful way to guide life and to make wise decisions.

Non-western Conceptions

Alice Bailey (1932) explained that human beings have three ways of knowing: instinct, intellect, and intuition. "Instinct lies below the threshold of consciousness so to speak, with the intellect holding the first place...and with the intuition lying beyond both of them, and only occasionally making its presence felt in the sudden illuminations and apprehensions of truth" (p. 27).

Esoteric philosophy, Bailey maintained, is different from western philosophy in that it seeks to understand understanding, whereas western philosophy seeks to understand knowledge, or what she called information. In other words, esoteric philosophy is concerned with how we bring meaning to experience. Thus, it is more concerned with getting in touch with the inner world where understanding is continually unfolding in a creative process.

Much of esoteric philosophy centers on nature of the soul. The intuitional knower's journey is a journey to the soul, to the "Light that is within themselves" (Bailey, 1932, p. 50). She posited three basic premises about the soul that are central to intuition's role as the voice of the soul. Firstly, the soul uses the lower aspects (body, instinct, and

reason) solely as a means of expression. Secondly, the word personality is used to describe the coordinated expression of these lower aspects. It is personality that masks the soul. In this sense, reason masks, rather than gives access to the soul. Thirdly, it is only when all aspects of the personality are developed and coordinated that a more intensive purposeful interaction can occur between soul and personality through the medium of intuition. Since every soul is a "spark of the one Flame" (Bailey, 1932, p. 53), and intuition is the means by which the soul's consciousness is made manifest in the material world, it is only intuition that unlocks the door to higher consciousness. Illumination or tapping the flame within cannot be achieved by way of instinct nor by way of reason. Reason can assist us in orienting ourselves toward the soul's knowing, but it cannot bring that knowledge to the light of consciousness; that is the job of the intuition.

For Bailey, once beings are able to make contact with the Self at the soul level, there is perfect understanding. Intuition is concerned with transcending the objective world of physical, emotional, and mental life and directing attention towards the subjective inner experience, towards the knowledge of the soul, and the apprehension of spiritual truth. Thus, esoteric philosophy focuses on our understanding of our own higher nature, and clearly to penetrate the potential of our higher or soul nature we must develop our intuitive capacity.

Several non-western philosophies of intuition have a number of commonalties, namely in associating intuition with the inner world, with aesthetics, and with access to the spiritual realms of higher or expanded consciousness. Bales (1987) summarized some of the key tenets of non-western philosophy, saying that it is the ultimate goal of

consciousness to achieve illumination. This state can only be grasped intuitively. It is at this level we comprehend the underlying order and design of the universe.

Boles (1987) offered examples from several different philosophies. For example, it is through intuition that nonduality or Oneness expressed in Vedic philosophy is realized. In Buddhism, intuition is the means by which the ultimate, invisible reality underlying all things is apprehended. In the tradition of Zen, the intuitive experience allows one to comprehend the Buddha nature and in Taoism, true wisdom and creativity both come through intuition. Similarly, Jewish mysticism is predicated on the secrets of the Qabbalah which were obtained through intuitive illumination. According to this philosophic tradition, intuition alone can raise man's thoughts above the mundane (Stace, 1960). To intuit, in Islamic philosophy, means to bind to God. Intuitive knowledge is knowledge of the heart. Such knowledge, from the perspective of Sufism, is the highest form of knowing; it is the source of true wisdom. "Intuitive knowledge of the heart is connected with the creative imagination or perfected universal man, such knowledge alone counts before the divine and is essential for salvation" (Dictionary of Religion, 1979, p. 269).

Aboriginal beliefs about how we know, also, appear to be closely aligned with other non-western traditions. They encourage one to "look[s] into and through" rather than at "the nature of things" (Deloria, 1993, p. 63). Deloria wrote that the western Sioux, for example, believe that with the right attitude toward Spirit, anyone can see the life in all of nature even in those things that modern science has called inanimate. This right attitude is one of surrender to the Great Manitou, for it is only when the mind of the seeker is guided by the Great Spirit that he can truly see--shades of the philosophy that

connects inner or intuitive knowing to truth.

Other characteristics of native philosophy described by Deloria (1993) that have a kinship with non-western philosophies concerning intuition include the fact that aboriginal people believe that all knowledge is about relationships. To know, is to see pattern, to see relationship. To know, is to see the essential unity in the whole universe; to know, is to see the universe as imbued with life; it is to understand that all of nature is alive with a level of consciousness appropriate to its natural expression. To know, is to accept that nothing is determinate in nature, and to accept that the wise ones can enter into the flow of life and appear to "cause" things to happen. To know, demands that the knowing of the body, the knowing of the mind, and the knowing of the spirit be linked. Unlike western philosophy, aboriginal philosophy does not separate feeling, intellect, and intuition.

Emergent Philosophical Issues

Recently there has been increasing and diverse voices speaking for inclusion of intuition in both ethics and epistemology. Carol Gilligan's (1982) seminal work, *In A Different Voice*, has raised questions about the justice reasoning model of moral development. Gilligan's work showed that ethics for women, in particular, is a matter of care, of maintaining relationship, and of shifting from goodness as defined by the external world, to truth and goodness "which turns inward" (p. 85). All these concepts are much more closely aligned with intuitive knowing than with the justice reasoning model of Kohlberg (Kohlberg and Ryncarz, 1990).

Similarly, intuition was a crucial element in Noddings' (1984) ethic of care. An ethic of care demands a receptivity which Noddings said "is sometimes labeled 'intuition'"

(p. 162). To receive the other with care asks that we be able to intuit the other, that is to let the other present herself in her totality. Caring is thwarted by compartmentalizing the other or by striving in some manipulative way to measure the other. Thus, the understanding that elicits care is understanding that comes from an intuitive mode of knowing and not from an analytic rational mode of knowing.

Noddings' (1984) discussion of intuition lead her to a number of conclusions: A receptive or intuitive phase "is absolutely essential for understanding" (p. 164). When the manipulative or assimilative activity of the reasoning mind ceases, the world as it is given is allowed to come forward. Intuition allows for a quest for meaning which is essentially a creative endeavour. Meaning is revealed in patterned structures and this "quest for structure is essentially an intuitive search" (p. 167).

Noddings (1984) acknowledged that there are intuitive modes that have no intellectual orientation at the outset. In these cases, intuition is borne out of total receptivity. Total receptivity can result in intuitive experiences that are often accompanied by affective transformation. With such an occurrence, not only that particular moment but all further moments are experienced with greater joy.

A link between intuition or inner knowing and a sense of self can be found in the research of Belenky, Clinchy, Goldberger, and Tarule (1986). They made the case that "once the modest and often belated process of reliance on the self is initiated and supported, women typically move full speed into the subjectivist position on knowing" (p. 68). In short, what these authors seem to be saying is that when we make the shift from an external to internal locus of control, we begin to attend more assiduously to the still

small voice within. Developing trust in this inner voice is the hallmark of an "emergent sense of self and sense of agency and control" (p. 69).

Hocking's (1959) writing also affirmed the need for the integration of feeling, intellect, and intuition. His point was that a total response to a total situation is necessary to complete knowing. So, feeling without intellect, which is just assumed to be incomplete, is no more incomplete than intellect without feeling or intuition. He continued by saying that when a thinker in any discipline has gone as far as his reason will take him, he is compelled to rely on feeling and intuition for his final thrust toward truth. Furthermore, he reflected, "knowledge begins with intuition, and intuition is always ahead" (Hocking, 1959, p. 130). Stocks (1939) agreed. He said that all logical relations have their ground in an intuition; that the whole process of logic proceeds from this self-evident starting point. We do not, for example, know living people, or events or even things by beginning with parts and building up to the whole; we realize the whole from the beginning. In that sense, knowledge grows in detail and detail can be discerned because the frame of the whole in which to place it is present. But, the whole cannot be grasped analytically.

Further, Hocking (1959) warned that inner knowing is "always in danger of getting lost" (p. 114) in the details that feed the reasoning mind. But he did not advocate abandoning intellect for it is understood that intuition is helpless without intellect. Hocking accentuated that intuition needs intellect for three reasons: Firstly, intuition cannot define what it apprehends, for a definition makes use of a concept which only intellect is capable of producing. Further, it cannot communicate beyond the body for

language is made of concepts. Thirdly, intellect must be enlisted in defending intuition's truth and in distinguishing true from false interpretation since intuition is capable of neither. Stocks (1939), too, showed the interdependence of reason and intuition. He directed attention to the conclusion that "whatever sense is given to the word intuition, it is always found in intimate relation to the reasoning process, never in sheer opposition to it" (p. 16). Hocking (1959) portrayed the essential need for harmonizing the two ways of knowing when he wrote "intuition is not wisdom; and intellect is not wisdom: wisdom is the union of intuition and intellect" (p. 132).

Hocking's (1959) reasoning lead him to the conclusion that all wisdom is inherently mystical. Whereas idealism separates objects and knower, mysticism holds that objects and knower belong together; they form a union. Furthermore, to accentuate that all knowing is in essence a mystical matter, Hocking showed that even after our best intellectual efforts there remains an element of mystery in reality that can only be grasped intuitively.

From Hocking's (1959) work, we can see the evolutionary cycling between intuition being predominant to reason being predominant. It is as though, from the Age of Enlightenment, science ran from mysticism only to find itself, under the auspices of quantum physics and consciousness research, to have come full circle back to it. His was one of many recent attempts to reconcile metaphysics and physics. There is, indeed, a gathering din of voices calling for the union of science and mysticism, and intellect and intuition.

William James' work (1929) is often used as a platform from which to argue for

the reunion of fact and value, or intellect and intuition. James postulated a theory of radical empiricism in which he argued for all experience, both objective and subjective, to be valid data for science. His philosophy was designed to accommodate the subjective experience of human consciousness which the traditional rational approach either ignored or denied applicability to scientific discovery.

It was on this foundation that the Institute of Noetic Sciences, working with fourteen world class scientists from a number of disciplines, drafted a statement of what they believed to be an appropriate and crucial epistemology that would facilitate scientific study of the intuitive or subjective experience of consciousness. *The Epistemology of Consciousness* (1993), as the report is called, affirmed the need to accept the subjective, intersubjective, holistic, constantly changing, deepening nature of expanding consciousness and its valid and valuable part in the construction of knowledge.

Harman (1993) reinforced the need for a shift in our epistemology if science is to be brought to the service of understanding the subjective intuitive experience of consciousness. He claimed three key differences between the objective, rational paradigm and the subjective, intuitive orientation to knowing: interconnectedness, the legitimacy of internal authority, and internal or downward causation. He maintained that including these elements in a philosophy of how we know would be consistent with the Aristotelian philosophy which posited four causes: physical, biological, volitional, and intuitional cause. It would place consciousness and intuition back into the center of knowledge where some western philosophers, and certainly most non-western philosophies, have always believed it belonged in the first place.

The Psychology of Intuition

Intuition has deep roots in non-western psychology. It is to these traditions that we must look for seminal work on intuition and its role in the expansion of consciousness. Of the founding fathers of western psychology, Jung contributed the most to an understanding of intuition. However, almost all the different strains of thought, behaviourist, humanist, gestalt, and transpersonal, have had something to say about it. Recent developments in brain and consciousness research and the integration of eastern and western psychology expressed in the work of people such as Ornstein (1972, 1991) and Tart (1994, 1986, 1973, 1969) have also broadened our understanding. Recently, threads of the psychology of intuition are unravelling from a myriad of fields including the paranormal and quantum science. What is beginning to emerge at the confluence of eastern and western thought is a theory of the evolution of consciousness in which intuition plays a quintessential role.

While the synergistic effect of all these ideas must not be lost, for the purposes of clarity, this review of the psychology of intuition will be divided into several parts: non-western psychology, western psychology, brain and consciousness research, the evolution of consciousness, the union of psychology and physics, and instruments to assess intuitive capacity.

Non-western Psychology

Much of our understanding of consciousness and intuition's role in the expansion of consciousness is rooted in eastern psychology. Because intuition is seen as a doorway to non-ordinary states of consciousness, it is impossible to separate a discussion of one

from the other. It is important to understand that the relationship between intuition and altered states of consciousness is systemic rather than linear. In other words, one does not cause the other, rather one is always present with the other and each draws the other deeper into the mysteries of consciousness, until the separation is completely transcended. This point of transcendent unity is thought to be the highest possible stage of human consciousness.

The eastern psychology most commonly referenced by western writers is associated with Vedic traditions. The central theme of Vedic psychology is that " both consciousness and the unified field of creation can be understood as the same unmanifest field of pure potential" (Rose, 1988, p. 139). Consciousness, according to this tradition, has three parts: the knower (rishi), the process of knowing (devata), and the known (chandas). Complete or true knowledge is attained only when knower and known are apprehended as one, when the paradox of diversity in the unity and the unity in the diversity is transcended. According to Vedic psychology, the rational mind can never move beyond the duality; it is only the intuitive mind that can transcend the separateness and apprehend the totality.

According to Ornstein (1972) essential questions of eastern psychology include: What is the meaning of life? What is man? What is the nature of consciousness? How is consciousness expanded? Is it ultimately individual or cosmic? What is the relationship between the body and consciousness? What mode of perception or thought allows access to higher states of consciousness? In eastern thought, psyche, mind, and consciousness is all important; "it is the all-pervading Breath, the Buddha-essence; it is the Buddha-mind,

the One (Jung, 1971b, p. 488). Reaching the stage of Buddha mind is the goal of human development, and it only through developing our innate intuitive capacity that this endpoint can be reached. Thus, a main theme in non-western psychology is the development of practices which serve to expand intuitive capacity so that higher and higher states of consciousness can be achieved.

To understand these higher stages of consciousness, it is necessary to comprehend the Vedic view of levels of the mind. Ordered from the surface, narrow level to the deepest, most expansive level, are action and senses, desire, the thinking mind, the discriminating intellect, feeling and intuition, and the individual ego. At the surface level, the distance between knower and known is great; at the deepest level of individual ego, the self experiences itself as a "silent unified field of pure consciousness having no content other than itself" (Alexander, Davies, Dilleck, Dixon, Drucker, Oetzel, Muehlman, & Orne-Johnson, 1990, p. 291).

We are usually only aware of the functioning of the first four levels of mind. The other three levels typically lie outside the realm of our ordinary waking state; hence, the terminology non-ordinary consciousness or altered states of consciousness. It is not that Vedic psychology sees these non-ordinary levels of mind as primitive or repressed; rather, that they require a finer level of excitement or a higher vibration to activate. So, until a person, in a sense, lifts her level of vibration, the deeper levels of the mind remain preconscious, inaccessible to awareness except through serendipitous events which trigger intuitive insight into their possibility.

According to Alexander et al., (1990) purposefully activating these deeper levels

of mind, namely, the feeling and intuition level and the individual ego level allows us to reach beyond representational thinking. It opens the doorway to the postrepresentational stages of higher consciousness which they aggregate under the concept of transcendental consciousness.

Ornstein (1972) grouped some of the eastern practices associated with educating the intuitive mind gleaned from eastern traditions into the following topics: self-mastery, body states, subtle energies, taming thought, nonattachment, and death. The goal of each of these practices is self-knowledge. Broadly defined, self-knowledge refers to the ability of the individual, with training, to be able to self-regulate all dimensions of her beingness. Mastery of self is a key step to expanded intuition which is the vehicle to higher states of consciousness.

To activate the intuitive-feeling mind, attention is paid to body work such as yoga, ritual movement, breathing exercises, and fasting. These practices are not designed so that consciousness can escape awareness of the body, but rather to allow the body to become attuned to, and to gain conscious control of the more refined subtle energies that are part of the ongoing flow of consciousness.

Control of the subtle energies or the life-force within the body can be refined and perfected through physical disciplines such as aikido or tai chi, for example. A second way life-force or vital energy can be channeled is by focusing thought. The idea that thought precedes all action, especially the action of subtle energy fields within and surrounding the body, is a core belief in eastern psychology. Out of this premise, grew techniques for controlling subtle energy fields: visualization, affirmation, movement,

acupuncture, touch, and breathing exercises.

Beliefs about subtle energy fields also include the concept of chakras, or energy vortexes both within the body and within energy fields interacting with the body. These areas are activated by the tools which awaken the intuitive-feeling mind and the centers, in turn, signal that an intuition is on the threshold of consciousness. For example, energy in the solar plexus, one of the body chakras, is experienced as a gut feeling, and energy in the third eye chakra, located between the two eyes, is experienced as an image or a picture.

Eastern psychology also appreciates that concentration on the external world, on sensory input, logic, and judgment is a barrier to using intuition to enter other modes of consciousness. A myriad of exercises that are designed to quiet or override the rational, judging mind have been developed. By learning to still our judging minds, we gain control over the relentless lure of needs, expectations, and desires. In short, we begin to adopt an attitude known as nonattachment. Nonattachment is essential to the proper unfoldment of higher stages of consciousness. Here, nonattachment is seen as a psychological state, not a physical state; it is not detachment from life; it is detachment from the illusions of the mind.

From the perspective of eastern psychology, another important element in educating the intuitive mind, is an exploration of death. Reflection on death is essential for the release of any conscious and unconscious fears. Eastern psychology tries to make explicit and central what remains peripheral in western psychology, and that is that our belief about death, the hereafter, and the numinous permeates all aspects of the human psyche, and governs our willingness to engage in activities that develop the intuitive-

feeling mind which opens the door to higher states of consciousness.

What exactly is the part that feeling and intuition play in the development of these higher or transcendental stages of consciousness? Firstly, "feelings function as the delicate carriers of information" (Alexander et al., 1990, p. 304). Feelings involve a "subtler, more rapid, holistic, intuitive mode of functioning, less dominated by linguistic expression and sequential formal reasoning" (Alexander et al., 1990, p. 305). They are the bridge between intellect and intuition since they are sensitive to context and change. Using information that comes from intuition through feeling, we can push the limiting boundaries of ordinary abstract reasoning. The feeling/intuitive mind gives a broader perspective, and because feelings are relational, awareness functioning at this level allows us to be more flexible in our thinking and to see broader patterns. This ability is essential to be able to see the relationships between seemingly opposing systems, or in paradoxical or non-patterned, chaotic situations. Moments of transcendence occur precisely because one is able to intuitively grasp the underlying unity of diverse and even seemingly opposing patterns.

Transcendent moments are experienced as discontinuous with ordinary modes of thinking because attention is turned inward. There is a sense of inner wakefulness, of separation transcended, that is, of the knower, the known and the process of knowing being one. According to eastern psychology, transcendent moments come with a feeling of bliss, of coming home, of finding a deep and enduring peace that comes from letting go of thought, or letting mind settle into its own stillness where there is no sensation, no desire, no emotion, no reasoning, no thought. The body is experienced as being restfully

alert, but completely silenced. Suspension of time and space also characterizes transcendental consciousness. In such moments, there is an imperturbable sense of truth, a certainty of being, and yet the whole experience is ineffable.

Alexander et al. (1990) used the Vedic concepts of cosmic consciousness, refined cosmic consciousness, and unity consciousness to name their three postrepresentational transcendental stages of consciousness. Cosmic consciousness is the level at which the self is no longer identified with changing values, perceptions, emotions, actions, and thoughts. According to Vedic psychology, this state of consciousness eventually can be maintained all the time, even during sleep.

As we refine our ability to use our intuition to access these inner states of awareness, we reach the second level or refined cosmic consciousness. At this stage, the Self experiences the invariance of what has been called the true objective world. There is a sense of unity with, and a greater appreciation for the natural world. The material world is no longer lifeless or inert; it is imbued with a living intelligence, a consciousness of its own. There is a deep knowing that creation is constantly evolving, constantly recreating itself. At this stage, the heart chakra is totally open and it is the growing capacity to love unconditionally that draws us deeper into a still more refined domain in which the indomitable flow of life becomes transparent. In short, we are able to see the finer matter of life, the energy. Yet, still at this level the Self is experienced as being separate from the whole of matter.

The third stage of consciousness discussed by Alexander et al. (1990) is called unity consciousness. It is at this stage that the Self finds everything in creation in itself;

there is no separation. This is the state of wholeness in which "individual intelligence expands to accommodate or fully identify with the ultimate, inner dynamic structure or "intelligence" of nature" (p. 324).

Another branch of non-western psychology which is similar to, but not identical with Vedic traditions is known as esoteric psychology. Alice Bailey (1942) described esoteric psychology as that which concerns itself with "Ageless Wisdom" which has as its purpose to assist humans to "blend with the unfolding Plan of the Great Ones" (p. xvii). Esoteric psychology is primarily concerned with the spiritual unfoldment of humanity. Intuition, from the vantage of esoteric psychology, signifies a world imbued with spirit. It is the entry way to the world of the soul, of light and beauty, of order and purpose, of subtle energies that lie back of all natural phenomena, of appreciation that unity and diversity coexist in harmony, and of the integration of intellect and intuition.

One of the tenets that distinguishes esoteric psychology is the underlying belief that science, representing the voice of the intellect, and intuition, representing the voice of spirit, will once again be united, not at the level of pre-Enlightenment times, but at a higher level of understanding. The union of physics and metaphysics will be an outer manifestation of the synthesis of intellect and intuition. The vision of esoteric psychology is that, with knowledge and training, "the gap between present rational consciousness and spiritual consciousness will be bridged and western society eventually will be "as intuitional as it is, today, intellectual" (Bailey, 1932, p. 379)

Ouspensky (1920), another esoteric psychologist, introduced the notion of the relationship between intuition and spirituality by arguing that it is through intuition which

he called "a higher logic...the logic of infinity, the logic of ecstasy" (p. 270) that we can access the noumenal world. In the noumenal world, the passing of time and the boundaries of space are transcended, therefore, nothing can be measured against anything else. All judgment is suspended in this reality. Nothing is dead; everything is imbued with mystical sensation of infinite life. The laws of logic do not apply; there is no experience of separation, thus no duality, no separation of inner and outer worlds. There is a totally encompassing feeling of love because love is an expression of synthesis, it is the blending of highest emotions. Ouspensky agreed that this mystical or noumenal world is accessed through attuning to feelings and intuition.

In summary, esoteric psychology is a rich resource for understanding the relationship between intuition and spirituality. The key objective of esoteric psychology is to keep spiritual intuition alive. Esoteric psychology places the development of intuition in the context of a downward evolutionary thrust. In other words, the basic premise is that there is a higher intelligence within each of us which draws us towards more expanded states of awareness.

Because western psychology has only relatively recently begun to ponder the relationship between existence and consciousness, non-western psychology, with its deep roots in the study of this phenomena, serves as a more useful platform from which to view intuition and its role in the expansion of consciousness. However, there is evidence of growing interest in the topic among western thinkers.

Western Psychology

Jung, one of the founding fathers of modern western psychology, made and

continues to make a significant contribution to the contemporary understanding of intuition. His ideas border both psychology and philosophy. His view of intuition was connected with his explanation of psychological types and the transcendent function of the human psyche.

In *Psychological Types*, Jung (1923) proposed that there are two distinct ways of perceiving: one is through the process of sensing, and the other is through the process of intuition. Intuitive perceptions are linked to the unconscious, and Jung (1971a) emphasized, especially to the collective unconscious. Intuition focuses on the nonjudgmental perception of possibility, principle, and implication rather than on details. While external objects are not of importance to the intuitive type, intuition may be stimulated by external activity. For Jung, intuition was part of the fundamental aspect of human nature and not a special gift from the gods, nor a mysterious isolated occurrence. While the intuitive type can either be seen as a visionary or a fool, Jung contended that the intuitive way of perceiving is not more special, just more rare, than sensory processing.

Jung (1971a) also discussed the inherent moral orientation of his typologies. The intuitive individual is not initially concerned with the moral issues associated with her intuitions; such deliberations are usually the domain of the judging function. However, if the individual relates to her intuitions, she will confront the question, "What does this mean for me and the world?" (Jung, 1971a, p. 262). Then, the individual will be moved to act morally out of an intuitive sense of goodness or rightness rather than out of a reasoned idea of justice. So, as far as Jung was concerned, the intuitive type can either be morally oriented or not. What determines the ethical position of this type is the degree to which

intuitions connect an individual to herself and to the world as a whole. When there is a transcendent quality to the intuitive experience, there is a special responsiveness, a call to act, not from selfish interests but from the interest of the whole. It is Jung's (1971b) regard for the transcendent function of the human psyche which he said, "arises from the union of conscious and unconscious content" (p. 273) that separates him in a crucial way from other western psychologists who see intuition as merely another aspect of the judging intellect.

Jung told us that it is the nature of the conscious mind to inhibit or censor all material that is incompatible with its constructs, that for most people the conscious barrier to the transcendent is all but impenetrable. This propensity to the external, to rationality, and to judgment is continually counter-balanced by activity in the unconscious. So, when the conscious mind dominates completely and creates too great a one-sidedness, the counter-tendency present in the unconscious will break through into consciousness when the individual is lost in a moment of reverie or in a dream state. The breakthrough comes in "visual symbols, movement, or in a distinctly heard "other voice"" (Jung, 1971b, p. 297).

He warned that whenever something such as material from the unconscious that has been undervalued comes to conscious attention, there will be a balancing propensity to overvalue it. In other words, Jung predicted that in the future the degree to which material from the unconscious will be valued is exactly proportional to the degree to which it has been repressed. This imbalance, he emphasized, can lead to pathological conditions equally as serious as those that occur when reason is overvalued. Nonetheless,

Jung affirmed repeatedly in his writings that it is only by bringing that which is presently in the unconscious to the conscious level that the full potential of the human psyche can be realized. "Consciousness is continually widened through confrontation with previously unconscious contents, or--to be more accurate-- could be widened if we took the trouble to integrate them" (Jung, 1971b, p. 299).

Jung (1971c) carried his theory of the balance and counter-balance of the conscious and unconscious into his deliberations on the spiritual problems of man. He probed the logical consequence of the western world's over-reliance and over-valuation of the rational judging function. He described the disequilibrium which inevitably will be set in motion when people are confronted with war and political disorder, and when the promise of material security, general welfare, and humanitarianism is not fulfilled. Further, Jung maintained that even the new physics is contributing to this growing disequilibrium. He wrote, "it is no wonder then, in my opinion, that modern man falls back of the reality of psychic life and expects from it that certainty which the world denies him" (Jung, 1971c, p. 473).

Jung's hypothesis was that because western man has so distanced himself from all metaphysical certainties and from those things in his collective unconscious from which he might draw meaning in the face of meaningless, one of three things will occur. He will continue toward disillusionment, and despair; he will continue to be attracted to those things which help him dull and blur his consciousness, or he will become attracted to belief systems which draw him closer to his inner world and the spiritual aspect of the psyche.

According to Jung (1971c), there is, and will continue to be, a resurgent interest in

all psychic phenomena, and in spiritual currents which lie outside mainstream Christian religions such that "the world has seen nothing like it since the end of the seventeenth century" (p. 467). He surmised that this growing interest in the unconscious aspects of the psyche will be viewed from two perspectives: that of the pessimist and that of the optimist: "If we are pessimists, we shall call it a sign of decadence; if we are optimistically inclined, we shall see in it the promise of a far-reaching spiritual change in the Western world" (p. 476). He concluded that we will emerge to a greater wholeness if we let go of the idea of the antithesis between mind and matter, between reason and intuition.

If we can reconcile ourselves to the mysterious truth that the spirit is the life of the body seen from within, and the body the outward manifestation of the life of the spirit--the two being really one--then we can understand why the striving to transcend the present level of consciousness through acceptance of the unconscious must give the body its due, and why recognition of the body cannot tolerate a philosophy that denies it the name of the spirit (p. 479).

Assagioli (1973), a contemporary of Jung and the founder of a therapeutic process called psychosynthesis, described intuition as being "immediate and direct, not mediate and progressive as is thinking; it is synthetic or holistic, i.e., it is an immediate apprehension of a whole, one could say of a gestalt, and not of different parts later put together to form a whole" (p. 218). Assagioli identified two kinds of intuition: "day-to-day intuition and real spiritual intuition" (p. 217). His concept of real spiritual intuition evolved from his friendship with Alice Bailey who connected him with the spiritual traditions and mysteries

of esoteric psychology. Assagioli believed that the ultimate and highest aim of spiritual intuition is "to lead a human being to become conscious of his spiritual (or transpersonal) Self, so as to awaken and activate its states of consciousness and energies and to make them accessible to your personality and to other human beings" (Assagioli, as cited in Roche de Coppens, 1994, p. 53).

From Maslow, Assagioli borrowed the notion of peak experiences, self-actualization, self-realization, and the will-to-grow; however, unlike Maslow, he is explicit in ascribing a spiritual dimension to peak experiences. In Assagioli's theory, when spiritual intuition leads to a spiritual awakening, it has three possible effects on the individual: confusion, a shift in personality patterns, and a higher integration of personality.

Confusion results when individuals are unable to integrate the superconscious energies because they do not understand the nature of the intuitive experience. In the second instance, what remains following the experience is "an ideal model and a sense of direction which one can use to complete the transformation through his own purposeful methods" (Assagioli, 1973, p. 25). In the third instance, persons are permanently transformed; they remain open to the voice of their higher Self, and they frequently become committed to selfless service to others.

The mystical or spiritual aspect of intuition was also addressed by Pascual-Leone (1990). Drawing on the work of existential phenomenological philosophers like Scheler, Jaspers, Heidegger, Sartre, and Merleau-Ponty, he posited the notion that the next stage of human development relates to the expansion of "creative-spiritual intelligence or personal spirit" (p. 264). This is a stage of affective awareness, that is awareness of

feelings and emotions, but it involves a detached kind of awareness. Affective responses that come from resisting life are suspended or released simply through the act of observing the reaction in a detached kind of way. By adopting a meditative attitude, Pascual-Leone asserted, we are able to free ourselves from the misleading bias caused by affects, but at the same time use affective impulses to increase the power and sensitivity of our intuitive creative-spiritual intelligence.

These meditative thinking states occur at all ages spontaneously, but at first, they tend to be surface. Much deeper states of meditative awareness require incremental development. But, Pascual-Leone (1990) was not thinking in terms of biological development. Rather, here, the term development relates to growth that occurs "because the experiential, personal-historical and cultural conditions make it possible" and growth that is impeded or thwarted "if sociocultural and historical-experiential factors hinder the transitions, as often happens in our too competitive and over rushed culture" (283-284). In other words, age, beyond childhood, has nothing to do with the expansion of intuitive-spiritual development; it is solely dependent on experience, cultural conditions, and desire for growth in that dimension.

Maslow's (1971) psychological theory, also, offered considerable insight into intuition and its relationship with the sacred. Intuition was a key concept embedded in his ideas of peak experiences. Peak experiences produce insight, illuminations, intuitions into a whole different realm of potential for being associated with feelings of joy, visions of another world or another level of life, and awareness of and reverence for the body. Peak experiences, from Maslow's point of view, rarely happen to those who are "experientially

empty" (p. 171), that is, to those who are not attuned to their intuitive capacity. It is self-actualized people who most frequently report peak experiences and the path of self-actualization demands that we attend to "the signals from inside...to the voices that yell out" (p. 171). It demands that we develop the ability to listen to our bodies, or as Maslow put it, to hone the "the ability to listen to your own guts, and to their reactions and to what is going on inside of you" (p. 172).

It is through intuition that we awaken and internalize what Maslow called B-values, or being values. These values include the valuing of truth, beauty, justice, goodness, and love. B-values are linked to a sense of sacredness of all life, and have spiritual overtones. "Being able to live in the B-values somehow makes the body and all its appetites holy" (p. 187). B-values lead to B-cognitions or peak experiences of which there are two kinds: one is the mystical experience of cosmic consciousness, and the other is the experience of being lost in the world, of being so concentrated in a moment that the world of separated subject and object seems to drop away. It is akin to the world of flow or optimal experiences that is described by Csikszentmihalyi (1990). It is a time of total absorption. Both are achieved only when the judging mind recedes into the background and the intuitive mind becomes the predominant mode of perception.

At the core of Maslow's understanding of transcendence inherent in the mystical aspect of peak experiences was the perception of unity in diversity. To him, to transcend meant to move beyond, to yield to something greater, higher, more complete, to something whole, to that state which encompasses dichotomy. He listed thirty-five different areas in which the intuitive mode of perception can be engaged to facilitate

transcendence. This list included transcendence of self, time, culture, one's past, ego, a we-they polarity, basic needs, death, opinions of others, weakness and dependency, the limitations of the present, one's own will, one's humanness, the split between facts and values, space, effort and striving and struggle, fear, individual differences, physical limitations, and transcendence of belief systems, credos, or value systems. It included descriptions of transcendence as a mystical experience, as acceptance, as love, as harmony, as rising above, as surpassing, as living in the B-realm, as objectivity or nonattachment, and as cosmic consciousness. Transcendence, observed Maslow (1970), "refers to the very highest and most inclusive or holistic levels of human consciousness" (p. 269). It is essentially a unitive experience and it demands a mode of perception which deals in integration, wholeness, and totalities. Intuition is that mode.

The work of Jung, Assagioli, and Maslow laid the foundations for transpersonal psychology, a relatively new branch of psychology, which deals primarily with the realm of intuitive perception, transcendent experiences, and higher states of consciousness.

This inner voice dimension of intuition was developed extensively by those who write about a phenomena known as channeling. William Kautz (1988), mathematician, and member of the scientific research team at SRI, a military industrial think tank, defined channeling as "expert intuitive ability" (n.p.). An expert intuitive is one, who in a deliberate conscientious way, can tap into a universal, omnipresent matrix of knowledge and bring that knowledge back or up to the conscious level. Klimo (1988) described the phenomena of channeling as an extension of intuition, of the creative self. He thought of it in terms of "accessing a larger mind, a larger, universal ground of being, of tapping into

holographic data or an implicate order" (n.p.). It is a source of knowledge available to anyone who gives herself permission to access it. This intuitive knowledge comes from a different level and can manifest as extra-sensory phenomena, as the creative expression of a poet, musician or artist, as a healing capacity, or as channeled text.

The fundamental premise of channeling as described by Ryerson (1988), Klimo (1988), Hastings (1988), and Wilson (1990) is that each individual mind is linked to some universal mind called the superconscious, which is available to anyone who is willing to open up to it. According to Ryerson (1988) channeling occurs when an individual links with the superconscious or "unified higher consciousness" (n.p.). Thus, channeling is seen as a special kind of intuitive ability, a perspective which is consistent with eastern, esoteric, and some western psychology.

Ryerson (1988) and Klimo (1988) hypothesized that channeling is just recent terminology for what dates back to antiquity in western civilization. It is representative of the intuitive experience of the prophets in the Old Testament, of the oracle of Delphi, of the voice speaking to Paul on the way to Damascus, of the Druid seers, or the adepts from mystical schools of the middle ages. It is the voice that inspired Ralph Waldo Emerson's essays and the poetry of Yeats, Browning, Blake, and Whitman. It is the vision that inspired the art of Michelangelo. It is Einstein's visualization of riding on a light beam, and Poincare's dream solution to complex calculus.

This kind of insight or material retrieved from a higher, or qualitatively different realm than ordinary sensory information has cycled in human history between being available to only an elite few to being available to the masses. Klimo (1988) contended

that the reason that our contemporary culture has few acknowledged instances of this type of intuitive communication is that it generally does not give cultural permission for such experiences, and where it has, it has reserved that permission only for individuals involved in highly creative pursuits. He suggested that the reason there has been a recent resurgence in channeling is that we now have a number of permission-giving devices.

These permission-giving devices have come in the form of contact with other cultures, namely oriental, in which non-ordinary consciousness expressing itself through diverse intuitive modalities is accepted as the norm. It has come in the renewed interest in aboriginal or native people's views of reality. Another permission-giving device is simply the sheer proliferation of channeled material, and of talk about channeled material. Even science, in the frame of quantum physics, seems to allow room for speculation on some universal intelligence permeating the whole of creation. The intuitive voice is being released in the convergence of all these factors.

In summary, according to one branch of western psychology, intuition has a spiritual face which is most often described in relation to peak, transcendent, or mystical experiences. It is the face that associates intuition with the means by which we move through the conscious mind, past the subconscious, into the realm of the superconscious, where we access a higher self, a universal mind.

But, intuition in western psychology also has another face. It is seen, also, as a rapid kind of inferencing. This perspective on intuition was articulated first by Berne and later by others who have a more behaviourist bent to their psychology.

Berne (1977), referred to intuition as being, "knowledge based on experience and

acquired through sensory contact with the subject, without the "intuiter" being able to formulate to himself or others exactly how he came to his conclusions" (p. 4). Thus, intuition is based on experience and is acquired by means of a preverbal unconscious or a preconscious function.

Berne (1977) recognized that accessing intuitive knowledge requires a certain attitude of mind, an "intuitive mood" (p. 23). Achieving this mood, does not necessitate a withdrawal from reality, but rather a state of alertness and receptiveness and an intense concentration. He cited Deutsch who commented that "intuition normally depends on one's sympathy and love for and spiritual affinity with the other person" (Deutsch, as quoted in Berne, 1977, p. 24) to emphasize that when a therapist meets a client in the context of love, or at the level of spirit, intuition is greatly enhanced. He would not agree, however, with the psychological theory that intuition is the means by which the spiritual realm is accessed. Whereas for some branches of psychology intuition is the key to opening spiritual doors, for Berne, it is spiritual qualities or attitudes that open the door to intuition.

Berne (1977) held a rather narrow concept of intuition insofar as he was concerned only with intuition as it influences the therapist-patient relationship and as it is used to discern character. Nonetheless, his work did lay the ground work for research into the relationship between intuition and inference. For example, Gestalt psychologists espoused the view that intuitions are rapid unconscious inferences developed from common experience. They mainly surmised that the unified picture inherent in intuitions is built up as inferences from separate sensory events. Gestaltists would agree that logic itself is not

sufficient to solve some problems, but intuition is not interpreted to be beyond logic, just not totally visible to it. So, even though intuition seems to come as a spontaneous insight, it is thought to be merely a reordering of what was previously stored in the mind.

This view was supported by behaviourists who, constrained by positivistic methodology, studied only the role of intuition in making predictions, or in making highly bounded decisions. Westcott's (1968) work is a classic example of research driven by this mental model. The position from which Westcott embraced intuition was that of seeing it as a phenomena in which "an individual approaches a new and inexplicit problem, and solves it without aid of what would be considered to be adequate information" (p. 40). It is a process in which the individual draws on his store of knowledge and previous experience, and carries out covert, or perhaps even unconscious, trial and error behaviour. The individual, in using her intuition, is trying to form various combinations of information and is making analogies with the implicit goal of finding a match for the current problem. The moment of the match is experienced as the proverbial "intuitive leap" (p. 267) which is a term Westcott coined.

As an adjunct to his study of the use of intuition in problem solving, Westcott also ran a number of personality inventories on the people who participated in his study. People who were labeled intuitive were characteristically unconventional, willing to act on minimal information, able to see diffusely, more relaxed than other subjects, and unconstrained by social conventions. His study showed that there was no difference on the basis of gender in subjects' ability to solve problems intuitively.

In brief, western psychology appears to be divided into two branches with regard

to intuition: one branch connects intuition with the rational inferencing function of thought and another branch associates intuition with an inner knowing which has the potential to open the door to transcendent experiences.

Brain and Consciousness Research

Since the late 1960's, there has been considerable focus on how people know things that cannot be explained by our beliefs concerning the operation of reason and logic. Research into intuitive capacities such as extra-sensory perception, the ability to see, hear, and feel beyond the boundaries of common sensory input, the capacity to make accurate predictions concerning matters about which the individual has had no apparent background information, and the ability to send and receive signals telepathically began in earnest at this time (Council, 1988) (Hayward, 1984) (White, 1972). An interest in the nature of human consciousness in general and the nature of altered states of consciousness, in particular grew out of this research.

Marilyn Ferguson's landmark book, *Aquarian Conspiracy*, which was released in 1980 was the beginning of a flood of writing on brain-hemispheric functioning. It brought the philosophical debate surrounding the dichotomy between intellect and intuition into the realm of practical application and public discourse. Since Ferguson, much has been written on the psychological relationship of reason and intuition.

For instance, Bastick (1982) stated that intuition can be understood most easily by placing it in contrast to logical and analytic thinking; however, he admonished us not to separate intuition and reason, affirming instead that intuition was involved in all thought,

since all thought involves some emotional set. He conjectured that great intuitive leaps occur when there is a high dissonance in a situation forcing new combinations of emotional sets. The sudden body change that accompanies a shift in emotional set is frequently reported as being a cue to intuition which must then be confirmed by reason.

Ornstein (1972) applied Vedic precepts to his explanation of the bipolar nature of the brain/mind which involves reason on one side and intuition on the other. Intuition is analogous to the night or dark side named K'un . In the *I Ching*, K'un represents "the dark, yielding, receptive, primal power of yin" (p. 82). It is the spiritual world and the world of the senses. K'un is not seen as the opposite of reason or Chi'en; it does not compete with Chi'en; but rather completes it. K'un and Chi'en are spirit and nature, heaven and earth, space and time, female-maternal and male-paternal. Thus, intuition "should be properly understood as knowledge without recourse to inference...as nonlinear immediate understanding, in complement to the inferential, mediated ordered sequence of rational thought" (Ornstein, 1972, p. 24). Intuition concerns itself simultaneously with different patterns of relations; therefore, meaning comes from the overall holistic content. Examples that Ornstein gave of this simultaneous perception are a great insight, a beautiful dance movement, an immediate reaction in sports, or an overall picture of a finished event or product.

Further, Ornstein (1972) promoted the idea of levels of intuitive functioning in much the same vein as Piaget's levels of cognitive functioning. At the bottom of the scale are lower, simplistic levels of intuition, and at the top, higher, complex intuitions. A hunch would be considered a low level intuition, and wisdom that comes from a

transcendent experience, a higher level of intuition. Irrespective of the level of intuitive knowing, it is always dependent on the intellect for translation and interpretation.

Writing in the early 1970's, before the proliferation of brain and consciousness research, Ornstein indicated that there is still a certain fear associated with intuition, and so, it is repressed. Writing some twenty years later, he is convinced that intuition is not something to be feared, but rather that it is a mode of consciousness toward which all beings must strive for the sake of survival on the planet. This contention represents a shift in his view of the complementarity between reason and intuition. Now, he appears to be convinced that reason must be in service to intuition because intuition connects us with a higher consciousness.

Pribram (1982), one of the great contributors to brain research posited the idea that the brain is a parallel processing unit. His contention was that the mind/brain is continually constructing realities that are not absolute realities but rather realities that run parallel to all possible reality. Drawing an analogy between the brain's neural fields and what he called patch or pocket holograms, he pictured, the brain as a mechanism capable of reflecting a micro-hologram of a larger macro-holographic universe.

Pearce (1971, 1977, 1985, 1992) used both Pribram's notion of parallel realities and Bohm's framework for the three orders of energy to develop his theory for the integration of these two modes of intelligence. He proposed that there is an explicate order of consciousness that presents itself as physical reality. Running parallel to the explicate order, are the implicate and supra-implicate orders that can only be tapped by means of intuition which he defined as the "subtle sensing of relations" (1985, p. 81) and

which he perceived to be a higher processing ability than logic, simply by virtue of the fact that logic can access nothing beyond the explicate order. He underscored that the ability to tap the implicate and supra-implicate order can either be used as it presents itself, or developed. His point is that intuition acts automatically, but if one wants to hone its capacity, then it must be developed since "being 'built-in' as a potential is no guarantee of actualization" (Pearce, 1992, p. 14).

According to Pearce (1977, 1985, 1992), both the intuitive and rational aspect of intelligence must be developed to reach the stage of mature intelligence. He said that the period in children's lives when their intuitive ability is most apparent, is between the ages of four and seven, but because it is also the age when children are exposed to language, television, video games, and other activities that thwart intuitive processing, most people's intuitive ability goes undeveloped. Despite the fact that intuition is all but driven underground by the age of fourteen, some threads remain. It is on this tenuous bridge that consciousness quietly expands beneath our awareness even without our will.

Pearce hypothesized that by stifling intuition at an early age, we restrict brain capacity. He theorized that it is the right hemisphere's role to unify, and the job of the left to support continual evaluation of the right's self-regulating thrust toward the next higher level of integration. In other words, each side provides feedback and cross-indexing for the other side. Without the left side, the right side would spin in a circular repetitive cycle until some serendipitous event bumped it into the next higher spiral. Likewise, without the right side the left would have nothing to compare or analyze.

To be fully alive, to tap our immense potential, and to achieve mature intelligence,

we must bring all aspect of the brain's system into synchrony. To do this, it is necessary to develop intellect and intuition equally. Pearce challenged us to remember that no matter how crippling our earlier environment has been to the development of intuition, it is so responsive that simply deciding that one wants to develop that aspect is enough to open whole new vistas.

Sperry (1983) himself stressed that what he hoped would come of his work on split-brain functioning were "emergent new views that stress the primacy of inner experience" (p. 3). He exhorted us to think of the two hemispheres as normally functioning as an integrated unit; he decried the fact that our education system and modern society generally, with its emphasis on the three R's, discriminates against one half of the brain. He contended that further research on the brain and on consciousness will "allow us to reconcile paradoxes the behaviourist models couldn't ...and allow us to see the vital importance of inner realities most frequently associated with right brain functioning" (p. 60). He argued against any further credence being given to the reductionist tendency to think of the mind as nothing but a mechanism of thought or a flow of impulses. He said that his quarrel was not with the scientific community of which he was a renowned member, but with the fact that the role of consciousness, mental forces, and psychic properties of mind were categorically excluded from serious study.

Ferguson (1980) was one of the first to popularize the notion that the task of the future was to join the two minds. She contended that when the two parts are joined, a powerful new synergy of human potential is released. Moreover, she predicted that when these two dichotomous ways of perceiving the world are reconciled, people will

experience a new awakening, a new consciousness. But, she admitted that her ideas are not entirely new. She referred to people who, in the early part of the century, were urging western society to the same end. At the same time as the split brain and consciousness research contributed to a better understanding of intuition, the discussion regarding the relationship between reason and intuition and its part in the evolution of consciousness became more ardent.

The Evolution of Consciousness

Jaynes (1976) was among the first to build a theory that consciousness is in a continual process of evolution. He hypothesized that people in ancient civilizations were able to hear the voice of the gods and goddesses precisely because they lived in a world where gods and goddess were trusted to make decisions. These bicameral beings did not imagine; they experienced; they did not ponder, think, or understand for such thinking was done for them. It was the gods who directed action: the planting times, the harvesting times, the times for warring, and for celebration. It was the voice of the goddess that nurtured entire civilizations to their fullness. What this meant was that that part of a human's brain designed for planning, judging, and problem solving was frequently quiet leaving the half that could hear the voices of the gods and goddess free to listen. But as life became more complex, hordes of divinities were needed and the babel of voices no longer clarified matters. Rather, they added to the increasing complexity of life. Jaynes speculated that in order to survive, humans had to evolve to a new level of consciousness. Language, rather than the voice of the divine, became the medium of this new consciousness. The voice of the gods and goddess eventually were only heard by a few

prophets and only in special power places. Jaynes suggested that it was as recent as about two centuries ago, during the Age of Enlightenment, when religion and science were finally separated, that the full impact of this new consciousness could begin to be manifested.

Jonas Salk (1983), was another of the major contributors to the growing belief that evolution and consciousness are inextricably tied together. He began his argument by making the case that the human mind "is the most recent, most elaborate of the emergent evolutionary phenomena" (p. 2) and if evolution is to continue, it is the human mind that must remain on the leading edge of the evolutionary path; it is the human mind which has the power, indeed, the responsibility to influence the direction of evolution. Salk asserted that the very survival of consciousness on this planet necessitates a shift in consciousness. He was convinced that to make this evolutionary shift, we must integrate reason and intuition. "Only by cultivating and refining the process of intuition and reason complementarily, only by reconciling them each in the service of the other, can we achieve the wisdom that we seek" (Salk, 1983, p. 18).

Similarly, Ornstein (1991) made the case that if we are to overcome the perils produced by our over dependence on rationality, we will need to acquaint ourselves with the other dimensions of mind. This requires that we develop "conscious intuition [which] is a faculty to select the right part of the mind for the job...the capacity to comprehend instantly, and to direct the mental system" (p. 275). But, it is not just a matter of substituting one kind of intelligence for another; integration of intellect and intuition is crucial because the survival problems that are facing us today are collective rather than

individual. Ornstein contended that we must develop our intuition so that we are able to consciously activate our spiritual or higher consciousness centers. He believed it is only through activation of these centers that the will to community or the common good will assert itself.

While he saw that it is within the automatic nature of our unconscious to eventually evolve to these higher levels, Ornstein (1991) appreciated that it is within the capacity of our present consciousness to lift ourselves to these new higher intuitive domains of consciousness. It is not necessary to wait passively. Because we have the capacity to be conscious of our level of consciousness, we have the capacity to evolve by our own volition. As William James (1929) wrote, "ordinary consciousness is something we construct (or create). this consciousness being a personal construction is susceptible to change and redesign" (p. 72).

The theme of the evolution of consciousness also pervaded the work of Bentov (1977) who tied concepts from quantum science with expanding consciousness. "We know the purpose of evolution is to produce consciousness of higher and higher order" wrote Bentov (p. 128). He saw the universe as a teaching-learning machine which has as its core purpose to know itself. That means we can probe the universe for knowledge using our sequential objective time-space consciousness or we can use a higher level of consciousness to probe the mind of the universe. Using this higher subjective intuitive consciousness allows us to open doors that remain closed to reason. Reason or representational consciousness only allows us access to the representative physical domain and not to any other of the four levels of reality: emotional or astral reality, mental reality,

intuitive reality, and spiritual reality, which, Bentov postulated, exist beyond the physical world. Referencing the work of other quantum physicists, Bentov stressed that "the thrust of evolution is toward more and more complex systems, implying higher and higher levels of consciousness" (p. 68).

While Ouspensky (1920) argued against the idea of evolution to higher consciousness, he did make the case that a shift in consciousness is imminent. His point was that there can be no evolution of consciousness since all levels of consciousness exist simultaneously; and furthermore; that higher intuitive forms of consciousness must necessarily be present for life to exist at all. He did agree, however, that life appears to shift its awareness to increasingly higher centers of consciousness. This occurs when we are either strongly repelled by a present state or very strongly attracted to a future state that might be attained. A combination of both is particularly powerful.

Ouspensky (1920) drew analogy between the shift to positivism and what he predicted is the impending shift to valuing intuition. He claimed that in its time, positivism appeared as something refreshing, sober, healthy, and progressive, and that it allowed us to explore higher levels of thought. However, because positivism inevitably led to materialism, thought became bounded within the narrow limits of matter and motion. Now, everything that does not fit this paradigm is regarded as superstitious or pathological, or at the very least, unscientific. So, whereas positivism once liberated thought from conservative reactionary forces, it now binds it to those same forces. What will change our circumstances is once again to free thought. According to Ouspensky, "true motion, which lies at the foundation of everything, is the motion of thought" and

"true energy is the energy of consciousness" (p. 344). Thus, movement to a higher logic which he called intuitive logic is inevitable.

Teilhard de Chardin (1959), a theologian, also underscored the idea of all evolution being an evolution in consciousness. He maintained that evolution has always been in the direction of increasing consciousness, and not simply a matter of adaptation of physical form. For him, consciousness is the motive force of evolution. This force is not a compulsion to add on to, but rather a compelling movement toward unfolding, toward manifesting something that has remained hidden or dormant. So, the next evolutionary step which Teilhard de Chardin, too, speculated to be imminent, is the blossoming of an even greater consciousness, one in which the intuitive side of humans would come to the fore.

Research on the evolution of consciousness spawned from the breakthroughs in brain research are substantiating what eastern and esoteric psychology has always contended, and that is that all evolution is an evolution in consciousness. Sperry (1983) affirmed this viewpoint. He added that evolution "is an overall pattern of ever higher levels in the quality of existence, higher and higher dimensions of conscious experience, and in the human realm, progressively higher levels of aesthetic and spiritual awareness" (p. 50). He believed that there is natural downward causation that will pull humanity into an awakening of its intuitive nature even if humanity does not choose to wake it up purposefully and consciously.

The message of all those who have delved into the nature of human consciousness appears to be clear. We have two choices. One choice is to passively allow consciousness

to evolve. The other choice is to use the consciousness that sets us apart from the rest of nature and take purposeful action toward our own evolution. While the two choices seem simple, choosing the later would require a fundamental shift in our basic assumptions about the universe, about how we create knowledge, and about what knowledge we permit to be claimed as valid and valuable. It would require that we embrace intuition as a legitimate means of knowing. Breakthroughs in both the psychology of consciousness and in the physics of the natural universe offer promising possibilities. These two disciplines stand at the crossroads of such a shift.

The Union of Psychology and Physics

David Loye (1983) coined the term *psychophysics* (p. 173) to describe the efforts to merge understandings from physics and psychology. While interest in producing this hybrid can be traced back to the early 1800's, efforts really began in earnest at the turn of the twentieth century with the founding of the British Psychical Research Association which claimed membership from renowned philosophers, physicists, neurologists, biologists, and psychologists. The question that intrigued this august group was the relationship between external and internal realities, another version of the quest for harmonizing intellect and intuition.

In tracing this history, Loye (1983) was able to cull some key areas of agreement between physics and psychology. The first tenet of psychophysics was that "everything in the universe reduces to energy" (p. 178). The second was that "behind the appearance of variety and difference, everything in the universe is connected through the flow and interplay of this energy" (p. 179). The third premise was that time and space are different

in different realities. This premise attempts to reconcile the separation that Kant posited between the phenomenal or knowable, and noumenal or unknowable world.

Loye (1983) saw the phenomenal and noumenal world as having two distinct realities. He used LeShan's terminology, *sensory reality* and *clairvoyant reality* (LeShan, as cited in Loye, 1983, p. 180) to differentiate between the two realities which he said exist simultaneously, and which reveal themselves in the constant flow between intellect and intuition.

According to Loye (1983), a central question of both psychology and physics is how to reconcile the experience of time as it is perceived in sensory reality and as it is perceived in clairvoyant reality. The intellect or reasoning mind sees time as moving in a linear progression divided into past, present, and future. Time, for the intellect, moves in one direction and is irreversible. On the other hand, time in the clairvoyant reality is perceived intuitively as time without divisions. There is an essential timelessness, an eternal nowness, about time in this reality. To bridge these two realities, that is, the world of matter and the world of mind, it is necessary to understand how both analytic and intuitional thought shapes the construction of reality.

A fourth tenet of psychophysics, as articulated by Loye (1983), was that "the substance of both realities, whether viewed as mind or matter, is provided by the patterning of energy in flow" (p. 181). In other words, both physics and psychology must be concerned with relationships and patterns. Both speak of fields meaning the patterned arrangements which influence mind and matter. This fourth tenet further strengthens the link between psychophysics and intuition in that it is the intuitive function of mind that

searches for and creates patterns and that sees whole fields rather than fragmented parts.

Without intuitive insight, our experience of our world would continue to be fragmented, separate, and abstract. In short, without intuition which is our powerful pattern creating ability, we would experience our world as capricious and meaningless rather than as a purposeful self-regulating universe that quantum physics has revealed it to be. It is through intuitive insight that we are able to experience the inherent order in the apparent chaos of what Prigogine called dissipative structures (Wheatley, 1992).

Indeed, Prigogine's recognition that structures are in a continual process of dissipating and re-patterning into states of increased complexity and higher order gave credence to the notion of evolving consciousness. If dissipation and re-patterning into increased complexity and higher order is evidenced in the material world, then it is entirely plausible that consciousness awakened by intuitive insight, also, is continuously in a process of evolving to higher and more complex states of awareness.

Instruments to Assess Intuitive Capacity

Instruments to assess intuition have only recently been developed. *The Myers-Briggs Inventory* (Myers-Briggs & Myers, 1980), an instrument that extends Jung's typology theory, is used to determine propensity towards intuitiveness. It is the most popular instrument used to assess intuitiveness. Few other instruments for assessing intuitive ability have gained its stature, but development work continues. For example, Cappon (1993), working on the premise that intuition is a part of general intelligence, synthesized his own research and the work of others to develop an instrument which measures twenty specific skills associated with intuition. His assessment of intuition

focused on three key dimensions: "the assessing variables, which tap and trigger the process,...the process itself, which is entirely silent and unconscious,...the sources, or determinants, of any individual's intuitive capacity" (p. 86). Based on the theory that intuition expresses in a visual rather than language mode, the instrument is completely visual. A less comprehensive instrument has been developed by Agor (1989) who developed his AIM survey to test underlying intuitive potential and use of intuition. Himaya (1991) developed an instrument called The Himaya Intuition Semantic Scale (HINTS) which purports to be a reliable and valid measure of intuition as it relates to decision-making. Taggart and Enzo (1990) used a human information processing metaphor to develop an instrument which can be used to assess intuitive problem solving styles of leaders. This instrument was later refined by Taggart and Taggart-Hausladen (1993).

In summary, the literature related to the psychology of intuition is vast and threads through both western and non-western traditions. It reveals an evolving understanding and renewed interest in the potential inherent in this neglected capacity. The research on the psychology of intuition and consciousness has been extended in several different directions; however, it appears that a union of science and psychology could provide the framework within which all the various traditions and conceptions could be unified. A unified framework would provide impetus for the much needed research into how intuitive ability is enhanced, and into the development of assessment instruments.

Tools for Awakening Intuition

If developing our intuitive capacity and then integrating intuition and intellect hold

even a portion of the promise envisioned, then the important question becomes, how is intuition developed? While limited formal research has been conducted, there is a proliferation of resources being marketed offering descriptions of personal experiences describing how to enhance intuitive ability.

To begin with, intuition is seen not so much as an ability to be developed, but one to be awakened and enhanced. Unlike representational cognitive abilities which move through developmental stages and which are honed through repetition and practice, postrepresentational intuitive processes require an attitude of surrender. Thus, intuition is not so much developed as released, or freed to express itself. Releasing intuition, is achieved by practices which deautomatize consciousness. Intuition awakens when "you are still, centered and receptive" (Emery, 1994, p. 36). However, it is important to emphasize that intuition or expanded consciousness does not lie "far away in a bedazzled or dazed mystic trance, but in conscious selection" (Ornstein, 1991, p. 225). While intuitions may emerge spontaneously, our innate intuitive capacity is awakened more quickly, and usually more powerfully, when we make an intentional decision to participate in consciousness expanding activities. Such activities fall into five domains: exposing limiting belief systems, attuning the body, stilling the rational mind, facilitating the symbolic message system of intuition, and removing blocks to intuitive insight.

Exposing Limiting Beliefs

Langer, Chanowitz, Palmerino, Jacobs, Rhodes & Thayer (1990) coined the term "premature cognitive commitment" (p.135) to describe the profound impact that belief systems have on the externalization of any psychological phenomena. This phrase is an

appropriate summation of the views of several prominent writers who think that it is our unwillingness to believe, trust, or to make a conscious decision to access intuition that most seriously constrains our intuitive abilities.

Pearce (1977), Bruner (1966), Noddings & Shore (1984), Harman (1988b), and Otte (1990) are all outspoken critics of the prevailing negative attitude in western society, and particularly in western education, towards intuition and its related states of expanded consciousness. They all decried that the current over emphasis on validation of, and reward for success with rational thinking mitigates against students using, never mind expanding their innate intuitive abilities in school. Bruner (1959, 1966) was one of the most vocal in expressing his concern about the denigration of intuition in classrooms. He theorized that when we deny intuition a place in classrooms, we subvert all the creative and problem solving potential of children. Similarly, Noddings and Shore (1984) claimed that the mistrust of intuition being encouraged by western education is seriously impairing students ability to cope with rapid and complex change. Otte (1990) made a plea for reintegrating the "seeing intuitive mode and the blind algorithmic mode" (p. 39) because he saw the danger in viewing these two modes as mutually exclusive. The danger he saw is that without intuition, we are unable to discern real meaning.

Pearce (1985) is another psychologist who contended that the reason that young people lose their powerful intuitive capacity is that they lack models, guidance, and validation. Similarly, Harman (1988b) made a cogent case for how western epistemology with its focus on external objective reality cuts us off from our subjective experiences. He maintained that it is only because our total belief system includes both conscious and

unconscious precepts that intuition surfaces at all in western culture. So, even though a belief system firmly anchored in sensory perception of external reality may ward off any intuitive breakthroughs, it is not possible to completely eliminate them from our experience.

For these reasons, the need to surface constraining and conflicting beliefs is an important part of awakening intuition. Emery (1994) suggested that any program designed to awaken intuitive ability must start with an examination of existing beliefs and assumptions. This sentiment is affirmed in the work of Nadel (1990) whose ten step program for developing intuition focuses on changing mind set by defining, acknowledging, trusting, valuing, validating, and thanking our intuition.

Belief structures related to intuition can be shifted by engaging in any exercise that compels a conscious examination of these beliefs or attitudes. For example, Rosanoff (1988) included exercises designed to illicit symbols for describing intuition. Her point was that by exploring intuition through symbolic representation, hidden beliefs are more easily brought to the surface. Also, limiting belief structures can be dissolved through the acquisition of new knowledge. Learning about traditions related to intuition helps demystify the topic. Knowledge of research related to right and left brain orientation (MacLean, 1978; Loye, 1983), or research about consciousness (Ornstein, 1991; Tart, 1969, 1973) has legitimized intuition as a valuable way of knowing. Exposure to belief systems of other cultures also shifts core beliefs (Harman, 1988b).

Also, science itself is dismantling the blind and unquestioned faith in an absolute objective reality (Zukav, 1979). Capra (1975) stated unequivocally that the rational part

of research would be useless if it were not complemented by intuition which is the source of new insights. Heinberg (1994) echoed this belief, adding that "the point of intersection between science and intuition is the bud of a new kind of awareness, the synthesis of two complementary--but heretofore often estranged--ways of knowing" (p. 7).

Belief systems are also changed by the documenting of stories of people who have used their intuitive abilities to succeed in business (Schultz, 1994), in creative endeavours (Councill, 1988), and in problem solving (Markley, 1988; Stewart, 1988).

According to many authors, studying the success of others who have followed their intuition has several benefits. It provides models for emulation. It is also a source of motivation to engage in practices which enhance intuitive ability. Finally, such cases provide a reference point when our own conditioning throws up obstacles or when others denigrate our trust in intuition as a legitimate source of information. In short, exposure to new knowledge appears to be doing two things: awakening a dormant memory of earlier abilities and validating emergent intuitive experiences. It helps build trust or confidence in intuition.

Trust can be engendered by keeping a journal and through practicing to ask for and act on intuitive insights in small, less consequential circumstances. Several authors including Burden (1957), Einstein (1992), Emery (1994), and Vaughan (1979) emphasized the importance of documenting intuitive experiences as a way of building confidence. By keeping a record of intuitive insights, the sensory medium through which these insights emerge, the action taken in response to the insight, and finally the outcome of the action, we bring to consciousness those resources that have appeared hidden, dormant, or

serendipitous.

Drawing from the work of Carl Rogers, Harman and Rheingold (1984) described three external conditions which need to be present to ensure that intuitions will be surfaced in a constructive, rather than in a pathological or destructive manner. The first is openness to experience. This implies a tolerance for ambiguity, and an ability to hold a paradoxical thought without invoking closure. The second condition is that the individual must have an internal locus of evaluation, that is, she must be able to make a final judgment of the intuitive experience based on her own organismic response. The final condition is that the person maintain a playful spontaneous childlike orientation to what seems totally contradictory or even impossible to the rational mind. Keeping a playful open mind and learning to self-evaluate intuitive insights, is fostered both by building trust through small steps and by documenting experiences.

In brief, the notion of how beliefs limit our intuitive potential is well summarized by Harman and Rheingold (1984) who say "each of us has the capacity to become much more than we think we can be, if we choose to stop believing otherwise" (p. 16).

Attuning the Body

The importance of body in awakening intuition is discussed extensively in non-western traditions. The body, and particularly the breath, are considered to be integral instruments for awakening intuition and for expanding consciousness. Proper breathing is associated with the belief in subtle body energy in and around the body. This subtle body energy has several different labels depending on the philosophy: chi, prana, kundalini, baraha, elan vital, or vibes. Irrespective of the label, a basic premise related to subtle body

energy is that the breath moves and stimulates this energy. Breath work is reputed to stimulate intuitive experiences so intense as to have mystical qualities (Ornstein, 1972). The importance of breath work in accessing intuition is confirmed by Emery (1994), Vaughan (1979), and Jackson (1989).

Beyond stimulating the subtle energy centers in the body, breath work focuses attention on the body itself. This removes attention from the abstractions that entice the mind; it brings the mind's attention to the here and now. Mindfulness is the result of the mind being present in the moment and attentively focused on the body which is the mediator between the self or consciousness and the external world. Langer et al. (1990) indicated that mindfulness is characterized by a "relative absence of cognitive activity" (p. 117). For them, it is a way to override premature cognitive commitments, and to override the thinking mind's propensity to make new distinctions.

Tart (1994) described mindfulness as the means to transcend our conditioning, as a means to unblock vital energy, and to quiet the incessant racket of our judging dissecting minds. It is the means by which we are able to discern our true nature, and our true potential as conscious beings fully capable of willfully evolving our own consciousness. Tart wrote that "mindfulness refers to a clear, lucid quality of awareness of the everyday experiences of life" (p. 199) not as they are abstracted by the thinking mind, but as they are experienced bodily. Mindfulness is the "awareness of being aware" (Tart, 1994, p. 199). It ensures a neutral observer perspective and the receptive stance that is essential to awakening intuition.

The importance of body work in awakening intuition was stressed by Vaughan

(1979), Agor (1986), and Bailey (1932), as well as most other contemporary writers.

Body work that helps to facilitate mindfulness includes any rhythmic repetitive movement

like tai chi, aikido, or ritualistic dance. Massage and any other of the many different

varieties of body therapies designed to integrate body and mind have the same effect.

Likewise, modern biofeedback technologies and sound and color therapies are useful tools

to enhance awareness of body states, and to attune the mind to the subtle shifts that often

accompany intuitive knowing.

Another important part of body attunement is learning how to release body tension. Thus, most programs designed to increase intuitive awareness advocate a practice of systematic tension reduction. Tension can be released in a number of ways but two of the most common strategies are either through consciously tensing and releasing each area of the body or through listening to harmonious sounds. The reason that relaxation is important is that when the tension in the body is released, it is easier to sense the subtle changes that accompany intuitive experiences.

Ornstein (1972) concluded his text on the psychology of consciousness with the claim that "the relationship between physiological and mental states have posed some of the most important questions in psychology for many years" (p. 218). The questions he posed about the nature of the relationship between body and emotion and inner awareness are still in need of more substantive research, but the fact that there is a relationship has long been accepted as a given in the non-western traditions. These traditions have an extensive history of focusing on expanding inner intuitive awareness and have long understood the connection between mind and body which western psychology is just

beginning to confirm.

Stilling the Thinking Mind

Any technique to still the rational mind and to draw its attention from the outer world to the realm of inner realities has a positive effect on awakening sensitivity to intuition. Ornstein (1972) called this process deautomatizing. The intention of deautomatizing, wrote Ornstein, is to "produce a shift to an inward receptive state" (p. 209), and to diminish the intensity of ordinary consciousness so that the first faint signals of intuition can be heard. Its purpose is to allow normally automatic invisible signals to come to consciousness. Deautomatizing can occur as a result of a change or deprivation of input. For example, floatation tanks were popular means of depriving the senses of input. Diffusely focusing on geometric patterns or mandalas creates the same effect (Fincher, 1991). Capacchione (1988) reported that writing with the nondominant hand has a similar effect. Any activity that encourages diffusely focused concentration will facilitate deautomatization.

Einstein (1992) opened her intuition program with an invitation to participate in what she called "mindless" activities (p. 12). For her, mindless activities are any actions that are so routinized that we can enter into them in a free flowing kind of way allowing our awareness the freedom to roam. For instance, a mindless activity may be ironing clothes, or washing dishes, or running. Mindless activities for Emery (1994) and for Rowan (1986) are those that give time to the self; they are often best pursued away from ordinary experience. It is clear that mindlessness is not synonymous with absent mindedness or inattentiveness. Rather, to be mindless is to shut off the judging

compartmentalizing rational mind and to be focused softly or diffusely in the moment. This shift from left to right brained activity creates a space for intuitions to emerge into consciousness. Support for the idea of practicing mindlessness comes out of common reports of insights coming seemingly out of nowhere, when a person is engaged in a mindless activity, and is just allowing attention to free float. Engaging in mindlessness, is akin to mindfulness in as much as in both instances there is no mental striving for anything, but rather just a sense of being present to whatever is in the moment.

For example, Schultz's (1994) biographical account of leaders who rely on their intuition affirmed the value of shifting the mind's attention to allow intuition to surface. He reported that often powerful insights occur to CEO'S when they shift or change their focus of attention. Insights surface when they stopped struggling for a solution and just gazed out the window at nothing in particular; or when they engaged in a task involving physical rather than mental activity. Additionally, intuitions surfaced during walks in nature or while toying absent mindedly with a simple object.

While there are several ways to quiet the rational mind, meditation is the most extensively documented tool for stilling the mind. Its effects have been studied in eastern and esoteric traditions for centuries, and have been documented more recently in western psychological research.

Bailey (1932) defined meditation as "a process whereby the mind is reoriented to Reality" (p. 72) and the "method whereby a man reaches the glory of the unveiled self" (p. 75). Meditation facilitates a shift in consciousness past the boundaries of the external world into the limitless universe within. Bailey referred to five stages of meditation:

concentration, meditation, contemplation, illumination, and inspiration. Concentration is the act of focusing the mind's attention. Contemplation is an activity of the soul, which is detached from mind. At this point, mind is held in quiescence. Illumination is the result of the three preceding processes; it is the moment that knowledge or insight is brought to conscious awareness. Inspiration is the result or manifestation of illumination. These five stages parallel the stages described in Halseth's (1988) study of the process of intuitive decision-making used by the human service administrators participating in her research.

The influence of meditation on physiological, psychological, and spiritual states of being has been the subject of considerable empirical research ever since the introduction of Transcendental Meditation to western culture. Alexander et al. (1990) studied why meditation seems to make the mind more receptive to intuition and to expanded states of consciousness. Ornstein (1972, 1991) and Tart (1994) have written extensively on the use of meditation as a tool for accessing inner realities, too. According to Ornstein (1972), research showed that meditation effects the hemispheric brain functioning and the central nervous system as a whole. Thus, it has an integrating affect on the system which allows for a "shift away from the active but outwardly oriented linear mode and toward the receptive and quiescent mode and usually a shift from an external focus of attention to an internal one" (p. 135). Tart (1969, 1973, 1994) reported on the power of meditation to facilitate disidentification with the external world. As we develop our ability to purposefully disengage from the external world, we are increasingly able to follow our thoughts along ever deepening spirals inward.

Almost all authors writing texts on how to develop intuitive abilities expound on

the virtue of meditation (Emery, 1994; Frantz, 1994; Goldberg, 1983; Nadel, 1990; Rowan, 1986; Rosanoff, 1988). Vaughan (1979) spoke the sentiments of all of these authors when she declared that "the regular practice of meditation is the single most powerful means of increasing intuition" (p. 177).

Facilitating the Symbolic Message System

"Imagery is the universal language of the unconscious" (Vaughan, 1979, p. 84). Therefore, the ability to invoke imagery and to interpret it is essential for enhancing and using intuition. For this reason, almost all efforts to awaken intuitive capacity include exercises designed to stimulate and interpret imaging. These activities include visualization, guided visual meditations, work with dreams, work with symbols, play, story telling, fantasy and art or crafts activities.

Guided imagery or guided meditations are designed to sensitize our innate imaging capacity of the unconscious mind and to give the mind practice in integrating the imaging capacity of the right hemisphere with the language capacity of the left side. Gawain (1982, 1988) wrote extensively about the power of creative visualization in developing intuition. Ray and Myers (1986) referred to the work of MacLean, who documents evidence that imaging integrates all three aspects of our triune brain, and the work of Pribram, who postulated that imaging has both an affect on and is the effect of the holographic capacity of the brain.

Vaughan (1979) stressed that the imaginal language of intuition is not limited to visual imagery. While visual imaging predominates, often intuitions are signalled through auditory, olfactory, or kinesthetic images. For example, an auditory image, that is a single

sound or a combination of sounds may both stimulate a intuitive insight or may be the means by which an insight is expressed. Auditory intuitions can be stimulated by affirmations, music, or repetitive or rhythmic sounds and sounds also may surface in similar forms. Auditory intuitions might come in the form of a voice speaking, music, or a ringing in the ears. Likewise, body movement can be a stimulus or signal. Any physical activity that does not require focused mental concentration can trigger intuition. Similarly, it is through a sensation of movement within the body that signals an intuition is on the edge of consciousness. It is these kinesthetic sensations that give rise to expressions like gut feelings, or feelings in the bones. Scent can also trigger an intuitive experience. People with acutely developed olfactory systems often speak of smelling things in the air.

Another way intuition is activated is through play. Pearce (1985) gave several examples of how play helps to develop what he called analogue language which is the "means by which the three disparate brains are brought into that perfect relationship" and which induces an "intuitive communion [that] gives us a paradisaical state of unity, the integration of body, soul and mind" (p. 69). It is not just any play that stimulates intuitive thinking, however. To be of value, play must stimulate symbolic metaphoric thinking; it must involve the individual in the process of creating reality.

This insight is the basis for engaging adults in play in order to reawaken intuitive abilities. Having adults participate in playing with sand trays, or engaging adults in spontaneous movement has also been used successfully to expand intuition. Ornstein (1972), studying the education of eastern adepts, noted that their education included movement, story telling, and crafts which are all activities that call on the tacit intuitive

mode. These activities are seen as a way of organizing consciousness differently and they are an "attempt to suppress temporarily the individual analytic consciousness and to allow the consciousness of the "whole organism" to emerge" (p. 195).

The emphasis on play is consistent with the consensus that it is important to keep a playful childlike attitude in order to access deeper levels of consciousness. To emphasize the importance of maintaining a playful attitude, Vaughan (1979) described situations in which trying too hard or taking problems too seriously cut individuals off from their intuition. Rosenman (1988) reported on a number of scientific discoveries which were achieved serendipitously through intuitive insight. For these scientists, engaging in a playful act of fantasy did what concerted rational effort could not.

Dream work is another important tool for expanding intuition. There are several reasons for emphasizing the importance documenting and interpreting dreams: For one thing, since ancient times dreams have been valued as a source of wisdom and guidance. They were important in Old Testament times, in ancient Egypt, in the Islamic religious tradition and in Vedic literature. Also, dreams and dream states are treasured states of consciousness for most aboriginal people.

Dreams are important in modern psychology, too. Freud maintained that dreams are the royal road to the unconscious. Jung believed that dreams reveal truth, that dream imagery points the way to possibilities closed off from the conscious analytic mind. He considered dreams to be a door between the collective and cosmic unconscious.

Research on dreams indicates that dream consciousness is intuitive, that it is not bounded by time or space, and therefore, that intuitive information is brought through in

the form of a dream when the conscious mind does not permit such information to come to waking consciousness. There is extensive documentation regarding intuitive insights coming in the form of dreams. For example, Elias Howe, the inventor of the sewing machine, had a dream about a needle that would not stay upright. Rather, it kept flipping around so that the needle's hole was at the bottom. Poets, musicians, artists and inventors have all reported receiving complete works in a dream. As well, there are documented reports of world leaders receiving insight into the consequences of action in dreams.

Examples of the power of the dream state to transcend the perceptual constraints of the consensual objective reality are well documented by Krippner (1988, 1990), Vaughan (1991), and Emery (1994). In all cases, dreamwork is seen as a way to access and activate intuition. Jackson (1989), too, recognized that dreams are the most accessible source of intuitive wisdom available to us, and Sinetar (1991) linked the intuition emerging from conscientious dream work with an expanded awareness of the spiritual dimension in life.

Vaughan (1979) said that the reason that dreams are often not recalled or dismissed as potential sources of knowledge is that we no longer understand the language of images, that the technological advances and the dictates of modern science have closed us off from the imaginal world of our ancestors. She described dreams as "the most common altered state of consciousness" (p. 121).

Imagery and symbolic language are at the heart of intuitive knowing. Analogue language is the carrier of messages to and from the different levels of consciousness. For this reason, individuals wanting to expand their intuitive capacity will find it useful to

explore the power of imaginal experiences in any of its diverse forms. Why? Because enhancing facility with and richness of symbolic language, is analogous to increasing vocabulary; it allows for a more complex, richer expression of ideas.

Compelling Synchronicity

In a presentation to the *Intuition at Work* conference, Rosanoff (1994) suggested that intuitions are often triggered by compelling synchronicity. By this, she meant that it is possible to hold the thought of some question in the mind and then select an object from the material world to symbolize the answer to the question. Such an object is selected by just allowing something to present itself visually, that is, by reaching into a drawer or pocket and pulling out the first thing one touches, or by noting the first sound or smell that comes to mind immediately following the formation of the question. The image is thought to contain a message, a clue, a doorway to the insight that can resolve the question.

This tool for accessing intuition is based on the notion of synchronicity. Even though synchronistic events are, by definition, thought to be events that occur because of a coincidence of time, there is a metaphysical belief substantiated by new developments in quantum physics that intention can compel synchronicities. Capra (1975) and Darling (1993) both made the case that time and space are only experienced as discrete instances because of our particularizing consciousness, but that at the quantum level neither time nor space is particularized. In other words, there is an essential unity to the whole physical universe that transcends both time and space. From this vantage point, all external manifestations of the continuous flow of energy are synchronous.

Jung (1971d) defined synchronicity as a "meaningful coincidence" (p. 505) making

it clear that there is a purposefulness underlying all synchronous events. He went on to say that "the more the foreseen details of an event pile up, the more definite is the impression of an existing fore-knowledge" (p. 507). In other words, because Jung could document so many instances where there were numerous events that signaled the coming of another event, he was lead to the conclusion that mantic methods for producing synchronicities deserved further study. To that end, he did extensive experiments with the *I Ching*. He concluded that the synchronicity effected by such mantic methods "is a modern differentiation of the obsolete concept of correspondence, sympathy and harmony...based not on philosophical assumptions but on empirical experience and experimentation" (p. 518).

Loye (1983) referred to Jung's collaboration with physicist Wolfgang Pauli to postulate that synchronicity calls into question our assumptions about the axiomatic truth of upward causality. Traditional science has told us that causality is linear, that it is a push from the past that causes events to unfold. However, both consciousness research and discoveries about the quantum world of matter strongly suggest that the impetus for future events comes not only from the push from the past but also from the "pull from the future of something else" (p. 169). This is consistent with the views of Sperry (1983) and Salk (1983) who also spoke of both a pushing or upward causation, and a pulling or downward causation. Said differently, the synchronicity between events or a question and a symbol is a seed, an intuition pulling in the direction of a probable future.

Divination tools which have a long history are based on the idea of synchronicity. It is believed that ancient peoples read various configurations of nature to discern

messages about the future (Jaynes, 1976). For example, modern day rune stones trace their history back to intuitive arts practiced by the Vikings and tarot cards are actually the forerunners of playing cards. Both are used today as a tool for accessing insights not available to the conscious mind. Wanless (1989) described any use of symbols as the "oracular way" (p. 1) and he contended that throughout history man has used oracles to access the "universe of wealth within" (p. 1). For him, the purpose of an oracle or divination tool is to empower the self, to tap the vision within. In that sense, when consulting any symbol, we are consulting ourselves. We are consulting a level of awareness that we are not yet able to bring to the surface of our awareness. From an eastern perspective, we are consulting the transcendent consciousness where we are unified with all that is. So, Wanless came down on on the same side as Jung and quantum physicists in saying that even though there is an appearance of randomness or chaos in external reality, there is an underlying implicate order. Symbols of any kind allow us to tap into the wisdom of this implicate order.

Bennett (1986) wrote that he based his *Mind Jogger*, a mantic tool for accessing intuition, on principles found in the traditions of the ancient tribes, and the principles outlined in the Chinese *Book of Changes*. He developed the tool to help jog the mind, to expand its ability to see new alternatives and possibilities. He saw the numbers or symbols of this, or any of the other divination tools, as being holographic images of the whole. As our mind mentally wanders around the hologram that is selected randomly, we are able to see things in whole new ways. "The mental hologram, then, provides unlimited associations between whatever materials it calls forth in the mind" (Bennett, 1986, p. 16).

Lest the use of divination tools be dismissed as so much pandering of eccentrics, it seems appropriate to conclude this section by referencing an article that was recently published in Delta Airline's *Sky Magazine* in which the headline boldly proclaims that "the words of wisdom found in the 3,000-year-old *I Ching* were a major influence on the ancient Chinese philosopher -- and increasing numbers of savvy managers today" (p. 22). However impossible it may be to comprehend, divination tools are going mainstream.

Removing the Blocks

There are several things that appear to block intuition: environmental conditions, certain foods, or the inability or unwillingness to surrender in a detached way to outcome. From Goldberg's (1983) perspective, the reason that we ignore our intuitive promptings is that we "would prefer a safe untruth from an uncomfortable truth" (p.196). His point was that many intuitive insights are rejected or blocked because we do not want to face responsibility for the action that intuition demands or for making that knowledge public for fear of change or censure. Hence, there is a link posited between intuition and self-esteem. The more confidence we have in ourselves, the more likely we are willing to risk the unconventional and base action on intuition. This hypothesis is confirmed by Agor (1989). His research indicated that top level managers are far more likely to rely on intuition to make even exceptionally big decisions than those lower down the hierarchy. The positive relationship between esteem and intuition also surfaces in studies done by Hall (1986) and Taylor (1988).

Goldberg (1983) listed several other blocks to intuition. They include blind acquiescence to authority, chronic self criticism, fear of anything new, perfectionism,

unwillingness to take risks, lack of faith or disbelief in intuition, and the inability to discern between intuition and wishful thinking. Both Tart (1994) and Ornstein (1991) implied that our inability to command the full capacity of our mind is attributable to the fact that most of us are unwilling to make the effort it takes to engage in activities designed to discipline our rational mind. Vaughan (1979) also appreciated that our culture does not encourage the reflective receptive attitude necessary to expand consciousness or to access knowledge from within.

Rosanoff's (1988) list of blocks to intuition included fear of change and a persistent fear about the same thing, such as fear of flying. A persistent fear garners undue attention when the mind is receptive, and in that way, blocks anything else from coming through to consciousness. Also, she indicated that some people have judgments around premonitions, fearing that their foreseeing an event will cause it to happen. Others just believe it is wrong for them to interfere with providence. This fear sends a message to the other levels of consciousness that they are not to permit full expression. Besides fear, she added desire to her list of blocks to intuition. Desire clouds thinking and compels us to be attached to the outcome. On this point, she has substantial support from non-western philosophy.

Detachment is addressed at considerable length in non-western thinking. Bailey (1932) remarked that detachment referred to detachment from the lower, and sensible ego, from the capricious ego, from the proud ego which keeps us externally focused. Detachment is the "subordination of the physical, mental and emotional life for the divine project of achieving unity" (p. 98). Detachment, in the context of flow, according to

Csikszentmihalyi (1990), is the willingness to let go of the need to control consciousness. His flow state or the peak experience described by Maslow both only occur when the rational mind recedes and the person shifts into an internal intuitive locus of control. Alexander et al. (1990) cited several theorists who affirmed the importance of detachment in acquiring wisdom and in entering into the higher states of consciousness, also.

Jackson (1989) similarly regarded attachment to preconceived results to be a powerful deterrent to intuition. To allow for the deepest wisdom to come forth, it is necessary to be willing to have an answer other than a preselected one. He believed that if you do not want the truth to come out, it cannot. He cited the wisdom of the Bhagavad Gita to support his point: " When a man, so living, centers his heart in the true self and is exempt from attachment to all desires he has attuned to wisdom" (Bhagavad Gita, as cited in Jackson, 1989, p. 147).

Other blocks to intuition occur in the physical environment. Agor (1989) and Jackson (1989) described environmental conditions in the business world that mitigate against the effective use of intuition. They acknowledged that even seemingly insignificant details like the pattern of office design, the quality of air in a building, the layout of offices or seating arrangements, color, music, visuals, smells, and opportunity for movement all play an important part in either blocking or facilitating intuitive capacity. They made a plea for an uncluttered place for quiet reflection in every organization wishing to foster the creative dimension of intuition.

While the physical environment impinges on the development of intuition, the psychological environment has a much more pronounced effect. Harman and Rheingold

(1984) recognized that there are two psychological conditions that play a decisive part in expanding intuition: one is psychological safety that comes when the worth of intuition is accepted unconditionally, and the other is psychological freedom which describes the circumstances in which an individual is permitted complete freedom of symbolic expression. Likewise, Agor's (1986, 1988, 1989) studies showed that the attitude of superiors toward the encouragement, acknowledgment, valuation, and practice of intuition serves to hinder or enhance intuitive capacity. This idea is reiterated by Fraser (1993) who concluded that the lack of a supportive environment forces principals to rationalize intuitive decisions even when there is an obvious positive outcome. Along the same line of thinking, Breen (1990) reasoned that Chinese executives are willing to use and to perceive their use of intuition more positively than their American counterparts because the Chinese culture validates the use of intuition in a way that American culture does not.

Another way that intuition is blocked is through what is taken into the body. Jackson (1989) reported on the negative impact that certain types of food, eating patterns, alcohol, coffee, or drugs of any type have on intuition. While several others suggest that that certain foods or drugs have a negative influence on intuition, formal studies substantiating this viewpoint are not readily available.

A further block to expanding intuitive capacity is the persistent myth that you either are intuitive or you are not, or that the muses either bless you with insights or they do not. In fact, the truism for intuitives is that we will see what we believe rather than we will believe what we see.

Finally, it bears repeating that western education is seen to be the biggest deterrent

to the development of our natural intuitive capacity. In grappling with the limitations of western education, Bailey (1932) remarked that

...an education that does not eventually lead a man out of the world of human affairs into the wider consciousness of spiritual things has failed in its mission and will not measure up to the searing demand of the human soul. A training that stops short with the intellect, and ignores the faculty to intuit truth which the best minds evidence, lacks much. If it leaves its students with closed and static minds, it has left them without the equipment to touch that intangible and finest "four-fifths of life" which ...lies outside the realm of scientific training altogether (p. 29).

Developing Training Models

While there are few studies that have been done in which the results of training programs have been assessed, Maycock's (1988) study showed that training does improve ability. He evaluated the effect of a thirty-hour training course and concluded that individuals, classified as balanced or as having a predisposition to a left-brained logical orientation, show significant change on tests measuring beliefs about intuition, experiences with intuition, and potential for intuitive thinking after training.

As an extension of her training and development work with executives, Rockenstein (1988) formulated a model for intuition training programs. Her *Taxonomy of Educational Objectives for the Intuitive Domain* contains the following four elements: awareness, comprehension, development, and individuation. At the awareness level, trainees uncover their own natural abilities and gain knowledge about how others have

successfully accessed and used their intuition. During the comprehension stage, participants work with exercises to determine how intuition can be applied in their own situations and how it can be integrated with other forms of intelligence. Time is spent fine-tuning intuitions in the developmental stage. It is here that participants work with the imagistic world of symbols. Finally, the stage of individuation refers to the continued development of an individual's intuitive capacity. At this stage of the training program it would be appropriate to engage individuals in discussion of intuition and its role in accessing expanded states of consciousness. Intuition, at this level of the taxonomy is presented as the profound tool for self-realization as it is understood in non-western traditions.

Rockenstein's (1988) model appears sufficiently flexible to begin to frame a curricula for the development of intuition. However, irrespective of the structure of any curriculum, the purpose of all training is to prepare the mind so that intuition can come through freely. The goal is to awaken consciousness to its inherent capacity.

The Effect of Awakening Intuition

There appears to be very little explicit literature and almost no institutional academic research on the question of what difference an awakened intuition will have on individuals, or on the organizations and society within which we work and live. To explore the question at all, it is necessary to delve beneath the surface to discern the emerging themes. The two points of view regarding the potential consequences of awakening intuition appear to be emerging. On one side there are those who see intuition as a crucial resource for the healing of the what has been called by many, the crisis of

spirit. (Sperry, 1983, 1994; Russell, 1994) On the other side, there are those who warn against a regression into irrationalism.

Those who see the positive side of an awakened intuition discuss spirituality, holism, creativity, change, choice, improved relationships both with other humans and with the earth, reconciliation of science and religion, and the evolution of consciousness. Intuition is also frequently connected with common leadership themes such as vision, decision-making, ethics, relationships, power, service, and innovation. In the area of human development, intuition is associated with personal mastery and personal expansion of consciousness.

On the other hand, those who are harbingers of the negative perspective give voice to the fear that what is termed progress may really be a regression back to a more primitive orientation to the world. They speak of a concern for irrationalism, and for the dissolution of structures that have appeared to have served particularly western society well. However, the fear of a retreat into irrationalism itself appears to be irrational since it is readily apparent that no one is advocating abandoning reason in sole favour of intuition. It is, as Houston (1983) said, no longer a question of either-or, but one of both-and. The need to bring reason and intuition into balance is expressed repeatedly throughout the literature.

That contention, of course, begs the question, why. Actually as much, if not more, has been written on why it is urgent that we balance intellect with intuition than on almost any other aspect of intuition. However, for the purposes of this review, the question of why will be addressed only briefly, and the issue of influence on individuals, organizations,

and society will be given more extensive attention. This seems an appropriate choice of action since the answer to why is also embedded in the description of predicted impact.

Urgency for Awakening Intuition

Why, after centuries of successfully operating under Kant's (1955) claim that reason is the highest form of good, is there a rising cacophony of voices expressing the urgent need to awaken our innate intuitive capacity? The answer, in short, is because we must!

Roger Sperry (1983) declared that the "crisis of contemporary culture is the profound contradiction between traditional humanist views of man and the world on one hand, and the value-devoid mechanistic descriptions of science on the other" (p. 6). It is a crisis produced when fact is separated from, and held to be more sacred than value. This theme is reiterated by Czechoslovakian president who wrote: "consciousness precedes being," and therefore, the means of "salvation of the world lies in the human heart" (Havel, as cited in Palmer, 1994, p. 21).

The language of the human heart is not the language of logic or reason, but rather the language of intuition. It is in the heart that hope is stored, that a vision for what is possible in the face of inimical odds grows. It is our intuition that allows us to "penetrate the illusions of the external world and to name its underlying truth--what it is, how it emerges, and how we relate to it" (Palmer, 1994, p. 23). It is intuition which allows us to move forward into uncharted territory, to take the initial step, as Zukav (1994) said, from chaos to clarity.

Berman (1981) presented an extensive list of explanations for why we must shift to

a new epistemological paradigm which includes intuition. We must rethink our relationship with intuition, Berman maintained, because it is an ecological necessity, because business is already recognizing that the old paradigm is on the verge of collapse, and because millions of people have already undertaken an "inner migration" (p. 280). We are compelled to rethink our view of intuitive knowing as more and more people renew their desire to experience the transcendent, to awaken to a personal spirituality. The growing commitment to holistic movements like feminism, ecology, and quantum physics is forcing us to think more systemically, that is, in terms of integrated wholes instead of dismembered parts. Berman summarized his list of reasons for the growing interest in intuition by saying that we must rethink our fundamental epistemology because the distance between personal reality and official reality is creating a crisis. There is, as Pearce (1971) said, a widening crack in the cosmic egg. Berman (1981) drew an interesting analogy between hitting rock bottom as a society and hitting rock bottom as an individual. He made the point that our best models for recovery programs all have, at their base, an intuitive recognition that there is a consciousness greater than intellect and reason that must be tapped before we can be lifted out of crisis. This is shades of Einstein's belief that problems cannot be solved by the same consciousness that created them.

Berman (1981) concluded that the complex issues facing us on the planet at this time can only be addressed by integrating intuition, which gives us access to the inner psychic landscape, with intellect, which tells us about the construction of external reality. Anything less will have minimal long term impact.

Influence on Individuals

Having explored the philosophic underpinnings of intuition from the perspective of western and non-western traditions earlier in this literature review, it is easy to see why the issue that arises repeatedly in connection with intuition is spirituality. Further, if the crisis we face today is as Krishnamurti pointed out, "a crisis of consciousness," (Krishnamurti, as cited in Zukav, 1993, p. 241) or a crisis of spirit, it seems obvious that the solution must lie in embracing a consciousness that will lead us to our spiritual core. This is, indeed, the message coming from all quarters.

Similarly, from the perspective of the individual, Zukav (1994) explained that "the reason that awakening intuition has a spiritual dimension is that one station that intuition is attuned to is the soul" (n.p.). Ray and Rinzler (1993) observed that there must be a fundamental shift in attitude if the world of business is to be prevented from imploding in on itself. They are convinced that this shift cannot be made unless we "reintegrate what we do in the marketplace with who we are as spiritually developing human beings" (p. xiv). They spoke this message on behalf of the World Business Academy. Conger (1994) said that in our society the need and longing for spirituality has slid into neglect, but that there is evidence of a growing hunger for reconnecting with that dimension of ourselves. Popular magazines attest to this trend. For example, *Psychology Today* (December, 1994) prominently featured an article entitled, "Desperately Seeking Spirituality". As already mentioned, two other leading news magazines recently ran a cover story acknowledging the growing number of North Americans who are willing to forego much of what materialism has to offer in order to find a place for spirituality in their lives.

Intuition was mentioned repeatedly as an integral part of this search; it is seen to hold the potential to draw us deeper into our spiritual center.

Conger (1994) defined spirituality as a sense of reverence about the world, as being in touch with our highest power. He described it as having to do with feelings, with the power that comes from within, with knowing and listening to our deepest selves, and in doing so, being able to identify what is sacred to us. Palmer (1994) contributed that spirituality is not about values and ethics per se, but about our assumptions regarding the nature of reality, which in turn shape our values and ethics. A spiritual journey is one that "moves inward and downward and not outward and upward" (Palmer, 1994, p. 28). Matthew Fox (1979) said that spirituality is about knowledge from the heart, not about dogma, history, or external wisdom. McDermott (1994), provided a similar explanation for the urgent call to reawaken intuition, and thus, the spiritual. He stressed that it is only through reconnecting with our spiritual selves that we will get in touch with those qualities which will allow us to find common ground: empathy, compassion, love, forgiveness, faith, and hope. He went on to say that in the face of mounting paradoxes, it is only through intuitive wisdom drawn from the heart that we are able to discern "what is authentically good rather than what is only apparently good," or that we will be able "to carry on without certitude," or that we can overcome "the immobilizing power of fear" (p. 137).

The importance of the experience of the numinous is reiterated in human development theory. Maslow (1971) wrote that we will head for a pathological endpoint if we cannot reconnect with the calling of the sacred within us. "Self actualization means

giving up this defense mechanism [tendency to rationalize/objectify everything] and learning or being taught to resacralize" (p. 48). To Maslow, resacralizing meant being willing to see "the sacred, the eternal, the symbolic" (p. 48) without which we are forever caught in the grips of meaninglessness. He believed that no amount of argument, no rational logic can open the doors to this sacred center; it can only be accessed through our intuition.

While Maslow put self-actualization with its inherently spiritual overtones, at the top of the needs pyramid, for Erikson (1982), both the base and apex of human development centered on the numinous. Also, fundamental to Jungian psychology, was the concept of soul. Writing late in his career, Jung (1971c) suggested that the phenomenal growth in interest in psychology "shows unmistakably that modern man is turning his attention from outward material things to his own inner processes" and that he "expects something from the psyche which the outer world has not given him, doubtless something which our religion ought to contain, but no longer does contain, at least for modern man" (p. 466). We turn inward, reported Jung, because we want an original experience of the transcendent, not assumptions that feel empty and external to us.

What is the promise of a reawakening our intuitions of the sacred, the eternal, the symbolic? It promises to satisfy the deep need we have for connectedness; it opens the door to the experience of unity promised by those who describe expanded states of consciousness. It is a source of untapped power in times of our seeming powerlessness to impact the external world. It is the source of vision that sees possibility in the face of the impossible. It provides a sense of certainty in an age of tremendous uncertainty. It helps

us make meaning out of the meaningless we experience as we become increasingly dissatisfied with the empty promise of materialism (Jung, 1971c). As Wisely and Lynn (1994) contributed, it helps us "get by the limitation of our shadow side," and it helps us move beyond the "terror of what will happen to us if our institutional identity were ever to disappear" (p. 32-33). It engenders a spirit of service, stewardship, or a sense of trust holding (Greenleaf, 1977; Block, 1993). It emphasizes the importance of living in authentic harmonious relations both with others and with nature (Terry, 1993; Starhawk, 1990).

Kornfield (1993) chronicled the journey to mature spirituality which he defined as "the capacity to let go and to love, to open the heart to all that is" (p. 311). A mature spirituality, he explained, is based on nonidealism, kindness, and patience. It has a sense of immediacy, a recognition that the sacred and personal must be integrated, a questioning attitude, sufficient flexibility for us to stay present and let go simultaneously, and the ability to embrace opposites, to live with paradoxes and ambiguity. A mature spirituality is expressed in our relationship to everything else in creation. It recognizes that without relationship there is no life. Finally, in a mature spirituality, from Kornfield's perspective, we are able to see the importance in simplicity and to see the wonder, the specialness in all things. The reason that we must awaken our intuition is so we can bring this wisdom of the heart to our external reality, and so that we can deepen our capacity to act with hope and compassion, which is at the core of a mature spirituality.

Reuniting fact and value, or reason and intuition is necessary for personal growth and personal mastery. For example, Maslow (1971) believed that self actualization is the

ultimate goal of psychological development. Self-actualized persons are those who achieve B-cognitions which are associated with an ability to see reality in its unabstracted form, and with the ability to orient oneself to the world with receptiveness, humility, and detachment. B-cognitions are synonymous with the "sublime, ontic, spiritual, transcendent, eternal, infinite, holy... and the unitive," (p. 124) all terms associated with the intuitional mind rather than the rational mind.

Scott (1994) suggested that the denial of the intuitive side of intelligence creates inauthentic people which, in turn, leads to inauthentic organizations. One of the ways that this inauthenticity is maintained is through the belief that we must keep our private inner selves separate from our public outer selves. She held the position that separation of ourselves into a public and private parts is disempowering in itself, but when we add the fact that the institutional self which relies, at least publicly on rational thought, is over valued as it is in western society, the results are devastating. Albert (1993) concurred that this separation "can ultimately create deep feelings of rage, depression, anxiety and escapism" (p. 48) She made the case that such a hazardous environment leads to workaholism, rigid thinking, powerlessness, and regressive coping behaviours.

Harman (1994) wrote that there are three aspects of modern man that prevent authenticity: fear and the inability to trust our intuitive wisdom, a lack of a sense of purpose, and our belief that the external world holds more truth than the world of inner reality. He, like Barbara Schultz (1994) and Russell (1994) was firmly convinced that it is only by developing our intuitive side that we will be able to live more authentically. Russell added that only when reason and intellect are balanced, is the true self able to

express, that it is only out of this wholeness that we will be able to engage in genuine relationships, deepening communication, empathic listening, and truth telling. For almost everyone who wrote about authenticity, there is a spiritual underpinning.

Improved physical health is another product of attuning to inner dimensions. A whole new generation of research is being done in the area of medicine and healing that is connected with the ability to intuitively read the subtle energy fields both within and surrounding the body. There is a growing recognition of what eastern traditions have regarded as truth for ages, and that is that the body is really a field of energy, and that when the paths through which this energy moves are blocked, the body manifests disease. There is a proliferation of action research being done on the relationship between the mind, body, and spirit and on how the body is effected when any one of those aspects are out of balance. It is not so much that developing intuition will automatically improve physical well-being, but that as we practice the tools for awakening intuition, we become more attuned to the body and its subtle energy fields, and therefore, more attuned, and hopefully more responsive to the needs of the body.

Another benefit associated with awakening intuition is that it opens the door to what Murphy and Leonard, in an interview with Feuerstein (1994), called meta-normal abilities. In their work with a process called *Integral Transformative Practice*, they have documented evidence of the awakening of such extraordinary abilities as the ability to spontaneously heal both the self and others, and to change cellular structure. As a result of their research, they speculate that by learning to work consciously, through our intuition, with the inner subtle energies of the body, it is conceivable that we can

eventually even impact genetic coding.

Finally, the overall tenor of the literature on intuition is that when we learn to balance intellect and intuition, the quality of our lives will shift dramatically. While there are literally hundreds of articles and books that touch on this dimension of intuition, to capture the essence of this belief it necessary to sample only a few texts. Hubbard in an interview with Feuerstein (1994) suggested that "it is ones who don't know the normalcy of intuition and creativity who are really eccentric, that is, displaced from their center." (p. 31). She went on to say that as our intuition takes us deeper into the realms of our essence we "will experience a mass field of resonance---love, connectedness---we will experience subtle body/mind changes" (p. 30) that will allow us intuitive access to even greater and greater arenas of expanded consciousness. Csikszentmihalyi (1990), who also appreciated the importance of learning to access and control consciousness, suggested that "people who learn to control inner experience will be able to determine the quality of their lives, which is as close as any of us can come to being happy." (p.2). William James described the core of the intuitive experience as man's identification with "the germinal higher part of himself" which allows him to become "conscious that this higher part is coterminous and continuous with a MORE of like quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck" (James as cited in Harman, 1988b, p. 83). Irrespective of who the author is, the point is the same: reawakening and trusting our intuition is not a luxury, not an irrational pursuit of an eccentric few, but rather a fundamental right, a necessity if we are to experience our

full potential as physical, mental, emotional, and spiritual beings.

Influence on Organizations

If balancing intellect and intuition has such a profound influence on individuals, then it is little wonder that there is growing interest in its application in organizations. The literature suggests a definitive link between vision, decision-making, innovation, relationships, ethics, and adaptation to change in organizations and intuition.

To begin with, there is a building consensus that the economic milieu is changing. It is beginning to reflect the concern for the environment; it is feeling the fallout from individuals disillusioned with materialism; it is being stretched to the point of instability because of the dissolution of old boundaries that previously shaped and contained economic enterprises. Ray and Rinzler (1993) indicated that the new paradigm in business is being shaped by a multitude of crises: a crisis of the global commons, of the continuous threat of global conflict, and of the power to profoundly alter our social, psychological, biological, and ecological environments. They postulated, further, that these hot spots are exacerbated by a crisis in meaning and values. By that, they mean that despite all the advances brought by western economics, people in western society are experiencing an alienation from themselves and organizations at a level deeper than they have ever experienced before. All our economic advantage seems to have distanced us from our essence, our core purpose, our nature, and each other.

These are all problems which appear to have their roots in the consciousness that split our inner world off from our outer world, and in which intuition is denigrated and reason held to be sacrosanct. All the contributing authors to *The New Paradigm in*

Business agree on one thing: to extricate organizations from this scenario, we must tap a consciousness that is fundamentally different. That thinking raised the question of what different dimension of consciousness is available to us. Their answer is the consciousness of the inner intuitive realm.

Maynard and Mehrtens (1993) promoted the idea that organizations can no longer lodge security in the accumulation of money and possession. They stated that the fourth wave of corporate wealth will be seen as peace, service, personal fulfillment, planetary and personal health, justice, and sharing, in addition to a return to the shareholder. The question, then, is how will organizations gather the courage to proclaim these attributes as a measure of wealth? Maynard and Mehrtens' answer was that as we foster the development of intuition in both our private and public lives, we will begin to see our interconnectedness. This inner wisdom, they had faith, will point us in the direction of the necessary change. In other words, being in touch with our inner wisdom will allow us to hold as valuable those measures of quality which can only be appreciated intuitively. As we awaken to this inner intuitive wisdom, we will begin to accept that feeling is a legitimate response to quality. And it is feelings and intuition that ultimately connect us to our experience of Maslow's (1971) B-values. As we begin to see intuition as a legitimate form of knowing, these qualities of beauty, justice, harmony, peace, service, love, compassion, and dedication will gain preeminence over quality as measured by efficiency, rate of return, profit, or customer complaints. Soft data will be more valuable a source of information about the health of an organization than traditional hard data.

With regard to decision-making, Zukav (1993) contended that "intuition will

replace rationalization as the primary source of data in the development of long-term strategies, the means of implementing those strategies, and in resolution of everyday challenges" (p. 241). Those who advocate the development of intuitive decision-making ability do so for several reasons. For one thing because we have followed a model that has encouraged us to break things into smaller and smaller bits of specialization, it is almost impossible for us to see a big picture using the tools of the rational mind. For another, the sheer volume of information we can collect in these disparate areas overwhelms and often immobilizes the rational mind. Thirdly, most unstructured problems do not lend themselves to analysis. This fact is expressed by Behling and Eckel (1991) who wrote, "rarely do poorly structured problems involved in leading, establishing policy, making strategic decisions and developing a vision of the firm's ideal future lend themselves to analytic models" (p. 52). Their contention was that, like it or not, intuition must play an essential part in such decisions. Another reason for cultivating intuition is that computers can do the analysis faster than any human mind can, but there is no artificial intelligence that has the capability of human intuition. As Dreyfus and Dreyfus (1986) challenged, "to think of ourselves and decision-making in terms of computer rationality is a dead end road because the very capacity of computers is limited to logic. To get to anything new, we need another type of processing. Human intuition is that higher intelligence" (p. 206). Fifthly, as Emery, Mishlove, and Ray (1994) emphasized, analysis requires attention, attraction, and action, and therefore, keeps us in touch with surface information; whereas intuition which relies on silence and stillness can penetrate the surface into the implicate patterns which are the source out of which the surface

unfolds. Logic, as Pearce (1992) accentuated, will be seen eventually as being slow and primitive as we develop our innate intuitive capacity. Finally, as Zukav (1994) so poetically stated, "the ideal is to make decisions by looking outside and listening inside, because everything is meaningful when it is accessed with the heart" (n.p.).

Ron Schultz (1994) told the stories of CEO's who have always appreciated the value of a well-developed intuitive capacity. He also claimed, however, that it is only recently that both male and female leaders are willing to admit to its importance. Block (1990) reported on a number of studies related to intuition and decision-making. She referred to a study done by a Stanford professor who concluded at the end of his research that most successful people frequently call on their intuition, and then, "they justify [their decision] with charts, graphs and spreadsheets" (Milojkovic as cited in Block, 1990, p. 59). Studies reported by Crowder (1989) and Sinkkonen (1991) also affirmed that while intuition is an integral part of successful leadership, leaders are reluctant to openly discuss their use of it.

Similarly, intuition is being seen increasingly as a valuable tool for decision-making in medicine. Myss and Shealy reported, in an article by Leviton (1994), on the extensive research they have undertaken related to training health workers to be able to intuit these subtle energy fields for the purpose of medical diagnosis and treatment. Interestingly, they linked the ability to intuitively read subtle energy fields with authenticity when she proclaimed that "learning to read energy will make us honest people because energy doesn't lie" (p. 29). They contended that at present, our intuition is the best technology, as it were, that we have to locate these blocks before disease occurs.

Also, considerable recent research has been done on the application of intuition to nursing. To paraphrase Davidhizar (1991), for example, intuition allows for the integration and synthesis of diverse and complex information. Her research showed that use of intuition in nursing greatly improves care. It broadens understanding; it facilitates decision-making, and it improves the probability of appropriate action being taken. It also enhances empathy. Her conclusions confirmed the research of Gearhart and Young (1990).

Innovation is another area in which organizations benefit from nurturing intuition. The link between intuition and creativity is clear. Munn, an astrophysicist with Lockheed Corporation acknowledged that "intuition is everything that helps you come up with creative ideas" (Munn, as cited in B. Schultz, 1994, p. 15). Gamache and Kuhn (1989) called intuition the ultimate creative tool. Why? Their answer is that creative thinking as it is usually conceptualized produces many ideas, but not necessarily useful ones. On the contrary, intuition consistently produces creative ideas that are useful. Traditional methods of developing creativity are primarily designed to produce creative ways to reprocess information. The same information is used; it is just put into new patterns (DeBono 1971, 1987). As such, creativity becomes just an original way of thinking about old information. Eventually the number of patterns that can be recreated is exhausted and the flow of ideas stops. On the other hand, intuition opens a whole universe of uncomputable realities and taps into an unbroken wave of creation, according to Pearce (1985). It is a source of unlimited creativity.

P. K Sung (1994), CEO of one of Korea's largest corporations, stated in

unequivocal terms that he believed that the development of intuition and creativity will be the core task of management in the future. Quantum management, as he called his theory, demands that the limitless potential of each employee be nurtured. Likening this process to that which brings forth the potentiality of a wave in quantum physics, he said that the only way to bring forth the full potential of humans is to facilitate their expansion of consciousness. He predicted that "when individuals are respected for the full intuitive/creative capacity, the change in organizations will be not a gradual but an epoch-making development" (n. p.).

A third area in which use of intuition is anticipated to have an impact has to do with managing change. Emery, Mishlove, and Ray (1994) made the point that the speed and complexity of change facing organizations today "creates an intuitive imperative" (n.p.). The reason that logic alone is no longer sufficient to meet the challenges of change is that change is more fluid, more complex, has a greater potential to reverberate across broader boundaries, and appears to be more chaotic just because it is moving more quickly and more information about the change is available instantaneously. They said that the transition period between chaos and clarity is characterized by uncertainty, by difficulty with letting go of old dysfunctional beliefs and patterns, by frequent bouts of doubt and denial, and by a period in which platitudes are mouthed, but actions still reflect old thinking. There is a tendency in this last stage to act out of fear and constriction. They called it a period of agonizing ambivalence in which we burn ourselves out by having, as it were, one foot on the brake and the other on the accelerator. This chaotic action tends to immobilize us because nothing makes sense, that is, our logical minds cannot figure out a

rational solution. This group appreciated that intuition, being the way of "spontaneous certainty" (n.p.), is really the only option in the transition zone. By accessing our intuitive knowledge, there is a greater potential to bring clarity, conviction, a feeling of security about the direction we are headed in, and a sense of congruence between feeling and action. In short, intuition mobilizes.

Vision and intuition are also becoming central themes in leadership. There is a recognition that change can no longer be managed or driven. This viewpoint challenges the key premise of strategic planning which relies primarily on data collection and analysis. What is needed is a model that will allow change to unfold in an organization. Dreyfus and Dreyfus (1986) differentiated strategic planning and vision. They see it as the difference between "knowing how and knowing that" (p. 201). They went on to say that if leaders are to expand the 'know that' aspect of vision, they must be encouraged right from childhood to cultivate their intuitive capacity.

The concepts of upward and downward causation have a particularly apt application in change theory. Planning has traditionally been seen in the context of upward causation, that is, of planning, which involves working with the information from the past to push the organization towards its goals. Vision, on the other hand is analogous to downward causation. A compelling vision pulls the organization towards the future.

Collins and Porras (1993) asserted that "vision is not analytic; it is intuitive. It is knowing "in your bones" what can or must be done" (p. 87). It does not rely on the past performance. It is not even a synthesis of past disaggregate events; rather, it is, as Barbara Schultz (1994) observed, the ability to see the organization as a whole, the ability to go

beyond the ordinary to discern the extraordinary potential. To have vision, leaders must keep heart and mind open and have the courage to follow their intuition for "the burning passion [of vision] comes only from a deep insight" (Collins & Porras, 1993, p. 87).

Vision is linked to intuition which is, in turn, linked to the spiritual. Wisely & Lynn (1994) accentuated this point when they said that "clarity about mission is the spiritual core of an institution" (p. 110). It is reiterated by Burns (1978) who wrote that leadership, inspired by vision, "lifts followers to higher levels of motivation and morality" (p. 20). Leaders, in touch with their own spiritual nature, are in touch with their organizations in deeper, more empowering ways.

The list of other dimensions of organizational life that could be potentially affected by intuition is seemingly endless. Both Harman (1988b) and Russell and Evans (1992) emphasized the importance of moving beyond the perspective of teaming as a technical activity to co-creativity. Teaming, understood as a set of technical skills, still does not ensure the cultivation of genuine relationships; it does not necessarily increase our capacity to listen empathically, to speak authentically, or to empower others. But coming together in the spirit of co-creativity, and allowing the collective voice of intuition to draw us deeper and deeper into relationship has the power to transform public enterprise. Raynolds & Raynolds (1994) research showed that projective images can be used with outstanding success to tap the collective intuition of teams. In this way, intuition can be used as the vehicle to move teams from control and conquest to vulnerability and surrender.

There are other connections between intuition and co-creativity. For example, to

access intuition, it is necessary to learn to surrender. The greater the willingness to surrender, the more easily intuition flows, the richer the intuitive experience. When we surrender, we allow ourselves to be vulnerable, to see the world in terms of wholeness and connectedness, both necessary conditions for true cooperation. Intuition helps us break down our persistent reliance on separation, comparison, and opposition which are the girdings of competition. This message is emphasized by Renesch (1994) and all the other contributors to *Leadership in a New Era*.

Leadership from within also reconnects leaders with core values. Rasmussen (1994) addressed the need for leaders to see leadership as a way of being rather than as a way of doing. This requires trust in intuition. She saw intuition as that which will light the path toward a new ethic of leadership. Ray and Rinzler (1993) added their voice to this idea by explaining that leaders must "do business from [their] most profound inner awareness" (p. 5). They reiterated this message when they said that the new leaders must recognize that "inner experiences of individuals, including intuition, emotions, creativity and spirit are vastly more important than the world of sense alone" (p. 3-4).

Zukav (1993) foresaw that when intuition is valued as highly as intellect in organizations, there will be a shift from external power to what he called "authentic power" (p. 240). Authentic power is power generated when personality and soul align. Whereas external power seeks to dominate and control outside events, authentic power seeks to change inner landscapes. It is based on the acceptance of what quantum physics and eastern philosophy propose, and that is that the real power to change the external world lies in the inner realm. As Wheatley (1992) pointed out, given what we now know

about the autopoietic nature of systems, it is an exercise in futility to believe that we can affect any transformation by trying to control or dominate the system at the surface level. She modeled her ideas on those of the great physicist, Heisenberg, who speculated that to effectuate lasting change in a system, we will need to focus attention on consciousness, on the patterns within rather than without. This point was made in a slightly different way by Zukav (1993, 1994) who said that there will be no value in external power as more and more people come to appreciate that it is through a change in consciousness that we have the power to transform our external world.

This change in consciousness, Zukav forecasts, will come from getting in touch with our intuitive wisdom. He predicted this process will produce a concomitant change in values from competition, domination, and conquest to co-operation, compassion, and reverence. These new values will redefine ownership which has traditionally been used as both a cause for, and a means of exerting external power. For instance, in the past, possessions had to be protected and they could be used to exert pressure on others and on nature, to bend it to the owner's will. Zukav's (1993) contention was that as we begin to see that authentic power comes from aligning with the non-physical dimensions of life, the question of ownership will "first become confusing, then questionable, and finally meaningless" (p. 247). The necessity for obsessive ownership, he continued, will disappear as authentic power brings us into alignment with our soul's desire for harmony, co-operation, sharing and reverence for life.

As we get in touch with expanded states of consciousness by following our intuition, our concepts of productivity and profit will also be transformed, contended

Zukav (1993). Productivity will no longer be defined as the ability to transform raw materials. Productivity, from the perspective of expanded awareness will be seen in terms of the products of love, trust, goodwill, service, and contribution to the spirit of all life. It will focus on the spiritual which "springs from the compassion for Life in all its forms that lives at the heart of the enterprise" (p. 247). Profit will not solely be measured in dollars or hard assets, but also measured in terms of what enhances the soul. So, when profit and loss statements are calculated, success will be judged not just in terms of revenue, but in terms of the contribution that the organization has made to all those who are touched by the enterprise.

The vision of the transformational power of inner wisdom could be dismissed as fantasy, as pure speculation except that already there are several companies that are living this vision: Herman Miller, Inc. (DePree, 1989) Tom's of Maine (Chappell, 1993), and The Body Shop (Roddick, 1991). These are but a few of the growing ranks of business leaders who have already made the transition from an outer orientation to a focus on intuition and spirit in organizations.

Influence on Society

The threads of the force of an awakening intuition in individuals and balancing reason and intuition in organizations will eventually become woven into the fabric of society. That is to say that the changes in society will parallel those of individuals and organizations. Capra (1993) contended that because intuition is a higher order thinking than logic, when we bring logic to the service of intuition, we are able to think systemically, to see wholes, to synthesize, to see properties that remain hidden to logic.

When we think systemically, we are able to think in terms of sustainable solutions. As we begin to realize that we are part of the system, we will appreciate the need to redefine growth and what has currency. This was Senge's (1990) main message as well. He believed that learning organizations, and presumably learning societies, must have a systems perspective, must value both intellect and intuition equally, and must recognize that a system's health is determined by the personal well being of each member of the organization.

Berman (1981) said that it is through our intuitive capacity that we are able to see that it is variation and not sheer volume that produces the possibility for real survival. He posited that the information produced by logic actually represents a contraction of knowledge of the world insofar as digital or abstract knowledge is psychologically incomplete, and therefore, produces a fraudulent view of reality. He quoted Max Weber to support his point. Weber said that total reliance on rational thought produces "specialists without spirit, sensualists without heart; this nullity imagines that it has attained a level of civilization never before reached" (Weber, as cited in Berman, 1981, p. 271).

The quintessential problem of our age, according to Berman (1981), is that we must find a way to reconcile what we know in our heads with what we know in our hearts. And, since no amount of logical analysis can get us to the heart of the problem, we must turn to our intuition, which has been perennially described as the language of the heart. Berman exhorted us to appreciate that we are living on a dying planet and that only a radical shift in consciousness, in our belief about what and how we can know will allow us

to reconnect the secular and the sacred. He believed that we must find a way to reconcile our dichotomous thinking, to stop separating intuition and logic, physics and metaphysics. To summarize Berman's main point, we must move from the Cartesian paradigm which fueled scientific materialism to one of holism in which self-realization "arises out of analogue communication" (p. 230) and in which the goal is not salvation nor achievement, but healthy growth-producing relations.

Berman (1981) predicted several other changes associated with the shift to valuing intuition. He suggested that we will see a strong swing in medical practice toward natural healing and that is certainly evidenced by the statistics which suggest that Americans are spending as much on alternative healing as on traditional medicine. The popularity and proliferation of books on alternative esoteric forms of healing, also, attests to these changes as does the growing influence that eastern medical practices is having on the west. He predicted there will be less dependency on drug and chemical manipulation as people learn to open up vistas in the mind without the aid of chemicals. He suggested that there will be a growing momentum to merge psychology and ecology as we begin to confirm the relationship between physical and emotional environment and disease.

He saw the potential for a revival of the commitment to extended family as opposed to a continued commitment to competitive and isolating nuclear families. The deemphasis on competition will also change relationships and allow a sense of community to blossom. As we learn to trust our intuition, we will have less propensity to rely on experts to direct and control our activities. Politically, that will mean a desire for decentralization and the cultivation of political power centered in communities and

neighbourhoods. His hope was that, as we integrate the knowledge of the body, mind, and spirit, we will move from inauthentic individualism to authentic individuation. Out of this process of individuation will grow an appreciation for diversity of all sorts.

He thought that as we expanded our awareness of our inner world, we would stop looking to technology for a quick fix; we would stop using intuition solely for the purposes of expanding technology, but rather employ technology in the service of intuition.

Even though Berman's (1981) list of potential benefits dominated his book, it did not prevent him from raising the spectre of the dark side of this shift. One of the concerns he raised was that if the technologies or practices that awaken intuition are severed from their spiritual roots, they will become mere technologies, more alienating than any technology associated with materialism. He was also concerned with the potential misuse of power. He cited examples from nazism, scientology, and the Unification Church to make his case that the powers of the mind can be used seditiously. All this was possible, he warned, when intuitive knowledge was given elite status. He said that to this point neither shamans nor gurus have made a bid for secular power, but if they did, the results could be devastating. He underscored the importance of holding intuition and intellect in balance for intuition cut off from intellect has just as much capacity, if not more, to become an agent of tyranny.

Following the same line of thinking, Starhawk (1990) warned that the urge to serve that is a natural outcome of awakening intuition "must be based on the individual's spiritual awakening to her or his immanent value" (p. 209). If it was not, it will enslave

both the server and the served. If we do not let intuition work its healing transformation within us, it will not support our growth, rather it will keep us bound and dependent on either the technologies that have awakened intuition or the gurus who have lighted the path for our awakening.

Another aspect of the shadow side of cultural transformations is that they inevitably produce fear and chaos in the heart of the transitional phase. As Harman (1988b) explained "people are threatened by the awareness [conscious or unconscious] of impending change in their lives" (foreword). The reason that change of this import produces fear is that the basic assumptions undergirding society are thrown into question. People do not want to accept that the beliefs that have served them so well to this point can possibly be the very same beliefs that are now limiting their potential for growth. Harman gave several examples to support his contention that transformational periods in history include a continuum of fear. Initially, there is uncertainty and anxiety, then, moving into condemnation of the new, resistance and disruption. The last phase, too often, is the stage of trying to conserve the old by resorting to violence. It is absolutely predictable that in the face of discontinuous change, that the fear of all structures falling will precipitate an extreme neo-conservative backlash against change and a desire to retreat to old mental models. Thus, any advocacy for bringing intuition to the stature of reason will likely to be met, at least in western society, with accusations of irrationalism, romanticism, and anthropomorphism. And the corollary may be true in non-western societies where a call to bring objective knowing into balance with subjective knowing will be met with suspicion and resistance.

Despite the possibility for backlash, Berman (1981) was one of the early writers to introduce the idea that an evolutionary shift in consciousness, for which intuition is the entry point, is inevitable. The theme of the inevitability of evolution of consciousness is gaining attention, if not credence.

Whitmont (1994) used the Aristotelian term 'entelechy', which means an innate or intrinsic force which unfolds an organism according to a pre-determined pattern, to point out that there is within all life an inherent drive [entelechy] to "become what one is" (p. 13). Jung's concept of individuation was analogous. For Jung (1971b), individuation was the process of our becoming what is continually unfolding from the implicate order of the greater Self. The point is that as we awaken our intuition, we will tap increasingly deeply into that implicate order, and that the deeper we are able to penetrate the mystery of consciousness, the more expansive our awareness becomes. We can either engage in this process consciously and willfully or it will engage us unconsciously, but either way we are destined to engage.

Paralleling entelechy in an individual, is a similar force in the collective psyche of humanity that is moving us towards a new evolutionary phase. This belief was the focal point of Teilhard de Chardin's (1959) message that all evolution is an evolution of consciousness and that humanity is on the brink of a moment of discrete discontinuity that always marks the point of the next great thrust of evolutionary consciousness. This message was echoed by Houston (1983) in her book entitled, *The Possible Human*.

It was central to Hubbard's (1993a, 1993b) view of the future, as well. Hubbard (1993a) proclaimed that "we are the seed of a fully human species" and that "each of us is

an expression of the overall evolutionary journey" (p. 20) from human beings to universal beings. She likens our present crisis to a birthing crisis because she believed that we are now entering the period of intense labour in which we will be asked to endure the pain of birthing a new consciousness, a consciousness that is moving us from "homo sapiens to homo universalis" (1993a, p. 301). This is the consciousness which up to this time has been attained by only a few: the great world religious leaders, the old testament prophets, the Christian mystics, adepts of esoteric psychology and the mystery schools of the ancient world, the gurus of eastern philosophy, and other isolated individuals throughout history . Hubbard's point was that the interest being shown in intuition and in all aspects of expanded consciousness is not an accident. It is a product of downward causation, a result of the pull from the future. We can either stay fully awake and participate in the synchronicities associated with this momentous birth or we can go unconscious in the myriad of ways we have learned to do so over our history, but irrespective of our choice, the birth of a new level of consciousness will occur.

Elgin (1993) paints a similar future scenario. Twenty years of research as a social scientist culminated in his book *Awakening Earth*, in which he gave a possible answer to three profound questions: Who are we? What are we doing here? Where are we going as a species? He made an elegant and cogent case for what he called dimensional cosmology. His dimensional theory has four major characteristics. Firstly, it draws on all the worlds, both contemporary and historical psychospiritual traditions. Secondly, "it is a socially engaged cosmology that emphasizes the co-evolution of culture and consciousness in a mutually supportive spiral" (p. 325). Thirdly, awareness, or self-reflection about our

relationship with both consciousness and matter, which are synonymous with our internal and external world, was assumed to be the means by which we eventually bridge the distance between the observed and the observer. Finally, a fundamental premise was that we can and will inevitably bring our selves into dynamic alignment with the flow of continuous creation and when we do, we will come to understand that "we are here to learn, in freedom, how to live ethically and creatively in the deep ecology of the Meta-universe" (p. 327). The role of intuition in this evolutionary unfoldment is to open a doorway. It is through the intuitive mind that "experiences of the transcendent realms and the rapture of unbounded knowing" (p. 323) are made available to us.

Summary of Review

This review began with an exploration of the many definitions and characteristics that have been ascribed to intuition. It has traced the historical roots of intuition embedded in different world philosophies and psychology. Finally, it has been an attempt to discern the contemporary and future trends associated with awakening intuition.

Inherent in the evolving definition of intuition is a map of humanity's journey. Our understanding of intuition both expands and is expanded by our own evolution in consciousness. Our description of intuition has evolved from primitive instinct, through the intellectual phases of rapid inference and creativity, towards cosmic consciousness. Certainly in western society, the chasm between intellect and intuition expressing as cosmic awareness seems unbridgable, yet, when asked by Feuerstein (1994) in an interview for a magazine called *Intuition*, if such a momentous shift could possibly occur

in our lifetime, Hubbard, one of the most outspoken futurists of our time, responded that "the shift towards the new [consciousness] can and must be made in our lifetime" (p. 30).

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Purpose of the Study

The impetus for this study came from personal experiences with intuition and an awareness of the growing interest in intuition in leadership. From reading contemporary literature in diverse disciplines, from reflecting on my personal leadership experience, and as a result of attending numerous personal growth workshops, it became increasingly clear to me that if leaders were going to make the leap from management to the kind of transforming leadership envisioned by Burns (1978), then something more than a nominal change had to occur. Finding a new leadership style or re-structuring the milieu in which leadership is practiced appears to result in only surface changes. Transformation requires a deeper shift. According to Block (1993) transformation requires a fundamental inner shift. He wrote, "if there is no transformation inside each of us, all the structural change in the world will have no impact" (p. 77). My own experience, too, suggests that inner transformations ask for a whole new way of being in the world, a way that cannot be traveled by relying solely on the senses, reason and logic, the key tools for gaining knowledge about the external, objective world. No, the path of inner transformation demands that the voice of the inner subjective world be heard. From all the information I was gathering it became readily apparent that the intelligence needed to guide a transforming experience is the intelligence of inner consciousness--intuition

My introductory reading about intuition and leadership revealed that formal research had focused mainly on intuition as a decision-making or problem-solving tool. It showed that while leaders frequently use their natural intuitive ability, they are reluctant to admit it publicly. Intuition is still a taboo topic. These facts, coupled with the increasing proliferation of articles and books being written on the importance of intuition in leadership and in transformational change, rendered questions about intuition more intriguing. Questions arose as to the nature of intuition, as to how it is developed, as to how it can be brought to the service of transforming leaders, leadership, organizations, and perhaps even the very society in which we live. These questions eventually led to the formulation of the purpose of my research.

This study had three purposes. One was to discern how an expert panel characterized intuition. A second was to develop a consensus about appropriate objectives and curricula for programs designed to develop intuition in adults. A third purpose was to develop a consensus about the potential influence that the development of intuitive ability might have on individuals, organizations, and society.

The following questions provided the frame for this study:

1. How is intuition best characterized?
2. What are the most important objectives of programs designed to develop intuition in adults?
3. What are the basic skills, knowledge, activities, and practices that ought to be included as part of the curriculum of these programs?
4. What impact might increased facility with intuition have on individuals?

5. How might increased facility with intuition impact organizations?
6. What societal changes can be anticipated when individuals awaken and develop their abilities associated with intuition?

The overall goal was to elicit a framework for intuition training programs and to project outcomes of adults awakening and expanding their intuitive potential. Because of the futuristic nature of the questions which framed this study, the Delphi was determined to be the most appropriate methodology.

The Delphi Method

The Delphi is an iterative technique designed to converge a consensus on a specific topic. Linstone and Turoff (1978) defined it as "a method for structuring a group communication process so that the process is effective in allowing a group of individuals, as a whole, to deal with complex problems" (p. 3). According to Borg and Gall (1983), a Delphi can be used to identify problems, define needs, establish priorities, and identify and evaluate solutions. The process includes (a) individual contribution of knowledge and ideas, (b) assessment of a subjective group judgment or view, (c) opportunity for panelists to revise their views, (d) a chance to react to viewpoints from experts with diverse backgrounds, and (e) an opportunity to express radical or widely divergent views in a non-threatening context. Ezell and Rogers (1983) emphasized that it "is not a technique for producing 'truth' about the future but represents a consensus of opinion on what might be" (p. 125). Lewis Thomas (1981), describing the qualitative nature of the method, made the statement that "Delphi is a really quiet, thoughtful conversation in which everyone gets a chance to listen" (p. 497).

There are diverse ways of structuring the communication elicited by a Delphi, but Dalkey (1969) stated that all Delphi studies must meet three criteria: (a) anonymity (b) iterations and controlled feedback, and (c) statistical group response.

A recent computerized search revealed in excess of one thousand articles published since the 1960 on the Delphi method applied to fields of study covering the entire gamut of academic disciplines. It has been successfully applied to a wide range of research topics with futurist overtones. For example, in education, it has been used to emerge curriculum, to set strategic plans, to design and evaluate programs, and to predict forces of change in educational settings (Helmer, 1966). In psychology, Delphi studies have been undertaken to develop models for family therapy and family therapy curriculum (Wheeler, Avis and Chaney, 1985; Winkle, Piercy and Hovestadt, 1981). In business and political science, the Delphi technique has been used to project consumer and economic trends and to develop public policy (Dalkey and Helmer, 1963). The Delphi was the basis for building a consensus around issues related to leadership training of ministerial students (Nelson, 1993), entrepreneurial leadership (Grant, 1992), and programs for harassment free campuses (Mitchell, 1994).

Applying Delphi to a Study of Intuition

The Delphi method was a particularly suitable methodology for this study since the central concern of the study was to forecast future trends related to the development and use of intuition. There are four key reasons why the Delphi approach was especially suited to this study: The topic did not have well defined boundaries; there was no consensus as to a definition of intuition; little research had been done on the how to

questions related to intuition, and a review of literature indicated that there is a pervasive sense that in the future we will need to rely increasingly on our intuition to contend with complex, rapidly changing personal, organizational, and societal events. It was essential that this study be framed by a research methodology that had the power to deal with future issues, with an ill-defined complex topic, and with a plethora of divergent views. The Delphi method, specifically developed by the Rand Corporation to synthesize views on probable futures provided an appropriate frame for study.

Strengths and Weaknesses of the Delphi

The anonymity ensured by the Delphi process is one of its key strengths. It reduces the persuasion, conflict, domination, and reluctance to express strongly divergent views which are all dynamics that play in face to face interactions. As Martino (1983) appreciated, "members feel fewer inhibitions about changing their minds" in a Delphi conversation (p. 391). All have the same opportunity to have their views heard and anonymity creates the context within which participants can express unpopular or radical views that can provide the most provocative insights into future possibilities. Hence, the Delphi technique was considered by Uhl (1983) Dalkey (1969) and Helmer (1966) to be the best tool available for consensus building and for forecasting future trends.

Also, Delphi is sufficiently flexible to be modified to suit needs without losing power. The appeal of studying intuition using a Delphi is best described by paraphrasing Uhl (1983): Its strength lies in its ability to generate and screen ideas and to bring significant ideas to the forefront of discussion.

A third strength is that the Delphi process itself promotes social change.

Participants both shape and are shaped by the ideas generated by the study. Mitchell (1994) wrote that "the Delphi method is helpful in constructing new realities and encouraging participants to ponder their role in creating the future" and that "the method is an educational process for the participants themselves serving as a tool for clarification of individual opinion and understanding of a particular topic and also to develop skills in futures thinking" (p. 68).

Also, Helmer's (1983) words directed attention to the appropriateness of approaching a study of future trends in intuition through this methodology when he stated that the purpose of a Delphi study "is to make the best use of a group of experts in obtaining answers to questions requiring reliance, at least in part, on the informed intuitive opinions of specialists in the area of inquiry" (p. 134). It seems particularly appropriate that a study of intuition should be framed by a methodology whose developer argued for the importance of informed intuitive opinions.

Delbecq, Van de Ven, and Gustavson (1975) keyed on the flexibility of the Delphi method. It allows for open-ended questions; it allows for an adaptable time line; it tolerates flexibility in the means used to make sense of the data, and it permits flexibility in the selection of participants insofar as panel selection is not constrained by geography, time, or cost.

There are some inherent weakness in Delphi studies. Of primary concern is the attrition of participants over the rounds of the study. Sackman (1975) suggested that it is not unusual to have a high drop out rate for several reasons. For one, the time needed to respond to all the rounds is often considerably longer than most for most survey

instruments and can be even longer than a personal interview. For another, Delphi studies generally take place over an extended time period and personal circumstances of panelists can change during that time. Also, some panelists just lose interest as the study becomes protracted.

Another weakness that Linstone (1975) described is that it is possible, especially if surveys or questionnaires are lengthy and time consuming, that responses will lack the deeper perceptions that a researcher might garner when using other qualitative methods, especially those which involve in-depth interviewing. Because participant responses are given without the researcher present there is no opportunity for the participant to get clarification or interpretation of items. Also, while provision is made for explanations for choices and decisions, there is no other way of determining why participants changed perceptions to align with the emerging consensus. Further, consensus may not be reached. Another criticism is that there is little objective basis for deciding the cut off point that divides the important and the trivial.

Judd (1970) presented a number of other problematic aspects of the Delphi. The Delphi forces a hurry and wait syndrome. There is a tendency for the researcher to hurry the questionnaire generation and the data interpretation in order to shorten the overall time of the data gathering. However, because of the time needed for mail delivery and for the panelists to respond to each round, data collecting still is stretched over an extended time period. The result is a certain discontinuity of ideas.

Despite the weaknesses, the Delphi is still one of the best methods for building a consensus about future trends. What is lost relative to in-depth interviewing is gained in

terms of the scope that results from consolidating opinions from diverse field of expertise in many different locales. Furthermore, following Borg and Gall's (1983) recommendations for maximizing participant retention ameliorated the participant drop out problem. One strategy they suggested was to attend to document length, presentation appeal, and instructional clarity. Other useful techniques include providing panelists with sound reasons for why their participation is important and sharing the range of expertise represented on the panel as a way of affirming the significance of their contribution.

Panel Size and Selection

The size of Delphi panels have ranged from as few as five participants to in excess of eight hundred. Martino (1978) provided evidence showing that a cross section of fifteen experts is sufficient for reliable results, while Allen (1978) made the case for the ideal panel size to be thirty participants. Delbecq, Van de Ven, and Gustavson (1975) contended that few new ideas are generated in a homogeneous group once the size exceeds thirty carefully selected, well mixed panelists.

An expert in a Delphi study can be defined in a variety of ways: expertise based on knowledge or experience, active career involvement, credibility established through publications, presentations, or stakeholder interest (Scheele, 1975). Equally diverse is the range of ways that possible participants can be identified. Panelists have been selected on the basis of reputation, through nomination by other panelists, from professional membership lists, and through personal contacts. Additionally, they have been identified in the literature or located in both formal and informal organizations.

For the purposes of this study, a potential panelist was anyone who had

demonstrated knowledge of, or interest in intuition. Knowledge and interest was determined on the basis of publications, leadership shown in the area of training, and development, personal participation in workshops, seminars, and conferences, and personally developed expertise or self expressed interest.

A list of potential names was generated by writing to authors via their publishing companies, contacting the authors of articles in academic journals, collecting names of intuition trainers from newspapers and magazines, asking these candidates to recommend other people, and from personal contacts. A list of names was also culled from the membership directory of the Institute of Noetic Sciences. Those members who had expressed an explicit interest in intuition were identified as potential panelists.

When the original letters were sent to potential panelists, no effort was made to select candidates on the basis of any particular demographic category. This decision was made because initially there was some question as to whether or not I would be able to find sufficient panelists who both met the criteria of an expert, and who would be willing to engage in a protracted research endeavour. Thus, it did not seem wise to unnecessarily constrain the selection process since the issue of having sufficient initial panel size to accommodate predicted high drop out rates was paramount. Further, Delphi data is not generally analyzed according to demographic categories anyway, and random sampling is not a demand of a Delphi approach.

So, aside from the fact that I wanted to have panelists from both Canada and the United States, and that my preference was for panelists to come from as wide a geographic area as possible, no specific quotas were set with regard to geographic

location. Nor was there any particular attention paid to gender, and neither age nor occupation was a factor in determining who would receive an initial letter since that information was not available to me at the time. In truth, aside from the restrictions imposed by the stated definition of what constituted an expert, the whole selection process, in keeping with the spirit of the topic and the methodology, was handled intuitively. My intention was that I would start with about forty panelists and perhaps have just under thirty complete all three rounds.

In late August 1994, a letter and response form (Appendix A) was sent to 94 prospective panelists briefly explaining the purpose of the research and the methodology. Panelists were asked to express their interest in participating in the study and to recommend others who they thought might also be interested in participating. Out of the 94 letters sent, 49 came back with a positive expression of interest; 35 letters received no response, were returned as undeliverable, or came back with an affirmative response but well past the deadline. Recipients of these initial letters recommended 12 other people who they thought might be interested in participating in the study. Of these candidates, 6 either indicated that they were unable to participate or they did not respond at all. The remaining 6 were included in the list of people who were sent the package for Round I (Appendix B).

Because of the initial response, it was conceivable that I could very well have far more participants than was needed to conduct a viable Delphi. However, I was reluctant to reduce the list at this point for a number of reasons. From the messages that I received after the initial letter, it was apparent that participants had taken time to talk to colleagues

about the study and I did not want to dampen their interest by rejecting the people they had engaged in the project. Secondly, I was aware that some of those who expressed an interest in participating would drop out after they saw the exact nature of the commitment they were undertaking. Thirdly, I was concerned about the reports of a high incidence of panelist attrition. Perhaps most importantly, I felt that if I had trusted my intuition in identifying prospective panelists, and these were the people who responded, then there must be a purpose for my including all of them in my study even if that purpose was not perfectly clear to my logical mind.

In early September, a Round I package (Appendix B) was sent to 55 panelists who had expressed initial interest. It included a cover letter, the demographic survey, the human subjects consent form, and an open-ended questionnaire. I decided to experiment with an idea connected with intuition arising out of the literature review before mailing the packages.

During my literature review, the idea of there being an implicate order of unity underlying all external reality and of our being able to tap into that underlying unity intuitively surfaced in the books that I read connected with Jungian psychology, about quantum science and on non-western psychology and philosophy. As a kind of personal experiment with that possibility, before I mailed the Round I letters I entered a meditative state and visualized only those people who were committed to completing the study returning the Round I package. Whether this exercise influenced the result or not cannot be determined with any certainty; however, all of the 43 people who completed Round I on time stayed in the study for all three rounds.

Specifically, 55 Round I packages were mailed out; 45 or 82% were returned completed. Four panelists, after getting a more detailed look at the nature of the study, wrote to express their regrets, stating that they recognized that they would not have the time to commit to such an extensive undertaking or that their travel schedule precluded them from meeting the proposed deadlines. Four panelists did not respond by the stated deadline, and were not pursued because I had already had more than sufficient surveys returned. Two packages were returned after the questionnaire for Round II had already been developed, so letters were sent thanking them for the time they had given to Round I and indicating that, regretfully, they would not be included in the rest of the study. Between Rounds I and II, a further two panelists wrote to indicate that they would not be able to continue: one, because of a serious illness of a close family member, and the other because of extensive travel obligations.

The 43 remaining people were sent the Round II package (Appendix C) in late October which included a cover letter, a brief description of demographics, and a ten page questionnaire. All but three panelists returned their questionnaires prior to the deadline. After sending reminders (Appendix C) by mail, fax, and E-mail to the three participants whose questionnaires were outstanding, all three returned their Round II questionnaire completed. That meant a 100% return response.

Round III (Appendix D), including cover letter and questionnaire, was ready to send out in early December. I had some misgivings about sending it out that close to the Christmas season for all the obvious reasons: It would get lost in the Christmas mail; people would be too busy to complete it; with other competing interests, panelists would

not want to take the time to complete yet another round of questions. Again, trying to remain true to the spirit of my topic, I decided to allow my intuition to guide my decision. Following an exercise in Emery (1994) designed to still the rational judging mind, I directed the question to what I intuitively understand to be my higher self. I cannot say that I heard an unequivocal "Yes, send it." but I did have the feeling that sending it before Christmas was better than delaying the process for another month. Because I thought that this was an opportune time to test some of the other ideas included in the literature review for developing intuition, I even experimented with Rosanoff's (1994) suggestion for evoking synchronicity. At the *Intuition and Work* conference I attended in November, Rosanoff suggested that one of the ways to access an intuitive answer is to evoke a synchronicity. By that, she meant that it is possible to hold a question in mind, to allow awareness to fall on any object, and then to connect the object and question metaphorically. So, I sat in a chair facing a window in my apartment, and closing my eyes, I asked the question of whether or not it was wise to send Round III out before Christmas. A few seconds later a perceptible calm enveloped me, so I opened my eyes. One of the first things I saw was the postman filling the boxes in the apartment complex adjacent to ours. I took that as my synchronous message, and mailed Round III that day.

Of the 43 panelists who were sent a Round III questionnaire, 38 returned them prior to the deadline. Fax and E-mail letters were sent to the remaining 5 letting them know my new Canadian address. In the end, all 43 or 100% were returned.

Demographic Questionnaire

As part of the Round I package, panelists were sent a demographic questionnaire

(Appendix B). Because expertise was determined on the basis of demonstrated or expressed interest in intuition, the most important demographic questions related to the panelists' involvement with intuition. While age, gender, academic credentials, and occupation were not crucial to the study in that data was not being sorted by such categories, this information was requested so that any questions that might arise about the nature of the panelists participating, beyond their defined expertise, could be answered. Certainly, the fact that the demographics revealed that panelists represented a wide age range, diverse occupations, an even gender split, and substantial academic credentials lent credence to the fact that this study was both timely and of broad interest.

Instrument Development

There are diverse ways to collect data in a Delphi study. Some studies begin with a structured questionnaire developed out of the review of the literature (Grant, 1992). Others begin with a combination of an open and closed questionnaire (Nelson, 1994). Still others, like Mitchell (1994), follow the recommendation of Martino (1983) and Delbecq, Van de Ven, and Gustavson (1975) and begin with a limited number of open ended questions. In this study, panelists were asked to respond to seven open-ended questions which were worded almost identically to the questions that defined the purpose of this study.

Data from the Round I open-ended questionnaire was returned in the form of mind-maps, lists of ideas and descriptions, personal anecdotes, quotes from other sources, brochures, and other print material used by the respondents in their own work with intuition. Sometimes answers were brief, sometimes a paragraph or two, and in other

cases whole essays synthesizing thoughts on a number of the questions were submitted. All of the responses were re-typed into a chart with four columns to allow for ease of consolidating opinions and discerning themes: one column to identify the question, another to record the verbatim responses of panelists, a third to record key words, concepts, and themes, and a final column to synthesize ideas and themes that emerged in the analysis.

A six part questionnaire was developed out of the responses to the open-ended questions. After several drafts, the final Round II questionnaire was ten pages in length and focused on six areas: characteristics of intuition, program goals, specifics regarding knowledge, skills, attitudes and activities to be included in a program designed to develop intuition, predicted influence of enhanced intuitive capacity on individuals, organizations, and society. In all six areas, panelist were asked to respond on a five point Likert scale ranging from one--strongly disagree, to five--strongly agree.

The first three parts relating to characteristics, program goals, and specific program objectives and activities were fairly straightforward; items were single sentence statements worded as closely as possible to the panelists' responses in Round I. The section on influence, however, presented several difficulties. Because of the depth of panelist response to the questions regarding influence, using single sentence items closely aligned with the original responses would have produced an exceedingly lengthy questionnaire. For this reason, I elected to organize these responses into themes.

With regard to influence on the individual, eight themes emerged: two themes were related to the nature and extent of the influence; the rest addressed the themes of

self-esteem, health, relationships, creativity, peak experiences, and meaning creation. Responses related to the predicted influence of intuition on organizations were grouped into eleven themes: productivity, shift in assumptions, chaos, demand for change, ethics and spirituality, role of leadership, barriers, opportunity for growth, ability to cope with change, organizational climate, and development of community. Developing a thematic framework out of the response related to the question of predicted influence on society was most difficult primarily because of the depth and diversity of the Round I responses. However, after several drafts, seventeen key themes were identified: no change, management of resources, conflict, diversity, spirituality, evolution of consciousness, creativity, self-actualization, health, ethics, relationships, ability to cope with change, collapsing structures, misuse of intuition, increased intuitive capacity, polarization of society, and integrative thinking.

Specific phrases from respondents were included with each theme to assist the panelists in clarifying the thrust of the theme. This strategy proved to garner both positive and negative feedback. On the positive side, some panelists indicated that the exemplars were helpful in clarifying the intended direction of the theme. Also, the particular choice of wording in a phrase used by one panelist motivated other panelists to write an in-depth response. So, in several instances the feedback on the themes was much more extensive than the response to the original open-ended questions. In other words, it prompted a more thoughtful deliberation.

On the negative side, about a third of the participants found the exemplars confused their own thinking. For instance, if they agreed with most of the exemplars but

disagreed with even one of them, they were reluctant to indicate strong agreement with the theme. Secondly, some found that if they had exceptionally strong objectives to one of the exemplars, they were reluctant to indicate any agreement. Sometimes, as a way out of their dilemma, they wrote extensive comments but did not respond on the Likert scale.

In Round III, any additional comments that were made by the panelists in Round II were synthesized and added to the introductory comments for each of the six parts of the questionnaire, but the questionnaire itself remained the same with one exception. Five panelists suggested that if the wording on the Likert scale connected with the three sections on influence was conveyed with a slightly different connotation, they would feel more comfortable in their response. Their suggestion was to change the wording of the scale so it conveyed the idea that they were expressing their view on the probability of any one of the themes becoming a trend. To this end, the Likert scale related to influence was changed in Round III to the following one to five scale: highly improbable trend, improbable, undecided, probable, highly probable. Written responses in Round III, indicated that that wording increased the comfort level of panelists, but an analysis of mean scores indicated that it did not result in a major change in mean response from the second to third rounds.

In Round III, panelists were given information regarding the percentage of respondents who had selected particular rankings and the mean score for each item. Also, in the interests of making the final round as friendly as possible, Round II responses had also been transferred to each panelist's third round questionnaire. Panelists were asked to review the synthesized responses from Round II and the statistical information for the

purposes of deciding whether they would hold to their original position, or change their minds. Participants were asked to make further comments regarding their position, especially if it represented a minority position.

Participants were also provided with space to make general comments related to the overall process involved in this Delphi study.

Notes were sent out to panelists thanking them for their participation, and letting them know that a summary of the conclusions would be sent to them when the writing stage was completed.

Analysis of Delphi Results

As was indicated in the description of data collection, Round I responses to the seven open-ended questions were treated in the same way that one would analyze interview data. Following Van Manen's (1990) suggestions, the data were initially reviewed holistically in order to discern broad themes and trends. The next step was to read through the responses more carefully, remaining open to those pieces of text which seemed to be at the center of the response. Then, proceeding with a line by line analysis, common themes were identified. Finally, statements and themes were consolidated in an effort to balance the desire to accurately and thoroughly reflect the depth of the panelists' first round responses with the need to keep the questionnaire being developed for Round II to a reasonable length.

While it is common in Delphi studies to eliminate views held by a small number of panelists in the interests of building consensus, in this study, I made the decision to retain all responses. The reason for this decision was that, already, it was apparent that there

was a consensus emerging. Further, these minority positions were so divergent from the building consensus; I felt that keeping them in the study would generate dialogue in the subsequent rounds. Both the beneficial and deleterious consequence this decision had on this study are examined in greater detail in the evaluation section.

Data for the three questions regarding the influence of intuition on individuals, organizations, and society was analyzed somewhat differently. While it, too, was initially read for general trends, subsequent reading was done with a view to grouping similar ideas together. Once similar ideas were grouped, some themes became readily apparent. Not all ideas were grouped easily under the emerging themes, however. In that case, if the idea was associated with only one panelist and if it seemed to connect, at least tangentially with one of the themes, the idea was included in the attached descriptors.

If, however, the issue was raised by a sole participant, but it represented a view that was completely divergent from any of the other themes, it was given its own category. For example, almost all the participants wrote on positive perceptions regarding potential influence; however, one participant's response focused on the potential for negative repercussions. Because this panelist's viewpoint stood in such sharp contrast to the others, I speculated that it would prompt a deeper reflection, generate more lively debate, and temper the orientation to group thinking.

Finally, in developing the questionnaire for Round II, as much of the original text as was deemed necessary to convey the essence of the idea was included in the description following the item. This process was followed to ensure that minority views were not lost and as a way of reflecting back the original voice of the participants. My thinking was that

the more that participants could see their own original thinking in the document, the more they would be inclined to stay engaged in the process.

Determining an appropriate approach to analyzing data generated from the Round II Likert scale questionnaire was more perplexing since there are virtually no restrictions on the way that Delphi results can be analyzed or on the parameters for determining consensus or demarking the important and the trivial. Typically, measures of central tendency are used to determine consensus. "The median is often used in surveys focusing on judgments about time or quantity and the mode is frequently used in efforts to gain opinion about desired conditions" (Rasp, 1973, p. 32). General ways of determining consensus include setting a 50% common response (Vela, 1989) or an interquartile range of ≤ 1.50 or a median of ≥ 5.50 (Fish and Osborne, 1992). Heath, Neimeyer and Pederson (1988) whose study used a five point Likert response, calculated mean and set a standard of no more than 15% change to indicate stability or consensus.

In this study, consensus was deemed to be reached when, for each item, at least 50% of the respondents agreed, disagreed or remained undecided. This was consistent with the process used by Mitchell (1994). Both mean score and percentage of panelist selecting each increment on the five point scale was calculated for Round III responses. Priority items were identified by ranking means from highest to lowest values following Daniel and Weikel's (1983) model.

Evaluation of the Delphi Method for this Study

There were both positive and negative aspects to using the Delphi methodology as a means of data collection for this study. The most significant strength of Delphi is that it

allows the researcher to collect opinions from a diverse group of people distanced by geography. That is certainly the case in this study. Time and costs would have made it impossible to get such a diverse group together for a group discussion or even for personal interviews in as much as panelists participating in this study were located in twenty-one different Canadian provinces and American states. Secondly, starting with open-ended questions allowed for a much richer and more thoughtful response to questions than is generally encouraged by predetermined survey instruments. That Round I produced in excess of fifty single spaced pages of typed text attests to this fact.

Thirdly, projecting trends and building consensus over three rounds maximized interaction among respondents. Having two opportunities to reflect on their own views and on the insights of others, at least to some extent, simulated a real dialogue. Herein is the key strength of retaining responses offered by a single participant. Several panelists in this study reported that the one or two items which presented a contrasting viewpoint caused them to reflect more thoughtfully on their own views. Certainly, participants were motivated to refute that position, and in some cases were moved to expand on their own position usually with more examples from their own experience. For example, one respondent in Round I stated unequivocally that increased use of intuition would have limited positive influence on individuals and potentially a negative, if not dangerous, influence on organizations and society in general. Including this sole respondent's comment, was in keeping with one of the oft cited advantages of the Delphi, and that is that the advantage the Delphi has over face to face interaction is that each person, no matter how divergent his or her view, has an equal opportunity to be heard by the others.

Additionally, because of the differences in age, education, and occupation of the panelists, anonymity was especially valuable.

I believe that the consensus building potential of the Delphi was strengthened by carrying minority responses and opinions through to the final round. After all, consensus, by definition, is meant to be a "sense of accord or general agreement" and not necessarily the opinion of a straight majority (Random House Dictionary, 1968, p. 286). Consensus is not achieved by any kind of procedure which casts out minority views and forces majority agreement by limiting choice. Rather, consensus building is a process of cyclical interaction that remains open to all possibilities until a general agreement is reached. To keep minority positions, indeed, may add to the length of a document or make final analysis more complex, but it does not threaten the integrity of the process. Because the purpose of this study was to point to new directions and to expand thinking about the potential power of intuition, making the choice which supported the fullest possible dialogue, seemed especially important.

Another advantage of using a Delphi method to study an emergent topic was that it allowed for flexibility in both data collection and data analysis. Being able to begin with open ended questions is itself an obvious advantage, because panelists are not constrained by preconceived ideas. Having the flexibility to adapt or change wording during the process to reflect the views of the panelists, affirms the importance of their input. Further, it is one of few methodologies which allows participants to be engaged in a discussion of probable trends. In that sense, it was most suitable for this study.

There were some personal advantages to the participants as well. One participant

commented that she enjoyed the process of getting the feedback and learning as she went along. Another said that he especially enjoyed Round I in which he was able to freely express his thoughts. Another wrote that her participation helped her to clarify her own thinking. Other comments from panelists included statements like, "I was fascinated to see I am generally in agreement with other panelists. I've been working as a "professional intuitive" for so long, mostly on my own, that it is exciting to find others who work with intuition and whose experiences reflect mine." and "the format was enjoyable and thought provoking." One participant was moved to submit his thoughts about intuition for publication. Another individual actually telephoned to say how much she appreciated having the opportunity to participate in the study because it had provided her with the motivation to offer workshops, something that she had wanted to do for some time, but on which she had not acted. Several panelists wrote thank you notes expressing their appreciation for the opportunity to participate in the study.

I, too, experienced several personal benefits from being the moderator of this Delphi study. To begin with, I had always imagined that one of the reasons that anyone would engage in a doctoral study in the first place was to meet like-minded people and to engage in an exchange of ideas. During the course of this study, I had the opportunity to meet a number of my participants in person. One opportunity came when a panelist to whom I had sent an initial letter facilitated my meeting the individual who was coordinating the *Intuition and Work* conference. As a result of that meeting, I had an opportunity to work on the conference organizing committee, to meet several people on my panel, and to talk with a number of other people whose life work focuses on the

development of intuition at both the personal and organizational level. Also, from that meeting, I gained another person for my committee when the conference coordinator expressed an interest in being part of this dissertation.

Aside from my opportunity to exchange ideas with individuals who have taught classes designed to awaken intuition and who have been writing books and articles about intuition, the Delphi process put me in touch with others who have made important contributions to this field of study by teaching courses at the university level, by developing materials for public broadcast, or by developing training tools. Beyond an academic exchange and the opportunity to be part of a network of people committed to empowering others to maximize their full potential by awakening their intuitive side, personal interaction with panelists during the study has led to several new friendships. The personal notes of encouragement or insight attached to returned questionnaires provided a wonderful, rich motivation to complete the study.

There were, however, some disadvantages to using the Delphi methodology for this study. Some of those negative aspects are attributable to decisions that I made and some are inherent in the process. The key inherent disadvantage of the Delphi is the length of time it takes to collect data. Even though this study was conducted on as constricted a timeline as possible, it still took a little over five months to collect the data. This protracted timeline presented a number of issues. For one thing, some panelists were excluded because they could not commit to staying with the project for that length of time. In a period of five months, personal circumstances changed for some of the panelists which made it difficult for them to meet deadlines for the return of the survey. For

example, two of the panelists moved during that time. One engaged in a major writing project and two changed places of work. The fact that these panelists stayed with the process is an indication of their commitment to bringing intuition into mainstream thought. Finally, because data had to be collected over such a lengthy timeline, it meant that the actual writing for the dissertation was delayed. For anyone who envisions being able to work without interruption on their dissertation, Delphi is not a recommended methodology.

Another disadvantage of the Delphi related to time is that even though it took just over five months to collect the data for this study, there were still periods when the process seemed rushed. For example, because I was cognizant of having to get Round II back out to participants, I had limited time to work with the reams of text that respondents had written in Round I. Having to interpret and create a questionnaire in a restricted time frame, meant that there was not the opportunity for feedback and reflection just as Judd (1970), who warned that the persons conducting the Delphi are often stretched to get successive instruments prepared and the returned data interpreted, said. I believe that had I had more time to develop and to get feedback on Round II questionnaire, I would have had a much stronger study. For example, there could have been more clarity in the wording of statements, and it is likely that the need to change the word agree to probable on the Likert scale for the questions on influence would have been detected prior to Round II going out to participants.

With regard to the questionnaire itself, two concerns were expressed by panelists. One panelist commented that the questionnaire seemed to lead thinking in a particular

direction--a valid comment insofar as already in Round I there was considerable consensus with only three of the forty-two respondents taking any stand that was substantially different from the others. Because I made every attempt to use the panelists' exact words in the questionnaire, it certainly did not have the tone of an objective, neutral survey to which academics are used to responding. Another panelist commented on the length of the questionnaire, stating that she did not anticipate such a lengthy instrument.

Another shortcoming of the Delphi is that it is difficult to explain to panelists at the outset the exact process, and that is a concern for those panelists who like to have a holistic picture at the start. The reason that this is an issue is that while the process has some standard steps, the exact nature of those steps unfolds as the Delphi progresses. Even though I included a brief explanation of how to proceed with each round, a comment made in the last round by one of the panelists pointed out that although he understood what was expected of him, he did not understand the rationale. His comment was that he thought that asking panelists to reflect on their responses in light of the responses of others and to consider moving to consensus was unscientific. While I followed up his comment with an E-mailed explanation of the process, it did point out to me that perhaps there were other panelists who were not quite clear on the consensus building nature of the Delphi. I would recommend that researchers using the Delphi take the time to review not only the steps and directions for specific responses, but also the overall purpose of the methodology as it relates to their study. Even though it means adding more reading to an already lengthy process, it would contribute to the panelists appreciating the importance of the last round.

In looking at the responses in each of the rounds of my study, my intuition is that the least time and thought went into the last round which is unfortunately the round on which conclusions are based. There are several possible reasons for that being the case: Panelists had committed a great deal of time to both the first and second round and were not motivated to go back over the material one more time in the same depth. Because of the time period over which the data collection took place, panelists' interest lessened. Also, as Sackman (1975) said, it may be that it is easier to conform to the group than to remain an outlier and have to explain one's reasons one more time. Or it might well be that I did not provide sufficient information for them to fully appreciate the importance of the consensus building aspect of the Delphi. A further plausible explanation for garnering minimal written feedback in the final round is that December is not an ideal month to ask panelists to find time to engage in this process. Additionally, as Linstone (1975) stated it is not uncommon for this kind of impersonal survey to lack the deeper perceptions that a researcher might elicit in a face to face interview in which the dialogue can spiral back and forth between clarification, example, counter-example, and probing questioning.

A final important disadvantage relates to the decision to retain minority positions throughout all the rounds of the Delphi. While this decision created a more authentic consensus building scenario, it made reaching a consensus more challenging. For one thing, some panelists having selected a Likert scale response in Round II, wrote that they could not make up their mind in Round III, so they elected to make no response. Also, whereas the exact wording in the section on influence did not seem so contentious in Round II, it became so by Round III. It would appear that in the face of irreconcilable

differences the debate easily slips into questions of semantics rather than matters of principle, intent, broad ideas, or core direction. For example, there were no comments in Round I regarding the wording of the open-ended questions. In Round II, there were a few comments regarding word usage and those were offered as suggestions, or by way of explanation of the thinking that went into a response. By Round III, well over half of the panelists indicated that they struggled with the wording especially in the section on influence. Selecting the precise word to express the nature of the relationship between awakening intuition and any future change that might be connected with this phenomena, was another area for semantic debate by Round III. Even though no one commented on the need for precise definition of words in either Round I or Round II, by Round III, about a third of the panelists indicated that the lack of a working definition made them reluctant to commit to the extremes of the scale. Interestingly, the desire for definition was not limited to emerging concepts such as intuition or spiritual, but was also directed towards commonly used words like self-esteem or impact. The semantic contentions that arose may be, as Linstone (1975) warned, an inherent weakness of the Delphi since there is no opportunity to clarify meaning as the responses are being made. Even if the researcher attempts to clarify meaning in subsequent rounds, without opportunity to create meaning together, one or other party is almost always left with the sense that something is yet missing. While it would be impossible to say conclusively, it certainly appeared that the more polarized the view, the greater was the desire for precision of semantics. I cannot help but wonder if I had made the decision to eliminate the minority positions early, less time would have been spent on struggling with definitions and more time on the

underlying intentions of the question. The issue of how language impeded thought is aptly expressed by one participant who wrote,

I have decided that our left brain, English, linear language is getting in the way of my intuitive answers to these questions. That is why I circled all the problem words; they are not large enough to engender my ideas.

Despite these disadvantages, I do not believe that there is another methodology that could have included as diverse a group of people in a thoughtful conversation about how adults might develop their intuitive capacity or about what the awakening of this immense human potential might mean for us as individuals, for the organizations in which we work, and for the society in which we live. The fact that people of very different ages, from two countries, with an impressive array of academic credentials, and engaged in a myriad of occupational pursuits could come to the consensus they did about an amorphous topic like intuition is, indeed, proof that the Delphi methodology is a powerful tool for looking into the future.

CHAPTER FOUR

ANALYSIS AND INTERPRETATION

Introduction

The Delphi technique is a deceptively simple process originally designed to prompt a thoughtful interaction about probable futures. It combines simple quantitative data analysis with more complex qualitative analysis, and as such, has all the positive qualities of Guba and Lincoln's (1989) fourth generation methodology. Many of the constructivist tenets which undergird Guba and Lincoln's model for collecting and analyzing data are germane to the Delphi. The approach is framed by an attitude of "discovery rather than verification" (p. 59). It makes no claim to be value-free. It recognizes the importance of the interaction between the knower and the known, that is, it engages both participant and researcher in a personal subjective way. It is not expected to be detached and objective. In fact, Delphi, like the fourth generation model, is grounded in the belief that the creation of meaning is a hermeneutic process, a process that asks for a repetitive cycling between knower and known, in the case of this Delphi study, between participants, the researcher, and both the textual and numerical data generated in this study. There is a recognition that the process is one in which "all stakeholders both teach and learn from one another" (p. 263). Changes made to wording, explanations offered at the beginning of sections of the questionnaire, and queries and comments from the respondents are all examples of the teaching-learning dynamic at play in the Delphi.

Guba and Lincoln's claim that "all we can say is not all that we know" (p. 176) rings true for this study. It is reflected in the participants' recurring frustration over the limitation of language to express their knowing. It is articulated by one panelist who wrote, "there is so much more to this topic." and by others who lamented, "I felt so constrained by the scale." Another echoed this limitation when he said, "there are aspects of intuition that you can only know when you have the experience." It is within this context that the analysis of each of the three rounds of this Delphi study was conducted.

To reflect the fact that both quantitative and qualitative data were collected in this study, results are presented in two forms: There are tables typically associated with quantitative analysis, and there is text which is the common way of reporting the results of qualitative analysis. Also, this chapter is organized to reflect closely the chronological order in which data analysis proceeded. Demographic data is presented first, then a description of the analysis and interpretation of each round, and finally a more holistic analysis synthesizing some of the key findings concludes the chapter.

Demographic Data

While demographic data was not a factor in the analysis of results of this Delphi study, it was collected to address questions regarding expertise and to paint a global picture of the personal context of the people who participated in the study. A demographic questionnaire (Appendix A) asked participants to respond to questions related to occupation, gender, age in three categories, education and training, involvement in activities and organizations connected with intuition, and length of time the individual had both a personal and professional interest in intuition.

It is evident from the demographic data that the panelists in this study represent a well-educated group of people in a diverse range of occupations. They come from various geographic locations, are split almost evenly in terms of gender and are spread across a considerable age range. One thing they all have in common is that they are all active learners who hold several post-secondary degrees as well as a myriad of other certificates. Their personal interest in intuition has spanned a great number of years, with several reporting that they became interested as school-age children. The average number of years that panelists claimed to have had a personal interest in intuition is eighteen.

There are 27 of 43 or 63% of the panelists who are involved in teaching, writing, editing, or producing resources specifically related to intuition. The remaining participants noted that while their work does not have a primary focus on intuition, it is tangentially connected to their work, and definitely part of their own personal development. All the panelists indicated that they have been participants in workshops, seminars, conferences, and other learning activities related either directly or indirectly to intuition. The group of experts participating in this study have been actively engaged in these activities for an average of thirteen years.

Geographic Location

Forty-three panelists from 3 Canadian provinces and 17 American states and the District of Columbia completed all three rounds of this Delphi study. Of the 15 Canadian participants in the study, 8 are located in Alberta, 3 in British Columbia, and 4 are from Ontario. The 28 American participants represent the following states: California-5, Florida-2, Maine-1, Michigan-1, Montana-1, Nevada-1, New Jersey-1, New York-2,

North Carolina-2, Ohio-1, Oregon-1, Rhode Island-1, Texas-3, Utah-1, Virginia-2, Washington-1, and Washington, D.C.-1.

Gender and Age

The following table indicates the number of males and females who participated in this study.

Table 1

Gender of Panelists

<u>Gender</u>	<u>Number of Panelists</u>
Female	20
Male	23

Table 2 indicates age of panelists according to three categories.

Table 2

Age of Panelists by Category

<u>Age Category</u>	<u>Number of Panelists</u>
20-35	5
35-50	17
50 and over	21

Education and Training

Table 3 summarizes the degrees participants have been granted from traditional post-secondary institutions. Many of the panelists hold several different degrees, however only the highest degree held has been reported. By way of summary, 23% of the panelists hold doctorate level degrees and 47% of them have a master's level degree, and 83% of them hold a bachelor's level degree.

Table 3
Post-secondary Education of Panelists

<u>Medical Doctor</u>					
<u>Discipline</u>	<u>#*</u>	<u>Discipline</u>	<u>#*</u>		
Psychiatry	3	Family Practice	1		
<u>Doctorate Level</u>					
<u>Discipline</u>	<u>#*</u>	<u>Discipline</u>	<u>#*</u>	<u>Discipline</u>	<u>#*</u>
Psychology	4	Neuroanatomy/ Neuroscience	1	Parapsychology	1
Applied Economics	1	Energy Medicine	1	International Relations	1
Physics	1	Management/Public Administration	3		
<u>Master's Level</u>					
<u>Discipline</u>	<u>#*</u>	<u>Discipline</u>	<u>#*</u>	<u>Discipline</u>	<u>#*</u>
Psychology	2	Business and Management	2	Education	3
Science	2	Holistic Health Science	1	Theology	1
Criminology	1	Group Dynamics	1	History	1
Math methods and computers	1				
<u>Bachelor's Level</u>					
<u>Discipline</u>	<u>#</u>	<u>Discipline</u>	<u>#</u>	<u>Discipline</u>	<u>#</u>
Psychology	3	Liberal Arts	3	Architecture	2
English	2	Biology	2	Naturopathy	2
Law	1	Music	2	Journalism	1
Earth Science	1	Creative Writing	1	Ministerial Science	1
Environmental Science	1				

*** # represents the number of participants holding degrees in each discipline.**

Beyond education leading to a degree, the panelists are clearly all active learners. Together they hold a myriad of certificates including certification for French/English translation, certified general accountant, massage therapy, Reiki, homeopathy, religious practitioner, diamond grading, real estate, holistic health, human energy systems, meditation, Touch for Health, linguistics, languages, automotives, hypnotherapy, spiritual sciences, inner sensitivity, reflexology, botanical medicine, herbalism, and entrepreneurship.

Occupation

Occupation is difficult to ascertain precisely because so many of the panelists have several different dimensions to their life work; however, it is clear that intuition interests people in diverse occupations. By occupation, the panel included directors of institutes, lawyers, architects, a coach and world class athlete, university professors, small business owners, educators, management, a graphic designer, naturopaths, public relations personnel, psychotherapists, doctors, psychiatrists, management consultants, a nurse, a real estate broker, religious ministers, authors, media producers, scientists, an artist, an editor of a journal, and accountants.

Analysis of Round I

Question one in Round I asked participants to define or describe intuition. Interestingly, several of the themes emerging from these responses coincided with what Van Manen (1991) described as existential themes of time, space, body, being and Being, and relation. These existential themes included the spiritual nature of intuition, the

connection to time, inner knowing, wholeness, and intuition's relationship to the body.

Other themes related to certainty, special abilities, and right-brain knowing.

The most frequently mentioned characteristic was the spiritual dimension of intuition. This aspect was reflected in the use of words like mystical, spiritual, voice of the soul, higher Self, greater nature, beyond the small self or ego, higher power, and voice of spirit. Phrases with implicit spiritual overtones included cosmic antennae, inner voice of guidance, and grasping the greater nature of our being. Some respondents were more explicit in their belief that intuition and spirituality are intimately connected. In their words, "intuition is our spiritual voice," and "intuition is the process of receiving information from a higher spiritual plane than by normal [rational] process."

Another theme emerging from question one which asked respondents to describe characteristics of intuition was related to the feeling that intuition is accompanied by a sense of knowing from the inside out rather than from the outside in as is commonly the experience of five sensory rational thought. Phrases like inner knowing, voice of the subconscious, cognitive process without rational external sequential input are representative of the language that respondents used to convey the interiority of the intuitive experience.

The concept of wholeness was a third commonly expressed theme. The following quotes are examples of this descriptor: "Intuition is the means by which we apprehend the essential unity of life." "Intuition is a gestalt or pattern recognition approach that is able to depict/recognize multiple variables interacting in all manner of relationship as a whole." "Intuition is the ability to experience connections in seemingly unrelated parts--seeing

deeper patterns of the whole." "Intuition is a segue to wholeness."

A fourth characteristic of intuition common to the response to question one is the connection between it and the body. Several participants commented on intuition being the expression of the heart or a feeling in the gut. They thought that intuition is signalled often by some physiological response.

The connection being time and intuition was expressed in the idea that intuition is experienced as a spontaneous direct knowing. Panelists stated that intuitions do not come as a result of a process of stage related thinking, but rather that they come "unbidden" or "when it is least expected" or "when the person stops trying." Another idea was that one had to "allow intuitions" to come on their own good time, and that forcing the timing was futile.

There was a recurring theme related to the trust and certainty people felt about intuitive knowing. Panelists said things like, "intuition is a non-ordinary means of accessing truth." It is a "knowing without knowing how we know, a direct, immediate and non-conscious knowing." Other phrases that were exemplary of this theme included, "intuition is always right; the interpretation may be faulty," and "intuition involves truth."

Connections between intuition and extra-sensory perceptions, or psychic phenomena were drawn, also. It is important to note, however, that panelists understood intuition to be a far more expansive faculty than is traditionally connoted in either of these phenomena. Using a mathematical analogy, ESP of any kind can be thought of as a subset of intuition.

Also, intuition was described in relation to analytic or rational thought. One

panelist described intuition as being an unique form of rational thought. Others described it as being the polar opposite, but just as integral a part of human intelligence as rational thinking. Associations were drawn between left and right brained thinking, with intuition being connected with the kind of thinking typically associated with the holistic patterning creative right side.

Some respondents commented that any attempt to define intuition is to misunderstand the constantly evolving unlimited possibility of intuition. Interestingly, it was the youngest member of the panel, a twenty year old male with no formal post-secondary education who wrote the most lengthy explanation of why seeking a precise and final definition of intuition would not serve any useful purpose. He argued that it might well build an intellectual box that would only limit and unduly shape an inherent human capacity that is boundless and limitless in its potential. The gist of his argument was that intuition is about awareness and awareness is unlimited, that human beings have the capacity to expand their awareness through their intuition to include the totality of creation, that is, to achieve "conscious awareness of the ALL." Further, he claimed, "intuition is a passing phase of Mind, leaving little purpose for a conclusive definition," but rather a "reason for an ever-expanding description." He made the case that intuition is the means by which we remember that "life is unlimited, non-structured, ever-flowing, and resonately flowing with abundance Of and For All." His position, stated most eloquently, was reiterated by others who also felt there neither could nor should be a final definition of intuition since it is always in a reciprocal relationship with consciousness. In other words, intuition is the very means by which we expand our consciousness, and as our

consciousness expands our intuitive capacity is expanded. Additionally, one panelist contended that the whole possibility of intuition cannot ever be definitively defined since definitions by nature tend to be linear and language bound and "intuition is beyond language."

As a result of the thematic analysis of question one, 12 statements, taken almost verbatim from the original responses, were chosen to represent the key themes. These 12 statements made up question 1 of the Round II questionnaire.

Originally, question two asked participants about advice they would give an adult who wanted to expand her or his intuitive ability; question three queried them about broad program goals and question four about specific objectives and goals. It was readily apparent that the distinction between these questions, especially between goals, objectives, and activities, was not clear to participants. The overlap in responses made it difficult to maintain the intended distinction and still retain the integrity of the original response. In the end, I consolidated the three questions into one question with two parts with some overlap between the two sections.

It is important to mention here that many panelists were vociferous in pointing out that the very word develop was problematic. This issue was the focus of considerable attention throughout all three rounds of the study. The crux of the controversy was that there was disagreement over whether it made any sense at all to speak in terms of developing intuition. On one side, were those who held to the view that, unlike cognitive ability which seems to pass through developmental stages with distinct characteristics or patterns of thought, the total potential of intuition is available instantaneously. What

stands in the way of our experiencing the full fruits of its power are the "beliefs and attitudes that we have picked up mostly as a result of our system of formal education," and our society's proclivity to over-value rational thinking and to under-value intuitive thinking. The issue, this side maintained, is not the development of intuition, but rather the "reawakening of intuition." What is needed is to unlearn those beliefs, attitudes, and behaviours that caused us to shut down our natural intuitive capacity. Until those beliefs which invalidate, constrain, and otherwise hinder our inherent intuitive potential are dislodged no "technique or method is going to allow us to develop our intuition." We come into this world "possessing an unlimited intuition which has simply been layered with limited thoughts." "The target of developing intuition must obviously be left completely out of the way," wrote another panelist. "The goal is to remember what has always been." The words of one panelist express this viewpoint succinctly, "Don't even try [to develop intuition]...develop and intuition are dichotomous. Intuition is inherent in our species and can only be validated or not by the individual who chooses to acknowledge, declare, and receive it."

The middle ground of this issue was held by those who affirmed that intuition needed to be awakened rather than developed, but who also held that there are conditions under which this awakening is most likely to occur. These conditions involve paying attention to inner thoughts, reconnecting with feelings, placing the intellect on vacation, creating time for stillness, developing a understanding of how body, mind, and spirit work as an integral whole, and building a healthy respect for the self. So, rather than develop one's intuition, their recommendation was to cultivate conditions within which intuition is

allowed to naturally express. When these conditions are present, then intuition will show itself.

At the other end of the spectrum were those who at least tacitly seem to embrace the view that intuition, like any other facet of human intelligence, can be enhanced, if not developed. One panelist drew an analogy using a weight lifter. Everyone has a muscular structure that has the potential for perfect functioning, but without use the structure atrophies, with some use it deteriorates over time, and with disciplined practice, like that of the weight-lifter, the full potential can be realized. To enhance intuitive ability, panelists suggested finding a teacher who could guide rather than teach, and engaging in the routine practice of myriad of activities designed to cultivate intuition. They believed that learning everything that one could about intuition helped to overcome an education process that in its best moments ignored the intuitive aspect of human intelligence, and at worst, denigrated it.

All three groups agreed on one thing, and that is that if intuition was to be awakened to its richest capacity, individuals would have to make a conscious choice about that awakening and "be willing to follow what your intuition tells you even if the knowledge might suggest information that is painful to acknowledge or inconvenient to follow."

Recommendations for program goals followed the pattern of most educational programs, and ranged from a goal as broad as "unloading the baggage that prevents us from seeing the true nature of our being" to objectives as specific as "engage daily in practices that still the rational mind." Several people commented not so much on the

goals for specific training programs, but on goals for creating the context, so that in any situation, intuition is allowed to blossom equally as fully as other aspects of human intelligence. Examples of such goals included an examination of our beliefs about who we are as human beings, and about the potential of effecting change by changing consciousness. They suggested that it was necessary to examine our almost unquestioning tacit acceptance of the supremacy of objective knowing, and our dismissal, if not denial, of subjective experiences that run counter to the prevailing consensus reality. In short, the first goal of any program ostensibly undertaken to awaken one's intuitive abilities is to question every belief about our own nature, the nature of the universe, and the process of knowing. Questions proposed by one participant put the matter in simple direct terms: "Ask, what do I believe? Who told me that? Does that belief serve me or limit me?"

This kind of questioning is designed to "shift our awareness to our inner world to tap our intuitive self." To question in this way, is to bring to awareness "the baggage and limited views that hinder our ability to expand our awareness and to recognize our natural intuitive side." Several panelists suggested that by providing a new knowledge base, people would begin to see where their own belief system was limiting them. These panelists advocated including information about the philosophy of intuition, emerging research on brain functioning and the nature of consciousness, and myths, stories, and practices of other cultures. They, also, saw value in learning how other people experience and use their intuition successfully.

Another panelist followed the same thread of thought when she said that in

guiding, and she used that word purposefully, the key area to study is "why people fear guidance that does not include the outcome." Her point was that most of us are conditioned or "addicted to knowing the outcome of every decision." This addiction sometimes prevents us from hearing our intuitive voice, and almost always prevents us from taking action since intuitions usually come with a sense of immediacy, of direction for the moment, but not with a picture of the final long range outcome. Also, intuitions often run counter to our expected notions of causality in which we expect that if we take this action, then that outcome will be the effect. Her premise is that until we stop valuing the illusion of security over trust in a loving and wise universe, it is unlikely that we will take action on our intuitions. And, unless we take action, that is, take the first step, the door will not open any wider.

What is crucial then, is to create an environment in which it is "safe to question," to "explore other possible belief systems," to "practice acting on intuitions that do not contain clear outcomes," to "talk about fears," to "get in touch with emotions," and to "develop confidence in our self, in ideas, and in intuitive impulses." A training should include all kinds of activities "to lead the participants carefully and lovingly to the point where they see how intuition works in their lives," to "make them conscious of the yet unconscious," and to "lead them to the experience that they can allow themselves to trust their inner knowledge." Above all, offered one panelist, "it is essential to encourage people to voice what they think...[and] to make up their own minds."

The questions related to specifics concerning knowledge, skills, attitudes, and activities that might be used to awaken intuitive ability garnered both general responses

reiterating earlier themes, and specific concrete practices that had been used successfully either by the participants themselves or in training programs in which the participants had been involved. For example, some panelists recommended the use of instruments designed to assess inherent intuitive ability or the proclivity to use one's intuition. Others recommended including time to practice activities designed to still the body and mind such as meditation, yoga, breathing activities, or relaxation and centering activities. Others suggested that the training needed to include information about how physical and psychological well-being can enhance intuitive clarity. Practice in the use of tools for accessing intuition such as visualizations, mind-mapping, spontaneous writing, art, movement, affirmations, music, play, and the use of divination tools were suggested activities to be included in a training program. It was also considered important to learn how to interpret intuitions, and to distinguish between intuition and "wishful thinking, imagination, and rationalizations."

The idea that there are certain attitudes that are conducive to expanding intuitive abilities surfaced repeatedly. Words like receptivity, ambiguity, uncertainty, and paradox were used as descriptors for the kind of attitude anyone wishing to awaken their intuitive ability had to embrace. Ideas regarding the moral responsibility associated with expanding one's intuitive ability were raised, also.

Once the analysis of this section was completed, 10 statements were selected to represent the themes related to goals and 22 statements reflected the themes related to knowledge, skills, attitudes, and activities. Both these sections made up question two of the Round II questionnaire.

The final three questions regarding the potential impact that the development of intuitive capacity might have on individuals, organizations, and society produced the greatest amount and the most controversial feedback. Panelists' responses spanned the gamut of positions from intuition having absolutely no influence to it being a panacea for solving the most trying issues being faced by individuals, organizations, and societies. Expanding intuition was seen by some as nothing more than a conscious decision to use a natural, but suppressed ability to enhance the quality of their own life experience. For others, interest in reawakening and expanding intuitive abilities was inevitable, that is, it is occurring and will continue to occur because it is a part of the natural evolution of consciousness. Many of the same ideas were threaded across all three domains.

Actually, because the ideas presented in the response to these three questions were so closely interwoven, the most challenging part of the analysis of this study was to find a way to break the ideas into discreet categories suitable for a Likert scale response. In fact, panelists stated that they did not want to make a clear separation between influence at the three levels, suggesting instead that a dynamic shift in one level or in one aspect would have a ripple effect across all other levels and aspects. From the very way that panelists wove their ideas together, it was clear that they were far more comfortable thinking about the questions from a holistic, systemic perspective, and indeed, uncomfortable in positing any discrete, causal, or linear relationships.

Hence, I would be remiss if I did not acknowledge that the separations construed in this section are forced, artificial, and designed to fit into a Likert scale questionnaire. They do not reflect the essentially integrative thinking of the panelists. Further, it is

crucial to emphasize that their thinking focused on what links could be projected between intuition and change in individuals, organizations, and society, and not so much on an explanation of why these trends might occur. In other words, what was voiced increasingly strongly throughout the three rounds was that they intended to speculate on the relationship, but did not intend to imply that the relationship between expanding intuitive ability and projected trends was necessarily causal.

Two panelists argued that developing intuitive capacities would have little effect, or perhaps even a negative one. A lone voice raised the issue of a potential negative side of developing intuitive ability. The concern that he raised was that individuals would use the ability for personal gain at the expense of others, for exploitative business advantage, and to manipulate and control others. He raised the spectre of "mind tapping" and of the use of intuition for seditious purposes.

The panelist who said that expanded intuition would effect little, if any, change argued that it was not awakening intuition that would make the difference; rather, that developing a strong sense of self was the key to positive individual change. For this individual, valuing and nurturing the spiritual side of our being was an important aspect of developing and valuing the self, and it was when individuals had a stable healthy sense of their full self potential that the avenues to intuition would open naturally. Since she thought that intuition would have no direct effect on individuals, no change was anticipated at the level of organizations or society. With regard to the broader influence of intuition, this respondent indicated that she was well aware of the fact that people posited the awakening of intuitive capacity with all sorts of constructive change. Intuition,

she emphasized, "was not a panacea to deep problems." Further, she wrote: "I do not like this question at all. It encourages people to give fantasy responses about another promised land, if only we all listen to some intuitive inner voice that would guide us all to complete fulfillment."

Her position was almost the exact opposite of the majority of panelists who predicted that as individuals developed a trusting relationship with their intuitive side their esteem would blossom. This blossoming would be nurtured by a sense of having greater control over one's own life. They posited that highly intuitive individuals experience less doubt, fear, and uncertainty, have the ability to do gifted work, have a sense of purpose and meaning in their lives, experience increased personal security in their ability to have their needs met, and are able to relinquish the need to control outcomes which in turn eliminates the need to control others. Other ways individuals who are closely in touch with their intuition differ from those who are not are that this inner guidance provides the former with a sense of their own uniqueness, a feeling of irrevocable connectedness, and a feeling of being loved unconditionally.

Within the organization, highly intuitive people are expected to be more visionary, more positive, less limiting, less fearful, more trusting, greater constructive risk takers, and to have a more hopeful attitude toward the future potential of the organization.

While no one else was as explicit in describing potential areas of deleterious possibilities, there were several comments in which a concern for possible harmful results was implied. These comments were grouped under one theme: chaos in the system. In all the questions on impact, there were several different references to the possible chaos

that might ensue as people expanded their intuitive abilities. Phrases that panelists used to reflect that possibility are "less reliance on experts-more challenging of authority;" "more competition for intuitives;" "polarization of masculine (logical and rational) and feminine (intuitive) principles of forecasting, implementation, and evaluation;" "increasing dissatisfaction with meaningless work;" "greater polarization of beliefs;" "initial confusion, and demand for change from rigid limiting hierarchical structures to flexible unbounded structures and traditions." They predicted a greater polarization of society at least initially. Gender conflict would increase just because increased emphasis on intuition often is held to be aligned with increased feminization of the organizing principles of society. They foresaw an escalation of conflict between the "new age and fundamentalists." They suggested that as individuals balanced their rational and intuitive thinking, they would be less inclined to blindly follow "patriarchal models which emphasize power over others." This change would show up in the form of "increased skepticism of objective answers," "less propensity to be influenced by the media," and "less reliance on the opinions of the official experts." They predicted that when people began to tap the enormous resources within, and to bring them into balance with rational thought, traditional institutions which were structured primarily on objectivist and patriarchal premises would either fall or be drastically changed. In this regard, they predicted that the "structures of traditional institutions- health, education, government and churches, will collapse." The essential argument was that these institutions were firmly rooted in and built to sustain a world view which "does not embrace the idea of wisdom from within."

Again, the importance of the connection between intuition and spirit was

predominant. For some panelists, the connection between developing one's intuition and individual spiritual growth was direct and blunt: "The most important impact is that you will grow spiritually." "It will open up the divine force energy." People will "be grounded in their own higher power and will be able to live their lives authentically." "The end result is a path of spiritual development." For others, the reference to themes traditionally associated with the spiritual aspect of being were more oblique: "As an adjunct benefit, most will develop...beyond their own personal individual potential...to some greater consciousness." "When one listens to Self, life flows with grace; self is strengthened and centeredness is created."

The spiritual theme extended into the discussion of how balancing reason and intuition would shape organizations as well. One participant wrote that fostering and embracing intuition in organizational settings would bring "spirituality into Caesar's world." Others echoed those words by claiming that it would result in organizations seeking a more spiritual path, wherein meaning, quality of life, responsibility to the whole planet, ageless values and perennial wisdom would have precedent over efficiency and profits. There would be a greater understanding and appreciation for the true meaning of work and service, and "this orientation to service would reap spiritual benefits."

Spinning off from the discussion of the spiritual growth arising out of greater reliance on intuition, were comments about ethics. A number of panelists suggested that there was the "potential for greater justice" for "more equitable sharing of wealth," for understanding the "responsibility to the environment," for seeing the "importance of giving back to the system," in the form of "service to the community," and for "making decisions

from a far broader systemic perspective, than just the bottom line of one department, one subsidiary, one conglomerate, or even one trading block.”

The spiritual theme continued in the question on the potential impact on society. Some typical comments included the belief that in expanding our intuitive ability, we would come to a recognition of the sacred and the divine in all life; a greater focus on love, compassion, and forgiveness; a “recognition that there is within us a higher nature that calls us to expand our awareness of our potential,” and an “appreciation of the essential wholeness in the universe.” As people expand their ability to tap into their inner resources through intuition, “the spiritual dimension of life will be paramount.” There will be a “desire to learn about our spiritual selves.” There will be a shift from the traditional orientation to spirit expressed in the religious practices of the world to an “explosion of individual spiritual expression.”

This thrust towards an appreciation of the individual spiritual dimension of being is part of a predicted evolutionary shift in consciousness. Awakening one's intuition is the beginning of a “commitment to grow towards something greater.” It might even be, suggested one participant, “a stepping stone to the evolution of the human race from a focus on individual consciousness to an awakening of the collective or cosmic consciousness” which has remained hidden in our psyche below our current awareness. Panelists expressed, in various ways, the idea that developing one's intuition, or “voice of the soul” was part of an awakening of another level of consciousness in the species. Several panelists made a point to say that while they thought that an evolution of consciousness was a probable outcome of expanding intuitive capacity, the timeline was

completely unpredictable. Further, it is important to emphasize that participants stressed that the relationship is not necessarily causal in nature, speaking instead of systemic changes and synchronous events.

The relationship between intuition and systems thinking was another theme that pervaded all three questions concerning the trends connected with expanding intuition's role. Intuition is about seeing patterns, connecting with the wholeness, and accessing fields of energy that occur in the gaps and spaces between thoughts, or between objects bounded in time and space. Through our intuition, we "see beyond the artificial structures of bounded time and space." Through intuition, we are able to "integrate seeming contradictions, resolve paradoxes, transcend the dichotomous thinking necessitated by logic" which can only process by breaking things apart. In the words of several panelists, as people expand their intuitive capacity there will be "more integrative thinking in all domains," "less thinking in terms of separation," "increased ability to think systematically," "less emphasis on parts, more holistic approaches," "less separation of facts and values," "less need to make rigid distinctions between the natural and supernatural," and an "integration of physics and metaphysics."

As we begin to bring our intuitive intelligence into communion with our rational intelligence, we will be better able to perceive interconnections where now we see only discontinuous events and meaningless chaos. This insight, in turn, will "improve the synergistic potential of organizations." Panelists predicted that a concomitant outcome at the organizational level will be the "dissolution of artificial separations" such as those that are currently evidenced between boss and employee, public and private, hierarchies, profit

and contribution, and between subjective and objective information.

Relationships at all levels were perceived to be another area that will be shaped by developing intuition. At the individual level, panelists predicted "having greater sensitivity to others, improved communication, being more in touch with emotions, connecting with others more authentically and at a deeper more meaningful level, and improved ability to extricate oneself from destructive relationships." There would be less dependency on others, and less willingness to engage in relationships shaped by traditional views of domination and subordination. One panelist stated that as people are able to hear the voice of their intuition, and as they develop a trust in it, "they will interact with others from a well-spring which by-passes learned ways" that no longer serve them.

Relationships in organizations has already been touched tangentially in the discussion of changing structures, but surfaced, as well, in a perceived change in organizational climate and in the role of leadership. Ideas grouped under the theme of organizational climate included a respect for diversity, more open communication, more excitement, more enthusiasm, better anticipation of needs, and a reduction of social pathologies. Overall, we can expect what one panelist describes as a "more humane organization."

People closely in touch with their inner wisdom will demand different leadership. Panelists' views with regard to the potential influence on leadership included beliefs that "leadership would be emergent," that leaders would be "expected to bring out the best in others," and to do this would have to "validate and honor not only the intellectual or skill contribution of workers, but their feelings, emotions, and intuitions." Leaders would be

expected to create a positive environment for the use of intuition, and they would have to embrace and demonstrate all the qualities associated with the growing emphasis being placed on the aspect of spirit in work. That means they would "have an orientation to caring and a desire to be of service"; they would "have an attitude of responsibility for trust holding"; they would be "aligned with building for the future of the whole planet." As leaders developed their own intuitive side, they could expect to become more visionary, be able to see implicate patterns more readily, and recognize that the most "important resource an organization has is the intuitive creativity of its people." They would appreciate that real power is "power from the heart," "the power of love" and the "power of compassion." Leaders would understand that the "essence of leadership is relationships."

In reference to the theme of relationships at the societal level, the experts suggested that we could look for the development of a sense of community. This sense of community would be borne out of the recognition that "all of creation is interconnected." As we realize the certainty of our interconnectedness, we will be increasingly sensitive to how our actions affect others, which in turn, impact on us. Knowing that we are part of the whole system, inextricably effected by every other action, means that we ought to be "more willing to listen to the perspective of others," be more willing to "work towards harmony, and "be more able to work "cooperatively rather than competitively" on getting our needs met.

If the scenario of increased cooperation and decreased competitiveness did play out then there should be a reduction in conflict. In this regard, panelists predicted such

things as " a greater appreciation for the strength in diversity, " "reduced violence, " increased ability to "solve problems without resorting to war or aggression."

Another topic which garnered considerable text was the connection between increased intuitive ability and change. For one thing, several people stated unequivocally that we could expect a demand for change at all levels. At the individual level, the change would be as fundamental as to begin at the level of needs. Rather than "peak, unitive, or self-actualizing experiences" being at the top of the hierarchy of needs, there would be a growing recognition that the immanent presence of the mystical is fundamental to our being. The words several panelists used to convey this idea included the sense of being in the flow of life, the experience of joy, the appreciation of beauty, the gift of serenity, a commitment to justice, a sense of underlying purpose and meaning, a sense of the sacredness of all life." These values would be at the base of all action directed towards satisfying our other needs. Actualization of self would not be the fruit of our psychospiritual development; rather, the very ground of our being. There would be an appreciation that peak experiences which are fundamentally spiritual in nature are "where we come from and not where we are going to."

"All change begins from within," postulated one panelist. "To change our outer world, we must first change our inner world," reiterated another. To change our inner world, we must first experience its potential. Purposefully engaging in a program to expand our intuition, which is the voice of our inner world, is one way of embarking on this change process. The core of this prediction seemed to be that when we experience the richness of our inner realms, we will no longer be satisfied with the old ways of being

in the world.

Beyond demanding change, participants in this study frequently mentioned that people deeply in touch with their intuitive side are better able to cope with change for several reasons. For one, they are inclined to look for patterns that underlay surface chaos. They have a faith that both the sub-systems and the integrated whole of creation has an implicate order, a self-regulating aspect which has as its purpose its continued unfoldment to greater and greater potential, and not its self-destruction. Thus, intuitive individuals are thought to be "less fearful of change" and "less resistant to ideas that challenge old ways."

As intuitive individuals take a greater role in shaping organizations, panelists foresaw that we would see a greater capacity to cope with rapid change. This included "increased versatility," "more flexibility," more "willingness to let go of the old," more "room for ambiguity and uncertainty," "greater ability to anticipate impending change," improved "ability to see the patterns that are driving the change," better "problem solving ability, and increased capacity to make decisions from a bigger picture." Comments on the theme of change germane to a global societal level included, less fear of change, more ability to see change as an inherent cycle of nature, greater sense of stability or rootedness despite increased appearance of total chaos, and deeper appreciation that with the destruction of change is the seed for new life and greater potential fulfillment.

Aside from these broad themes regarding trends related to individuals, organizations, and society, several other themes unique to each of the three levels were identified. A total of 16 themes reflected panelists' answers to the question of how

expanded intuitive ability might influence individuals. The themes not addressed previously included improved health, increased creativity, improved decision making ability, more balanced approach to life, increased commitment to the commons, development of special abilities, saving of lives, and personal benefit.

There were a total of 11 themes relating to the way that expanding intuitive capacity might shape organizations. Productivity of workers, shift from positive to negative assumptions, and greater opportunity for growth were other key themes in this section.

Finally, with regard to society, panelists' descriptions of potential trends were reduced to 17 key themes. Added to the list of those already described, are better management of resources, expanded creativity, improved physical and psychological health, changes in ethics and morality, and increased intuitive capacity among all of society. For a complete list of all themes and of the descriptors used to elucidate the theme, see the Round II instrument that was sent to panelists. (Appendix C).

Analysis of Round II

The Round II questionnaire was sent to the original 43 respondents who completed Round I in October, 1994. It requested panelists' opinions on three broad issues: definition, training programs, and predicted impact. Respondents were asked to indicate their position on each item by responding to the following five point Likert scale: 1-Strongly disagree, 2-Disagree, 3-Undecided, 4-Agree, 5-Strongly agree. Also, participants were asked to explain or comment on any of their specific responses, and to make general comments they felt would either clarify their thinking or contribute to

the group eventually coming to consensus.

Mean response and modal consensus for each item in the Round II questionnaire were the measures of central tendency calculated at the end of this round. This data was reported in the Round III questionnaire. (Appendix D) Although the sole purpose of this data was to give the panelists feedback on their own position relative to the position of others, and to reflect back the collective position of the group, it is worthwhile noting some of the more predominant trends.

For example, question 1 relating to definition and description had the greatest overall spread of responses. Panelists clearly rejected the idea that it was meaningless to talk about training or developing intuition, and they already had consensus on all but 1 of the 12 items. Question 2 on goals revealed an emerging agreement on 7 of 10 statements. The section on specific objectives and activities of intuition training programs produced the highest early consensus. Of the 22 statements in this section, 16 had a mean response of over 4.000. All three parts of question 3 suggested that panelists had the most divergent views about changes projected to arise from balancing the use of intuition and analytic thinking. While they rejected the idea that expanding intuition would have an negative consequences for individuals only 6 of 16 themes produced means greater than 4.000. There was more agreement as to the potential impact on organizations with 8 of 11 themes having a mean of 4.000 or more, but with regard to impact on society strong agreement dropped to 5 of 17 themes, but consensus had already been reached in all but one of the items.

The data from this round suggested that panelists were already closely aligned in

their viewpoints. This was not a particularly surprising result, in that it was evident from the written responses in the first round that they were essentially of like mind on most issues.

The question of impact garnered the most written feedback in Round II, particularly with regard to the wording of this question. The central issue was over the use of the stem phrase, "expanded use of intuition will result in." While the word will was intended to convey the idea of a future happening, it was construed by several panelists to mean two things: one, that the outcome was inevitable or that there was an element of definitiveness or certainty in the predicted change, and secondly, that the wording connoted a causal relationship between expanded intuitiveness and the predicted change.

The following comments are representative of the contentious nature of the wording regarding impact: One participant wrote, "if the questions ended in may rather than will, my answers would have been different." Another indicated that his response reflected that he saw the relationship between expanding intuitive capacity and the themes expressing predicted areas of change to be "correlated and not causal." Another said that the statement "seemed too absolute," and in the words of one participant, "all are possible, but not necessary outcomes." Two panelists suggested that the use of the words associated with rather than result in or will lead to would have made it easier for them to respond to the statements.

With regard to written comments to specific questions, the relationship between intuition and rational thought elicited considerable response from panelists. Their view was that there is an essential complementarity to the relationship. The key concern in

question 2 was the relationship between intuition and will. The main point was that while there are conditions and activities that facilitate the development of one's intuitive capacity, intuition is not an ability, skill, or technical activity that one can turn on and off, or that one can engage in at will. "Intuition can't really be developed or used in a willful way, especially if we think of will as an instrument of the ego or the narrow self." Unlike so many other dimensions of human intelligence that respond to a willful orientation, that is, willful practice or willful use, intuition is, at least from the perspective of the participants in this study, beyond the purview of will. In fact, it demands an attitude of surrender, a letting go of effort. Indeed, effort is likely to cause intuition to retreat. So, effort is not directed toward attaining a skill as might be done in learning to read or learning to perform calculations in mathematics, or in learning the elements of design. Rather, effort is directed toward creating the conditions in which our natural intuitive capacity is free to express itself.

As one panelist said, "I do not like the spirit of trying to control the intuitive psyche." Another young panelist went to great lengths to indicate that intuitive is who we are at the deepest level of our being. "It is not something we have, or need to strive to get." He drew an analogy between intuition and physical health. The gist of his comparison is as follows: It is the body's natural state to be well. In usual circumstances, we do not have to work to create this wellness, but what we do have to do is have the intention that we want to maintain the body's natural predisposition to wellness, and we have to engage in practices that optimize this natural body state. The same is true for intuition, it is a natural condition of our beingness, our task is to optimize the conditions in

which it can flourish in its full potential. His perspective was affirmed by another participant who argued that if there was any learning to be done around intuition, it would have to do with "unlearning the beliefs, patterns, practices and attitudes" that continue to have a deleterious effect on our inherent intuitive capacity.

Analysis of Round III

The third, and final mailing, was sent in December 1994 to the 43 panelists who completed both Round I and Round II. (Appendix D) As a result of the feedback from panelists regarding the wording in question 3, a new scale was adapted. Using the same scale as Daniel and Weikel (1983), panelists were asked to equate agreement with probability. Further, they were instructed to think in terms of the probability of each theme being a trend associated with the growing expansion of intuitive capacity. So, in Round III, the following response scale was substituted for the original one:

- 1 Strongly disagree = Highly improbable
- 2 Disagree = Improbable
- 3 Undecided = Uncertain about the probability of this trend
- 4 Agree = Probable
- 5 Strongly agree = Highly Probable

Written comments from Round II were synthesized and reported to the panelists in this last round. Comments that were a direct response to items, were included in italics under the items in question. General comments for each section were included at the beginning of the section.

Besides a summary of written comments, panelists were provided with the mean

and the mode for each item. Mode was given in the form of percentage of participants who selected each level of the scale for each item. (Appendix D). Individual Round II responses were included for each participant. Participants were asked to review their responses and the data provided with a view to making changes. They were asked to provide further comments to explain why they had chosen to change their response, or why they chose to stay with their original position.

In analyzing the data, both means and mode were calculated. The mode was used to determine consensus on each item. Consensus was deemed to have been reached on any item where there was 51% agreement to accept or reject the item. Mean scores were used to rank order statements. Written comments were used to support the interpretation of the statistical data. The results of each question are presented in tables. Additionally, a further analysis was done combining both the statistical data and the written comments.

Results of the question concerning characteristics of intuition are presented in Tables 4A, 4B, and 4C.

Table 4A
Characteristics of Intuition: Consensus Reached

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
1	4.385	Intuitive ability, like any other aspect of human intelligence, can be trained or developed.	3	3	5	33	56
2	4.359	Intuition is experienced as a direct inner knowing.	0	3	3	51	17
3	4.079	Intuitive knowing can be brought under conscious control and directed in a purposeful way.	0	3	5	58	29
4	4.000	Intuition has a spiritual dimension.	3	5	14	46	32
5	3.744	Intuitions are usually accompanied by feelings or emotions.	3	10	18	48	21
6	3.676	Intuition is an inherent human ability which is a natural outcome of a well-developed positive sense of self.	5	8	16	55	16

It is clear that panelists rejected the idea that it is meaningless to talk about training or developing intuition. They did suggest, however, that other words may convey a more appropriate connotation of what is possible when individuals engage in a conscious decision to develop or to create conditions conducive to developing their intuition. They recommended substituting words like awakening, reawakening, or enhancing for the word developing. While they differed on the exact wording of the idea that intuition could be controlled and directed, they did agree in principle that intuition does not just surface on the whim of some muse or capricious force of energy. They agreed that engaging our intuition intentionally or purposefully was, in fact, necessary to raise it out of the realm of a serendipitous phenomena.

Again, there is considerable strength of agreement that intuition has a spiritual dimension, but panelists were quick to point out that they indicated their agreement with

this statement on the presumption that spiritual did not mean religious. Similarly, the consensus that intuition is accompanied by feelings or emotions is qualified in the written comments to indicate that there is a feeling tone, usually a "feeling of certainty" that accompanies an intuitive experience. Even when an intuition comes in the form of a dream image, it is often accompanied with a positive feeling tone on waking. Also, some panelists pointed out that as the spiraling reciprocal relationship between awareness of intuitions and action is strengthened, the individual experiences a kind of peace that comes with the security of knowing that there is an inner intelligence or inner guidance system that is always at work whether the individual is consciously aware of it or not. That knowing itself produces a positive feeling tone.

Even though a total of 71% of the respondents said that they agree that there was a connection between intuition and a well developed sense of self, several panelists qualified that agreement in their written comments. One panelist explained that she thought that "any gift or positive attribute" can contribute to an enhanced sense of self, but does not necessarily do so. Another panelist made the connection this way: "Acting on one's intuition, builds trust in self, and that in turn, builds esteem. " Other panelists said that they agreed with the participant who argued that intuition is inherent, and like anything else, it is more what we do with this inherent ability, that influences how we feel about ourselves.

Table 4B
Characteristics of Intuition: Consensus to Reject Item Reached

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
1	1.333	It is meaningless to talk about training or developing intuition.	81	10	3	3	3
2	2.026	Intuitive knowing cannot be sought nor asked for; it comes suddenly and unsolicited.	13	69	15	3	0
3	2.053	Intuition is beyond definition, it cannot be defined.	18	66	8	8	0
4	2.641	Intuition is a rapid, sophisticated ability to make inferences, that is, a rational thinking process just below the level of awareness.	10	48	21	8	13
5	2.842	Intuitive knowing can be thought of as the opposite of rational thinking.	8	48	8	26	10

Panelists reached consensus in their rejection of the idea that intuition was just another dimension of rational thinking, but they also rejected the idea that intuition and rational thinking were dichotomous. Rather, they said that intuition "complemented rational thought" or that the two intelligences were "different but not opposite." Another wrote, "intuition belongs to another dimension but does not mean that it is completely disassociated from rational thinking." What is needed, proposed several other panelists, is that intuition and rational thinking be used in service to one another, that we begin to think about knowing from a more balanced philosophy.

Table 4C
Characteristics of Intuition: Consensus Not Reached

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
	3.282	Intuitions are usually accompanied by body sensations.	5	18	33	31	13

The panel was unable to reach consensus on the connection between intuition and physiological response. Those who agreed with this statement connected intuition with physiological reactions like "gut feelings" or a "ringing in your ears" or a "feeling in the area of the heart." But others made the case that intuitions present themselves in so many fashions that to limit them to those which are associated with the body would be unduly restrictive.

Tables 5A and 5B present the statistical results of the first part of question 2 concerning the goals of intuition training programs.

Table 5A
Program goals: Consensus Reached

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
1	4.794	Provide opportunities to practice using and acting on intuition in a supportive environment.	0	0	3	15	82
2	4.794	Develop an attitude of value for and trust in intuition.	0	0	3	15	82
3	4.447	Provide opportunities for reflection on basic beliefs, assumptions, and ways of thinking that might impact on intuitive ability.	0	0	0	55	45
4	4.421	Practice activities that can be used to quiet the rational mind and develop or expand intuitive ability.	0	0	2	53	45
5	4.216	Develop a knowledge base about intuition.	0	3	5	60	32
6	4.081	Foster an understanding and value of the spiritual dimension of intuition.	8	3	8	35	46
7	3.513	Use instruments designed to assist participants in assessing their intuitive ability.	0	18	28	39	15
8	3.447	Stress the connection between intuition and empathy for others.	2	18	21	47	11

The strongest consensus related to goals having to do with creating a positive context within which inherent intuitive capacities can flourish. The top three ranked

statements have to do with this issue. The central point being made here was that undoing what stands in the way of our accessing our intuitive ability, namely our beliefs, assumptions, and attitudes that have been formed by living in a world that, at worst denigrates intuition, and at best, tolerates it in certain instances and for certain people, is one of the most important goals of an intuition training program.

The next set of statements pertain to specific ways to build trust and to overcome past programming. Panelists agreed that this goal can be accomplished through a strong knowledge base, and through practice. As one panelist wrote in his concluding comments for this section, "I see intuition as an inherent part of ourselves awake at birth and slowly entering a phase of stagnation because of nonuse."

Again the importance of the spiritual element in intuition surfaces. The same caveat was made with regard to the distinction between spiritual and religious as have been emphasized throughout all three rounds.

Table 5B

Program goals: Consensus not Reached							
Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
	3.308	Stress the importance of the connection between intuition and a strong sense of esteem.	5	21	27	35	12
	3.184	Stress the importance of the connection between intuition and physical well being.	5	26	23	33	10

Respondents were unable to reach consensus on the matter of the connection between empathy for others and physical well-being and intuition. One group argued that physical well-being leads to better awareness; those in the middle thought that empathy or physical well being might be helpful, but that it was not a prerequisite. Those on the

opposite end cited examples of people who were neither in prime health nor particularly sensitive to others but who were still highly intuitive.

The next three tables, 6A, 6B, and 6C show the results of the question concerning specific knowledge, skill, attitudes, and activities which panelists believed to be important objectives in intuition training programs.

Table 6A
Knowledge, skills, attitudes, and activities for training programs: Consensus Reached

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
1	4.641	Willingness to maintain a detached, non-judgmental attitude towards intuitions and towards the results of acting on that knowledge.	0	2	0	28	70
2	4.605	Practice in relaxing the body and the rational mind.	0	0	3	39	61
3	4.575	Willingness to tolerate ambiguity, uncertainty and paradox.	2	0	0	33	65
4	4.553	Receptivity towards and trust in subjective intuitive knowing.	0	0	2	39	59
5	4.487	Opportunities to uncover one's own psychological infrastructure, beliefs, patterns, intentions, fears and limiting ideas.	0	0	5	41	54
6	4.385	Knowledge about how beliefs, assumptions and patterns of thinking and personal style impact intuition.	0	0	0	62	38
7	4.351	Opportunities to apply intuition to practical situations.	0	2	0	58	40
8	4.297	Practice in using tools for accessing intuitive knowing and interpreting the results.	0	8	5	35	51
9	4.289	Knowledge about how others have used their intuition.	0	0	2	66	32
10	4.256	Practice in discerning the difference between wishful thinking, imagination, rationalizations and intuitions.	0	5	0	54	41
11	4.256	Practice in observing changes in body states, sensations, feelings, and emotions associated with intuition.	0	2	5	57	36

Table 6A Continued

12	4.243	Appreciation of the moral responsibility associated with intuitive knowing.	0	2	10	32	51
13	4.179	Knowledge about the connection between physical, mental, emotional and psychological well-being and intuition.	0	2	12	61	25
14	4.154	Appreciation of the importance of silence and solitude.	5	5	10	28	52
15	4.132	Practice in the skills of empathetic awareness and understanding.	0	2	8	69	21
16	4.000	Opportunity to use assessment tools to learn about one's own learning style, personality type and natural intuitive ability.	0	7	5	67	21
17	3.947	Appreciation of the value of spiritual activities or routines in the development of intuition.	2	11	11	42	34
18	3.889	Knowledge about the spiritual dimension of intuition.	2	5	17	50	25
19	3.641	Knowledge of the history of intuition in different cultures.	0	10	28	49	13
20	3.605	Knowledge about the psychological understandings related to intuition.	2	11	26	45	16
21	3.605	Knowledge of brain research related to intuition.	0	13	29	42	16

In general, objectives related to attitudes garnered the strongest agreement, followed by skill objectives that foster awareness and trust in intuition. While the panel did reach consensus on the importance of knowledge objectives, opinions on the value of information regarding intuition were divided. Of the top six objectives, five address the philosophical ground of intuition. It would appear that for the majority of participants intuition is a kind of code word used to convey a subjective orientation to the world. "Intuition is not a physical condition." "It is not developed by intellectualizing." The gist of most of the comments was that intuition is not a skill that one has, nor a thing that one does, but rather it connotes a way of being. So, learning about the various aspects of intuition or practicing specific processes "may be useful, depending on the person, but not

necessary." Both knowledge and activities designed to awaken intuition were thought to have an external, utilitarian focus. They were seen by some panelists as "tools which focus us on the outer world which is not where we will find intuition." Minimizing the importance of knowledge, skills, and activities, and reinforcing the importance of affective objectives is consistent with the recurring themes of unlearning, removing blocks, and letting go that surface repeatedly in panelists descriptions of intuition.

Table 6B

Knowledge, skills, attitudes, and activities for training programs: Consensus Not Reached

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
	3.167	Practice in using divination tools as a way of accessing intuitive knowing.	5	22	28	40	5

Use of divination tools such as the I Ching, Rune Stones, tarot cards, and the like was a controversial issue on which panelists could not reach consensus. Those who argued for their inclusion into training programs did so on the basis that the tools are one more means of signaling a desire for intuitive insight, that they could be used as a means to trigger deeper intuitions, or as a means of uncovering hidden patterns. They suggested that divination tools stimulate the right intuitive side of the brain because they are a pictorial symbol system. They cited examples of people who had used these tools to successfully guide decisions or to gain insight into belief patterns which were blocking them.

On the other hand, those opposed to including the use of divination tools in a training program did so on two counts: one, they said that using the tools "makes you rely

on the external rather than crediting the self [with having the ability to discern action] and then you have no responsibility because the cards told you so." The second concern was that people with certain religious beliefs "would find this totally unacceptable because they identify those tools with the dark side."

Finally, a number of panelists wrote that while they did not disagree with the potential value of any of the objectives, none of them in and of themselves contained any magic. They emphasized the idea that what works must be determined by trainer and participants together. One process or activity may be a support for one person, but at the same time be a "derailment for another."

Tables 7, 8, and 9 present an analysis of the trends that were projected to occur as more and more individuals develop their intuitive ability. Before presenting the results of this analysis, it is important to reiterate that panelists emphasized that they responded to these questions not from the perspective of a causal relationship, but rather from the context of expanded intuitive abilities being associated or coterminous with each of the themes. As one respondent stressed, it is crucial to take the whole section on impact "in the sense of trends and correlations rather than cause."

It is equally important to stress that several panelists found responding to the section on how an expanded use of intuition might influence future trends the most difficult part of this study for several reasons. Firstly, they recognized the deep potential of tapping an under-valued and under-used intelligence. Further, for most of the panelists, intuition is intimately connected to a spiritual philosophy which is a complex web of beliefs that permeates all aspects of life. Thus, it was difficult for them to separate intuition from

this overarching philosophy, and for the most part they continually made the point that their views of intuition and its potential influence were always framed in the context of their overall philosophy. Also, even though they responded affirmatively to almost all the themes, several participants warned against the view that expanding "intuitive capacity will somehow magically lead to the promised land." Several comments were made regarding the timeline of these changes with some suggesting that we are on the brink of an evolutionary shift in consciousness in which intuition would take its rightful place beside intellect and others stating forcefully that while all the changes were possible, the reconstruction of social reality was not likely to happen within the next few years.

Additionally, several panelists found that the format itself presented difficulties. For example, one participant said, "Sometimes the phrases included under the theme seemed to contradict each other, so I tried to concentrate on the broad implications of the basic statement." Some panelists indicated that they read the descriptors which followed the theme, and if they agreed with the majority of them they indicated agreement with the theme. So, for some, the strength of their agreement was tied loosely to the number of descriptors with which they were in agreement.

These comments place the analysis of the tables in context. Briefly the concerns to be kept in mind when interpreting the data are that the relationships are not to be construed as causal and that intuition is not to be seen as something that can be extracted from a whole philosophic context; timelines are not presumed to be short; it is to be understood that agreement with the themes in principle does not necessarily mean agreement with each discrete descriptor that was included with that theme.

Table 7A**Influence on individuals: Consensus Reached***

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
1	4.500	Result in increased creativity.	0	2	8	26	64
2	4.368	Result in increased incidence of peak experiences.	0	5	8	32	55
3	4.342	Result in a greater experience of meaning in life.	0	5	7	34	54
4	4.189	Result in improved decision-making ability.	0	2	2	68	28
5	4.158	Result in improved relationships.	0	5	7	54	34
6	4.132	Result in having a more balanced orientation to life.	0	2	8	64	26
7	4.000	Result in the breakdown of traditional ways.	0	8	8	61	23
8	4.000	Lead to improved self esteem.	0	5	10	64	21
9	3.974	Lead to improved health.	0	7	10	63	20
10	3.973	Result in personal benefit.	2	7	11	48	32
11	3.946	Result in personal spiritual growth.	2	14	16	22	46
12	3.842	Result in the development of special abilities.	2	5	21	51	21
13	3.744	Lead to greater commitment to the commons.	0	10	18	59	13
**	1.684	Have a negative impact on the individual.	43	50	5	2	0
**	2.000	Have little impact on the individual.	28	55	10	5	2

* For a list of descriptors which were included under each theme see Appendix D.

** Statements were expressed in negative form.

Panelists reached consensus on rejecting the idea that expanding our intuitive capacity will have either negative consequences or no impact at all. The reasoning behind rejecting a concern about the potential for a negative, manipulative use of intuition was that panelists were not advocating that people abandon their ability to reason, but rather that people bring reason and intuition into balance. They predicted that when mind and spirit, reason and intuition, worked in harmony there would be less likelihood of either being used for harmful purposes. Also, several people pointed out that there is never a question of misuse of intuition, but only a matter of misuse of will.

One panelist explained that intuition is the part of the puzzle that brings what has been artificially separated into wholeness. The theme of intuition and wholeness recurs in the written comments. The implication seems to be when intuition is brought to the service of any human endeavour--creativity, meaning-making, decision-making, physical wellness, psychological well-being, spiritual growth, relationships--these aspects are embraced more holistically, that is, from the perspective of systems within greater systems. Then growth or change in one area will be in balance or harmony with all the other parts of the system. Balancing the use of both reason and intuition brings the whole human intelligence system into balance.

Individuals who are more balanced in their thinking, who see things systemically, are expected to make better decisions. "With a broader repertoire of rational and intuitive behaviours to deal with situations, each person will become a more efficient and effective problem-solver and decision-maker." Also, to quote another participant, "I really don't know how to state this, but there seems to be much more information being processed at the intuitive level than on the mental level, and being aware of this or having access to this could be useful."

Also, panelists contended that coming from a place of wholeness has the potential to change our perspectives on ethics. When we are both willing and able "to place ourselves in the context of a greater whole," then we will be more inclined to act in the interests of the system or the commons. Further, by engaging all our abilities, we will "minimize error thinking."

With regard to improved health, panelists indicated that they embraced the body,

mind, spirit orientation to health. Some panelists referred to their own work or to people they knew or had worked with who were using their intuition for both diagnostic and healing purposes.

Even though 80% of panelists agreed that increased intuitive capacity could result in personal gain particularly in such areas as finances or sports, there was qualification of this agreement. Some cautioned that personal gain could not come as a result of controlling others. "Intuition does not give you control over life, but control over one's own life." Further, warned another respondent, "The catch is that seeking individual benefit from developing intuition is the single most likely thing to inhibit such development."

The top two ranked trends, increased creativity and increased incidence of peak experiences, produced some interesting feedback. One panelist's comment succinctly summarizes the others' views regarding the connection between intuition and creativity: "Intuition is elemental to being creative in all areas of life."

The strength of agreement regarding increased peak experiences appears to be predicated on the consensus that "when one listens to the self, life flows freely, with ease and grace." Also, peak experiences were seen by the group as being a natural outcome of "being more in the flow of life" and of "more purposeful living." One panelist presented her explanation this way: "The more self-empowered, self-referencing, self-guided one becomes the more one becomes the final authority in their own life instead of relying on input from outside authority figures." And as we become self-referencing, we experience the true potential of our being--"the joy, the love, the spontaneity, the inherent harmony,

the wisdom, and an unshakable confidence of our unique place in the whole." The connection between peak experiences and having "a deep assurance of our life's direction" was reiterated by several panelists.

Table 7B

Influence on individuals: Consensus Not Reached*

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
	3.421	Result in lives being saved.	7	5	46	32	10

*** For a list of descriptors which were included under each theme see Appendix D.**

The issue on which consensus was not reached linked intuition to saving lives. Those who saw potential benefit in this area believed that by expanding intuitive awareness, psychic abilities would be enhanced, there is the possibility that one can act to avoid harm. The view of those expressing disagreement with this theme was succinctly expressed by one respondent who asserted that "intuition is not fortune telling."

Table 8 depicts the results of the statistical analysis of the section on the Round III questionnaire relating to the way expanded use of intuition will mold organizations. This section contains only one table as panelists reached consensus on all of the themes.

Table 8
Influence on Organizations: Consensus Reached*

Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
1	4.122	Development of a spirit of community.	0	2	12	57	29
2	4.073	Greater opportunity for growth.	0	7	24	42	27
3	4.025	Improved organizational climate.	0	0	17	63	20
4	4.000	Greater focus on ethics and spiritual dimension.	0	5	12	60	22
5	3.975	A different role for leadership.	2	5	10	58	25
6	3.951	More productive workers.	0	7	12	59	22
7	3.829	Greater ability to cope with rapid change.	0	2	39	33	27
8	3.675	Demand for change.	2	7	22	56	13
9	3.658	A dissolution of artificial separations.	5	7	24	44	20
10	3.575	Shift from negative to positive assumptions.	2	12	20	55	10
**	2.303	Chaos in the system.	31	27	21	21	0

* For a list of descriptors included under each theme see Appendix D

** Consensus reached on rejecting this theme.

In general the group's thinking seemed to be that any effect on individuals would ultimately spill over into organizations. In the words of two panelists, "organizations and society can benefit from individuals using their intuition as part of a creative process for the betterment of mankind, and "as organizational members become more intuitive, the organization will reap the benefit." However, there was a recognition that expanding individual consciousness is one thing; getting organizations to embrace fundamental changes in belief systems would be another. To paraphrase a respondent, 'all these changes are possible. It depends on the extent to which the system embraces intuition and all the values, beliefs and hopes attributed to this expanded consciousness.'

Even though panelists reached consensus on all of the items in this section, there was not exceptionally strong agreement on any one of them.

For the most part, rather than make new remarks panelists referred back to statements they had made in previous rounds, so most of the important ideas have been developed in previous sections, but some bear repeating briefly because they are placed in the context of a different question.

The first ranked trend, the development of a spirit of community was thought to be a predictable outcome of people recognizing the interconnectedness inherent in all things; it grows out of improved communication and improved relationships. It blossoms when individuals relinquish "the fear that someone or something else could get control of their lives." As we come to intuitively understand that "we have an unique and purposeful part in the whole," we will be more ready to accept and appreciate diversity and to place more value on cooperation than competition.

Growth in a spirit of community is directly related to the shift from negative to positive assumptions which was predicted to be the outcome of being increasingly in touch with one's intuition. The argument appears to be that it is by expanding our intuitive ability that we will be able to transcend our prevailing beliefs in organizations inevitably functioning in an essentially hostile world where competition for scarce resources of all kinds breeds "distrust, enemies, secrecy, hoarding, and manipulation to gain advantage." By opening to "our intuitions of the whole," by following "our deep inner guidance," and by "experiencing ourselves in the flow of life"-- all outcomes of an ever expanding intuitive capacity--we can transcend these negative assumptions, and fulfill our "natural desire to be in community."

Panelists agreed to reject the idea that expanded use of intuition would lead to

chaos in the system. Several reasons were posited for rejecting this theme. As one panelist offered, "chaos exists now caused by rational linear modus operandi. Intuition could reduce chaos by providing alternatives." Another echoed that thought by saying, "intuition resolves chaos." Still others espoused the view that "chaos is good." or that "what looks like chaos is only so to the rational mind," and that it is "through intuition we are able to see the pattern behind the chaos." Further they maintained, "chaos may really be a form of perfection, if we had a broader more holistic perspective," or "chaos is a natural aspect of change and it is good." Some said that while there may be some chaos as our society makes the transition to a new consciousness, the concomitant awakening of consciousness will allow people to transcend the appearance of chaos without fear.

Finally, remarks made by those who did not cast their opinion with the prevailing consensus in Round III are insightful and worth noting. With regard to a demand for change, these panelists indicated that "demand is the wrong word" and that "change is unavoidable" but that "intuition might result in the ability to flow more easily with change." With regard to the item on a spirit of community, one panelist who would not change from his strongly disagree stance said that "many highly intuitive people he studied or watched were real loners and did not function well in groups."

Table 9A

Influence on Society: Consensus Reached*							
Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
1	4.200	Expanded creativity.	0	2	5	63	30
2	4.150	Greater appreciation for diversity.	0	0	10	65	25
3	4.122	More self-actualized people.	0	5	5	63	27
4	4.100	Personal spiritual resurgence.	0	0	18	54	28
5	4.098	Evolutionary shift in consciousness.	0	0	14	62	24
6	4.071	Improved relationships.	0	7	12	48	33
7	4.071	Improved ability to flow with change.	0	7	12	48	33
8	3.976	Increased intuitive capacity among all of society.	2	0	5	83	10
9	3.952	Improved physical and psychological health.	0	9	12	52	26
10	3.905	Change in ethics and morality.	0	5	19	56	20
11	3.854	More integrative thinking; less dichotomizing.	0	2	17	66	12
12	3.837	Reduction in conflict.	0	7	15	66	12
13	3.800	Better management of resources.	0	5	18	70	7
14	3.674	Collapsing structures and traditions.	2	9	23	50	16
**	1.976	Increased misuse of intuition.	20	50	18	13	0

* For a list of descriptors included with each theme see Appendix D.

** Consensus on rejecting this theme was reached

Table 9B

Influence on Society: Consensus Not Reached*							
Rank	Mean	Statement	Percent Distribution				
			1	2	3	4	5
	3.179	Greater polarization of society.	5	21	28	44	2

The final tables, 9A and 9B, refer to the potential influence that developing intuition could have on our society in general. Again, although panelists reached consensus on all but one item, none of the themes of change gathered consensus around the strongly agree category. As one woman put it, "the farther I move away from implication for individuals, the less certain I am about potential impact." This is the

context within which tables 9A and 9B must be viewed.

Again, from the extensive general comments that individuals made, the essence of which will be discussed following the tables, it is made patently clear that this group of experts do not extract their views of intuition from their overall philosophy. The potential for change related to each theme, depends on two things. It depends on the degree to which individuals "allow their intuitions to expand their conscious awareness" into realms that up to this point have either been denied existence, or have been buried and locked into the subconscious or collective unconscious. But, it also depends on our willingness to make all that arises from our intuition, acceptable topics for which we can mobilize all the resources of our rational mind.

Of all the themes in this section, personal spiritual resurgence and evolutionary shift in consciousness prompted the most controversial feedback, perhaps because more than any of the other items, these two seemed to epitomize the philosophic orientation of many of the forty-three people who completed all three rounds of this study. The importance of placing intuition in a greater context than viewing it as some handy tool, or special skill is voiced by the panelist who believes that "anyone who actively works to develop their intuition will also begin to comprehend a greater sense of connection" in all aspects of their lives. This view is similar to that of a panelist who wrote in the first round that "intuition is a stepping stone to evolution of the human race from individual to cosmic consciousness." Another participant added that we needed to remember that our intuition "is a sacred something that is already there, fully developed in non-space/time, and universally potent. It (intuition, a process) [author's words] is there waiting for us to lift

the veil that separates us from IT (one Creative Force) in the present space/time."

The notion that it is through a highly refined intuition that ultimately we are able to tap into the flow of some universal intelligence implicate in the universe was expressed in many different ways in all three rounds of this study. Moreover, as one panelist said, "intuition by itself will lead to nothing." Working toward expanding one's intuitive capacity as a way of expanding awareness of the fact that, at our essence, we are "spiritual beings looking for a human experience, and not a human being looking for a spiritual experience" will contribute to an evolutionary shift in the consciousness of the planet. Working toward expanding one's intuition for personal or organizational gain "without regard to the systemic nature of all of creation will change nothing." Given this philosophic context for intuition, it is not surprising that it is so frequently and so strongly linked to a personal spiritual resurgence based on the principles of love, compassion, recognition of our higher nature, personal transcendence, and cosmic consciousness.

How a fundamental and radical shift in philosophy might affect an individual can be very different from the impact it has on groups to say nothing of society as a whole. To make this point, a panelist drew an analogy to the civil rights and individual rights movements. She asked who would have predicted that something so apparently beneficial to individuals would collectively move society to increasing lawlessness. Her point was that while she agreed that most of the projected trends were plausible changes that could be either directly or indirectly attributed to individuals balancing intuition and reason, there is always another side to the story, another side to the change process as it moves from individuals to groups to society as a whole.

This other side is voiced by that those who did not move to consensus. While it is not usual in Delphi studies, for analysis to be focused on those statements that are not part of the consensus, it seemed valuable to do so in this study. For one thing all items, even those representing minority opinions were retained throughout the study for reasons already explained. For another, in thinking about the future, one can learn much from those who are the seers of potential pitfalls, or weak spots in our projections.

Thoughts from the other perspective revolved around the danger in seeing anything as a panacea for social problems. So, in this sense, the respondent who said, "this all depends on how you define or describe intuition," makes a good point. From the fact that the aspect of spirituality emerged in response to every question, it would seem safe to conclude that intuition is viewed by the panelists as something far greater than a gut reaction, or psychic ability, or an esoteric view of creativity. Intuition, for many of the participants, appears to be linked to a shift in consciousness-- a shift so profound as to rock prevailing western cosmology and epistemology. "Reawakening our intuition has the potential to be the impetus for such a shift," but in the words of a participant in the study, "human evolution takes more than a decade or so!"

Summary of the Analysis

Despite the differences in geographic location, age, gender, educational background, and occupation, the 43 panelists who completed this Delphi study expressed similar viewpoints right from the first round. Because they were so closely aligned in their view from the start, and because the questionnaire used in the next two rounds was built from their responses to the open-ended questions in Round I, it is not surprising that they

reached consensus on the majority of items in the questionnaire.

The following list, organized according the original questions that initiated this study, represents a synthesis of the consensus that was reached:

1. Intuition is an aspect of human intelligence that can be reawakened, enhanced, or developed. Intuition is not subject to vagaries over which we can have no conscious control. Training programs are one way to engage in the purposeful awakening and expansion of our intuition.

2. The full potential of intuition can only be appreciated or manifested in the context of a particular cosmology and epistemology.

3. Training programs need to focus primarily on uncovering beliefs, assumptions, and attitudes which block inherent intuitive capacity, and on beliefs, attitudes, and behaviours which foster the reawakening or expansion of our intuitive potential.

Programs need to provide an environment in which it is safe to practice using one's intuition, and adapt specific knowledge, skills, and activities to meet the needs of the group.

4. The awakening or enhancement of intuition will have an effect on individuals. Panelists predict that as individuals hone their intuition, they can expect that their basic philosophy will change. Also, they can expect greater creativity, more peak experiences, a greater experience of meaning in life, improved decision-making ability, improved relationships, a more balanced orientation to life, a breakdown of traditional ways, improved self esteem, improved health, personal spiritual changes, an increased commitment to the common good, and the expansion of special abilities frequently

grouped under the label, extra-sensory perception.

5. As individuals embrace the changes growing out of the awakening of their intuitive potential, concomitant changes are expected to occur in organizations. Trends in organizations include the development of a spirit of community, greater opportunity for both personal and organizational growth, improved organizational climate, greater focus on the ethical and spiritual dimension of organizations, a different role for leadership, more productive workers, a greater ability to cope with rapid change, demands to change practices that are not congruent with the new philosophy, a dissolution of artificial separations, and a shift from basically negative assumptions about the nature of the organizational environment to more positive assumptions. Further, it is predicted that none of these changes will occur without some chaos during the transition period.

6. Panelists predicted that as intuition potential is reawakened and expanded, it will fuel a more balanced epistemology in which reason and intuition are equal partners. It will encourage a search for a cosmology which reflects the possibility of an ever expanding consciousness. The impact on society of such a fundamental and radical change would be a shift in consciousness. Beyond a possible shift in consciousness, expanded intuitive ability is expected to show itself at the societal level in the form of greater creativity, greater appreciation for diversity, more self-actualized people, personal spiritual resurgence, improved relationships, improved ability to flow with change, improved physical and psychological health, a positive shift in ethics and morality, more integrative thinking, a reduction in conflict, better management of resources, and a collapse of old structures, institutions and traditions.

Finally, it is essential to emphasize that none of the changes are conceived in terms of cause and effect. Rather, they are construed in the context of systemic change, that is, that one change has a synergistic effect on all the other trends. Further, none of findings are to be considered as discrete bounded items, but rather as patterns unfolding in the direction of an integrated wholeness.

CHAPTER FIVE

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Summary

This study grew out of my combined interest in leadership, futures studies and intuition. It had three key purposes. One was to determine how experts characterize intuition. Another was to elicit their views regarding how intuition is best developed. The third was to predict the way that expanded use of intuition might influence individuals, organizations, and society in general.

Because this study was expressly designed to converge a consensus about goals, objectives, and activities that might be used in intuition training programs for adults, and to project future trends related to the influence of intuition, a future's methodology, the Delphi, offered the most suitable frame for collecting data. Delphi is a dynamic methodology which was especially suitable for studying topics with ill-defined boundaries. Further, the Delphi allowed for a broad spectrum of experts to participate in the study since it is neither constrained by geography, nor cost, nor diversity of participants. Additionally, a Delphi study itself has the potential to impact social change. Most importantly, the Delphi engages both researcher and participants in building models of the future, and that in itself demands that the power of intuition be tapped.

This Delphi study included three rounds. The first round began with seven open-

ended questions: four related to characteristics of intuition, training program goals, objectives, and activities, and three concerned with the potential impact of intuition. Rounds II and III involved both a Likert scale questionnaire and opportunities for making more written comments.

Forty-three people, twenty females and twenty-three males, from both Canada and United States comprised the group of experts in the study. Over eighty percent of the panelists had at least one post-secondary degree, and thirteen panel members held degrees at the doctorate level. Particularly notable was the fact that the group was exceedingly diverse in terms of age, training, and occupation.

All forty-three panelists completed each of the three rounds of this study. That in itself is a remarkable statistic, particularly given that a high drop out rate is a notorious short-coming of Delphi studies. The fact that there was a hundred percent return in both Round II and Round III, speaks volumes about the people who participated in this study. Their commitment to their vision concerning intuition is self evident. Their integrity is beyond comparison. And, my intuition tells me that their willingness to stay with a study that had amorphous boundaries, required a considerable commitment of time, and was protracted over five months, attests to their implacable trust that there is an implicate order that connects each of us, and that what we put into this system, called life, returns to us. If the participants in this study are a portend of that which is to come with the awakening of intuition on a mass scale, then the world will, indeed, be well served.

Synthesis of Results

Joseph Campbell, in *Hero with a Thousand Faces*, told us that myth has a far

greater power to synthesize ideas than can ever be generated even by the most complex or persuasive reasoning. So, it seems appropriate that the summary of this study of intuition begin with a modern myth by an unknown author.

The gods of early western civilization, the story goes, were engaged in a heated discussion about where they might hide the secret of their wisdom and power to keep humans from finding it.

"Let us hide it on the top of the highest mountain," offered Zeus. But the other gods argued that man was always looking upward, and would inevitably climb the highest mountain, and find the secret.

"Well, then, let us bury it on the floor of the ocean," suggested Poseidon. "That is not safe either, Poseidon continued Man has shown an inclination to conquer the seas; he will eventually build machines and explore the ocean depths, too."

"I know." Venus spoke hesitantly, "Man is always exploring the world outside of himself; he prefers to see rather than listen, and he is always active and never likes to be still. Let us hide it inside of humans. They will never think about finding it there."

And it was agreed that the perennial wisdom of the gods could be hidden safely inside of human beings.

And for a long time the gods were right. Modern western history is a chronicle of aspirations to expose and dominate the external world of matter. It is an account of the incredible accomplishments of reason and objectivism, and of science and materialism.

But, according to the literature reviewed in this study and the results of the Delphi process which framed the study, the tide is turning. In this century, we have seen Kant's canon of the supremacy of pure reason being challenged by the early continental philosophers and by the originators of modern psychology. More recent developments in natural therapies, psychology, and brain research are debunking some long held assumptions about ways of knowing. We have witnessed a growing interest in the phenomenology of being and the psychology of consciousness that is confronting our ideas of the objectivity of reality. We have heard quantum scientists, studying the inner world of matter, challenge old assumptions of the universe. We have learned to alter biology by engineering life's minute structures. We are seeing a burgeoning interest in non-western philosophy, psychology, and spiritual practices which are grounded in subjectivity. Mainstream media tells us that we are abandoning our predilection for attending to the external world of body and mind, and embarking on a search for spirit. Everywhere we see evidence that we are trying to get to the heart, the soul, the essence within. In short, during the twentieth century we have turned our attention inwards in an effort to understand the inner world of matter and consciousness.

We are like the god Janus; we have two faces. With one face, we look outward towards the world of matter, and we relate to this world objectively through our ability to reason. Reason's strength is in simplification. Through our capacity to reason, we disassemble, and we try to break matter and mind down to its core, capture its essence, and harness its power.

With the other face, we look inward, with our intuition, towards the domain of

essence or spirit. Through our intuition, we see the systemic nature, the implicate patterns, the veil of consciousness that is holding the whole together. Through our intuitive capacity, we re-member; we reintegrate. Through our intuition we transcend the separations between matter, mind, and spirit; we free consciousness to dissipate itself into greater and greater diversity and multiplicity even while it is converging towards some transcendent unity.

The findings of this study suggest that intuition is an inherent aspect of being that can be expanded. While several other words such as awakened or reawakened or expanded were offered as more apt descriptors of this process, panelists are nonetheless strongly aligned in their dismissal of the statement that it is meaningless to talk about training or developing intuition. The constancy of their perspective is evident in the fact that they also reached consensus on rejecting the idea that intuition is an ability over which we cannot exercise conscious intention. The written comments, however, make it clear that the words “control and intuition are oxymorons, “meaning that what is essentially an inner process cannot be controlled from out there.”

The key to wakening is intentionality. “Everyone can learn to ask for intuitive knowing.” Striving for mastery or control over intuition is the antithesis of what is needed. Rather, to tap our intuition, we must have the ability to surrender, to let go of our need to control both the process and the outcome, to be still so that we can hear the ever present voice of our intuition above the constant chatter of the rational mind. So, beyond making our intention to awaken, trust, and act on our intuition conscious, we can create conditions that are conducive to hearing our intuitive voice, but we cannot will it to

deliver the right answer, nor perhaps any answer at all.

When the participants of this study act as advocates for awakening and developing our intuition, they are not advocating that we abandoned our power to reason in favour of a retreat to some anthropomorphic past. Instead, they are toying with the improbable and bringing the edges of reason in touch with the edges of intuition.

It is not surprising that they should see that the real power is not just in awakening intuition, but rather in bringing intuition and reason into a balanced union. For everywhere, we are exploring the potential of the creative union between outer and inner. They, like many of the thinkers whose works were reviewed for this study, are beginning to see another possibility, a path of both/and rather than either/or--both science and mysticism, diversity/multiplicity and hominization, chaos and pattern, explicate order and implicate order, entropy and synthesis, fact and value, east and west, matter and spirit, reason and intuition, and physics and metaphysics. We are finding, not a middle road that balances the tension between the two polarities, but a third road, one that transcends the differences and lifts our awareness into a higher order of complexity. Is it any wonder, then, that we are recognizing, as Bruner (1983) recognized, that the new capital is beyond knowledge, forecast, and reason, that the new capital is wisdom, borne out of the creative union of reason and intuition.

What is the promise of awakening intuition in preparation for this union? The experts who participated in this Delphi study predicted that the creative-spiritual energy released by the awakening, and many would say reawakening of intuition, will profoundly change individuals. The panelists agreed with the scholars who posit that there is a force

ahead and above us that is pulling us toward our future. Their consensus was that intuition is the inherent capacity through which we experience the call of this creative-spiritual force.

The spiritual dimension of intuition was mentioned repeatedly by panelists. They stressed that it was important, however, to emphasize that spiritual could not be equated with religious. While no specific attempt was made to reach a consensual definition of spiritual, a recognized shortcoming of this study, panelists seemed to accept that the group had an acceptable intuitive understanding of what they meant by spiritual. Spiritual connoted a connection between the individual and some higher intelligence, plane, consciousness, or perennial wisdom.

They characterized intuition as being a subjective inner truth that may surface and signal its presence through a perceptible change in the body, in emotions, or in the pattern of thought. They saw intuition as being different from, but not the opposite of rational thought. Their consensus was that, ultimately, when our intuition is awakened to its full capacity, it will be the channel through which our indwelling creative-spiritual nature will express itself in our day to day living.

The panel indicated strong support for the idea that our intuition could be awakened and enhanced. Respondents saw that in most adults, intuition has been buried beneath assumptions, beliefs, and values promulgated by all aspects of western culture, but in particular, western education. For this reason, they thought that the first, and most important, stage of any program designed to enhance intuitive abilities was to engage individuals in a process of self-reflection. The purpose of self-reflection is to uncover the

system of beliefs that wall in inherent intuitive capacities. The second important aspect of training programs was to provide a context within which individuals could safely explore their intuition. They advocated that individuals practice a number of different activities that have been used by others to awaken and enrich this aspect of human intelligence. Finally, they suggested that there be a knowledge component to training programs, not because knowing about intuition abstractly made one any more adept at accessing intuition, but because knowledge of how other individuals or cultures view and use intuition helps participants bring intuition in from realm of the esoteric, and place it at the center of their lives to be used in practical everyday situations.

They predicted that as we awaken our intuition and use it to tap more deeply into the wisdom resources lying dormant, or as some of the panelists describe, buried within us, we will experience a profound and fundamental shift in consciousness. We can expect to have peak experiences in which we get an insight into the essential unity underlying creation; we can expect to relate to the world with a deeper sense of meaning, with more compassion, and from a more balanced perspective. We will be able to understand better the importance of diversity and multiplicity, and at the same time think more holistically, more systemically. We can expect positive effects in all aspects of well-being as body, mind and spirit into alignment. We will find that those abilities that we have labeled paranormal are really a normal manifestation of the untapped potential of our intuitive side. Most importantly, we can expect a growing awareness of our spiritual nature. This awareness will determine how we relate to the world. For one thing, panelists agreed that we will become less addicted to placing authority and responsibility outside ourselves. We

will take back our own authority; we will become more self-referencing.

The increased capacity and desire for self-referencing that the panel associated with expanding intuition is expected to spill over into both organizations and society. With regard to organizations, the panel saw that with an awakened intuitive capacity, organizational climates, structures, and leadership would change. They projected a greater willingness to work in a spirit of community, and a deepening desire to attend to the ethical, spiritual, or meaning-creation aspects of work. As the recognition that we are all a unique and important part of a dynamic whole is anchored, artificial separations will dissolve, and we will recognize that many of the negative core assumptions we have about the environments within which organizations operate need to be revised. Increased creativity that comes with developing one's intuition will lead to increased productivity and opportunities for growth. They suggested that individuals who are in close touch with their intuition will be able to understand the value of chaos in the system better, and be able to flow more easily with rapid and complex change, because they are able to intuit the implicate patterns behind the presenting chaos.

While some respondents said it was more difficult to make predictions the farther they moved from the impact on individuals, the panel agreed that the same changes that could be anticipated on an individual level or in organizations could be expected on a broader societal scale. The difference at this level, however, was that panelists foresaw that if enough individuals embarked on the intuitive journey towards awakening their indwelling creative-spiritual potential, there eventually would be an evolutionary shift in consciousness.

The shift in consciousness they predicted has all the qualities of the shift that is predicted by futurists whose work was reviewed for this study. They see that this evolutionary shift will follow the same principles that govern all matter at the quantum level, and that is the principle that everything infolds towards the center, and that as the center pulls matter and consciousness inward, we are opened more and more to the essential unity of creation. Following our intuition to the deepest recesses of our present awareness, will activate a whole new consciousness within us.

However, several panelists felt that these changes would not be birthed easily. They saw that the power of fear would be released in the chaos of traditional ways giving way to the new. They predicted that fear of such a profound change would surface in individuals, in organizations, and in society. Despite the fact that they acknowledged that before the shift in consciousness actually occurred, we could expect all the confusion and chaos of an organism in transition, they chose not to make the process of dis-arrangement their focus. They chose, rather to focus on that which is behind the disorder, that is, the latent unitive consciousness which stands behind the seeming chaos. They seemed to intuitively embrace the axiom of an insightful theologian and futurist, de Chardin (1976), who contended that the more disorganization there is in the system, "the greater the sign of the immanence of some higher state of unification" (p. 36).

Nonetheless, even some of those who agreed strongly with the idea that tapping into our intuitive capacity would ultimately lead to a transcendent shift in consciousness were hesitant to speculate on the timeline of this evolutionary shift. Those who did not agree, or who were uncertain warned against seeing the awakening of intuition as a

panacea for global problems; they were clearly reluctant to give their voice to such improbabilities.

But the panel's belief that we will be able to transcend the appearance of chaos, see the meaning or implicate patterns inherent in the increasing complexity of our world, and evolve to a higher level of consciousness by looking inward is consistent with principles in both arcane metaphysics and quantum physics. In fact, these two modes of thinking come together on this very point. From the former, we learn that the deeper we follow our intuitions into the center of our being, as it were, the greater the probability that we will evolve toward the unity inherent in what has been called complexity, cosmic, or unitive consciousness. From modern physics, we understand that, to overcome entropy, all systems must have a fully functioning self-referencing process and be responsive to the downward causation that draws the system into increasing complexity and towards wholeness. Underlying all the panel's projections is the premise that intuition is the voice of this creative-spiritual self-referencing system.

Nonetheless, it is understandable that members of the panel would be cautious in their predictions of such an immense shift in the way we orient ourselves to our world. After all, we do live in a world where we are encouraged to seek wisdom and authority outside ourselves. We do have the power and apparent will to destroy nature and humanity. We seem to have an immense aversion to diversity, a belief in the need to compete for scarce resources of all kinds, a passion to keep the secular and the sacred separate, and a debilitating fear of regressing into some primitive anthropomorphic grip. It is improbable, indeed, that a group of forty-one people should reach the consensus that

by developing our intuition, we can access the wisdom needed to transcend these destructive patterns. But, as Teilhard de Chardin (1976) told us, all evolution is an evolution towards the improbable and it is "only through intuition that we can construe the rightness of this path" (p. 31).

Implications

Given that this study was framed by very broad questions concerning intuition, implications could be extrapolated into almost any area of human endeavour on the continuum from the individual to a whole society. However, because the main focus of this study was on the potential for the training and development of intuition, and because this study was conducted in the context of a leadership program, these two concerns will provide the focus for implications.

Firstly, the study suggests that it will be important to expand opportunities for adults to awaken and use their inherent intuitive capabilities. Training programs need to be offered at various levels. Programs could be offered privately by individuals, through continuing education programs, by post-secondary institutions as a part of degree programs, and within the context of personal-professional development opportunities offered by organizations where people work.

Programs should be developed around three broad goals:

- a. Supporting participants in exposing beliefs, assumptions, values, and patterns of behaviour that prevent them from accessing the full inherent potential of their intuition.
- b. Creating an environment in which it is safe to explore and to engage in activities that enhance intuition, and

c. Providing a knowledge base that places participants' experiences in context with the experience of others, or with relevant emerging knowledge in fields as diverse as philosophy, psychology, science, the arts, theology, or any other discipline.

Training programs must be fluid enough to respond to the exceedingly dynamic nature of intuition. For example, if participants connect with their intuition in terms of bodily reactions and serendipitous events, then these seedling experiences must be validated and nurtured. On the other hand, programs need to include opportunities to explore the deeper spiritual dimensions of intuition if that is appropriate for the participants. In other words, programs designed to awaken and develop intuition must be loosely structured around the three goals and sufficiently fluid, emergent, and intuitive to embrace intuition's full potential.

Secondly, the findings of this study have implications for many dimensions of leadership development. Leadership has traditionally interpreted itself in the context of the supremacy of reason and Heidegger (1962) warned that:

Dasein [being] grows in a customary interpretation of itself and grows up in that interpretation. It understands itself in terms of this interpretation at first, and within a certain range, constantly. This understanding discloses the possibility of its Being and regulates them (p. 64).

To see Heidegger's point, all we have to do is to begin to notice how leadership is shaped primarily by interpreting itself in the context of the voice of reason or intellect. When reason is the sole capacity that leaders use to think about and engage in leadership, they are forced to interpret everything on the basis of what is evident to the senses. They

are prevented from ever getting into the heart of the matter wherein the future unfolds because the evidence at the surface is, in a sense, already dead, already a frozen past. Focusing solely on data available to the five senses is like gazing at the stars: It can be mesmerizing, but in many cases by the time the star becomes visible, it is long dead. It is what lies underneath or behind the surface that is still alive with subjective potential, that is subject to unfolding in all possible realities. But, reason's objectivity prevents us from seeing the undisclosed parts of leadership, and it compels us always to see leadership as a way of doing rather than as a way of being.

From the literature review conducted for this study, it is evident that there is a growing momentum in our movement towards reconciling objective and subjective ways of knowing. Panelists in this study predicted that this momentum will continue to gather as more and more people awaken their inherent intuitive-spiritual nature. Both the panel and those whose work was reviewed forecast that this shift will have a profound impact on individuals, organizations, and society. If they are even partially correct in their projections, then there are immense implications for leadership. If leadership continues to be interpreted primarily in terms of traditional, objectivist approaches and leadership development precludes the potential of subjective intuitive knowing, then it might well be that we will lose the very thing that we need so desperately to have-- leadership for evolutionary times.

What, then, must we do?

For one thing, we will need to continually explore new conceptions of leadership. Rather than think in terms of post-industrial leadership, we might begin to think in terms

of post-representational-thinking leadership. Instead of speaking of transformational leadership, we will need to imagine the possibility of transcendent leadership. That means we need new metaphors such as leader as sage, shaman, mystic, hierophant, or co-creator that help us see that the only self-renewing and enduring resource available on this planet is the creative-spiritual resources of humanity. It is towards drawing out the full potential of these resources that leadership effort should be directed. In other words, the sacred dimension of leadership can no longer be avoided.

Reframing how we think about change is crucial. Too often change is simply rearrangement of what already is or it is merely movement on a continuum between poles. Evolution, on the other hand, comes from finding a third road, a higher complexity, a more integrated whole. So, rather than study change theory we should study evolution theory. Moreover, if Teilhard de Chardin (1976) is right in his postulation that all evolution is an evolution in consciousness, then the quintessential function of leadership is not changing events or structures, but facilitating an evolution in consciousness. In other words, if leaders are not committed to expanding their own consciousness, or creating conditions within which others can expand theirs, they are not leaders at all. Another difference related to change is that leaders need to understand and embrace the principle that all evolution, or real change is effected from within through a process of self-reflection and self-reorganization. Therefore, leaders must have opportunities to hone their own self-referencing ability. Only when they come from the ground of their own creative-spiritual center can they be expected to support others to become their own authority.

The contribution of chaos, diversity, and multiplicity in the involution toward wholeness must be understood as well. Leaders will need to develop ways to stay centered in a milieu of rapidly crumbling traditions and structures. Additionally, leaders will need strategies to dissipate the fear and pain of loss that accompanies major transitions of any kind. Leaders will need to know what is needed to bridge the void that stands between the banks of the old and the new both for themselves and for others.

Tacit assumptions that are deeply ensconced in traditional organizational theory will have to be exposed. As this study indicates, people in touch with the deep aspects of their intuition, find themselves questioning, and finally, letting go of beliefs in provincialism, competition, scarcity, hierarchies, and dichotomous thinking, in favour of more planetary visions, community, abundance, and systemic thinking. The panel, further suggested that one of the fruits of encouraging intuition at the organizational level was that people would challenge old limiting assumptions. Organizational scholars need to discern where organizational theory is limiting, and then use their intuition to see what theory and practice might support an organization in its evolution to greater unity. Additionally, we will need theory and practices that transcend the paradoxes inherent in increasing complexity that organizations can expect to encounter.

Further, leaders need organizational theory that helps them see practical applications of the principles embedded in quantum science and in the perennial wisdom of the world's spiritual practices. They will need to stop focusing on how to change organizational structures and begin focusing on how to create the conditions for continual self-reorganization. It will be essential to develop different tools and different criteria for

assessing an organization's development or growth. What is required are intuitive processes that take us below the surface, that help us expose the implicate patterns that are shaping the future. We need to develop instruments and processes for elicitation, rather than for evaluation or even exploration. In other words, rather than thinking in terms of upward causation, or pushing from behind, we need to engage the power of downward causation. To do so, we need to elicit thinking that is visionary, divergent, creative, evocative, generative, intuitive and improbable.

New intuitive approaches to decision-making will have to be encouraged and validated. That means, for example, that organizations need to provide both space and time for stillness, or for detracting the rational mind from its persistent chatter. It means that both organizations and educational institutions will have to engage everyone in activities purposefully designed to awaken and to enhance intuition.

Leaders must talk about ethics that integrate fact and value, justice and care, diversity and unity, and reason and intuition. Further, all organizational behaviour must increasingly be seen in the context of a planetary ethics. Discussions about ethics in organizations must embrace creative-spiritual ideals; we can no longer be afraid to merge the sacred and the secular. We can no longer avoid the complex and challenging work involved in finding ways to transcend differences in values.

For this reason, leadership training programs need to be more broadly based and include, for example, the study of the world's philosophy, mythology, and of the perennial wisdom of the world's ancient and modern spiritual systems. In the area of psychology, perspective leaders need to focus less on past understandings of the human psyche and

more on theories of human potential, and on models of post-representational thinking however improbable such theories may appear at the moment. The core of human development study must be focused on consciousness, on how it is expanded, on how we might awaken more and more quickly to its full potential and on the potential impact of rapidly expanding consciousness. Also, they need to activate the right intuitive symbolic hemisphere by engaging in movement, music, or by creating with the hands.

Further, leadership training programs must focus less on probable futures and more on improbable ones. Futures study, too, needs to be broad-based. Leaders would benefit from exploring new developments in every area of human endeavour not just in leadership. For example, leaders could learn from new developments in the arts, in technology, and in all the sciences. They need to be exposed to both western and non-western thinking in philosophy, psychology, and the humanities. We especially need to stop being afraid of thinking that is on the margins for as Barker (1991) implied, all leadership, to be leadership at all, must take place on the margins.

Leadership development at any level must recognize that everyone, but those who would be leaders most of all, must engage the full potential of both their intellect and their intuition. Current leadership development programs hone the former and almost completely ignore the latter. If the ultimate goal is transcendence, then leadership must inevitably be about supporting the movement of individuals, organizations, and society in an inexorable movement toward higher and higher complexity. Leaders must find the path in the midst of rapid change and escalating fear. If the most powerful tool we have to find the path is our intuition, and the most valuable asset we have to stay the path is intellect,

then leaders must engage in activities that balance the full potential of both. If they do not, the enterprises they purport to lead can expect to be more and more rapidly subjected to the law of entropy, become completely chaotic, and collapse into self-destruction.

Above all, we must help leaders see that leadership is fundamentally a way of being in the world. Leadership is not dependent on the resources we have, nor on the things we do. Leadership, like all else, must evolve from within, it must stay open to the total possibility of being, even to those parts that are not yet disclosed and that we can only intuit.

So, at very least, we must do, as Hannah Arendt (1978) admonished us, to think about what we are doing for inherent in all human endeavour, and especially in leadership "is a decisive choice between being and not being." And as Marcel (1950) added, "today, however, we must recognize that it is possible for non-being to be preferred, possible also for it to wear the mask of being" (p. 218).

Certainly, the findings of this study point to intuition as the means by which we are able to open ourselves to greater and greater possibilities of being. And, as one participant in the study observed, "Now that I have completed this, I wonder about the incredible potential we see in the reawakening intuition... I can only hope it is so!"

Recommendations

Weston Agor (1989) offered a comprehensive agenda for future research related to intuition and leadership that is corroborated by this study. He made a cogent case for research and development in the following areas:

1. Interdisciplinary research on intuition.

2. Field research to see how intuition is applied in leadership settings.
3. Research that extends or confirms the work already done by others.
4. Research concerning how intuitive processes work.
5. Case studies of individuals who use their intuition extensively.
6. Research into how formal education impacts innate intuitive ability and how intuition might be integrated into school curricula.
7. Establishment of various vehicles to disseminate information about intuition.

To Agor's list, I would add the following:

1. Phenomenological studies to discern the deep structures of intuitive experiences.
2. Case studies of individuals or organizations engaged in training programs designed to foster intuition.
3. Case studies of individual leaders or organizations who already embrace the creative-spiritual dimensions associated with intuition.
4. Evaluation of intuition training programs currently being offered outside post-secondary institutions .
5. Evaluation of current courses related to intuition being offered in post-secondary institutions.
6. Research designed to emerge new models of organizational development and of evolutionary change based on an integration of intellect and intuition.
7. Research to develop intuitive tools, instruments, and process that support organizations in uncovering the implicate patterns that are shaping organizational

dynamics.

8. Futures research that tracks trends related to the evolving nature of intuition and the expansion of consciousness and its potential effect on leadership.

The possibilities for research and development related to intuition are diverse. One of the inadvertent findings, but a very important one, is that intuition touches everyone. That a group, comprised almost equally of men and women, so different in age, education and training, and occupations, could so readily come to consensus on a subject as ubiquitous as intuition, is in itself remarkable. A measure of the participants' passion to explore the possibilities inherent in awakening our intuitive capacity lies in the fact that all forty-three original participants completed Round I and Round II, and that without urging, and despite the length of the questionnaires and the protracted time frame of the study, all of the panelists completed all three rounds. That fact in itself says much about the respondent's commitment to awakening the power of intuition.

The whole point of a Delphi study is to build models for the future. Roszak (1993) said that all futurist model building that has something to contribute has characteristics in common: They are built by looking in rather than looking out. They start with intuitions concerning overall patterns. They proceed into uncharted territory both intuitively and imaginatively. They refocus attention on deep structures. They help us emerge a new vision, new possibilities. Most importantly, futures studies "are agendas for research" (p. xviii).

Perhaps then, despite its seemingly improbable model for the future, this study has something to offer. It is a study about intuition, using an intuitive methodology designed

for future research, and engaging a group of people who openly avow their interest in and commitment to the intuitive process. Not only was intuition the subject of the study, it shaped the design, implementation and findings of the study. That the participants proceeded intuitively and imaginative into new territory is indisputable. Above all, the findings of this study open several new areas for research in both the training and development of intuition and in leadership.

At the beginning of this study, I wrote that the Delphi process itself can act as an agent for social change. Participants' observations at the end of the study reaffirm this view. Many of them said that by engaging in this study, they felt a deeper trust in their own emerging intuition, and they held a deeper appreciation for and commitment to the work that they do to support others in awakening their intuitive potential. Thus, it seems fitting that this study of intuition-- a concept that reaches back into history and extends towards possible futures-- be closed with the words of a woman whose work changed the face of anthropology, Margaret Mead: "Don't think that a small group of awakened individuals cannot change the world. Indeed, it is the only thing that ever has" (Mead, as cited in Kornfield, 1993, p. 329).

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APPENDICES
APPENDIX A: PRELIMINARY ROUND

*DATA VERBA: WORD: intuition addresses: intuition addresses final/Verna Schmidt
#103 6596 Friars Road San Diego, California 92108
Phone/Fax: (619) 299-4964
August 20, 1994*

«title» «first name» «last name»
«first address»
«second address»
«third address»
«fourth address»

Dear «first name» :

I am writing to ask you to participate in my doctoral study entitled, *Developing Intuition: A Delphi Study*. Participants in this study will include individuals from a broad range of occupations who have a keen interest in INTUITION.

Your participation would make a particularly valuable contribution to this study. I am aware that you are committed to spreading the message about the power of intuition
«comment one»

This research is part of my doctoral studies in leadership at the University of San Diego. It explores two questions: How can individuals develop their intuitive ability (inner knowing from gut reactions to the mystical)? What affect will expanded use of intuitive abilities have on individuals, organizations and society? It involves responding to 3 rounds of questions, over about a 3 month period. Each round of questions should take about 20-30 minutes of your time.

I believe there are two important reasons why you would want to participate in this study:

Your ideas will make a valuable contribution to research on INTUITION.

You will receive a copy of the research results as soon as the data is analyzed.

If you decide to participate, please provide the appropriate information on the attached form and return it to me by September 7. If you are unable to participate, please check that box and return the form in the self addressed envelope.

If you would like to discuss your participation further, please fax or phone me at (619) 299-4964 after August 28.

Blessings, light and love,

Verna Schmidt

*Developing Intuition: A Delphi Study**Verna Schmidt*

#103 6596 Friars Road San Diego, California 92108
 Phone/Fax: (619) 299-4964 E-mail: brophy@tccot.acusd.edu

- Yes, I am willing to participate in your doctoral research on INTUITION.

«title» «first name» «last name»

«first address»

«second address»

«third address»

«fourth address»

Phone: Work: (____) _____ Home: (____) _____

Fax: (____) _____ E-mail: _____

- I need more information. Please call me at _____,
 between the hours of _____.

- I regret that I am unable to participate in your study.

- Someone who may be interested in participating in your study is:

Name: _____

Address: _____

Phone: (____) _____ Fax: (____) _____

Please return this form in the stamped self addressed envelop by **September 7**.
 Participants, look for the first questionnaire to arrive in September.

**We have it within our power
 to begin the world again
 Thomas Paine, *Common Sense***

Verna Schmidt
#103 6596 Friars Road San Diego, California 92108
Phone/Fax: (619) 299-4964
September 6, 1994

Participant
225 Intuition Road
City, State 95472

Dear ____:

I am doing a study entitled, *Developing Intuition: A Delphi Study*. This study is part of my doctoral program in leadership at the University of San Diego.

_____ suggested that you might be interested in participating in my study. What I have been doing is just sending a brief description and then when I get a response, sending all the information for the first round of the study. To do that would not allow you to meet the timelines if you, indeed, are interested in participating.

Because I would value your contribution, I am sending you all the Round I material. It will tell you exactly what the study is about and if you do decide to be a part of it, then you have everything you need to complete the first portion. It seemed much more expedient to do it that way.

I look forward to a positive response. Sending back the completed questionnaires and consent form will suffice. If you decide that you are unable to participate, please send or fax me a note so that I do not continue to send you information.

Blessings, light and love,

Verna Schmidt

APPENDIX B: ROUND I

DATAVERNA:WORD:intuition addresses:panelist addresses NS»

Verna V. Schmidt

6596 Friars Road #103 San Diego, CA. 92108

Phone: (619) 299-4964 Fax: (619) 299-4964

E-mail: trophy@tectot.acusd.edu

September 4

«title» «firstname» «initial» «lastname»

«first address»

«second address»

«third address»

«fourth address»

Dear «firstname»:

Welcome to the beginning of this study! Your package should contain three documents:

1. A consent form which is required by the university
2. A demographic questionnaire
3. The first round of questions.

On the back of this letter, I have provided a brief description of the Delphi methodology so that you have an understanding of the whole process. I have also provided a short biographical piece so that you know who I am.

It is my intention to promptly consolidate the data that is returned and to get Round II out early in October.

I thank you deeply for your willingness to participate in all three rounds of this study. I trust that it will be a rich learning experience for all of us.

Blessings, love and light

Verna

What are the steps in a Delphi Study?

The Delphi is a method of research developed by the Rand Corporation. It is primarily used to build a consensus about future trends based on what a group of experts in a field have to say about the topic being studied. This kind of study usually involves three rounds of responses by the panelists.

The steps in this study are as follows:

Round I

1. Panelist give their opinions on seven open ended questions.
2. This information will be consolidated by me into themes and categories.

Round II

1. Panelists will respond to a survey that will be developed from the data from Round I. This response will be in the form of a 5 point scale which you will use to indicate the degree of importance or agreement you have with each of the items on the survey.
2. These responses will be analyzed using descriptive statistics.

Round III

1. The results of Round II will be returned to you. You will have an opportunity to move to consensus about the most important items on the survey, or to offer further explanations or clarifications about your point of view.
2. The results will again be compiled using descriptive statistics. At this point, we should have identified areas where the group has some consensus and areas where there are differences.
3. These results will be reported in the study.

About me: The researcher

I am a Canadian teacher on study leave. I have been involved in public education for twenty-five years. I call Edmonton, Alberta home.

I did an undergraduate degree in education at the University of Calgary, Calgary, Alberta and my masters degree in administration at the University of Alberta, Edmonton, Alberta. My doctorate program in leadership actually involves two universities: The University of San Diego and San Diego State University.

I have had a life long interest in "the other side of the mind" ever since, when I was in grade seven, a teacher told the class that even the most gifted thinkers of our world were thought to use less than 15% of the capacity of their minds. I don't remember exactly, but I think I must have made up my mind at the time to find out why we had the rest of our capacity, why it was unused and for what it might be used. That quest has lead me to read, to talk to as many people as I could, and to attend workshops related to our non-rational capacities.

This

quest has encouraged me to develop my own abilities. As I began to expand my intuitive abilities, I noticed that my personal life was enriched and that my contribution to education changed in a number of positive ways. For all these reasons, I am engaged in a study which I hope will contribute to raising the profile of intuition in all its dimensions in academic circles, encourage others to continue to do research on this topic, and provide information to those who are developing or accessing programs designed to expand intuitive abilities.

**Consent Form for
Developing Intuition: a Delphi Study
 by Verna V. Schmidt**

1. The purpose of this research is part of a doctoral dissertation designed to emerge a consensus about (a) how intuition can be developed in adults and (b) about the potential impact that development of intuition might have on the individual and the organizations and society within which those individuals participate.

I understand that my participation in this research will consist of completing a demographic questionnaire and a three round Delphi study, and will take about 2 hours of my time in total.

2. Little risk, discomfort or expense is expected as a result of participating in this study. I understand the potential benefit of my participation is that I will have an opportunity to influence current thinking about intuition and that I will receive a written summary of the research results within 1 month following defense of this dissertation research.

3. I understand that neither my name, the name of my institution, nor my responses will be identified during or after the project is completed.

4. I agree that my participation in this research is completely voluntary and that I may withdraw at any time.

5. I acknowledge that there is no agreement, written or verbal, beyond that expressed on the consent form.

I, the undersigned, understand the above explanation, and on that basis, I consent to voluntary participation in this research.

 Signature of Participant

 Date

 Signature of Researcher

 Date

Please return this consent form with the Round I questionnaire, in the envelope provided.

Demographic Questionnaire
Developing Intuition: A Delphi Study
by Verna V. Schmidt

The following information will be used to develop an overall profile of the panelists participating in this study. Your specific responses will be kept anonymous and confidential.

1. Name: _____

2. Current position or occupation: _____

3. Check off those items which best identify you:

- I have authored print, audio or audio-visual material related to intuition.
- I have edited or produced print, audio or audio-visual material related to intuition.
- I have instructed/trained adults in workshops, seminars, classes or courses related to intuition.
- I have participated in workshops, seminars, classes or courses related to intuition.
- My expertise does not fall into any of the above categories, but I have personal experience and interest in intuition.
- Other (Please also describe any other areas of expertise related to intuition not covered by the above categories)

4. Gender: (check one) female male

5. Age: (Check one) 20-35 35-50 50+

6. Education/training background:

Degrees, Certificates

Major/specialization

7. Please list any organizations to which you currently belong that has intuition as a main focus.

Name of Organization	Number of years	Level of Involvement Check one: M=member =Officer
_____	_____	__ M __ O
_____	_____	__ M __ O
_____	_____	__ M __ O
_____	_____	__ M __ O
_____	_____	__ M __ O
_____	_____	__ M __ O
_____	_____	__ M __ O

8. How long have you had a personal interest in intuition? _____ years

9. How long has you been involved in teaching about, writing about or producing resources related to intuition. _____ years

If you would like to list any resources that you have produced or read that you believe would be a valuable source of information for the literature review of this study, please do so in this space. (Author, title of resource, periodical name, if appropriate)

Thank you for your responses. Please return this demographic questionnaire with your Round I responses in the self addressed envelope, or fax to:

Verna V. Schmidt
6596 Friars Road #103 San Diego, CA. 92108
Phone: (619) 299-4964 Fax: (619) 299-4964
E-mail: brophy@teetot.acusd.edu

Questions for Round I
Developing Intuition: A Delphi Study
by Verna V. Schmidt

The literature indicates that intuition will have an increasingly important role to play in human thought and action in the coming century. This study has three purposes:

1. to determine how this group of experts describes intuition
2. to determine what the group believes is the best way to develop intuition in adults, and
3. to determine what the group considers would be the potential impact expanded intuitive ability might have on individuals, organizations and society.

Directions

1. Feel free to respond in single words, phrases or paragraph type responses on this questionnaire or paper of your choosing.
2. I recommend that you read all seven questions before you begin.
3. Please return this questionnaire, the enclosed consent form and demographic sheet by **September 23** in the envelope provided.

(NOTE: THE DOCUMENT SENT TO PARTICIPANTS INCLUDED SPACE FOR RESPONSES)

1. How would you describe or define intuition?
2. What advice would you give to an adult who wanted to know how to develop his or her intuition?
3. What are most important objectives or goals of any program designed to develop intuition in adults?
4. What basic skills, knowledge, activities or practices should be included in a program designed to develop intuition?
5. What impact would the development of intuition have on individuals?
6. What impact might the expanded use of intuition have on organizations?
7. What changes could be expected in society as a whole, if intuitive abilities were developed?

Developing Intuition: A Delphi Study
Verna V. Schmidt
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TO: _____

Page 1 of 1

Your responses to Round I are missed! I have not yet received your response to the first Round of the study. If it is already in the mail, I thank you.

I would like you to know that your participation is important, and that I would still value your responses. Returning them to me by fax would be very helpful, but getting them in the mail in the next day or so will work too.

I thank you for taking the time from what I am certain is a very busy schedule to complete the questionnaire.

Blessings, love and light

Verna

APPENDIX C: ROUND II

«DATAVERNA:WORD:My Study:intuition addresses:panelist addresses Sept 7

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October 27, 1994

«title» «first name» «initial» «lastname»

«first address»

«second address»

«third address»

«fourth address»

Dear «first name»:

Round II has finally arrived.

I have enclosed a summary of the demographic information. As you can see, you are a member of a very diverse, highly qualified panel who have contributed rich and thoughtful answers to the open-ended questions in Round I.

The questionnaire in Round II represents a synthesis of those ideas. You are being asked to indicate the extent of your agreement with the items listed. In an attempt to shorten the questionnaire, I have integrated the responses to questions 2, 3 and 4.

Please complete the questionnaire and return it to me by November 21.

Round III should take very little time. You will be given the results of Round II, along with your original questionnaire. All that is required is that you, indicate any places where you wish to change your response. Your continued participation is important; without it this study cannot be completed. So I thank you from my heart, in advance, for taking the time from busy schedules to complete the questionnaire and return it to me by November 21.

Blessings, love and light,

Verna

**Developing Intuition: A Delphi Study
Round II: Questionnaire**

Panelist: _____

Directions

1. The following statements represent a synthesis of the statements made by the panelists about each of the seven open-ended questions in Round I. Using the scale, indicate the extent of your agreement or disagreement with each of the statements by checking the appropriate box.

Scale Interpretation

1. Strongly Disagree
2. Disagree
3. Undecided
4. Agree
5. Strongly Agree

2. If you wish to make any comments regarding your responses, or on any item on the list, please do so in the space provided or on a separate page.

I. Question 1: Characteristics of intuition?

	SD	D	U	A	SA
	1	2	3	4	5
1. Intuition is beyond definition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. It is meaningless to talk about training or developing intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Intuition is an inherent human ability which is a natural outcome of a well-developed positive sense of self.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Intuitive ability, like any other aspect of human intelligence can be trained and developed.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Intuition is experienced as a direct inner knowing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Intuitions are usually accompanied by feelings or emotions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Intuitions are usually accompanied by body sensations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Intuition has a spiritual dimension.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	SD	D	U	A	SA
	1	2	3	4	5
9. Intuition is a rapid sophisticated ability to make inferences, that is, a rational thinking process just below the level of awareness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Intuitive knowing can be thought of as the opposite of rational thinking.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Intuitive knowing cannot be sought nor asked for; it comes suddenly and unsolicited.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Intuitive knowing can be brought under conscious control and directed in a purposeful way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments

II. Question 2, 3 & 4: Advice, goals, objectives, knowledge, skills, attitudes, activities related to the development of intuition

Important goals for any program designed to develop intuitive ability in adults are to:

	SD	D	U	A	SA
	1	2	3	4	5
1. Develop a knowledge base about intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Stress the importance of the connection between intuition and a strong self esteem.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Stress the importance of the connection between intuition and physical well-being.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Stress the connection between intuition and empathy for others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Use instruments designed to assist participants in assessing their intuitive ability.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	SD 1	D 2	U 3	A 4	SA 5
6. Practice activities that can be used to quiet the rational mind and develop or expand intuitive ability.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Provide opportunities for reflection on basic beliefs, assumptions, and ways of thinking that might impact on intuitive ability.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Foster an understanding about and value of the spiritual dimension of intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Develop an attitude of value for and trust in intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Provide opportunities to practice using and acting on intuition in a supportive environment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments

The following specific knowledge, skills, attitudes and activities are important to include in programs designed to develop, awaken or expand intuitive ability:

	SD 1	D 2	U 3	A 4	SA 5
1. Knowledge of the history of intuition in different cultures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Knowledge about the psychological understandings about intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Knowledge about the spiritual dimension of intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Knowledge of brain research related to intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	SD 1	D 2	U 3	A 4	SA 5
5. Knowledge about how others have used their intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Knowledge about how beliefs, assumptions and patterns of thinking, and personal style impact intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Knowledge about the connection between physical, mental, emotional, and psychological well-being and intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Opportunities to uncover one's own psychological infrastructure, beliefs, patterns, intentions, fears, limiting ideas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Opportunity to use assessment tools to learn about one's own learning style, personality type, and natural intuitive ability.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Practice in observing changes in body states, sensations, feelings, and emotions associated with intuition.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Practice in relaxing the body and the rational mind. (for example: breathing activities, meditation, yoga, relaxation, centering and focusing exercises, free flow writing)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Practice in discerning the difference between wishful thinking imagination, rationalizations, and intuitions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Practice in the skills of empathetic awareness and understanding.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Practice in using tools for accessing intuitive knowing and in interpreting the results. (eg. visualizations, mind-mapping, spontaneous writing, dreams, art movement, free-flow writing, affirmations, imaging, music)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Practice in using divination tools as a way of accessing intuitive knowing. (e.g. Tarot, I Ching, pendulum, cards, ennegrams, stones)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	SD	D	U	A	SA
	1	2	3	4	5
16. Opportunities to apply intuition to practical situations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Receptivity towards and trust in subjective, intuitive knowing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. Willingness to maintain a detached attitude towards the results of acting on that knowledge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. Willingness to tolerate ambiguity, uncertainty, and paradox.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Appreciation for the value of spiritual activities or routines in the development of intuition. (e.g. prayer, rituals, contemplation)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. Appreciation for the importance of silence and solitude.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. Appreciation for the moral responsibility associated with intuitive knowing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments

(Space was left in the original document)

III. Questions 5, 6, & 7: Impact of the development of intuition of individuals, organizations, and society

1. To assist you in interpreting the meaning of each of the following predictions about the impact of expanded use of intuition, I have included a few phrases taken directly from the panelists' responses.

With regard to individuals, expanded intuitive ability will:

	SD	D	U	A	SA
	1	2	3	4	5
1. Have a negative impact on the individual. (individuals will use intuitive ability for their own personal gain, to control and manipulate others)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	SD	D	U	A	SA
	1	2	3	4	5
2. Have little impact on the individual. (increased self esteem improves intuition, spiritual growth is the key, when an individual grows in spiritual understanding, he will expand his intuitive capacity, using intuition alone will have no impact)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Lead to improved self esteem. (reduced uncertainty, ability to do gifted work, personal security, inner strength, sense of one's own uniqueness, sense of power and control over life)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Lead to improved health. (flowing health, ability to remain calm, stress free, improved immune response, attunement to needs of body)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Result in increased creativity. (more spontaneous ideas, less rigid response to life situation, will become creators, maximize own creative potential, more innovative)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Result in improved relationships. (greater sensitivity to others, greater ability to extricate self from destructive relationships, ability to connect with others on a deeper level, improved communication, more in touch with emotions)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Result in increased incidence of peak experiences. (greater ability to stay in the flow of life, sense of joy, appreciation for the mystical, experience of the transcendent)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Result in a greater experience of meaning in life. (get in touch with purpose, sense of accomplishment, sense of connection)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Result in improved decision-making ability. (wider choices, wisdom, ability to see long term impact, more ethical choices, quick answers, decisions based on what is good for whole not just what is good for self)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Result in personal spiritual growth. (connect with higher self, recognition of something greater, experience of oneness, see sacredness of all life, recognition of divine nature of self, transcendent experiences)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- | | SD | D | U | A | SA |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| | 1 | 2 | 3 | 4 | 5 |
| 11. Result in having a more balanced orientation to life.
(balanced use of right and left brain capacities, balanced use of rational and intuitive, balanced attention to body, mind and spirit) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. Result in a breakdown of traditional ways.
(relinquishing old beliefs, desire to let go of relationships, less willingness to submit to old patterns, focus on personal not external authority) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13. Result in an increased commitment to the commons.
(greater willingness to take responsibility for the whole of the planet, desire to live in harmony with all life, willingness to be of service to others) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14. Result in the development of special abilities.
(expand clairvoyant, clairaudient, clairsentient ability, ability to look at Akashic records, development of extra-sensory perceptions) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. Result in lives being saved.
(know ahead of time of disasters, see developing illness, know how to avoid harmful situations) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. Result in personal benefit.
(more financial abundance, less waste, application to sports, better career decisions, less workaholism, healthier priorities) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Comments

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With regard to organizations, expanded intuitive ability will result in:

- | | SD | D | U | A | SA |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| | 1 | 2 | 3 | 4 | 5 |
| 1. More productive workers.
(orientation to service, improved ability to problem solve, less dependency, recognition and use of richer variety of individual talents, less lost time) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Shift from positive to negative assumptions.
(no longer see business world as hostile, competitive, not think in terms of enemies and allies, less fear, no longer believe in limitation, more trust between management and labour) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

	SD	D	U	A	SA
	1	2	3	4	5
3. Chaos in the system. (manipulation of situations, use of intuition for power, more conflict between creative geniuses, polarization of masculine and feminine principles of forecasting, more dissatisfaction with traditional organizational patterns)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Demand for change. (in power structures, in relationships, for flexibility in work hours, for fewer controlling structures, for changes in how success is measured, more courage to speak truth)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Greater focus on ethics and spiritual dimension. (more justice, wealth shared, understand responsibility to environment, see importance of giving back to community, organization have attitude of service, decisions not just on bottom line)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. A different role for leadership. (leadership will be emergent, not connected with title, leaders expected to validate and honor feelings and emotions, create positive environment for intuition, leader have orientation to care and service, more visionary, emphasis on people not things or profits, attention to power from heart)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. A dissolution of artificial separations. (between boss and employee, between private life and public or work life, between levels of hierarchy, subjective and objective, no idea of superior and subordinate)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Greater opportunity for growth. (renewal, openness to learning, more creativity, more innovations, faster implementation, broader viewpoint, courage to take risks, willing to let go of old, harness collective wisdom, dissolve structures which impede creativity, maximum use of human intelligence)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Greater ability to cope with rapid change. (increased versatility, more flexible, willingness to let go, room for ambiguity and uncertainty, see long term impact, better decisions, faster decisions, better problem solving)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Improved organizational climate. (respect for diversity, improved morale, more open communication, increased security, increased sense of self worth, reduction of social pathologies, more excitement, passionate commitment due to intuitive certainty)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	SD	D	U	A	SA
	1	2	3	4	5
11. Development of spirit of community. (recognition of interconnectedness of parts, importance given to relationships, see from another's perspective, attitude of team, trust built, less individual focused)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Comments

(Space was left in the original document)

With regard to society, expanded use of intuition will result in:

	SD	D	U	A	SA
	1	2	3	4	5
1. No significant changes. (any visions of coming utopias are fantasy, wishful thinking)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Better management of resources. (less waste, less consumerism, increased willingness to distribute resources equitably, increased emphasis on protecting and managing natural eco-systems, less self-serving use of resources)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Reduction in conflict. (reduced crime & violence, less reliance on judicial system to solve disputes, ability to solve problems without resorting to war or aggression, possibility for world peace, sense of earth citizenship)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Greater appreciation for diversity. (less fear of others, appreciation for cultural differences, physical differences, acceptance of spiritual differences because ability to see underlying unity, greater cultural expressiveness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Personal spiritual resurgence. (focus on love, compassion, forgiveness, recognition of higher nature, see wholeness of universe, desire to learn about spiritual paths, increased transcendent, access to higher source of wisdom and love)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Evolutionary shift in consciousness. (planetary survival, overall rise in social intelligence, intuition stepping stone to evolution of human race from individual to cosmic consciousness, unfoldment of unitive consciousness)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. Expanded creativity.
 (more appreciation for aesthetics, more creativity in art, music, drama, movement, more inventions, more innovations, breakthroughs in science, medicine, technology)
8. More self-actualized people.
 (Greater appreciation for beauty, see wonder in nature, commitment to justice, sense of purpose and meaning, more flow to life, increased experience of peak moments, greater joy, appreciation for unity, sense of sacred in all life, enhanced self mastery)
9. Improved physical and psychological health.
 (less demand on health care, greater attention to physical well being, less stress, stronger immune systems, ability to heal with mind, fewer addictions, psychic well-being, inner healings)
10. Change in ethics and morality.
 (rejection of nihilism and valuelessness, ethical behaviour that takes into account both individual and collective good, less emphasis on entitlement-more on responsibility, more honesty, less secrecy, easier development of shared values and vision)
11. Improved relationships.
 (reduction in gender/race conflict, greater ability to have unconditional regard for other, deeper connections, willingness to participate in building community, less competition more cooperation, greater empathy for other, better communication, willingness to get involved)
12. Improved ability to flow with change.
 (more flexibility, less fear of change, more ability to see change as part of natural flow, greater sense of stability despite increased speed of change)
13. Collapsing structures and traditions.
 (traditional institutions will collapse-health, education, government, churches, demands for new ways of organizing, shift in power structure, desire for fewer and more flexible structures, less reliance other's opinions, less emphasis on patriarchy)
14. Increased misuse of intuitive ability.
 (use for personal gain, use to control and manipulate others, spying on others, for competitive advantage)

	SD	D	U	A	SA
	1	2	3	4	5
15. Increased intuitive capacity among all of society. <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> (increased people having and using extra sensory perception, more people with psychic ability, as critical mass develops abilities, everyone's intuitive ability will expand)					
16. Greater polarization of society. <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> (increased conflict between those who want to hold on to old structures and those who want change, increased conflict between new age and fundamentalists, conflict between those who value intuition and those who value rational thinking)					
17. More integrative thinking; less dichotomizing. <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> (see connection between east and west philosophy, increased systems thinking, less emphasis on parts, more wholistic approach to all things, less separation of facts and values, less distinction between natural and supernatural)					

Comments

APPENDIX D: ROUND III

*«DATA VERNA:WORD:My Study:intuition addresses:Round 111 addresses»Verna V. Schmidt
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November 26, 1994

«title» «first name» «initial» «lastname»
 «first address»
 «second address»
 «third address»
 «fourth address»

Dear «first name»:

Firstly, I want to express a "from the heart" thank you for the time and thoughtfulness that you have given to my study. Even though the questionnaire was extensive, there was a phenomenal return rate. I am trusting that although this is a very busy time of the year, you will be blessed with your days unfolding perfectly, and that you will be able to find time to complete this final round.

The front page of the questionnaire explains the new information that you have in this round and outlines directions.

If it is possible, I would appreciate the questionnaire being returned before Christmas, but because I know that many events demand our attention at this time of year, I am making the deadline January 4.

I am leaving San Diego on January 13, to return home to Canada where I will be finishing my study. It is my intention to have all the data analyzed by the end of March. At that time, I will send you a copy of the final results.

Again, I thank you, «first name», for your contribution to my study, and I trust that it has done what Delphis have the potential to do, and that is, give you an opportunity to reflect on your own perspective from the vantage of the viewpoint of several others.

Blessings, love and light

Verna Schmidt

**Developing Intuition: A Delphi Study
Round III: Questionnaire**

Panelist: _____

Directions

1. This questionnaire is the same as the one you completed in Round II.
2. You have also been given some other information for each question:
 - a. The **mean or average score** for each item expressed to three decimal places.
 - b. The **percentage** of panelists who selected each ranking.
 - c. **Specific comments** on individual questions, in the italics following the item.
 - d. **General comments** on the section, in the italics preceding the section.
 - e. Your **Round II response** marked in purple.
3. These are the things to consider when completing this last round.
 - a. **Review** each item and decide if, given the building consensus of the group, or new comments, you would change your response to reflect your willingness to move to consensus.
 - b. If you are willing to change your response, **mark your change** (please don't use purple).
 - c. You may wish to **explain why** you changed or did not change your response in the space for comments at the end of each section.
 - d. If your response remains **very different** from the consensus of the group, it would be most valuable for you to briefly **explain** your perspective.
 - e. There is space provided at the end for your **comments about the process** of participating in a Delphi study, or for any other final comments you would like to make.

Scale Interpretation

1. Strongly Disagree
2. Disagree
3. Undecided
4. Agree
5. Strongly Agree

I. Question 1: Characteristics of intuition?

General Comments

Intuition is rooted in our inner self and is of God. It can be developed just like centering. Some parts of the assumption I agree with, some parts I don't.

The questions don't have dimensions and neither do the answers.

Intuition can be defined up to a point and then it must be experienced to be understood, like "we".

Intuition is a total experience encompassing the mind, emotions, body and spirit.

Intuitive knowing "just is". It comes from deep within the heart of Spirit and is always in a person's awareness--all one needs to do is PAY ATTENTION.

	Mean	SD	% D	% U	% A	% SA
	1	2	3	4	5	
1. Intuition is beyond definition; it cannot be defined. <i>(Can be defined but not in "scientific" way. Can only be defined by Self.)</i>	1.888	□ 19	□ 78	□ 0	□ 3	□ 0
2. It is meaningless to talk about training or developing intuition. <i>(All beings are intuitive, but it is very possible to develop intuition through training, probably even necessary, because of our core belief about the fact that we have to practice, to train to acquire a skill. Because we still believe learning is developmental, most are conditioned to believe in training. Training will assist in expanding thought, it awakens a seed already present. The word guiding might be a better word than training.)</i>	1.419	□ 78	□ 13	□ 3	□ 3	□ 3
3. Intuition is an inherent human ability which is a natural outcome of a well-developed, positive sense of self. <i>(Positive sense of self is inherent, not a requisite. I agree with inherent, disagree with outcome of self esteem. The more one pays attention to self the more expanded their awareness, consciousness becomes. When one is aware of self intuitions appear to come more easily and more clearly. But it works both ways, awareness of self expands intuition; intuition expands awareness and esteem of self.)</i>	3.633	□ 3	□ 16	□ 13	□ 48	□ 20

	Mean	SD	% D	% U	% A	% SA
	1	2	3	4	5	5
4. Intuitive ability, like any other aspect of can human intelligence, can be trained and developed.	4.366	□3	□3	□0	□40	□54
5. Intuition is experienced as a direct inner knowing.	4.483	□6	□3	□16	□55	□23
6. Intuitions are usually accompanied by feelings or emotions. <i>Careful, there is a difference between gut feeling and feeling. My experience is that inner healing, intuitive knowing is usually accompanied by physical, emotional sensation; however, intuition to go here or there, or in dream often has no sensation.)</i>	3.774	□6	□3	□16	□55	□23
7. Intuitions are usually accompanied by body sensations.	3.322	□6	□13	□35	□32	□13
8. Intuition has a spiritual dimension.	4.096	□3	□3	□13	□42	□39
9. Intuition is a rapid sophisticated ability to make inferences that is, a rational thinking process just below the level of awareness. <i>(How can we make use of something of which we are not aware?)</i>	2.354	□16	□53	□19	□6	□6
10. Intuitive knowing can be thought of as the opposite of rational thinking. <i>(It might be a continuum rather than an either/or. Intuition is a complement of rational thought. There is a symbiotic relationship. Different, not opposite. They are natural partners, two pieces of greater whole. Intuition is spiritual and rational thought is an intellectual process.)</i>	2.903	□10	□42	□6	□32	□10
11. Intuitive knowing cannot be sought nor asked for, it comes suddenly and unsolicited. <i>(It can be activated. Disagree, in sense that I can create a climate to allow intuition to come through even though I can't make them. It can be sought but can subject deliver? Any belief that either our rational thoughts or our intuitions are separate from us and outside our control, that is, controlled by something else is archaic.)</i>	2.096	□16	□61	□13	□10	□0

	Mean	SD	% D	% U	% A	% SA
	1	2	3	4	5	
12. Intuitive knowing can be brought under conscious control and directed in a purposeful way. <i>(You don't direct it; it directs you. Substitute awareness for control and nurtured or accessed for directed. I don't like the spirit of "controlling" intuition. Intuition is a conscious decision to listen to a different part of our intelligence.)</i>	3.800	□3	□13	□6	□54	□24

Comments

(Space was provided in the original document)

IIa. Question 2, 3 & 4: Advice, goals, objectives, knowledge, skills, attitudes, activities related to the development of intuition

Important goals for any program designed to develop intuitive ability in adults are to:

General Comments

Support and practice is the most important. Spontaneity has to be both respected and preserved.

Dissimilar styles must be able to express themselves. The questions on "spiritual" are tough. What is meant by spiritual? I am not so sure that intuition may not also be used by the less healthy, less positive and less spiritual people and may be negative and harmful. I never thought about the connectedness of intuition and self-esteem and physical well-being! I see intuition as an inherent part of us, awake at birth and stagnating because of lack of use, so the goal to reawaken can be a powerful tool itself. Trust is the first step to development I'm not convinced that one needs to do anything to develop intuition except to take notice and trust those feelings and ideas that are present. The more you practice the more skilled you become.

	Mean	SD	% D	% U	% A	% SA
	1	2	3	4	5	
1. Develop a knowledge base about intuition. <i>(Knowledge about the psychology and philosophy of intuition may reduce fear.)</i>	3.967	□0	□10	□13	□51	□29
2. Stress the importance of the connection between intuition and a strong sense of self esteem. <i>(I don't believe intuition is related to self esteem...maybe in the sense of self-trust, trust of feelings. What is needed is a sense of knowing who you are.)</i>	3.233	□6	□20	□27	□37	□10

	Mean	SD	% D	% U	% A	% SA
	1	2	3	4	5	
3. Stress the importance of the connection between intuition and physical well-being.	2.967	□6	□32	□26	□30	□6
4. Stress the connection between intuition and empathy for others. <i>(I don't think empathy for others is an important goal; I do believe that it is a natural by-product, because there will likely be an increased understanding of the connection between all things and that should result in increased empathy.)</i>	3.437	□3	□16	□28	□40	□13
5. Use instruments designed to assist participants in assessing their intuitive ability.	3.375	□3	□19	□28	□37	□13
6. Practice activities that can be used to quiet the rational mind and develop or expand intuitive ability.	4.419	□0	□0	□3	□52	□45
7. Provide opportunities for reflection on basic beliefs, assumptions, and ways of thinking that might impact on intuitive ability.	4.387	□0	□3	□0	□52	□45
8. Foster an understanding about and value of the spiritual dimension of intuition. <i>(Intuition is natural, if unobstructed; therefore, it is no more spiritual than anything else.)</i>	4.000	□6	□3	□16	□32	□43
9. Develop an attitude of value for and trust in intuition. <i>(Careful, there are those who can enter the mind and mislead.)</i>	4.781	□0	□0	□0	□22	□78
10. Provide opportunities to practice using and acting on intuition in a supportive environment.	4.710	□06	□0	□0	□29	□71

Comments

(Space was provided in the original document.)

IIb. The following specific knowledge, skills, attitudes and activities are important to include in programs designed to develop, awaken or expand intuitive ability:

General Comments

Intuition is a gift from God; therefore, it is undying and real.

I don't think intuition has too much to do with moral.

I feel like the goal that is being expressed centers more around personal development, with intuition being just one aspect that is valued as a measure of successful personal achievement. Intuition is not a measure of who has developed themselves more than the next person; it is simply that which is available to all.

All are important and valuable not necessarily in a training.

	Mean	SD	% D	% U	% A	% SA
	1	2	3	4	5	
1. Knowledge of the history of intuition in different cultures.	3.500	□0	□13	□26	□48	□13
2. Knowledge about the psychological understandings about intuition. <i>(Current knowledge is mostly misguided.)</i>	3.548	□3	□10	□32	□39	□16
3. Knowledge about the spiritual dimension of intuition. <i>(Without spiritual understandings one will be stonewalled.)</i>	3.937	□6	□3	□19	□47	□28
4. Knowledge of brain research related to intuition.	3.500	□0	□16	□31	□40	□13
5. Knowledge about how others have used their intuition.	4.433	□0	□0	□0	□66	□34
6. Knowledge about how beliefs, assumptions and patterns of thinking, and personal style impact intuition. <i>(Very, very important.)</i>	4.437	□0	□0	□3	□50	□47
7. Knowledge about the connection between physical, mental, emotional, and psychological well-being and intuition. <i>(Very important.)</i>	4.032	□0	□3	□16	□55	□26
8. Opportunities to uncover one's own psychological infrastructure, beliefs, patterns, intentions, fears, and limiting ideas. <i>(Addressing fears and limiting ideas is especially important. This can become a derailment; it is a bottomless pit. Yes, "Know Thyself".)</i>	4.419	□0	□0	□6	□44	□50

	Mean	SD	% D	U %	A %	SA %
	1	2	3	4	5	
9. Opportunity to use assessment tools to learn about one's own learning style, personality type, and natural intuitive ability. <i>(Know thyself and then you don't need assessment tools.)</i>	3.965	□0	□7	□7	□69	□17
10. Practice in observing changes in body states, sensations, feelings, and emotions associated with intuition.	4.100	□0	□6	□6	□57	□31
11. Practice in relaxing the body and the rational mind. (e.g. breathing activities, meditation, yoga, relaxation, centering, and focusing exercises, free flow writing) <i>(Absolutely essential.)</i>	4.933	□0	□0	□0	□47	□53
12. Practice in discerning the difference between wishful thinking, imagination, rationalizations and intuitions.	4.333	□0	□0	□3	□50	□44
13. Practice in the skills of empathetic awareness and understanding.	4.103	□0	□3	□10	□58	□29
14. Practice in using tools for accessing intuitive knowing and in interpreting the results. (e.g. visualizations, mind-mapping, spontaneous writing, dreams, art movement, free-flow writing, affirmations, imaging, music) <i>(Word "tools" is misleading, can create a sense of a quick fix.)</i>	4.103	□0	□14	□7	□34	□45
15. Practice in using divination tools as a way of accessing intuitive knowing. (e.g. Tarot, I Ching, pendulum, cards, enneagrams, stones) <i>(Not everyone would be open and accepting. Maybe later in course. Would be difficult for Judeo-Christians. To be used as an intermediate stage but not a long term approach.)</i>	3.193	□6	□26	□19	□39	□10
16. Opportunities to apply intuition to practical situations.	4.419	□0	□0	□3	□52	□45
17. Receptivity towards and trust in subjective intuitive knowing.	4.551	□0	□0	□0	□45	□55

	Mean	SD	% D	U %	A %	SA %
		1	2	3	4	5
18. Willingness to maintain a detached, non-judgmental attitude towards intuitions and towards the results of acting on that knowledge. <i>(Yes, belief leads to knowing.)</i>	4.566	□0	□3	□0	□33	□64
19. Willingness to tolerate ambiguity, uncertainty and paradox.	4.566	□0	□0	□3	□37	□60
20. Appreciation for the value of spiritual activities or routines in the development of intuition. (e.g. prayer, rituals, contemplation)	4.033	□3	□10	□10	□40	□37
21. Appreciation for the importance of silence and solitude. <i>(Especially when initially developing intuition.)</i>	4.161	□3	□3	□13	□29	□52
22. Appreciation for the moral responsibility associated with intuitive knowing. <i>(In a larger sense this will take care of itself. Not just reserved for intuition, associated with anything. We have moral responsibility for all our knowing. There is no need to elevate intuitive knowing.)</i>	4.275	□0	□3	□14	□34	□49

Comments

III. Questions 5, 6, & 7: Impact of the development of intuition on individuals, organizations, and society

Important Note: A few panelists had difficulty with the use of the word *will* in the following sections. *Will* is intended to be taken in the context of "will be a trend" insofar as this section is designed to speculate on future trends that could be associated with greater numbers of our society expanding and using their intuitive abilities. It may help to think of the scale in the following way.

Strongly disagree = highly improbable trend (HI)

Disagree = improbable trend (I)

Undecided = uncertain about trend (U)

Agree = probable trend (P)

Strongly agree = highly probable trend (HP)

IIIa. With regard to individuals, expanded intuitive ability will:

General Comments

All of the trends are possible. Whether they are experienced or not depends on personal history, development, and purpose.

It is important to see intuition correlated with not causing these trends.

Intuition is more a facet of spirituality, but we must have balance between intuition, feeling, and thinking.

This section bothers me. This seems like cause and effect. I think the link between these ideas and intuition is a noncausal, synchronistic phenomena.

Intuition can do all of these things; it doesn't mean it will.

Some of the phrases selected seem to contradict the trend, so I tried to concentrate on the base statement and ignore the phrases.

I know intuitive people who are not necessarily more loving, creative, or healthy.

If you had used the words "associated with" rather than result or lead to, I could have agreed with most.

#1,2,3 are possibilities and we have ample evidence. I believe that if intuition were not viewed as an exclusive special gift, then the potential for negative would be lessened.

By using our intuition, we minimize repetition of error thinking.

One of the beautiful products of intuition is an increased awareness that we are all connected, thus an increase in intuitive awareness is associated with increase in care for others, but it is our heart and our intentions that shape the experience.

Mean	SD	% D	% U	% A	% SA
	HI	I	U	P	HP
	1	2	3	4	5

1. Have a negative impact on the individual. 1.600 47 47 6 0 0
 (individuals will use intuitive ability for their own personal gain, to control and manipulate others)
 (This is not a matter of misuse of intuition, but of will.)

	Mean	SD	% D	% U	% A	% SA
		HI	I	U	P	HP
		1	2	3	4	5
2. Have little impact on the individual. (increased self esteem improves intuition, spiritual growth is the key, when an individual grows in spiritual understanding, he will expand his intuitive capacity, using intuition alone will have no impact)	1.866	□37	□44	□16	□3	□0
3. Lead to improved self esteem. (reduced uncertainty, ability to do gifted work, personal security, inner strength, sense of one's own uniqueness, sense of power and control over one's own life)	3.862	□3	□3	□17	□56	□21
4. Lead to improved health. (flowing health, ability to remain calm, stress free, improved immune response, attunement to needs of body)	3.903	□0	□6	□23	□52	□19
5. Result in increased creativity. (more spontaneous ideas, less rigid response to life situation, will become creators, maximize own creative potential, more innovative) <i>(We already are creators; we will be more conscious creators.)</i>	4.387	□0	□6	□10	□29	□55
6. Result in improved relationships. (greater sensitivity to others, greater ability to extricate self from destructive relationships, ability to connect with others on a deeper level, improved communication, more in touch with emotions)	4.161	□0	□6	□10	□45	□39
7. Result in increased incidence of peak experiences. (greater ability to stay in the flow of life, sense of joy, appreciation for the mystical, experience of the transcendent) <i>(Peak experiences are intuitive experiences.)</i>	4.612	□0	□6	□10	□32	□52
8. Result in a greater experience of meaning in life. (get in touch with purpose, sense of accomplishment, sense of connection)	4.766	□0	□0	□10	□37	□53

	Mean	SD	% D	U %	A %	SA %
	HI	I	U	P	HP	
	1	2	3	4	5	
9. Result in improved decision-making ability. (wider choices, wisdom, ability to see long term impact, more ethical choices, quick answers, decisions based on what is good for whole not just what is good for self)	4.166	□0	□6	□3	□58	□33
10. Result in personal spiritual growth. (connect with higher self, recognition of something greater, experience of oneness, see sacredness of all life, recognition of divine nature of self, transcendent experiences)	3.800	□3	□13	□20	□27	□37
11. Result in having a more balanced orientation to life. (balanced use of right and left brain capacities, balanced use of rational and intuitive, balanced attention to body, mind and spirit) <i>(These are prerequisites to developing access to intuition.)</i>	4.066	□0	□6	□10	□53	□31
12. Result in a breakdown of traditional ways. (relinquishing old beliefs, desire to let go of relationships, less willingness to submit to old patterns, focus on personal not external authority) <i>(Associated with a deeper sense of connection. I do not believe that accessing intuition will result in a lack of order. Relinquishing old ideas, ways, beliefs are a natural part of expanding consciousness.)</i>	3.833	□0	□13	□13	□50	□23
13. Result in an increased commitment to the commons. (greater willingness to take responsibility for the whole of the planet, desire to live in harmony with all life, willingness to be of service to others) <i>(This is an individual choice and not tied to intuition. Yes, related to a deeper sense of connection.)</i>	3.655	□0	□14	□21	□51	□14
14. Result in the development of special abilities. (expand clairvoyant, clairaudient, clairsentient ability, development of extra-sensory perceptions) <i>(Sounds goal- oriented and manipulative.)</i>	3.366	□3	□10	□27	□43	□6

	Mean	SD	% D	% U	A %	SA %
	HI	I	I	U	P	HP
	1	2	2	3	4	5
15. Result in lives being saved. (know ahead of time of disasters, see developing illness, know how to avoid harmful situations) <i>(Using intuition to avoid a harmful situation applies only to the self. To use it to give messages to others can plant wrong seeds. You can't save a life if that life doesn't want to be saved. Depends on agreement of other party at some level; you cannot do this alone with intuition.)</i>	3.266	□6	□6	□48	□43	□6
16. Result in personal benefit. (more financial abundance, less waste, application to sports, better career decisions, less workaholism, healthier priorities)	3.965	□0	□10	□10	□52	□28

Comments

(Space was provided in the original document.)

IIIb. With regard to organizations, expanded intuitive ability will result in:

General Comments

I don't know how it might affect outside structures. I believe that it is a one person at a time internal transformation.

I answered the questions from the perspective of "may be a trend", rather than "will cause".

Intuition may be the common denominator.

Generally I feel these questions are leading, in that, they set up the respondent to regard intuition as something more than "inner knower" into another "miracle" something that will change the very fabric of society.

Intuition is not a precursor to anything special.

Intuition is about now. There are 1000 different tomorrows based on how we chose to act. Banking on 1 tomorrow is fortune telling.

Most of these question depend on individual morality.

Intuition is not a panacea to cure an organization's ills.

Intuition will not be a quick fix.

When we tap into a deeper sense of spiritual knowing, which I believe following our intuition leads to, then all things are possible.

Healthy organizations are made up of healthy people, so as an organization's members become more balanced, more intuitive, the organization will benefit.

I found the core sentence and descriptions to be in contrast, so I have real reservations about section on impact.

Expanded intuition is not just a "self" thing. When one expands their awareness, their actions and creations work for the Whole, and not just for self.

	Mean	SD	% D	U %	A %	SA %
	HI	I	I	U	P	HP
	1	2	2	3	4	5
1. More productive workers. (orientation to service, improved ability to problem solve, less dependency, recognition and use of richer variety of individual talents, less lost time)	4.032	□0	□6	□10	□58	□26
2. Shift from negative to positive assumptions. (no longer see business world as hostile, competitive, not think in terms of enemies and allies, less fear, no longer believe in limitation, more trust between management and labour)	4.258	□0	□16	□20	□51	□13
3. Chaos in the system. (manipulation of situations, use of intuition for power, more conflict between creative geniuses, polarization of masculine and feminine principles of forecasting, more dissatisfaction with traditional organizational patterns) <i>(Natural part of change and transition. Chaos exists now because of reliance on rational/linear mode; intuition could reduce chaos by providing alternatives.)</i>	2.333	□31	□34	□24	□14	□0
4. Demand for change. (in power structures, in relationships, for flexibility in work hours, for fewer controlling structures, for changes in how success is measured, more courage to speak truth) <i>(Change is inevitable; intuition helps one flow with change.)</i>	3.800	□6	□10	□20	□58	□6
5. Greater focus on ethics and spiritual dimension. (more justice, wealth shared, understand responsibility to environment, see importance of giving back to community, organization have attitude of service, decisions not just on bottom line)	3.968	□3	□3	□13	□56	□25
6. A different role for leadership. (leadership will be emergent, not connected with title, leaders expected to valid and honor feelings and emotions, create positive environment for intuition, leader have orientation to care and service, more visionary, emphasis on people not things or profits, attention to power from heart)	4.032	□0	□10	□13	□42	□35

	Mean	SD	% D	U %	A %	SA %
	HI	I	U	P	HP	
	1	2	3	4	5	
7. A dissolution of artificial separations. (between boss and employee, between private life and public or work life, between levels of hierarchy, subjective and objective, no idea of superior and subordinate) <i>(This seems so absolute; some dissolution would be a better description.)</i>	3.750	□0	□13	□28	□31	□28
8. Greater opportunity for growth. (renewal, openness to learning, more creativity, more innovations, faster implementation, broader viewpoint, courage to take risks, willing to let go of old, harness collective wisdom, dissolve structures which impede creativity, maximum use of human intelligence)	4.258	□0	□3	□5	□52	□40
9. Greater ability to cope with rapid change. (increased versatility, more flexible, willingness to let go, room for ambiguity and uncertainty, see long term impact, better decisions, faster decisions, better problem solving)	4.333	□0	□0	□6	□54	□40
10. Improved organizational climate. (respect for diversity, improved morale, more open communication, increased security, increased sense of self worth, reduction of social pathologies, more excitement, passionate commitment due to intuitive certainty)	4.100	□0	□0	□13	□64	□23
11. Development of spirit of community. (recognition of interconnectedness of parts, importance given to relationships, see from another's perspective, attitude of team, trust built, less individual focused)	4.166	□0	□3	□10	□54	□33

Comments

(Space was provided in the original document.)

IIIc. With regard to society, expanded use of intuition will result in:

General Comments:

It seems true that people who have developed intuitive awareness tend to display increased moral character; however, a "good" morality is not a prerequisite to the ability to access intuition.

Intuition might have an impact, but not necessarily. So, I would argue for saying might rather than will.

There are higher levels of spiritual development than intuitive knowing we have to work for.

The possibility of a higher knowing that goes beyond intuition, may account for the spiritual dimension.

All these are possible, but human evolution takes more than a decade or two.

Some of these looked like miracles; like the world was being saved. We need to be careful in our social construction of reality thinking that we don't argue that a change among a small group can impact the whole in a short time span.

The further away we move from speaking of changes in individuals to changes in society as a whole, the less that can be said about results in the short run.

It may be not so much expanded use of intuition in general, but what single individuals can make of their intuitions that will have the greatest impact on society: e.g.. Edison, Ford, Bohr.

I might change my opinion depending on the working definition of intuition.

	Mean	SD	% D	% U	% A	% SA
	HI	I	I	U	P	HP
	1	2	2	3	4	5
1. No significant changes. (any visions of coming utopias are fantasy, wishful thinking)	1.	□42	□42	□13	□3	□0
2. Better management of resources. (less waste, less consumerism, increased willingness to distribute resources equitably, increased emphasis on protecting and managing natural eco-systems, less self-serving use of resources)	3.741	□0	□6	□17	□74	□3
3. Reduction in conflict. (reduced crime & violence, less reliance on judicial system to solve disputes, ability to solve problems without resorting to war or aggression, possibility for world peace, sense of earth citizenship)	3.580	□0	□6	□17	□71	□3
4. Greater appreciation for diversity. (less fear of others, appreciation for cultural differences, physical differences, acceptance of spiritual differences because ability to see underlying unity, greater cultural expressiveness)	3.966	□3	□3	□10	□61	□23

	Mean	SD	% D	U %	A %	SA %
	HI	I	I	U	P	HP
	1	2	2	3	4	5
5. Personal spiritual resurgence. (focus on love, compassion, forgiveness, recognition of higher nature, see wholeness of universe, desire to learn about spiritual paths, increased transcendent, access to higher source of wisdom and love) <i>(Intuition flows naturally from an open heart. There are no secrets where there is love.)</i>	4.033	□0	□3	□13	□61	□23
6. Evolutionary shift in consciousness. (planetary survival, overall rise in social intelligence, intuition stepping stone to evolution of human race from individual to cosmic consciousness, unfoldment of unitive consciousness)	4.065	□0	□3	□13	□58	□26
7. Expanded creativity. (more appreciation for aesthetics, more creativity in art, music, drama, movement, more inventions, more innovations, breakthroughs in science, medicine, technology)	4.100	□0	□3	□6	□61	□31
8. More self-actualized people. (Greater appreciation for beauty, see wonder in nature, commitment to justice, sense of purpose and meaning, more flow to life, increased experience of peak moments, greater joy, appreciation for unity, sense of sacred in all life, enhanced self mastery)	3.900	□0	□6	□10	□57	□27
9. Improved physical and psychological health. (less demand on health care, greater attention to physical well being, less stress, stronger immune systems, ability to heal with mind, fewer addictions, psychic well-being, inner healings)	3.900	□0	□10	□13	□54	□23
10. Change in ethics and morality. (rejection of nihilism and valuelessness, ethical behaviour that takes into account both individual and collective good, less emphasis on entitlement-more on responsibility, more honesty, less secrecy, easier development of shared values and vision)	3.600	□0	□6	□27	□47	□20

	Mean	SD	% D	% U	% A	% SA
	HI	I	I	U	P	HP
	1	2	2	3	4	5
11. Improved relationships. (reduction in gender/race conflict, greater ability to have unconditional regard for other, deeper connections, willingness to participate in building community, less competition more cooperation, greater empathy for other, better communication, willingness to get involved)	4.466	□0	□0	□16	□47	□37
12. Improved ability to flow with change. (more flexibility, less fear of change, more ability to see change as part of natural flow, greater sense of stability despite increased speed of change)	4.366	□0	□3	□16	□48	□33
13. Collapsing structures and traditions. (traditional institutions will collapse-health, education, government, churches, demands for new ways of organizing, shift in power structure, desire for fewer and more flexible structures, less reliance on other's opinions, less emphasis on patriarchy)	3.600	□0	□10	□33	□44	□13
14. Increased misuse of intuitive ability. (use for personal gain, use to control and manipulate others, spying on others, for competitive advantage) <i>(This is a reflection of will--of moral development, not intuitive ability. There will always be some who misuse any capacity.)</i>	2.068	□21	□58	□14	□7	□0
15. Increased intuitive capacity among all of society. (increased people having and using extra sensory perception, more people with psychic ability, as critical mass develops abilities, everyone's intuitive ability will expand)	3.866	□3	□0	□10	□81	□6

	Mean	SD	% D	% U	% A	% SA
	HI	I	I	U	P	HP
	1	2	2	3	4	5
16. Greater polarization of society. (increased conflict between those who want to hold on to old structures and those who want change, increased conflict between new age and fundamentalists, conflict between those who value intuition and those who value rational thinking) <i>(At the societal level, these changes will engender resistance from those who are not evolving. They can be expected to react strongly, as we see currently in the rise in fundamentalism. It is happening now and there will be more beings whose experience is that of fear, judgment anger and self-righteousness. There may always be polarization of society Polarization will have the positive effect of forcing us to go within in more and more expanded ways; polarization may be positive. The war of beliefs is a temporary phase of any shift.)</i>	3.000	□7	□28	□24	□41	□0
17. More integrative thinking; less dichotomizing. (see connection between east and west philosophy, increased systems thinking, less emphasis on parts, more holistic approach to all things, less separation of facts and values, less distinction between natural and supernatural)	3.833	□0	□6	□20	□58	□16

Please use this space to make any comments you would like to make regarding your participation in this Delphi study.