Intellectual Intuition as a Spontaneous Aspiration of Subject to Creative Activity

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Abstract: The article considers the phenomenon of intellectual intuition from the viewpoint of spontaneous creative activity. The article is a deep analysis of the motives for the creative constituent of personality. It touches upon the problem of creative spontaneity in contemporary society. Thus, intuition, having a subjectively deterministic character, helps to solve problems in uncertain conditions and favours the successful adaptation of individual. Besides, intuition bears the signs of identity.

Key words: Intellectual Intuition  ·  Subjective Activity  ·  Personality Structures  ·  Problem Situation  ·  Solutions  ·  Spontaneous Creation

INTRODUCTION

Where is the boundary between intellect and intuition? Can one imagine a person who solves problems not using his mind? If we imagine all events which happened in the life of an individual, we can notice that the majority of his actions were irrational, only because rational speculation could not reflect reality with absolute accuracy [1].

Every time when rationally thinking subject has a large selection of solutions he draws a conclusion about what strategy is the most reasonable to choose. His choice is based on his successful experience in solving problems and his clear idea about objective phenomena of unsteadiness and diversity. Due to these evaluation factors for one or another solution [2].

However, when the subject reasons that way he nevertheless builds his own hierarchy of factors which can help him to evaluate available variants. So, human choice is always subjective only because of the nature of human speculation and the hierarchy of evaluation characteristics. D. Kelly called such evaluation characteristics personality structures [3].

Intellect as a Device Adaptable to the Living World: Intellect has the logic of a solid body. But at the top of abstractness we meet the sphere of intuition where events are analyzed with the help of folded rational thinking which addresses to the previous experience. Restoring associative links and solving knotty problems, our thinking adapts to the living world, our intuition adapts to unsolved problems which seem to be absolutely new but familiar to our subconsciousness in as much as we are familiar with the solutions of complex problems when we use productive thinking. "...human intellect feels free when it deals with motionless objects, particularly with solid bodies in which our actions find a supporting point and our labour finds its work tools" [4, pp: 252].

Discoveries can happen where our intellect had once met the logic of solved problems. It is quite different when there is an uncertain situation which includes the phenomena of unsteadiness and diversity. Due to these phenomena, life cannot be considered a static, invariable, homogeneous substance available to objective analysis [5].

In cases when intellect had never met given conditions, an individual faces difficulties while solving a problem. Every problem has several ways to be solved. Subject can decide which way to go. He examines the options. One should remember that term "problem" means the divergence between what we have now and what we want to have in future [6, pp: 77]. One has to use his will to choose necessary salvation and perform actions aimed at goal achievement. "In fact, any truly volitional action is an act of choosing which includes conscious choice and decision" [7, pp: 253].

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A choice made in such conditions can be of problem character. But where is the boundary between the choice determined by a subject and the choice determined by external environment? That is, where the choice made by a subject begins and where the choice imposed by society ends? According to Fichte, there is nothing outside ego that could determine his activity [8, pp: 70-71]. Subjective activity and the awareness of subject’s needs testify to the determined character of internal activity. Here we can speak about pure subjective activity. "Activity makes a person interact with surrounding world, adapt to the environment and change it, encourages him to take part in life" [9, pp: 67].

Our activity is often based on the principle of minimum efforts and maximum gain. Usual things become logical, understandable and accessible. To make a revolution in consciousness means to break habitual order of things accepted for a long period of time. Contradiction arising when we choose another solution method can be a display of disinclination to forecast the development of solution. This is because subject can most likely draw a conclusion about the result if he uses a habitual solution method. Progress and evolution have always denoted the discoveries which introduced contradictions into the paradigm of that time when a discovery was made. Thereby, a new idea, becoming a discovery, forestalled what time permitted.

If subject makes a decision concerning creative solution, he sooner or later addresses to intellectual intuition which is a folded logical algorithm for problem solution. In the opinion of Descartes, intellectual intuition is "an understanding of clear and attentive mind generated only by the light of intellect being simpler than deduction…" [10, p. 84]. So, the presence of intellectual intuition is the presence of clear subjective activity. Spontaneous decisions are intuitive. That is why intellectual intuition arises spontaneously.

The discovery made by means of intellectual intuition is like a withdrawal from the existing paradigm where new idea meets a contradiction in a well-established system of people’s notions and rituals. The afflatus introduces an unbearable feeling of dissolution into all habitual thoughts and forms a new point of view which helps to understand that the algorithm used for problem solution mismatches the right way of reaching correct result.

Habitual things seem logical, calm and rational to us. But they can become trivial and cyclic in a blink as a cancelled holiday, because the phenomena of unsteadiness and diversity attract us by giving a new experience, making life not vain and adding a new solution in the depleted combination of variants [5].

We often try to escape in the regular routine of habitual actions ensuring our comfort life. At the same time we always unconsciously long for something inconceivable and exciting. When we think that we control the reality, we do not notice how the regularity becomes an exception to the rules of accidents, how the tangled labyrinth of predictable events becomes hard to forecast and how our existence becomes absorbed in the expectation of the un governable and unforgettable moment of spontaneity and creation.

Why do we long for spontaneity? The answer is obvious-this is a characteristic of creation. Our need for creation generates the urge towards freedom and uncertainty. “Life impulse” actually consists in the need for creation. It cannot create without limits because it faces matter that is the movement opposite to its own one. But it seizes this matter, which is a need itself and aspires to introduce the maximum aggregate of uncertainty and freedom into it” [4]. Consequently, our life implicitly longs for uncertainty and spontaneity as a product of creation as if they lead to growth and movement and as if they can satisfy our needs for self-actualization. C. Buhler thinks that man can realize himself only through creation [11].

During all his life, man stands before the dilemma whether to challenge reality or not. He tries to choose between the two main extremes of life – to change reality or to continue drifting. “The main choice of man is the choice between life and death. Every action presupposes this alternative” [12]. For some reason, in the surroundings of these two extremes, we always find an excuse which helps to avoid the choice or decide in favour of the last one. Sigmund Freud thought that the majority of people actually do not want freedom because it presupposes responsibility which frightens them.

The Problem of Creative Self-expression in Mechanistic Society: The problem of contemporary people lies deeply in motivation network which forms the sense of life and determines man’s desire to diversify his life, to be open for new experience and not to be afraid of showing his individuality. In this plane, it becomes clear that man’s basic conflict with the world lies not in career guidance, not in prosperity and life quality, not in strong social relations and successful adaptation and much less in successful business, but in finding the sense of his life.

Trying to run away from spontaneous creative action, man comes to mechanistic procedures needed to fill the space of mercantile market plankton. “Every person comes to a certain goal of overcoming difficulties by means of creative energy which is identical to his ego” [13].
In his book “The Rebel”, Albert Camus noted that society based on production can only be productive but never creative [14]. We are so accustomed to live in society where industry governs that we hardly can imagine a society where creation rules. Henri Bergson gives us the opportunity to imagine a society based more on creativity than on the cold-hearted, mechanistic, producing and consuming model of man’s behaviour in modern world where faceless market powers dominate. His philosophy proposes a more integrated outlook on life where science, technology, art, economics, politics and spirituality can work together in harmony.

In British newspaper “The Independence” (May 14, 2004), Terence Blacker described that the ardor for cruelty is so spread today that we are unlikely to notice this fact. In his opinion, there is a straight line from Abu Ghraib prison in Iraq to millions of home computers in the western world. Photos here do not differ from shock photos made in Abu Ghraib available for home entertainment. If you type the word “torture”, or “rape”, or “slave” in search system, you will not get in the police, but you should know that there are thousands of web-sites specialized in flourishing sadism. People of all ages are attracted by the most perverted vices and defects: cruelty, voyeurism and boredom. The problem is that consumers are not satisfied with what they are offered [15].

Thinking as a production line defines consumer as a buying mechanism with insatiable appetite. His tastes and preferences can be ruled through advertisements with artificially farfetched, unnecessary and ecologically destructive desires. When one buying mechanism breaks down at last (when client dies), he is substituted by a new one already brought up by the dark art of consumption. Under the flow of consumerism there is a mechanistic outlook on time and the great fear of boredom which fills every minute with more and more glossy pictures and leaving less and less time to really important things.

In society where people pay more attention to creation than production, boredom will not be a problem. Instead of being afraid of time and considering it an eternal space which should be filled with something, we could appreciate it more and receive evidences that we have time for expressing special forms of art, dreaming, doing nothing, resting in silence, walking and realize ourselves as parts of being.

So, the development of intellectual intuition by means of aspiration to spontaneous creative actions can stop the mechanistic formation of society the success of which is placed on top instead of moral and ethic norms. Such development can be conductive to the fundamental reconsideration of existing values of society.

Life in mechanistic society eliminates the boundary between private needs and needs imposed by society. The high level of awareness and will are the factors for ascertaining the internal locus of self-control. When a person is not aware of his real needs and life sense, it starts to lose its individuality and comes to the break-up of its identity. In psychic, the thought of one’s own breakup is substituted by a more comfortable and soft interpretation of one’s own incapacity. This incapacity manifests itself in the withdrawal from responsibility and the avoidance of making decisions. “It is necessary to understand that death game which leads from the clear picture of one’s life to the escape from this world” [16].

Now let us answer the fundamental philosophical question: is life worth living? For one who chose the escape from his identity, the answer is not obvious. Intuition shows the level of subconscious awareness about one’s own needs and so the high automation of actions which help to reach unconscious wishes. Spontaneous intuition reflects creative activity which is a factor of individuality manifestation.

RESULTS

Intuition as one of cognitive abilities of people is one of key spheres in studying the process of discovery and decision making in uncertain situation. The mechanism of intuition can be imagined on a par with folded algorithm fulfilled in mind. It is not realized by the subject but it is a basic factor in decision making. A choice made by the subject can have both internal and external locus of control. Subjective activity reflects person’s creative impulse. But creation is a spontaneous activity, a discovery made by the impulse of subjective creation. Thus, subjective activity is also spontaneous and cannot be forecasted. So, intellectual intuition is a subjective creative activity displayed spontaneously and unconsciously which reflects the degree of identity manifestation.

REFERENCES