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# Introduction

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It is my pleasure to present you with the second intuition handbook in the Edward Elgar series, this time focused on methodological challenges that researchers around the world have been facing. The key theme is approached rather broadly since intuition research, as a relatively young field of inquiry, is still in the process of conceptual consolidation and cross-disciplinary integration. The goal of the first handbook was to establish an all-inclusive framework that would reconcile conflicting views and propel us beyond the theorizing stage. Indeed, more empirical studies have seen the light of the day since then. Nevertheless, certain aspects of researching intuition as an intangible phenomenon remain ambiguous and some theoretical views have become rather stagnant. That is why this handbook starts with a review of conceptual considerations that shape our choice of methods before it delves into specific techniques.

It is refreshing to see that many researchers have progressed from traditional psychological instruments that can measure intuition only indirectly, and often in retrospect, to more innovative approaches. The pendulum seems to be swinging in the direction of qualitative and neurological studies. We started asking such fundamental questions as: Are there really only two information processing systems? How can we capture intuition *in situ*, maybe even surprise it? We have been also timidly acknowledging that researchers should not shy away from their own feelings and intuitions but rather incorporate them meaningfully into their studies. And lastly, following my call for more cross-cultural research, we started exploring whether the Western view on intuition is indeed the only valid way. Or are we missing out on non-Western perspectives that could broaden our thinking?

We continue this virtual debate in the tradition of mutual respect and ‘agreement to disagree’ that we staked at the first Intuition Caucus at the Academy of Management in 2009. Since then, we have organized two caucuses and three symposia and our online community of intuition researchers has exceeded the hundred mark. Although membership spans three continents: North America, Europe and Australia, which are all represented in this handbook, the views are still predominantly Western. Hopefully, we will see more research from other parts of the world that will bring fresh perspectives. As another breeding ground for ideas could serve the new PhD theses on intuition coming currently out of Australia

and Europe with their unique research traditions. Sadly, what is missing in this volume is a continuation of quantum-based research needed to further our understanding of non-local intuition.

This handbook is organized around six common themes that permeate our methodological considerations. Part 1 raises the question of cognitive systems and capabilities. Within the framework of dual-processing it examines the monitoring mechanism that makes us switch from intuitive to analytical thinking. Drawing on tripartite theory of coping, it proposes that expert intuition relying on procedural memory might utilize a separate third system, System 0. Complementing this view with Eastern aspects of wisdom, it suggests the existence of a fourth integrating system, System 3. And conceptualizing intuition as a mental faculty, it asks which cognitive capabilities constitute the intuitive process before it surfaces into consciousness. The role of emotions is addressed in Part 2, which presents and reconciles conflicting views. On the one hand, it suggests that stress, as a type of negative affect, could act as a stimulus for intuiting because it compromises cognitive resources needed for rational processing. On the other hand, it outlines how emotional coherence, triggered by positive affect, assists personal engagement that serves as a gateway to intuition. It also demonstrates the importance of effective emotional regulation for the deployment of expert intuition. Part 3 highlights major quantitative approaches, evaluating four most commonly used measures of intuitive cognitive style, assessing challenges of experimental design, and examining whether non-invasive brain stimulation could be used to study causality in intuitive processing. The remaining three parts demonstrate the surge of interest in qualitative techniques. Part 4 investigates how to map the intuitive experience. It illustrates how intuitions can be captured retrospectively or at the time of their occurrence. It suggests the use of technology to videotape intuitive episodes *in situ* and ‘tease out’ the experience in a structured dialogue. We also learn about an interview technique that helps retrieve unnoticed cognitive processes from passive memory. And we investigate whether intuition can be captured as a group phenomenon. Part 5 illustrates the use of grounded theory in two different environments, investigating intuitions of organizational leaders and front-end innovators. Finally, in Part 6 we ask the provocative question whether researcher’s own expertise and intuition could become a part of research design.

Like the previous handbook, this is not an all-encompassing volume on the topic. But it shows us how much intuition research has progressed in the past few years. This is a good time to pause and reflect. As some of the contributors propose, instead of rushing to develop another framework or another measure, let’s review and reconcile first what we have:

(1) the existing frameworks categorizing different facets of intuition; (2) the existing measures and techniques, their conceptual foundation and independent validation; (3) the currently accepted assumptions, such as the number of cognitive systems and related capabilities; and (4) the limitations of prevailing cultural perspectives on intuition.

Hopefully, you will find the ensuing chapters as stimulating as I have.

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