

REPUBLIC OF AZERBAIJAN

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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

PERCEPTIVE FUNCTION OF INTUITION

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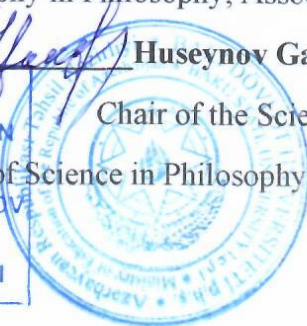
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GENERAL CHARACTERISTICS OF THE WORK

Relevance and development of the topic. The problem of intuition has been a topical issue throughout the history of philosophy. What makes the problem constantly relevant to philosophy is that, despite the abundance of metaphors, analogies and definitions that take various forms of intuition, there is still no single explanation for this phenomenon that is universally accepted. The nature of intuition and forms of discovery are difficult objects for scientific fixation. However, despite the difficulties of studying, the number of literature devoted to the study of the problem by experts in various fields of science in one way or another is constantly growing, which in turn necessitates the periodic reinterpretation of the problem of intuition.

One of the main factors driving modern interest in the problem of intuition today is the crisis of traditional rationalist methodology. Modern science is interested in the formation of more constructive rational methodologies, abandoning narrow-minded rationalism. Intuitive cognition today resonates with the post-classical science paradigm of transcending the boundaries of rigidly defined models of reality.

Another point that determines the urgency of the problem is the concern for the realization of the prospects of post-industrial development of modern society. The so-called “knowledge society” or “information society” post-industrial transformation project places new demands on the creative potential of the workforce. This greatly increases the social significance of the problems of cognitive theory. It is clear that the production of knowledge cannot be organized without a creative process. Creativity brings us back to the problem of intuition.

Another point that makes the study of the problem relevant is the lack of special study of the problem in Azerbaijani philosophical science. However, the ideological changes that the public

consciousness has undergone in recent decades have led to a re-philosophical interpretation of this important means of cognition. Today, gaining independence again, Azerbaijan has adopted a strategy of rapid and deep modernization.

Another aspect of deep modernization, in our opinion, requires the re-emergence and actualization in the public consciousness of the basic philosophical concepts that to one degree or another participate in the comprehensive formation of modern society. In this regard, the current research serves to reduce the existing gap in this area, albeit slightly.

The problem of intuition is still found in ancient Eastern and Western philosophical teachings as an object of theoretical research. Although not explained in detail in most cases, the problem of intuition has been reflected in one form or another in the works of Ancient Eastern, antique and medieval philosophers. In Plato's work, intuition is known as the ability to comprehend ancient ideas through the act of anamnesis (remembrance).¹ In Aristotle, on the other hand, intuition is associated with neither perception nor the general discursive thinking.² In Plotinus' philosophy, the idea of the soul's self-realization through introspection was realized through intuition, and this concept also served as the basis for further study of the problem in Christian theology.³ In the Middle Ages, intuition was interpreted in terms of the idea of understanding God and the soul through faith.⁴

In Ancient Eastern philosophy, the problem of intuition was explained from similar positions. Thus, Lao-tzu shows that what is

¹ Платон. Сочинения: [в 3 томах]. – Москва: Мысль, – т. 1. – 1968; Платон. Сочинения: [в 3 томах]. – Москва: Мысль, – т. 2. – 1970.

² Аристотель. Собрание сочинений: [в 4 томах] – Москва: Мысль, – т. 1. – 1976.

³ Антология мировой философии: [в 4 томах]. – Москва: Мысль, – т. 1. ч. 1 и 2, Философия древности и средневековья, – 1969.

⁴ Антология мировой философии: [в 4 томах]. – Москва: Мысль, – т. 1. ч. 1 и 2, Философия древности и средневековья, – 1969; Августин Блаженный. Творения: Научно-популярное издание: [в 4 томах] / Августин Блаженный. – Киев: УЦИММ-пресс, – т. 1. Теологические трактаты. – 2000.

needed to understand Tao is u-wei - "doing nothing." In fact, this meant that the manipulations of thinking would take place not indirectly, but directly, that is, intuitively.⁵ In the Middle Ages, such Islamic philosophers as Al-Farabi, Ibn Sina, Bahmanyar, Ibn Arabi, N. Tusi and others valued the exceptional role of intuition in the acquisition of new knowledge and called it the creative insight and subconscious stage.⁶ Ibn-Arabi considered the presence (grace) of God necessary in the acquisition of knowledge, and here he explained the unpredictability of intuition with this "intervention".⁷

In the rationalism of the new age, intuition reflects the higher perceptual capacity of human cognition and is essentially intellectual.⁸ The foundations of irrationalism are reflected in the sensualism of German philosophy represented by G. Hamann and H. Jacobi. Here it is shown that intuition is possible not through cognition, but through emotion and belief.⁹ Emotional intuition is also characteristic of Kant's philosophy.¹⁰ I. Kant, who showed that intuition is so weak in the perception of the transcendent,

⁵ Дао дэ Цзин. Книга пути и благодати / Дао дэ Цзин. – Москва: Эксмо, – 2009.

⁶ Tusi Xacə Nəsirəddin. Şərh "Əl - İşarat", Tərc.: Söhrab Bayramov, Bakı : Nurlan, 2004; Şükürov A. M.Şərq fəlsəfəsi və filosofları. B.: Əbilov, Zeynalov və oğullar, 2005; Məmmədov Z.C. Azərbaycan fəlsəfəsi tarixi. B.: Bilik, İrşad mərkəzi, 1994.

⁷ Смирнов, А.В. Великий шейх суфизма (опыт парадигмального анализа философии Ибн Араби) / А.В.Смирнов. – Москва: Наука (издательская фирма «Восточная литература»), – 1993, – с. 39.

⁸ Декарт, Р. Избранные произведения / Р.Декарт. – Москва: Политиздат, – 1950; Лейбниц, Г. Сочинения: [в 4 томах] / Г.Лейбниц. – Москва: Мысль, – т. 1. – 1982; Лейбниц Г. Сочинения: [в 4 томах] / Г.Лейбниц. – Москва: Мысль, – т. 2. – 1982; Спиноза, Б. Избранные произведения (серия «Выдающиеся мыслители») / Б.Спиноза. – Ростов-на-Дону: Феникс, – 1998; Локк, Дж. Сочинения: [в 3 томах]. – Москва: Мысль, – т. 1. – 1985; Локк, Дж. Сочинения: [в 3 томах]. – Москва: Мысль, – т. 2. – 1985; Юм, Д. Сочинения: [в 2 томах] / Д.Юм. – Москва: Мысль, – т. 1. – 1966.

⁹ Антология мировой философии: [в 4 томах]. – Москва: Мысль, – т. 3, Буржуазная философия конца XVIII в.- первых двух третей XIX, – 1971.

¹⁰ Кант, И. Критика чистого разума / И.Кант / Пер. с нем. Н. Лосского. – Минск: Литература, – 1998.

nevertheless believed that intuition was the only form of full cognition available to man.

Other representatives of classical German philosophy, I. Fichte, F. Schelling, G. Hegel, proposed a dialectical interpretation of intuition, which in turn paved the way for the understanding of the unity of knowledge (intuition) that arises directly.¹¹

In A. Schopenhauer's irrationalist philosophy, intuition is the ability to comprehend the essence of things without the participation of the will and provides a direct connection with the object of cognition.¹² However, the subsequent development of irrationalism led to a search for the nature and essence of intuition in the sensual sphere, which we see in the works of B. Croce, A. Bergson and N.O. Lossky.¹³

Considering the possibilities of intelligence, A. Bergson considers it insufficient in terms of an objective understanding of the evolving reality. According to the philosopher, although the intellect has some success in understanding the inanimate nature, it is weak in the understanding of the living. Scientific knowledge aimed at obtaining practical rules is incapable of reflecting the essence of

¹¹ Фихте, И.Г. Сочинения: [в 2 томах]. – Санкт-Петербург: Мифрил, – т. 1. – 1993; Фихте, И.Г. Сочинения: [в 2 томах]. – Санкт-Петербург: Мифрил, – т. 2. – 1993; Фихте, И. Г. Сочинения: работы 1792-1801 гг. / И.Г.Фихте. – Москва: Научно-издательский центр «Ладомир», – 1995; Шеллинг, Ф. Сочинения: [в 2 томах] / Ф.Шеллинг. – Москва: Мысль, – т. 1. – 1987; Юнг, К. Психологические типы / К.Юнг. – Санкт-Петербург: Ювента, – 1995; Гегель. Энциклопедия философских наук: [в 3 томах] / Гегель. – Москва: Мысль, – т. 2. Философия природы. – 1975; Гегель. Энциклопедия философских наук: [в 3 томах] / Гегель. – Москва: Мысль, – т. 3. Философия духа. – 1977.

¹² Шопенгауэр, А. Собрание сочинений: [в 5 томах] / А.Шопенгауэр. – Москва: Московский клуб, – т. 1. Мир как воля и представление. – 1992; Алейник, Р.М. Шопенгауэр: деконструкция Канта // – Москва: Историко-философский альманах, Выпуск 1-й, Кант и современность, – 2005, – с. 189-198.

¹³ Кроче, Б. Антология сочинений по философии. История. Экономика. Право. Этика. Поэзия / Б.Кроче / Пер. составлен, коментар. С.Мальцевой. – Санкт-Петербург: Пневма, – 1999; Бергсон, А. Творческая эволюция. Материя и память / А.Бергсон. – Минск: Харвест, – 1999; Ошо, Р. Интуиция. Знание за пределами логики / Р.Ошо. – Санкт-Петербург: Вось, – 2002.

events. Scientific concepts that have been clarified and concretized over time are not able to reflect all the activities and variability of existence. Objective, true knowledge can be acquired only through pure observation or intuition, completely moving away from the goals of practice.

Philosophical intuitionism was also characteristic of the philosophy of E. Husserl¹⁴ and M. Scheler¹⁵. Here, in the act of phenomenological reduction, the phenomena of the transcendental world are understood with the help of intuitive knowledge. Intuition is rational in E. Husserl, and emotional in M. Scheler.

We see the first systematic study of intuition in Russian philosophy in the works of N.O. Lossky.¹⁶ According to the philosopher, in the process of true cognition, the distinction between subject and object disappears, and the external world is perceived as part of the internal world. Lossky believes that the world is dualistic, and that God is the basis of its integrity and evolution. S.L.Frank¹⁷, developing N.O. Lossky's theory of cognition, focuses on the discovery of the ontological conditions of intuition. In his philosophy, intuition is revealed as an ability that allows a person to directly perceive reality, to act as a whole in the process of cognition.

S.I. Vavilov called intuition the ability to predict the results of research.¹⁸ V.F. Asmus analyses directness,¹⁹ V.M. Kovalgin

¹⁴ Гуссерль, Э. *Философия как строгая наука* / Э.Гуссерль. – Новочеркасск: Агентство «Сагуна», – 1994.

¹⁵ Шелер, М. *Избранные произведения* / М.Шелер. – Москва: Гнозис, –1994.

¹⁶ Лосский, Н.О. *Чувственная, интеллектуальная и мистическая интуиция* / Н.О.Лосский / Сост. А.П. Поляков; Подгот. текста и примеч. Р.К.Медведевой. – Москва: Республика, – 1995.

¹⁷ Франк, С.Л. *Реальность и человек. Метафизика человеческого бытия* / С.Л.Франк. – Киев: Науково Думка, – 2010.

¹⁸ Вавилов, С.И. *Проблемы познания* / С.И.Вавилов. – Москва: Гардарики, – 1993, – с. 59.

¹⁹ Асмус, В.Ф. *Проблема интуиции в философии и математике очерк истории: XVII – начало XX в.: [Электронный ресурс]. URL: <http://psylib.ukrweb.net/books/asmus01/index.htm>*

analyses unpredictability,²⁰ and others analyze irrationality as the main feature of intuition. According to A.G. Spirkin, intuition can capture the essence of an object as a whole in an instant. This is done so rapidly that rational logic cannot reach it.²¹ Unlike Bergson, P.V. Kopnin, one of the critics of Bergson's intuitionism, claims not the weakness of rationalism, but the real existence of objective difficulties in the process of scientific cognition.²² According to V.P. Bransky, intuition is the ability to create visual images or images of objects that are not perceived through direct observation.²³

In his research, M. Bunge devoted much space to intuition and put forward interesting ideas.²⁴ Intuition, continuity and discreteness, according to Bunge, have no meaning, and it depends on the individual characteristics of each teaching and the skills and experiences associated with it.

A.S. Karmin and E.P. Haykin call the act of intuition an illogical process or a "logical vacuum." They have important ideas about differentiating between types of intuition. They show two main forms of intuition: eidetic and conceptual intuition.²⁵ According to V.P. Irina and A.A. Novikov, intuition gives rise to a special type of knowledge, and these philosophers call this secret, incomprehensible knowledge cryptognosis (crypto – secret, gnosis – knowledge).²⁶

²⁰ Ковалгин, В. М. Раскрывая тайны психики / В.М.Ковалгин. – Минск: Беларусь, – 1968.

²¹ Спиркин, А.Г. Философия: Учебник для технических вузов / А.Г.Спиркин. – Москва: Гардарики, – 2000.

²² Копнин, П.В. О национальном и иррациональном // Вопросы философии, – 1968. № 5, – с. 99-115.

²³ Бранский, В.П., Никитин, В.Е. Альтернатива «сциентизм-антисциентизм» и современная философия науки // Наука и альтернативные формы знания. Межвузовский сборник, – Санкт-Петербург, – 1995.

²⁴ Бунге, М. Интуиция и наука / М.Бунге. – Москва: Прогресс, – 1967.

²⁵ Кармин, А.С. Творческая интуиция в науке / А.С.Кармин, Е.П.Хайкин. – Москва: Наука, – 1971.

²⁶ Ирина, В.Р. В мире научной интуиции / В.Р.Ирина, А.А.Новиков. – Москва: Наука, – 1978, – с. 123-125.

The modern study of intuition in the framework of cognitive approach is found in the works of V.A. Lektorsky, D.I. Dubrovsky, I.P. Merkulov, M.A. Kholodnoy, A.L. Nikiforov, V.K. Finn, V.P. Zinchenko and others.²⁷ E.N. Knyazeva and S.P. Kurdyumov analysed the essence of intuition from the point of view of synergetic methodology.²⁸ In his monograph, S.I. Grishunin considers intuition models, types of problems solved with the help of intuition, the point of intuition in forecasting, methods of activating creativity and improving intuitive thinking.²⁹ A.V. Popovkin made a comparative analysis of the position of intuition in Eastern philosophical systems.³⁰ A.Y. Panasyuk approaches the discovery of the phenomenon of intuition through the discovery of the essence of the unconscious and claims their synonymy.³¹ In his monograph “Intuition: Opportunities and Threats”, D. Myers explores the problem of evaluating the application of intuition in modern practice.³² Another modern researcher, M.L. Shults, tried to determine the degree of participation of an intuitive point in the

²⁷ Когнитивный подход. Научная монография / Отв. ред. академик РАН В.А. Лекторский. – Москва: «Канон +», – 2008; Искусственный интеллект: междисциплинарный подход / Под ред. Д.И. Дубровского и В.А. Лекторского. – Москва: ИИнтеЛЛ, – 2006; Дубровский, Д.И. Информация, сознание, мозг / Д.И.Дубровский. – Москва: Высшая школа, – 1980; Холодная, М.А. Психология интеллекта. Парадоксы исследования / М.А.Холодная. – Санкт-Петербург: Питер, – 2002.

²⁸ Князева, Е.Н., Курдюмов, С.П. Интуиция как самодотраивание // Вопросы философии, – 1994. №2, – с. 110-112; Князева, Е.Н. Основания синергетики. Режимы с обострением, самоорганизацией, темпомиры / Е.Н.Князева, С.П.Курдюмов. – Санкт-Петербург: Алетейа, – 2002.

²⁹ Гришунин, С.И. Возможна ли современная наука без интуиции: Модели творческой интуиции в контексте науки, философии и прогнозирования / С.И.Гришунин. – Москва: Издательство ЛКИ, – 2008.

³⁰ Поповкин, А.В. К осмыслению опыта мистической интуиции в традициях восточной метафизики и русского интуитивизма // Религиоведение, – 2005. №1, – с. 38-51.

³¹ Панасюк, А.Ю. Психология подсознания: все о подсознании человека / А.Ю.Панасюк. – Ярославль: Ин-Фолио, – 2010, – с. 268-279.

³² Майерс, Д. Интуиция: Возможности и опасности / Д.Майерс. – Санкт-Петербург: Питер, – 2011.

process of achieving psychological health of a person, finding harmony between his cognition, body and emotions.³³

Modern Azerbaijani philosophers S. Khalilov, J. Ahmadli, I. Rustamov, Y. Rustamov, A. Shukurov, Z. Mammadov, A. Hajiyeva and others, in their research, they touched upon the subject of intuition from different angles.³⁴ In the booklet “Philosophical Thoughts on Creativity and Intuition” written by A.Mammadov together with P.Hasanova, the role of intuition in the creative process was studied as an object of philosophical and epistemological research.³⁵

Thus, looking at the existing philosophical literature, it becomes clear that the theoretical study of intuition was mainly aimed at revealing the epistemological, anthropological and psychological aspects of the problem. . It should be noted that the current level of development of the problem, as well as the achievements of modern science, allow the philosophical development of the problem of cognitive functions of intuition on the basis of modern requirements.

The urgency of the problem and the degree of elaboration determined the content, structure, object, subject, goals and objectives of the research.

³³ Contrat. Logistique et intuition / Contrat. – P., – 1972.

³⁴ Hacıyeva, A.Ə. Mədəni-tarixi irsin tədqiqimdə hermenevtikanın fəlsəfi və metodoloji əhəmiyyəti / A.Ə.Hacıyeva. – Bakı: Adiloğlu, – 2004; Xəlilov, S.S. Sivilizasiyalararası dialoq / S.S.Xəlilov. – Bakı: Adiloğlu, –2009; İsmayılov, F.Q. Klassik psixozanalizin əsasları / F.Q.İsmayılov. – Bakı : Azərbaycan Milli Ensiklopediyası NPB, – 2003; Məmmədov, Ə.B. Elmi idrak və onun inkişaf dialektikası / Ə.B.Məmmədov. – Bakı: Səda, – 1998; Məmmədov, Z.C. Azərbaycan fəlsəfəsi tarixi / Z.C.Məmmədov. – Bakı: Bilik, İrşad mərkəzi, – 1994; Rüstəmov, İ. Azərbaycanda təbii – elmi biliyin inkişafının fəlsəfi problemləri (XIX əsr – XX əsrin əvvəli) / İ.Rüstəmov. – Bakı: Diplomat, – 2001; Şükürov, A.M.Şərqi fəlsəfəsi və filosofları / A.M.Şükürov. – Bakı: Əbilov, Zeynalov və oğullar, – 2005.

³⁵ Məmmədov, Ə. Yaradıcılıq və intuisiya haqqında fəlsəfi düşüncələr / Ə.Məmmədov, P.Həsənova. – Bakı: AzTU, – 2009.

Object and subject of research. Intuition, which is an epistemological phenomenon, acts as an object. As a subject, it is a cognitive function of intuition.

Goals and objectives of the study. The main purpose of the dissertation is to study the problem of intuition from a modern scientific and philosophical point of view, which stands out among the philosophical problems. Achieving this goal requires solving a number of complex tasks:

- to analyze the history of the development of the concept of intuition through the philosophical traditions of the East and the West;

- to reveal the innovations brought by modern scientific achievements to the re-philosophical interpretation of the subject of intuition;

- to distinguish the main types of intuition and show the main forms of its manifestation in cognitive activity;

- to clarify the ideas about the joint activity of intuition along with feeling and logical perception in the perception of the surrounding world;

- to determine the relationship between instinct and intuition;

- to clarify the philosophical essence of rationality and to reveal its connection and connection with intuition;

- to study the importance of the influence of intuition on creativity.

Theoretical and methodological bases of the research. The theoretical and methodological basis of the dissertation is the works of Azerbaijani and foreign scientists devoted to the study of various aspects of the problem of intuition. The analysis of the forms and cognitive functions of intuition was carried out on the basis of the theoretical provisions of K. Jung, M. Bunge, V. Asmus and others. In accordance with the interdisciplinary nature of the problem of intuition, the author also used the results of psychophysiological research on the subject.

Along with general scientific methods such as comparative-historical analysis and synthesis, generalization, classification, which

constitutes the methodological basis of the research, the dialectical philosophic method has also been used. A complex and systematic approach allows you to discover the many facets of intuition and its complex connections with events such as consciousness, creativity, values, beliefs, emotions.

Scientific novelty of the research. The scientific novelty of the research is determined by the problem statement and is reflected in the following provisions:

- the research can be considered as the first attempt to study the problem of intuition in Azerbaijan;

- an attempt was made to make a comparative analysis of the manifestations of the problem of intuition in the Eastern and Western philosophical systems;

- the role and importance of intuition in the acquisition of new knowledge is based on modern scientific research;

- against the background of growing demands on creativity in modern post-industrial society, the importance of intuition in the creative process is redefined from a philosophical point of view

- the connection and connection of rationality with intuition has been reconsidered;

- in the explanation of the philosophical essence of cryptographic knowledge, different opinions are evaluated from a new point of view.

The scientific and practical significance of the dissertation is closely related to its goals and objectives and scientific innovation. Research can expand the understanding of the importance of intuition, which is an important element of human cognitive activity. A systematic and comprehensive analysis of the concepts that serve to explain intuition in the history of philosophical thought may help in the further study of the problem of intuition. Theoretical generalizations and practical results can be used by specialists in the fields of epistemology, anthropology, culturology, psychology and sociology.

The practical significance of the dissertation is determined by the fact that the obtained results can be included in the materials of

lectures and seminars on philosophy, culturology and anthropology. The obtained results can be used in the development of teaching and scientific-methodological aids.

Approbation of the dissertation. The dissertation was completed at the Department of Philosophy of Baku State University. The aspirant has presented papers at conferences and seminars on issues and problems, published articles and theses.

The provisions and results of the dissertation are reflected in the published works divided into 10 titles of 3-4 p.l. volume.

The structure of the dissertation. The dissertation consists of introduction, three chapters, six subchapters, results and a list of references.

MAIN CONTENT OF THE STUDY

The relevance of the topic of the dissertation "**Introduction**" is substantiated, the purpose and methodology of the research, scientific novelty, theoretical and practical features, approbation and structure are explained.

The first chapter of the dissertation is called "**The Essence of Intuition**". This chapter includes two half-chapters.

The first subchapter of Chapter 1 is called "**Intuition as a Philosophical Problem**". The problem of intuition, which is one of the most mysterious aspects of human cognition, has always attracted attention. Philosophers from different perspectives, who began to explain the process of cognition, felt the need to explain this mysterious point. Since the question of intuition is very difficult to rationalize, the interpretations of philosophers also differ considerably. In different teachings, in different theories, we can come across various explanations of intuition, such as the ordinary biological instinct, the form of sensory perception, innate ideas, deceptive feelings, "supreme revelation" and the supernatural force. For example, in most religious systems in the East, intuition is interpreted as a manifestation of higher knowledge - a quality given to human beings by supernatural forces.

1) Intuition - is a type of knowledge, the main feature of which is determined by the method of acquisition. It is direct knowledge, it does not need proof, and it is perceived as truth. This position is closer to, for example, Plato, Descartes, Locke, Spinoza, Leibniz, Hegel, Bergson. It should be noted that direct and indirect knowledge is inherent in all sciences, but the differences between them were first identified in mathematics.

2) According to the method of acquisition, intuition is a direct perception of the truth, that is, the objective connections between things (intueri – is a Latin word which means to watch, to see with the eyes of insight).

Intuition, in the sense of a simple biological instinct, directly dictates to living beings what they need to survive. Thus, for example, newborn sea turtles, relying on the interior, begin to crawl into the sea. From this point of view, it is not surprising that A. Bergson based his intuition on the philosophy of "creative evolution". The eminent philosopher shows that intuition, as a manifestation of the "power of life," opposes reason, thought, and science, and can only be compared to the essence of existence.

Relevant information is understood here as the objective reason for the process of preparing an unconscious solution to an internal problem situation. As the solution process is secretly prepared, intuition suddenly appears and is unpredictable. The concept of "sudden" is usually associated with the concept of "leap" and is considered as an expression of the transition to new knowledge in the form of leaps. Polonsky explains this point with dialectical logic: *“At an unknown moment, the increase in quantitative change leaps into a new quality. These "leaps" and "explosions" occur in the mind and are perceived as "sudden" formation, "intuition", "radiation".*³⁶

As noted by V.F. Asmus, the acceptance of intuition as a fact does not justify the philosopher's inclusion in the category of intuitionists. Not all theories of intuition are theories of

³⁶ Полонский, В.П. Сознание и творчество / В.П.Полонский. – Ленинград: Издательство писателей в Ленинграде, – 1934, с. 175.

"intuitionism": *"Intuitionism is a completely special historical form of philosophical teaching about intuition,"*³⁷ says the researcher.

It is known that A. Bergson put forward his concept of understanding the mental life and the material world. This concept was widely discovered in his works "Freedom of Time and Will", "Creative Evolution" and a number of other works. Bergson believes that human perception, the human mind, has been adapted to the perception of inanimate nature as a result of a long evolutionary process. And according to Bergson, in order to understand the events of life, it is intuition that comes to humanity in the long process of evolution. Intelligence and all sciences, according to Bergson, are not the true reflection of the essence of the events studied. However, if the intellect and logical thinking cannot reveal the essence of life, then it is possible to think that there is a fog in our mental and logical thinking, and this fog is sometimes illuminated by some force.

Bergson calls these forces instinct, or intuition, and sometimes even equates intuition and instinct. The intellect divides the object of study into parts, takes them in fixed and dead forms, and in fact does not understand life correctly.

It is true that the act of intuition can be called a non-logical process or, as A.S. Carmin, E.P. Haykin mentioned, a "logical vacuum", because there is no logical connection between the knowledge obtained as a result of "radiation" from previous knowledge. However, this does not mean that it is also an "epistemological vacuum."

When A.S. Carmin and E.P. Haykin interpreted intuition as an epistemological event, they understood intuition as visual interaction and interrelation of abstract concepts, feelings and rationality, and in this regard distinguished two types of intuitive process: 1) transition from already acquired concepts to intuitive visual images; 2)

³⁷ Асмус, В.Ф. Проблема интуиции в философии и математике очерк истории: XVII – начало XX в.: [Электронный ресурс]. URL: <http://psylib.ukrweb.net/books/asmus01/index.htm>

transition from already acquired visual images to new concepts - conceptual intuition.

So, intuition is, in a sense, a form of cognition that acts as a bridge between sensory cognition and rational cognition, increasing their efficiency and increasing their speed.

The second half of Chapter 1 is called "**Types and Forms of Intuition.**" Intuition is a form of cognition with a complex nature and essence. So far, there is no perfect idea about its logic, structure and functions. However, today's views on it give rise to two types in terms of intuition and intelligence.

Intuition is the ability to perceive truth directly, that is, to substantiate it with concrete reasoning, to condition it with preconceived logical reasoning, in a form not based on past experience.³⁸ "Sensual intuition" is not yet directly related to any philosophical theory, explanation or interpretation of knowledge. This term refers only to the acceptance of an existing fact. In this sense, it is no coincidence that the term intuition (which is not related to any philosophical theory) is always used in mathematics.

In his "Intuition and Science", Bunge states that perception manifests itself on three levels, as a form of intuition: 1) rapid identification (recognition) of an object, event and sign; 2) clarification of the ratio of information to the sign; 3) ability to interpret.

Although the process of interpretation is completely deductive, the relationship between judgment and terminology can be explained as a logical process:

1) imagination - to imagine objects without geometric descriptions, to create models;

2) intuition as imagination (Bunge distinguishes three stages of intuition as imagination).

As mentioned above, researchers distinguish two main types of intuition - sensory and intellectual intuition. After a brief

³⁸ Əfəndiyev, M. Sosiologiyanın nəzəri problemləri / M.Əfəndiyev, A.Şirinov. – Bakı: Bakı Universiteti, – 2001, – s. 274.

acquaintance with sensory intuition, we come to the conclusion that sensual intuition presents the object to our consciousness, but cannot explain it. Therefore, the expression "intuitive cognition" has contradictions, at any stage of intuitive cognition, intellectual intuition can appear. The purpose of the comprehension process is to acquire knowledge. The separation of intellectual intuition as a type of direct knowledge is revealed by clarifying the difference between direct and indirect knowledge. Intellectual intuition is the perception of the mind, and feeling is not the same as seeing.

Bunge classifies intellectual intuition as follows, depending on the stage and state of discovery:

1. Intuition is like the mind.
2. Intellectual intuition as an ordinary (cognitive, thinking) method.

Thus, Bunge's research gives us reason to evaluate intuition as a form of thinking activity. However, Carmine and Haykin also have important ideas about differentiating between types of intuition. They show two main forms of intuition:

1. Eidetic
2. Conceptual intuition.³⁹

By eidetic intuition, researchers understand the creation of new images on the basis of previously known concepts, and by conceptual intuition, the process of forming new previously unknown concepts on a visual basis. We think that such grouping of intuition is more acceptable.

We have mentioned above some features of intuition. At the same time, we do not consider it enough. The research we have done is an attempt to reveal only some features of the so-called intuitive processes.

The goal of each type of cognition is the acquisition and processing of knowledge. It is known that there are four ways to

³⁹ Кармин, А.С. Творческая интуиция в науке / А.С.Кармин, Е.П.Хайкин. – Москва: Наука, – 1971.

regain knowledge⁴⁰: transition from one sense image to another sense image (sense cognition); transition from one concept to another (logical cognition); transition from a visual image to a new concept (interaction of feeling and logic); new sensations from concepts - acquisition of visual images.

These last two types of rebirth fall into the realm of intuitive cognition. The classification of intuition, as mentioned earlier, defines two levels of cognition, being conceptual and eidetic. All types of rebirth of knowledge are closely interrelated and provide a link between sensory and logical cognition, which in turn interact with intuitive cognition.

Thus, the sensation realized through intuition and logical perception on the basis of any concept are associated with a specific combination of images. As a result, a new understanding emerges about the object, not only about its forms of manifestation, but also about its essence. The feeling of gaining new knowledge is not just a combination of images. This combination takes place at the level of intuitive cognition. The epistemological mechanism of such a process implies the combination of sensory images on the basis of the visual image of the known object - the image-model.

The second chapter of the dissertation is called "**Epistemological Bases of Intuition**". This chapter consists of two sub-chapters.

The first half of Chapter 2 is called "**Unconsciousness and Intuition.**" Even in the works of Socrates and Plato, ideas about the unconscious were widespread. Plato tried to explain that there are destructive tendencies in the inner spiritual world of man. Socrates also believed that man had evil, destructive instincts in his inner world, and that man could prevent these unconscious tendencies through self-awareness. Among those who brought wealth to the research on the problem of unconsciousness, B. Spinoza, Q. Leibnits, D. Hartley, I. Kant, A. Schopenhauer, K. Karus, E. Hartman.

⁴⁰ Бунге, М. Интуиция и наука / М.Бунге. – Москва: Прогресс, – 1967, – с. 125.

The vast amount of information that a person receives can be divided into two groups according to his consciousness: 1) conscious information that sits in neurons through the mind and cognitive apparatus; 2) information that, although it is felt through the senses, is no longer in the person's sphere of interest and therefore does not pass through his consciousness and unconsciously sits in the neurons.

The mechanism for processing the first type of information is more or less transparent. Through the mechanism of reflection, knowledge is the basis of human theoretical and practical activity. The degree of success of the activity also depends on the amount and depth of knowledge.

The second type of information is not understood by man himself, he does not know that it is this unconscious information that is the basis of intuitive perception of any issue. Based on this, we can say that the information that a person unconsciously perceives from childhood to adulthood forms the basis for his intuitive activity.⁴¹

The mass and variety of unconscious information that a person accumulates during his lifetime is an inexhaustible resource for his perception. Due to this, the unconscious layer of the human psyche at first glance seems inexplicable and incomprehensible to him. We believe that this latent (incomprehensible) incomprehensible knowledge can be called cryptognosis (cryptos - secret, gnosis - to know).

By cryptognosis, we mean the mass of knowledge that is born from human contact with the world around us throughout life, that is not understood and naturally not used by it, and that sometimes this knowledge suddenly awakens and begins to function.

The analysis of human labor and practical activity, the process of generalization and systematization of experimental knowledge provides valuable material for the study of the complex interaction of conscious and unconscious acts.

⁴¹ Бергер, П. Социальное конструирование реальности. Трактат по социологии знания / П.Бергер, Т.Лукман. – Москва: Медуим, – 1995, – с. 74.

The conscious life of an individual takes place only within certain time and space parameters, within certain natural and social conditions. Many elements of behavior are performed automatically. The study of certain forms of automation shows that they are mechanized in the process of changing their own abilities.

Unconsciousness is manifested in the manifestation of the experiences that a person has accumulated throughout his life, the information that remains in his memory. At present, only a small part of the total knowledge possessed by the subject is highlighted in the focus of consciousness. People do not even doubt the existence of some knowledge and information stored in the brain. When we study the reactions of the brain precisely, we forget that the memory of the brain is a large "warehouse" outside the realm of consciousness. This warehouse is filled throughout life.

For the first time, the most important teaching about the unconscious was created by Z. Freud. Freud divided the human psyche into three instances: "O" (unconscious), "I" (consciousness), "Extraordinary I" (social consciousness). He explained that the unconscious instance is the darkest, miraculous, incomprehensible layer of the psyche. Lusts, passions, affects, emotions, certain symptoms, all destructive tendencies, provocations, the cause and source of which is unknown, in short, instinctive activity occur in this sphere. "O" only motivates a person to enjoy, to satisfy his inner spiritual needs. "O" is the embodiment of savagery and animalism in man.

The "I" motivates a person to adapt to the natural and social environment in which he lives, to prevent destructive tendencies arising from his inner spiritual world, to act adequately to the laws and principles of real life. This state of consciousness performs a regulatory function in the human psyche.

The "supreme self" determines the fulfillment of a person's social principles such as public, moral, legal, political and so on. This higher instance encourages the individual to act in accordance with certain social rules, moral and legal norms, including conscience, moral duty, and so on, forms the humanist principles of mankind.

Freud argued that consciousness depends on the unconscious, on its demands. There is no doubt that many things in the "I" are unconscious, that is, it should be called the core of the "I".

Nevertheless, the "I" clarifies the psyche, censors human activity and governs the personality. Freud believed that the "I" is pressured by both the "O" and the "Super I", and that the unconscious "I" is to act in accordance with biological requirements, and that the "Super I" is to live within the framework of social and moral laws and directs them to act accordingly. He portrayed the unconscious as a natural state of the psyche and called consciousness a quality which man later acquired. *"Consciousness cannot be considered the essence of the psyche."*⁴²

Freud distinguished two forms of unconsciousness: latent and compressed. The transition of any mental content, function, process, imagination, etc. from the level of consciousness into the unconscious is the basis of compression. Freud saw oppression as a typical example of the unconscious. Compressed unconscious processes, in his opinion, can never return to the level of consciousness. Latent unconsciousness can return to consciousness under certain conditions. Individual situations and methods are needed for the compressed unconscious to return to consciousness. If the realization of any wish or intention of an individual endangers himç and if the events that took place in his life which he thinks have a negative impact on his mood and mental state as a whole affect his mood and mental state, that desire and intention will be suppressed and transferred to the unconscious.

Summarizing all of the above, we can say that the unconscious closes the content which once did not participate in consciousness and, which once participated in consciousness, but was extracted from it. The manifestation of this content in the activities of an individual can be divided into several types: 1) an unintelligible cause of the activity; 2) an unintelligible mechanism and regulator

⁴² Фрейд, З. Введение в психоанализ. Лекции / З.Фрейд. – Москва: СГУ, – 2007, – с. 425.

that ensure the automatic nature of the activity; 3) unintelligible sub-sensory processes and mechanisms; 4) an unintelligible social program.

Now let's take a brief look at the functions performed by intuition:

1. Gnoseological (cognitive) function. Like all forms of cognition, the main function of intuition is the function of reflection. Otherwise, it would be impossible to explain the emergence and functioning of intuition as a form of cognition (as well as the quality of the person who is the subject of cognition). They are verified (tested) by at least one form of practice, and this is how they are confirmed to be true or false.

2. In our opinion, the complementary function of intuition should be included in the second line. This means that the shortcomings in the process of perception and rational moments in a particular cognitive process over a period of time are complemented by intuitive ability.

3. Transition function. It is known that the transition from the sensory stage of cognition to the rational stage is possible in two ways: a) in the traditional classical way; b) intuitively.

4. Forecast, foresight function. Predictions and forecasts of all types are made in the absence of regular knowledge. If all the parameters of the occurring process were clearly and unambiguously estimated within the studied time period, then there would be no need for foresight or prognosis.

5. Synthesis function. From a certain point of view, the process of cognition can be assessed as a synthesis of a whole from parts, of knowledge about a whole from knowledge about parts.

The second half of Chapter 2 is called "**The Problem of Intuition and New Knowledge.**" Traditional philosophy has tended to interpret intellect as a higher spiritual ability rather than instinct.

Intelligence is the knowledge of form, the understanding of relationships. According to Bergson, this purely formal perception of the intellect has a great advantage over the material perception of instinct. And a form is considered a form because it is a void. If

necessary, it can be filled with many things, as well as completely inefficient things. The mind can perform dozens of operations more easily than concrete ones. In any case, the concept serves not the direct perception of things, but the perception of the imagination that the intellect has defined for them. These are no longer images, but symbols, and our logic is a set of rules which guide us when referring to those symbols.

Intuition has the power of persuasion, not peculiar to intellect. If there is intuition, it is impossible to doubt its authenticity. If the examination reveals that intuition is as wrong as intellect, its stronger subjective accuracy becomes a deficiency, raising intuition to a level of falsehood that is difficult to eliminate. Self-awareness is a matter of intuition. However, along with self-awareness, one of the most well-known aspects of intuition is the knowledge that people think and master. Even in the absence of unforeseen lies, experience has always shown that insight remains an illusion when it comes to accepting the truth, and that slower and more cautious methods of intellect are ultimately encouraging. Intuition is what we see or hear or feel inside, it is the language within us.⁴³

Chapter 3 of the dissertation is called **"Creativity and intuition"**. This chapter consists of two sub-chapters.

The first half of Chapter 3 is entitled **"Creativity as a Philosophical Problem"**. One of the special places in the study of the creative process is the mechanisms of its cognitive realization. One of the most striking points is the role of intuition in this process. Intuition is a special, exceptional and complex phenomenon of human mental activity and plays an important role in the creative process. Intuition is an individual-psychological feature of a person, a way of directly understanding his truth without substantiating it with the help of evidence.⁴⁴

⁴³ Шульц, Л. Язык интуиции: как использовать свою интуицию для решения самых сложных проблем / Л.Шульц / Пер. с англ. Озерова А. – Москва: Эксмо, 2007, – с. 34.

⁴⁴ Спиркин, А.Г. Философия / А.Г.Спиркин. – Москва: Гардарики, – 2006, – с. 469.

The role of intuition in the creative process is confirmed by many facts. Many scientists have made great discoveries with the help of intuition. Examples of these scientists are Archimedes, Newton, Brown and Kekule. In a letter to Marx, Engels wrote that this morning, while still in bed, he discovered ideas about the natural sciences.

The need for a philosophical study of creativity can be attributed to several factors. The main point is that it is the philosophical approach to creativity that reveals such qualities of human creativity that vividly reflect the spiritual dimensions of the modern historical development and, ultimately, of the period. It can be said with confidence that if in the twentieth century the slogan "intelligent man" was used in relation to man, in the XXI century the main thesis about man will be "creative man" which will reflect his social nature.

In conclusion, we can conclude that although it is impossible to create a separate theory of creativity, its philosophical analysis is possible and necessary.

The second half of Chapter 3 is called **"Intuitive Components in Creativity"**. Since creativity is the most widely revealed area of intuition, we could not ignore it in our study.

Human cognition, which is creative in nature, constantly uses non-standard methods in addition to traditional means to solve new problems. The first stage of creativity is the initiative to raise the problem with the understanding of the existing needs.

In general, when interpreting the creative process, we can distinguish a number of stages:

- 1) Occurrence or emergence of any issue or problem;
- 2) Perception of the issue by the subject, analysis of the state of the problem.
- 3) The subject tries to solve the problem. The process of thinking in this direction, the emergence of new ideas;
- 4) Sudden transition of the results obtained at the unconscious level to the level of consciousness in order to find a solution;
- 5) Formation of the solution and recording of the result.

Creativity is, in essence, characterized as a productive activity of human mind and does not contradict rational activity.

One of the main types of intuition is heuristic (creative) intuition. This function is a specific cognitive process. Creative intuition essentially results in the creation of new images and concepts by expressing the interaction of sensory images and abstract concepts. It is not possible to derive their content simply by synthesizing previous perceptions or by conducting logical operations on existing concepts.

Intuition is in a sense instinctive. At the same time, it is higher than ordinary consciousness. One can agree with the general philosophical position that intuition can be considered as superconscious in terms of cognitive power. Intuition has the power to penetrate the elements and parts of an object at a time and to reflect the essence of the object as a whole. As A. Bergson noted, intuition is a shadow of intellect.

As we know, the human brain consists of two hemispheres. Each of them translates information in its own way. This arrangement of the brain is called lateralization. As a person ages and develops, lateralization intensifies, and as a result, the hemispheres begin to participate in all mental processes in a completely different way. In addition, the mechanism of action of the brain is such that these hemispheres act in turn. Such a mechanism of their interaction is called reciprocation. Lateralization and reciprocation affect all human mental processes. This is also reflected in the individual characteristics of the personality. It is impossible to discuss the problem of creativity, intuitive decisions without understanding the language of each hemisphere. It is their harmonious interaction that is necessary for the development of intuition.

At the heart of intuition is the incomprehensibility of intermediate results. During a leap (even between hemispheres), the logical operations of a "leap" are not understood, and the process that develops on the basis of this scheme can be called intuitive. We can distinguish two types of leaps: radiation and prognosis. Radiation means understanding the solution of a problem from the right

hemisphere in the left hemisphere. Prognosis - it is difficult to understand the end result and the ways to achieve it without implementing intermediate stages.⁴⁵

American researcher Raudsepp agrees that the creative process begins with intuition. Referring to Wertheimer, he claims that intuitively, "enlightenment" leads not only to the emergence of new ideas, but also to the determination of its further development and the formation of belief in the correctness of this direction.

Today, there is no universally accepted concept of creative intuition, but we can note certain approaches:

1. The field of intuition is the mental subconscious that has found its way to the deeper layers of man.

2. The explanation of the mechanism of intuition is sought in the realm of the unconscious.

3. From a synergetic point of view, the manifestation of intuition in creativity can also be explained as a mechanism of self-organization.

4. J. Piaget considered intuition as an image-object thinking, which is an expression of the pre-logical stage of individual development.

5. Based on the mechanism of functioning of the human cerebral hemispheres, R.M. Granovskaya gives the explanation the psychophysiological mechanism of intuition.⁴⁶

Thus, since the creative process is a sphere in which the essence of intuition is fully revealed, it is also the most favorable object in terms of its study. There is no creativity without intuition. But without rational cognitive activity, there can be no real creativity. Otherwise, it would be just a fantasy game. Intuition attracts more attention as it constitutes the unconscious component of creativity invisible to us. Above, we have tried to show how the unconscious sphere of creativity is interpreted by various experts.

⁴⁵ Интуиция, логика, творчество / Под ред. М.И.Панова. – Москва: Наука, – 1987, – с. 126.

⁴⁶ Грановская, Р.М. Интуиция и искусственный интеллект / Р.М.Грановская. – Санкт-Петербург, – 1992.

The topic is summed up in the "**Result**" part of the dissertation. The analysis of various forms of intuition in human cognitive activity allows to classify them as follows: 1) concrete and abstract intuition according to the nature of the information applied; 2) mystical (super-sensory or super-intellectual), sensory and intellectual intuition, depending on whether they are based on irrational experience, feelings or rational thinking; 3) heuristic and ordinary intuition according to the criterion of innovation; 4) mathematical, linguistic, etc. intuition in connection with the field of profession. Heuristic intuition differs essentially from ordinary intuition: it is connected in principle with the formation of new knowledge. This act of feeling is accompanied by transitions from images to concepts (eidetic intuition) and from concepts to sensory images (conceptual intuition). Intuition in creativity is not manifested in a pure sense or in intellectual, concrete or abstract forms, because creativity is a whole process and involves emotions and feelings on the one hand, and intelligence and thinking on the other. In Eastern philosophy, intuition is revealed in a mystical aspect. The importance of mystical intuition from the point of view of philosophical-spiritual cognition is conditioned by three points: first, mystical intuition leads to the reunion of man with God (absolute), to the state of unity with Him; second, this intuition is revealed as the only way to understand divine truths that do not require proof; third, mystical intuition plays an ontological basis for the emergence of religious teachings.

The following scientific works of the author have been published on the topic of the dissertation:

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