



INTUITION AND RATIO, masculine and feminine?


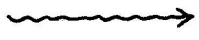
In this title two elements have been introduced deliberately. The one is the suggestion which stems from the succession of notions: intuition is masculine and ratio is feminine. Against the grain for our feeling. Exactly therefore it has been put into words in this way, with the question-mark as second element. Is it so self-evident that normally speaking intuition is equal to feminine and ratio equal to masculine? We¹⁾ don't think so. We don't say anymore man = masculine = ratio and woman = feminine = intuition. It is more complex and more nuanced, once you really think about it.

When looking around we see a lot of men proceed with intuition and a lot of women being rational masters. It turns out that topmanagers rely very much on their intuition²⁾, just as other men in functions which demand creativity: artists, traders, diplomats. And it turns out that women in science at a high level make rational achievements.

But we also notice that the here used notion of intuition stands for many different kinds of things. It is more an indication of a domain which distinguishes itself from the rational thinking. That's why we prefer to use the distinction rational - non-rational.

	conclusion logic analysis facts thinking	
rational		daily conscious
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non-rational	feeling belief vision idea intuition	daily non-conscious

Our experience and insights acquired through anthropology tell us that usually men are closer to their thinking and will and women are closer to their feeling and their being there. With men, the left side of the brain is active and with women the right side of the brain. In spite of the individual variations of the species, the body of the man and of the woman are in essence differently orientated. This can be observed into the smallest unity. For instance, when one looks at the eggcell and the spermatozoon³⁾ the following characteristics are striking:

	
round unity	straight, consisting of two units
relative rest, waiting has to be conduced into motion receive relatively soft	mobile, heading for its aim coming into motion out of its own initiative penetrate relatively hard
one or a few	one out of many, who will be the first

Every human being stems from a fusion. But immediately afterwards the one starts to prepare itself for the production of eggcells again and the other for the production of spermatozoons. Obviously in the duality that every human being is, there is a main accent for man and woman:


man - action, straight heading for its aim, has to be there first, splits something open on penetration
 woman - being there, round, waiting, receiving, unity.

Now it is easy to slip into the simplification: thus men and women are so, respectively "action and willpower" and "being there, presence". But every human being is unique. There are still many other constitutional and social factors. On top of that it depends to a large extent on how every individual handles those data. The spiritual power of the human being guides him or her, amongst all the powers that influence her or him, to what he or she wants to become. But apart from this individual aspect it is known that men and women can be distinguished as a species. They behave differently and apart from the physical distinction they are psychically different. It is known that the behaviour has to do with inner psychic factors and with physical conditions. It is also known, that psyche (or soul) and body interact.

With the example of the eggcell and the spermatozoon we have demonstrated characteristic differences between the body of the man and woman. This distinction determines the behaviour of men and women, often mainly instinctively. As an individual one has to take this into account. It is not so easy to observe this free from sympathy or antipathy. For that purpose one has to make an appeal to one's own spiritual centre. Getting to know and getting control over your instinctive behaviour demands a strong input and training of your soul.

Apart from the physical difference there exists also a difference in psychic constellation between man and woman. The soul or psyche is pre-eminently the field of the relation. To be in relation with an other human being, with yourself and with life. The soul is also rich in feelings, thoughts and will-impulses. Carl and Emma Jung⁴) talk as psychologists with regard to the difference between man and woman about anima and animus. The man has his anima, the feminine which is more or less hidden for him. The woman equally has her animus, the masculine. It is difficult for women to get in touch with their animus. Likewise it is difficult for men to get in touch with their anima. The masculine comprises the thinking which objectivates from a distance life, one self or an other human being. But it also comprises the act which imposes his will on other people. The feminine seeks, through talking and acting, the connection with life, oneself or an other human being. And in that process she reacts with her feeling. A question that is difficult for a woman to answer, is for instance: "So, what do you want?". For a man a difficult question for example is: "And what do you feel?". However, they will both deny that those questions are difficult for them.

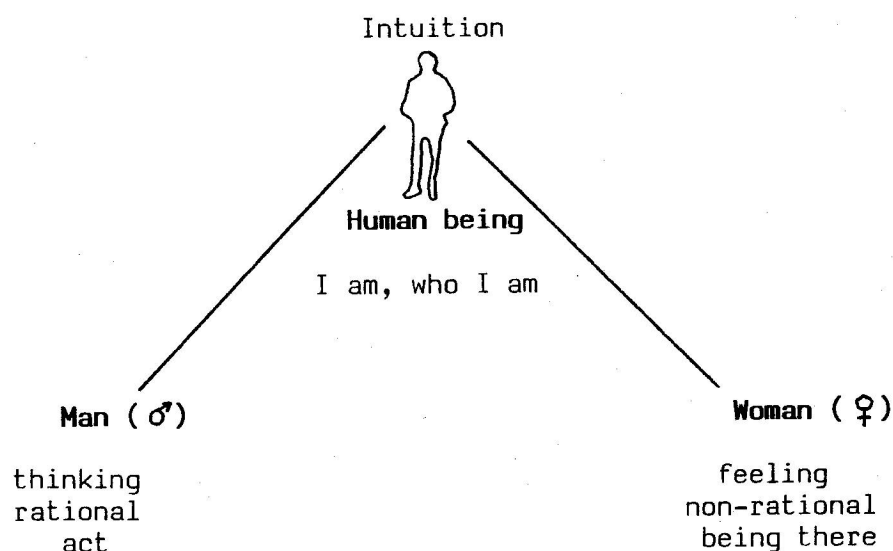
Here again is the pitfall of categorising, which makes one loose sight of the individual. But the above mentioned specific facets hinder the human being or give him or her pleasure and benefit.

The duality of the human being is beautifully represented to us in the Chinese Yin-Yang sign . In the Yin is a residue from Yang, and in the Yang a residue from Yin.

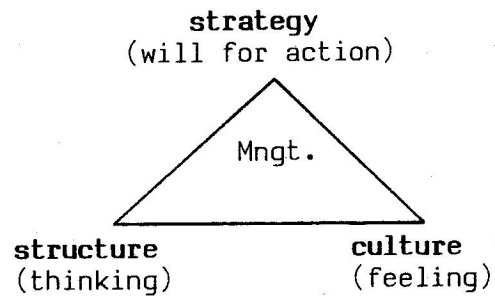
But there is no distinction in the spirit. The spiritual centre of the human being is neither feminine nor masculine; is neither man nor woman; but is human being: I am, who I am. And to this the intuition is linked. Intuition is something different from the feeling or an idea. It distinguishes itself from the feminine, although women have more favourable conditions to get in touch with it. It distinguishes itself also from the masculine and is present in him, in spite of the more unfavourable conditions for the man.

It demands connection and presence of the human being without domination. It demands in the human being the masculine as well as the feminine. Intuition is also something that cannot be seized rationally, but that can be understood. It can be observed innerly and this can be consciously trained⁵). It is therefore important to come into contact with your soul essence, with your source of life, which feeds you and which silts up time and again because of the dust of your daily life. This source has to

be dug up time and again in order to make it sing⁶).
Intuition, masculine and feminine, can both be fitted in the following scheme:



Until recently, men worked "outdoors" in the socio-economical, socio-political labour-system. And women worked "indoors" in the private atmosphere and in what we call nowadays, voluntary work. In the meantime, in the outdoor world, rational thinking and action were considered of a higher value. In the intimate private atmosphere indoors one was allowed to show one's feelings and emotions, one was allowed to behave differently and being there as one is. This way women remained excluded from the one-sided rationalism, and the men (because of their being fascinated or absorbed by their work outdoors), remained estranged from the non-rational side of our being a human being. The women became guardians (for the men) of that other part. From both sides men and women demanded their share and consolidated the other party in their role, position and contribution. Through the work of psychologists (Freud, Adler, Jung, Assagioli, Frankl, Maslow, Lewin, Rogers, Perls - to mention a few on both sides of the ocean), through the struggle of women to be able to play a part outdoors and through the boundaries of rationalism (which we experience now in a lot of places) people in the labour-system have become more and more conscious of that other field: the non-rational. In that context we look for instance at the actual interest in transformation, quality, client-orientation and organisation-culture. A fascinating element in this development is the introduction of the following "management-triangle"⁷):



Fascinating, because this scheme with regard to aspects of the organisation resembles much the anthropological scheme which we gave before. In the above-mentioned scheme the structural, rational aspect is the masculine and the cultural, feeling aspect is the feminine.

The strategy would then have something to do with the identity of the organisation. The centre from which deliberately direction is given to the future actions of people in the organisation. When the manager develops in himself/herself the structural, rational and the cultural, feeling, he or she can get the right intuitions for his or her organisation. And from there strategy will come forth.

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