

Spiritual Life Groups: An Alternative Model for Church Growth

Project Proposal

Executive Summary

The proposed project features a church-growth application of Glendale Adventist Medical Center's (GAMC) Spiritual Life Groups, which function as a supplement to community outreach services in a manner that is complementary to church-growth activities. The Spiritual Life Groups also give health care and social service providers a referral option that offers compassionate support for persons experiencing stress related problems. Originally designed as an adjunctive supplement to medical interventions, the Spiritual Life Groups incorporate the most current information about spirituality from medical and biological research. The program supports an integrative-medical approach to wellness, emphasizing a whole person commitment to emotional, physical, and spiritual health.

The group dynamics of the Spiritual Life Groups emphasize functional (as opposed to liturgical) spirituality. Traditional religious practices, symbols and rituals are highly valued for their substantive contribution to empowering successful life strategies, not as ends in themselves. The groups use Biblical stories to assist group participants in reorganizing their perspectives and value structures so that they can experience improved patterns of response to life challenges.

Spiritual Life Group Twelve-Week Curriculum

- *Practicing meditation and prayer*
- *Nurturing faith*
- *Discovering spiritual rest*
- *Developing core values centered in loving behavior*
- *Experiencing spiritual breakthroughs*
- *Celebrating life*
- *Taking spiritual inventory: assessment and assurance*
- *Growing in a spiritual community*

The Spiritual Life Group experience also builds on developing insights from complex systems theory to assist participants in positively responding to adaptive demands in a manner that does not develop hypersensitivity when confronting stressful life issues. Sensitivity to accumulating stress can result in patterns of aversion and avoidance that weaken the individual's physical and emotional capacity to accommodate stress, resulting in decreased personal effectiveness and compromised immune function. The goal for group participants involves their discovering how to routinely engage the creative potential of spirituality as a powerful problem-solving resource in responding to stressful circumstances. To achieve this goal, the sequence of topics used during the twelve-week program deliberately follows the order of steps commonly associated with the creative process.

The GAMC Chaplains Department has piloted the concept of Spiritual Life Groups to help people discover how spiritual resources enable them to deal more effectively with life challenges. While Spiritual Life Groups are not designed to produce religious conversions, and are essentially non-sectarian, they are intended to facilitate spiritual transformations that increase stability in the lives of group members. The groups, which are led by experienced group facilitators, are also designed to become an occasion for inviting group members to join in church-life activities. By collaborating with local SDA

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churches to complement community outreach programs, we propose to provide an entry point into a faith community for those who have no church home.

Purpose

Spiritual Life Groups have been designed to meet the need for quickly introducing the value of spiritual resources to people served in community outreach programs. Many people served in community outreach programs are seen to be experiencing significant life challenges. Spiritual Life Groups assist people facing significant life challenges to discover how spiritual resources can effectively lead to adaptive responses. Moreover, staff involved in a wide variety of outreach programs can be readily trained to identify prospective candidates for Spiritual Life Groups and to make appropriate referrals.

Background

Spiritual Transformation and Complexity - Theoretical Discussion: Often the effects of stressful life circumstances may contribute to the difficulties that prevent people from regaining a sense of emotional balance and personal control. When faced with extensive and ongoing stress that moves them from a familiar level of homeostasis (stability), individuals often seek spiritually transforming experiences. In church-growth language, these individuals are referred to as "people in transition". Newly developing research information suggests that under such circumstances, the process that results in transformational experiences may be grounded in complex systems theory. Once a person's personal homeostasis is disrupted to a sufficient extent, the individual must either achieve a new level of homeostasis (personal transformation) or experience chronic stress, trying to hold life elements together in a manner that no longer fits, with the looming risk of catastrophic collapse. This process of achieving a new level of homeostasis can be viewed as spiritual transformation and also displays characteristics correlating with the four stages of creative process, including, (1) identifying the most troubling aspects of the problem along with discussing and reviewing options; (2) discovering a faith transition to a period of rest and contemplation; (3) experiencing transformational breakthroughs; and, (4) solidifying the gains of that transformation to sustain the new level of homeostasis.

One of the many reasons we suspect that a correlation exists between spiritual transformation and complex systems theory is the apparent self-organizing property of some spiritually transforming events. A signature characteristic of certain types of spiritual transformation is the sense of these transformations essentially occurring spontaneously, i.e., "uncaused". These kinds of spiritual transformations produce feelings of surprise that differentiate such events from the kind of change that results from the development of disciplined spiritual skills, which progress systematically over time with hard work and great concentration. The sense of surprise and no obvious cause often involves suddenness and may be regarded as a "peak experience" in the sense that Abraham Maslow uses this term in Religions, Values and Peak Experiences. Moreover, characteristics of suddenness and surprise are accounted for in complex systems theory as corresponding with the discontinuity that occurs when a system that has become unstable spontaneously self-organizes into a more ordered state. In the

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experience of an individual, this transformation constitutes a sometimes-dramatic transition from “disorder to order”, and often is associated with powerful sensations of joy, a sense of personal integration, and inner peace. This understanding of spiritual transformation notes that both creative breakthroughs and the personal breakthroughs in spiritual transformation are likely to be organically related as physiological processes occurring in the brain.

Project Description

The Spiritual Life Groups conducted by GAMC staff provide a non-sectarian intervention that predisposes participants to spiritually transforming events. Referred by community service programs, medical providers, clergy, and other sources, the participants in the Spiritual Life Groups are generally in a time of transition that is generating considerable distress. Most participants experience a significant stabilizing influence that involves personal transformation. Many achieve breakthrough experiences of spiritual transformation that afford them a sense of great peace, increased self-confidence and the emergence of a constructive sense of control in their lives.

The Spiritual Life Groups were developed to understand and employ aspects of both religion and spirituality. Each support group explores the practical role and function of spirituality in health and well-being. Designed to be complementary to health care treatment and medical interventions, the Spiritual Life Groups take advantage of newly developing information arising in spirituality and health research. The program supports an integrative-medicine approach to wellness, emphasizing a whole person commitment to emotional, physical and spiritual health.

The group begins in a setting of calming influences that build on traditional aspects of religious expressions, establishing the mood for group activities. The group setting includes contributions from music, art and aromatherapy as well as religious symbolism, poetry and other aspects of spirituality. This involves low lighting, background music, fragrance, and the presence of religious symbols (including a dove and an angel).

In the context of a supportive group structure, participants learn to face life challenges with meditation, prayer, faith and related spiritual tools that enable them to move toward and experience personal breakthroughs. Moreover, group process explores how the activity associated with religious practice helps participants to realize periods of calm and inner peace. It is from this place of calm and inner peace that participants learn to expect personal breakthroughs and transforming moments that allow them to discover more effective strategies for dealing with life challenges.

GAMC Spiritual Life Groups are interdenominational in nature. People of all faiths and religious or non-religious backgrounds are welcome. There is a one-time \$25 entrance fee to cover the cost of materials, although guests are welcome to visit at no charge.

Content: The sequence of topics used by the Spiritual Life Group deliberately follows the order of steps commonly associated with creative process. These steps include:

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first, struggle; second, rest; third, illumination; and fourth, validation. The goal for group participants involves their discovering how to routinely engage creative potential as a powerful problem-solving resource. The elements of spirituality and a supportive environment create the vehicle for achieving this goal.

Over the 12 weeks in the Spiritual Life Group, activities associating spirituality and the creative process are repeated and reinforced until it becomes something of a skill with largely predictable outcomes. Group participants develop a measure of confidence that this process is helpful and that the breakthroughs, which still emerge as surprises, are predictable in the sense that they naturally occur. Weekly topics include:

- *Practicing meditation and prayer*
- *Nurturing faith*
- *Discovering spiritual rest*
- *Centering core values in loving behavior*
- *Experiencing spiritual breakthroughs*
- *Celebrating life*
- *Taking spiritual inventory*
- *Growing in a spiritual community*

The underlying philosophy of the Spiritual Life Group model appreciates the close relationship between functioning creativity and a healthy spirituality. Consequently, group dynamics emphasize functional (as opposed to liturgical) spirituality. While traditional religious practices, symbols and rituals are highly valued, they are valued for their substantive contribution to empowering successful life strategies, not as ends in themselves. Group participants discover the spiritual meaning and purpose that underlies religious practice. This leads to the greater healing consistent with the intention of Whole Person Care.

Promotion and Community Outreach: The Spiritual Life Groups are promoted as a resource for physicians, other health care and mental health professionals as well as an essential complement to community outreach services. The group gives health care providers and community agencies a referral option that offers compassionate support for patients and clients experiencing social and stress-related problems. Providers are encouraged to refer patients to the group when they observe them having difficulty adjusting to troubling life events. For the medical provider, the Spiritual Life Group represents a valuable resource that allows him or her to focus on treatment without being encumbered by lengthy non-medical conversations. Providers also benefit from knowing that people referred will receive needed support in a manner that is complementary to mainstream medical treatment. Flyers and other information about the Spiritual Life Group are distributed to providers and other professionals serving the greater Glendale and Northeast Los Angeles community (See attached sample flyer). Contact with providers also includes an invitation to the provider to schedule a simple in-service for office staff.

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Project Objective

By collaborating with local SDA and other churches to complement community outreach programs, this project proposes to provide a much-needed entry point into supportive faith communities for group participants who have no church home. Spiritual Life Groups can also become available as a resource to other community agencies that wish to make referrals for spiritual care. At GAMC, the chaplains' staff sees the development and implementation of the Spiritual Life Groups as a potential opportunity to extend and focus Spiritual Care Services.

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Exhibit B Target Group

The Spiritual Life Groups began in 2002 at the Center for Increasing Community Organization (CINCO). Established in 1998, CINCO is an SDA-sponsored community development agency created to provide organizational support and services in the underserved community of Northeast Los Angeles. The agency is sponsored by Glendale Adventist Medical Center (GAMC), ADRA, local churches, and the community. CINCO was strategically located in Northeast Los Angeles to take advantage of the community's interest in pursuing the Healthy Community process. The agency collaborates with a number of community-based organizations that operate education and health projects including Las Tres Escuelas Healthy Start Collaborative, Northeast Community Resource Coordinating Council, Arroyo Vista Family Health Services Clinic, Los Angeles Unified School District (Cluster E), Hathaway Family Resource Center and Franklin Adult School. CINCO offers technology center programs for job training, including the A+ Certified Computer Repair and Office Skills welfare-to-work programs. CINCO's community network and outreach programming have made it a central point in the Northeast Los Angeles community and an excellent location for Spiritual Life Groups.

During 2002, staff from the Chaplains' Department at Glendale Adventist Medical Center (GAMC) conducted two groups at GAMC for patients and staff and three were held at CINCO for students in the Los Angeles Unified School District Adult Education program. This welfare-to-work program teaches entry-level computer skills for adults waiting to enter the job market or to get a better, higher paying job. The computer training classes mimic a work environment, requiring the students to be present five days per week for 6-7 hours per day, beginning at 8:30 a.m. The Spiritual Life Group is held at the CINCO facility in the conference room from 12:00 – 1:00 p.m. on Tuesdays. Each group meets for 11 to 12 weeks.

These adult students are well suited for participating in Spiritual Life Groups because they typically experience a wide variety of significant chronic stressors, including family and social conflict, legal problems, educational and employment concerns, and an array of financial difficulties. Specific events that have acted as stressors in the lives of participants include: (1) conflict with extended family members; (2) separation and divorce, law suits and custody problems over minor children; (3) physical violence (one student was stabbed); (4) financial debt and subsequent inability to pay bills; (5) changes in housing and employment; and (5) the consequences of an educational environment where most students did not graduate from high school. These students have enrolled in the educational program at CINCO because they want to make positive changes in their lives and are willing to take advantage of opportunities, like the Spiritual Life Groups, that may aid them in reaching this goal.

CINCO participants, like new church visitors, are people in transition. Those referred for spiritual care have in common the desire to understand how spiritual resources can help them deal effectively with the life challenges that confront them. They may be

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experiencing personal losses or having difficulty with family conflict, employment, personal health, finances, or may even be struggling with basic needs such as housing, transportation and nutrition. These people will benefit not only from our connecting them with services aimed at surmounting immediate obstacles, but also from the value that spiritual resources can offer in helping them to more effectively manage stress and negotiate present as well as future life challenges. They may enter a church but have no access to the real ministry of Christ as it affects their personal situation. They have a need to be heard, affirmed, forgiven, prayed for and prayed with. They need caring people to help them experience the real presence of Christ and the practical benefit that spiritual resources can bring to their lives. These people can be found almost anywhere, but they are routinely found as people served in community out reach programs and health care services.

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Exhibit C Expected Results

Spiritual Life Groups are a natural complement to community outreach activity. When churches are initiating involvement with community members through community service programs, it is helpful to have a mechanism, whereby people in need of spiritual care, can be referred into a Spiritual Life Group that offers practical support by helping participants discover the benefits of spirituality. Spiritual Life Groups can assist individuals in discovering how spiritual resources may be an important part of learning to manage the challenges that confront them in life. The eight topics that are covered in the spiritual life groups help group participants discover how to utilize spiritual resources.

On Wednesday, January 29th, the third Spiritual Life Group at the CINCO project was completed. Of the seven group members, only one described having a significant connection with a faith community. The others all participated in a discussion of how they would like to find a supportive faith community where they could grow in their spiritual life, but they had not yet initiated contact with any local community churches. Clearly, Spiritual Life Groups create significant opportunities for church growth, and in particular, with church growth that fits together well with community outreach activities. The net result for Spiritual Life Groups is not only the opportunity for spiritual growth among participants, but also the incentive for churches to become more involved in reaching out to their communities with a variety of services.

Recently, Bruce Nelson, MA (Group Leader of the Spiritual Life Groups) had an opportunity to conduct a seminar for the Southern California Conference Lay Training Program at the White Memorial Medical Center. Representatives from more than one dozen churches indicated that they wanted to participate in a Spiritual Life Group training program and initiate Spiritual Life Groups for their own churches. Not only can Spiritual Life Groups be helpful to churches by supporting alternative church growth plans, but also because of the rigorous scientific medical and therapeutic foundation of the groups, participants in Spiritual Life Group training programs will also be eligible to receive Continuing Education Units (CEU) for their own professions including the medical profession, nursing, psychology, marriage and family therapy, and possibly for education. One of the strategies we intend to employ will be to invite professionals from each of these areas to obtain their required CEUs by attending our Spiritual Life Group training classes.

In addition to the transformational influence of the Spiritual Life Groups that help stabilize participants in sometimes highly unstable life circumstances, some participants also experience emergent transformational experiences. These are the life-changing experiences that frequently result in dramatic outcomes and major life decisions. To aid us in assessing the impact of the Spiritual Life Groups, we engaged the services of the Executive Director for the Institute for Urban Research and Development, (IURD), Joseph Colletti, Ph.D., a sociologist, and Sophia Herrera, Ph.D., a psychologist, both of whom also have faculty appointments at Fuller Theological Seminary. These

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qualifications made them highly satisfactory evaluators. Together, they interviewed Spiritual Life Group participants in December 2002.

Group Demographics: Of the ten individuals interviewed, 9 were Latina and 1 was Asian. Although the group usually has one male participant, 100% of the participants interviewed were female. The majority of the participants were mothers; many were single moms. Only one group participant resided in her own home, while all other group participants lived with another adult, often an extended family member such as a parent. The interviewers' impression was that the participants were low to moderate-income individuals. Dr. Herrera viewed the Spiritual Life Group participants as working class women who were highly motivated to be in the Spiritual Life Group.

Process: Ten participants in the Spiritual Life Groups located at the Center to Increase Community Organization (CINCO) in Highland Park, California were interviewed. The individuals had participated in the Spiritual Life Group for ten weeks at the time of the interview. Participants had been recruited from an Office Skills class as part of a Welfare-To-Work program. The group leader introduced us to the group at the time of the interview but was not present during the interview process.

Observations: Although the group participants did not provide lengthy descriptions of the stressors in their lives, many mentioned stress associated with child care, being in school, taking care of family members or an ill parent, and conflicted relationships with partners. According to Dr. Colletti, it was evident that the participants benefited from the group. During the interview, the participants listed numerous benefits, including effectiveness in helping them relieve stress at times even when they were not in the group situation. The participants were able to generalize the benefits of the group to the rest of their lives. One participant said, "There will always be problems. We will never be without problems, but we have learned how to deal with them." This statement characterizes an individual regaining a sense of control over life circumstances.

According to Dr. Herrera, the participants described the group as an "oasis," a place for them to get away that was safe to discuss their problems. The Spiritual Life Group was a place where they could express themselves without feeling judged. The participants had established strong rapport with the other group members, reflecting the widely recognized and important component of social support. They were able to talk to other people who also were experiencing stressful circumstances, and this made them feel self-validated by other people. The group participants normalized their own experiences in the group through recognition that others also experience similar stressors.

The group participants stated that they felt that they could be from different religious backgrounds and still feel comfortable in the Spiritual Life Group. One participant mentioned that she especially appreciated being able to talk about spiritual issues and God. She felt that she could use spirituality as a tool to help her cope with life. She described having learned to use her faith as a tool to overcome obstacles in life. According to Dr. Herrera, the group participants use prayer, mediation and forgiveness

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in this manner. The participants view spirituality as a vehicle for “change and renewal”. Both Dr. Colletti and Dr. Herrera noted that group participants expressed a high level of commitment to participating in the group and appeared highly motivated in their determination to use spirituality as a resource in relating to life challenges. One participant echoed a shared sentiment when she stated, “In this group we find inner peace, but the result is greater energy for achieving success in our lives.” In conclusion, Dr. Herrera stated that she had not previously seen a more cohesive group. Both interviewers identified elements of social support, sense of control, coping skills, achievement of personal breakthroughs and a sense of inner peace.

Rationale: The Spiritual Life Groups (SLG) utilize creativity and self-organization principles that increase the probability of participants experiencing spiritual transformation. The sequence of topics used during the twelve-week program follows the order of steps commonly associated with creative process. Spirituality becomes a vehicle enabling participants to employ creative process for routinely responding to life’s challenges in a manner consistent with loving behavior. The group dynamics of Spiritual Life Groups emphasize functional (as opposed to liturgical) spirituality. Traditional religious practices, symbols and rituals are highly valued for their substantive contribution to empowering life strategies, not as ends in themselves. The groups use these symbols to assist participants in reorganizing their personal value structure, prioritizing spirituality, so that they can create improved patterns of response to adaptive demands in their environment. The goal for group participants involves their discovering how to routinely engage the creative potential of spirituality as a powerful problem-solving resource in responding to life challenges. Participation in this process results in a spiritually transforming experience for many participants.

Unexpected Result Dr. Colletti further proposed a collaboration with GAMC to incorporate Spiritual Life Group training into the curriculum at Fuller Theological Seminary. Plans for this project are underway.

Next Steps

Next steps for the proposed Spiritual Life Group project include.

1) Spiritual Life Group training events will be conducted and made available to representatives from churches throughout Southern California. Additional consulting services also will also be offered to help churches successfully implement Spiritual Life Groups in their own setting.

2) The Spiritual Life Groups can act as a gateway to further involvement in a church home, in particular to further involvement with the Seventh Day Adventist church. This will be accomplished through collaboration with churches that utilize Spiritual Life Groups to attract individuals in need of a church home. Two Spiritual Life Groups will be conducted, in collaboration with Vallejo Drive Church, that result in group members participating in get-acquainted church life events. Representatives from the church will

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personally attend the Spiritual Life Groups to extend invitations to group members and the Spiritual Life Group facilitator will attend the church life events to facilitate introductions of group members.

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Addendum A

Objective for Participants Overall, this group process both teaches homeostasis preserving behaviors (i.e., meditation, etc.) to increase personal stability and facilitates transformational experiences that result in personal breakthroughs for participants. To achieve these breakthroughs, the groups are structured around the four stages of creative process, which closely parallel the aspect of spiritual transformation related to religious conversion (Please refer to Addendum B). While Spiritual Life Groups are not designed to produce religious conversions, and are non-sectarian, they are intended to facilitate spiritual transformation that further increases stability in the lives of group members.

Reviewing Stages of The Creative Process The four generally accepted stages of creative process include preparation, incubation, illumination and verification.¹

Stage 1 - Preparation

- The preparation stage involves the escalation of conflict as a consequence of thoroughly engaging a problem.²
- Conflict provides the stimulation which drives the creative process.³
- Dialectical oppositions or polarities function particularly well in generating the emotional stimulus for creativity.⁴
- Polarities inherently wedded together in a Janusian construct (named after the two-faced Roman God, Janus) provide particularly high levels of sustainable intensity.⁵
- While the conflict must be significant, it must not be overwhelming.⁶
- An optimistic world view enables subjects to endure high levels of conflict without becoming overwhelmed.⁷
- A supportive community offers a similar and complementary contribution.⁸
- The individual tolerance for intense emotions determines the threshold for transition from conscious to unconscious activity.⁹
- In a healthy response, this threshold precipitates an act of self-surrender. (The problem feels too complex to be solved by personal control or sheer force of will.)¹⁰
- The act of self-surrender requires faith to manage the sense of risk associated with the transition from conscious and controlling to unconscious and trusting.¹¹ (In dysfunctional responses the transition does not occur.)

Stage 2 - Incubation

- The level of felt emotional intensity drops dramatically.¹²
- Conscious preoccupation with the problem subsides.¹³
- The subject appears more relaxed, at rest and peaceful.¹⁴
- An underlying optimism maintains a lower level of the former excitement which, nonetheless, occasionally stirs.¹⁵
- Symbols and imagery become an important medium of internal communication as a mechanism for relating to the problem.¹⁶
- A childlike plasticity characteristic of the self-organizational learning in childhood surfaces perceptibly.¹⁷

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- Unconscious activity, of which the subject is largely unaware, has replaced the conscious struggle but at a level of intensity corresponding to the emotional engagement experienced during preparation.¹⁸

Stage 3 - Illumination

- A dramatic breakthrough into consciousness, of sudden insight, feels to the subject like it comes out of nowhere.¹⁹
- Subjects often have difficulty identifying the stream of causation.²⁰
- The illumination may assume many different forms: visions, dreams, personal transformation, dramatic insight, expanded awareness, solution to a complex problem, etc.²¹
- Powerful feelings of ecstasy, joy and harmony accompany the illumination.²²
- Subjects characteristically report a sense of oceanic consciousness.²³
- The experience often feels religious and awe inspiring.²⁴
- A basic respect for the inherent mystery of creative generation pervades the subject's attitude.²⁵

Stage 4 - Verification

- Subjects seek to apply their new insight or awareness as quickly as possible.²⁶
- Cognitive endeavor resumes in the process of refining, adapting and exploring the new insight's full potential.²⁷
- The verification process almost inevitably leads to the next set of problems.
- So the process begins all over again!²⁸

Notes for Section II

¹ John W. Haefele, *Creativity and Innovation* (New York: Reinhold Publishing Corp., 1962), 12-114.

² Brewster Ghiselin, *The Creative Process* (Berkeley and Los Angeles: University of Calif. Press, 1954), 14-20.

³ Paul Smith, ed., *Creativity: An Examination of the Creative Process* (New York: Hastings House, 1959), 62.

⁴ Rothenberg, *The Emerging Goddess*, 139-141.

⁵ Ibid, 140.

⁶ Gudmund J. W. Smith and Ingegerg M. Carlsson, *The Creative Process: A Functional Model Based on Empirical Studies from Early Childhood to Middle Age* (Madison, Conn.: International Universities Press, Inc., 1990), 54-5.

⁷ Paul Smith, ed., *Creativity: An Examination of the Creative Process*, 62-65.

⁸ Howard Gardner, *Creating Minds* (New York: Basic Books, 1993), 380-6.

⁹ Paul Smith, ed., *Creativity: An Examination of the Creative Process*, 62.

¹⁰ Ghiselin, *The Creative Process*, 5.

¹¹ Ernest White, *Christian Life and the Unconscious* (New York: Harper & Brothers, 1955), 30.

¹² Haefele, *Creativity and Innovation*, 66.

¹³ Ghiselin, *The Creative Process*, 16.

¹⁴ Gardner, *Creating Minds*, 380-6.

¹⁵ Ghiselin, *The Creative Process*, 5.

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- ¹⁶Paul Smith, ed., *Creativity: An Examination of the Creative Process*, 62.
- ¹⁷Anthony Storr, *The Dynamics of Creation* (New York: Atheneum, 1972), 163-175.
- ¹⁸Kubie, *Neurotic Distortion of the Creative Process*, 141.
- ¹⁹Ghiselin, *The Creative Process*, 5.
- ²⁰Frank Barron, *Creative Person and Creative Process* (New York: Holt, Rinehart and Winston, Inc., 1969), 10.
- ²¹Rothenberg, *The Emerging Goddess*, 139-41.
- ²²Ghiselin, *The Creative Process*, 4-10.
- ²³Rothenberg, *The Emerging Goddess*, 144-54.
- ²⁴Barron, *Creative Person and Creative Process*, 10, 70-1.
- ²⁵*Ibid*, 70-1.
- ²⁶Ghiselin, *The Creative Process*, 3-6.
- ²⁷Margaret Boden, ed., *Dimensions of Creativity* (Cambridge: The MIT Press, 1994), 8.
- ²⁸Ghiselin, *The Creative Process*, 5-6.