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The Transformative Power of Deliberate Creativity: Reflections of a Priest Creativity Practitioner

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The Transformative Power of Deliberate Creativity:

Reflections of a Priest Creativity Practitioner

by

Felix-Kingsley N. Obialo

A Project
in
Creative Studies

Submitted in Partial Fulfillment
of the Requirements
for the Degree of

Master of Science

July 2017

Buffalo State
State University of New York
Department of Creative Studies

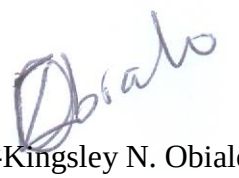
ABSTRACT OF PROJECT

The Transformative Power of Deliberate Creativity:

Reflections of a Priest Creativity Practitioner

The idea of creativity continues to gain global currency as the tool for growth and development especially in our contemporary world. There is an emerging universal paradigm shift that promotes creativity as something that could be structured and deliberate as against the erstwhile belief that it is restricted and by chance. Nevertheless, some individuals, groups and climes are yet to fully embrace creativity in all its ramifications. Creativity practice is one of the means to foster and sustain creativity in persons and groups. Consequently, nurturing creativity continues to impact people and contexts. Through four case studies, this project presents a fortuitous journey of an unlikely party which begins from without and ends on a personal discovery which transforms both the subject-facilitator and the various contexts in which deliberate creativity practice is facilitated. A case is made for the espousal of deliberate creativity as a veritable skill for the growth and development of not only organizations but persons thereby touting creativity in a deliberate manner as an indispensable skill for all times and for transformation of all human situations.

Key Words: transformative power, creativity, deliberate creativity, Catholic Archdiocese of Ibadan



Felix-Kingsley N. Obialo

July 8, 2017.

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Dedication

GOD THE ULTIMATE CREATOR WHO CHARGED HUMANITY TO BE CREATIVE AND TOWARDS WHOM ALL HUMAN CREATIVE ACTIONS TEND;

My late mom, whose loving creative actions saw us weather storms and celebrated the sunshine

And late Rev. Msgr. Prof Felix Adedoyin Adeigbo, I am told they see you in me?

Acknowledgments

A work of this nature usually is possible because some people have made sacrifices for its success. It is so because it is the culmination of the effort aimed at accomplishing some certification. I am indebted therefore to some people who have helped me realize what I conceived.

The Ultimate Appreciation, goes to God Almighty, the Ultimate Creator after whom all human creative and innovative expressions are patterned. Without God, I am nothing! He gave me the grace of the Catholic priesthood, which has defined all that I am or could ever be. To Him be glory and praise forever more.

I appreciate our *Baba,* Archbishop Felix Alaba Job, the emeritus Archbishop of Catholic Archdiocese of Ibadan; he gave me the first permission to discover myself. Without that initial permission, I wonder if I would ever have delved into the area of creativity. Archbishop Gabriel ‘Leke Abegunrin, his successor, has been very supportive, promoting me to be what I could be. I cannot thank you enough.

Prof Ikechukwu Nwazuoke introduced me to the world of creativity by chance when he took up the challenge I put before him. Together we came to CPSI for the first time in 2007. The rest, as they say, is history.

Financing my creativity studies was not a walk in the park. I thank Mrs. Francisca Abeke Otunla who was very generous without being asked when it looked bleak and throughout. Prof Emmanuel Edozien, Dr. Margaret Wilson, Ms. Janice Hicks, and Major Dr. Francis Ayo Obuseh were also financially supportive.

I have been blessed with two Bobs who have become inspirational. Bob Eckert was my teacher at the Creative Problem Solving Institute (CPSI) in 2008 and has continued to be my

creativity mentor sharing his experience in the field readily. Bob Anthony has promoted my practice albeit unknowingly through different exposures and collaborative projects.

I thank the faculty of the International Center for Studies in Creativity (ICSC) at Buffalo State College for trusting the recommendation of Bob Eckert and admitting me as their first Nigerian graduate student. I hope I did not disappoint. I therefore, appreciate Dr. Sue Keller-Mathers, my advisor who has become my friend. Patrick, thanks for your friendship. I am grateful to my cohort the Wizards of Osborn(WOOs) for their company, love, support and all. Let me specially mention Maritza Ruh who paid for a chiropractor to fix my once ailing neck and Pamela Simmeth who drove me many times to my appointments.

Parishioners of St Jude Iwo Road, Ibadan were the human guinea pigs who followed me from the start of my experimentation with creativity practice while I pastored them. Thanks also to parishioners of St Richard Jericho GRA, Ibadan who have been attending all the various creativity workshops that I had organized for the parish. They have been cooperating with the new and improved Fr. Felix for the growth of a culture of creativity and innovation in the parish.

I thank my brother priests for their support through various means. Let me, however, mention Rev. Frs. Joseph Akanbi, Tom McDermott, O.P., Eugene Egbe, Stephen Ojo, Victor Amole, Anthony Omolade, Michael Banjo and John Olaniran. Thank you Rev. Srs. Pauline Ohakwe, DMMM, my cousin, Victoria Orifunmishe, SSL, Felicia Adeola, SSMA, Fidelia Alao, EHJ and Victoria Ogbu, OLA. God also used Dr. Monica Odinko, Mesdames Ngozi Okorafor, Folashade Morakinyo, Comfort Okpe and Edith Okonji.

I thank my family, the Dominic Obialos for always believing in me and providing support spiritually and otherwise.

May the Merciful Lord bless each one of you beyond your expectation.

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SECTION ONE: BACKGROUND TO THE PROJECT

Project Purpose and Description

The main thrust of this project is to use my practical experiences in the field of creativity practice in mostly Nigeria to testify to the indubitable fact that deliberate creativity is a life changing practice. This personal transforming experience is enhanced through the promotion of the Creative Problem Solving (CPS) process. Through this project, everybody is encouraged to imbibe deliberate creativity culture for the improvement of the human condition not only in Nigeria but globally. This desire for the improvement of the human condition aims at the promotion of creativity practice from what it currently is in Nigeria to a more professional destination. Consequently, this project might lead to the re-birth of creativity practice in Nigeria to what exists in places like Europe and America as a special field of human activity. An African proverb captures the essence of my passion for a widespread practice of creativity in Nigeria. The proverb avers that: "If you want to go fast, go alone. If you want to go far, go together" (n.d). As I make haste, therefore, I must also collaborate with not just those who engage in creativity practice, but also recruit those who would become collaborators and fellow promoters of the culture of creativity especially in every area of the Nigerian life.

In the course of my creativity practice, I have been introduced to four production and service companies, and a degree and sub-degree awarding institutions for facilitation of culture of creativity and allied matters. I have also facilitated CPS in three Nigerian Catholic dioceses, five parishes, among priests and nuns, secondary school students as well as church groups and organizations.

In 2013, I began the State University of New York Graduate Certificate in Creativity and Change Leadership at SUNY Buffalo State. The program qualified me for the Master of Science

(MS) program run by the same Center, International Center for Studies in Creativity (ICSC). I was then pastoring my first parish. I had earlier in 2011 bagged a Doctorate in Educational Evaluation from the University of Ibadan, Nigeria. Incidentally, the topic of my Ph.D. research was *Psychosocial Factors as Correlates of Creativity among Undergraduates in Selected Southwestern Nigerian Universities*. The benefit of hindsight suggests to me that my doctoral research was the catalyst to my creativity practice. It opened me to the fact that Nigeria has to develop her citizens along the path of deliberate creativity. This would be achieved not only through practice but also through policies. However, policies that are favorable to deliberate creativity would not be conceivable if stakeholders are not aware of the nature of deliberate creativity that I want to tout.

While at my immediate past parish, I ran a Priests' Creativity Day for priests of Catholic Archdiocese of Ibadan. The Priests' Creativity Day went on for about two years before my Archbishop transferred me to the present parish. I could not continue in my new parish due to lack of adequate facilities that would accommodate priests for the creativity day. Many of the priest participants have asked me why I stopped and when I would resume. I hope I will be able to resume in the nearest future.

I have been able to create awareness of the fact that deliberate creativity exists among adolescents, young adults, and adults in Nigeria. The consciousness has reduced the myth among trainees that creativity is the exclusive preserve of a few. This realization has led to people now engaging in more critical thinking instead of settling for something less which people, circumstances and the Nigerian society have all combined to foist on them.

There is an increase in the knowledge of creativity and innovation and the Creative Problem Solving process. This increase in knowledge of creativity and innovation stems from the

awareness created among clients and participants in my various workshops and seminars in five of the 36 states of Nigeria. One participant after a workshop on Creative Parenting, wrote to me saying:

> My pastor, having creative people like you around us makes life interesting. Thanks for this wonderful workshop. I know God will use the knowledge we gained to transform our relationship with our children positively. I am glad I participated. Thanks for being there for us.

The practice of deferring judgment (the first law of Divergent Thinking) has led me on a personal journey which has improved my spiritual life thus making me a better person, priest, and pastor. The message of Jesus Christ not to judge so we are not equally judged (cfLk6:37-38) has become more internalized through the constant practice of deferring judgment when I have dealings with people. Consequently, the natural temptation to profile people is virtually not a first option anymore. I now see beyond people's weaknesses no matter the form these weaknesses present themselves.

Rationale for Selection

I began facilitating the Creative Problem Solving (CPS) process in 2011. That experience has led me to five states out of the thirty-six states in Nigeria. I have met both the young and not so young teaching them to imbibe the culture of deliberate creativity. The diversity of the Nigerian nation meant that I had met people from different tribes and varied religious persuasions. The participants have also come from wide-ranging socio-economic backgrounds. I have been very fulfilled doing this. If one does not document these experiences for posterity, I believe that Nigerians and indeed the world would be denied this contribution no matter how little the contribution might be described. Moreover, this documentation is about a Catholic

priest in creativity practice. I believe that I have a particular privilege which I have been blessed with and must share with the world. While learning and practicing how to become more deliberately creative and innovative in my context, I had parishioners who journeyed with me and could testify that my experience is no fluke! My experiences have been transforming not just for me but also for my clients and trainees. I have settled therefore for those workshops that have been uniquely different from the others regarding their definitive transformational experiences. What motivated me from the outset and still sustains me is captured in the wisdom of Kay Ash (n.d) who warned:

> Don't limit yourself. Many people limit themselves to what they think they can do. You can go as far as your mind lets you. What you believe, remember, you can achieve.

SECTION TWO: PERTINENT LITERATURE

This present work is an evaluation of a transforming journey that could be described as academic, spiritual, psychological and even social. I have arrived at this stage of my life through personal encounters and other experiences that include resources documented as outcomes of research and practice. The following resources, therefore, helped to facilitate the objectives of this present work.

The *Holy Bible*

The *Bible* is the holy scripture of the Christian faith. It recounts God's creation of the world, his friendship with human beings whom he placed above all of his entire creation charging man to dominant the world. The *Holy Bible* recounts the choosing of the Jewish people as God's chosen people through the deliberate selection of Abraham to the coming of his only begotten son who is the *Word* of God that became flesh. (Jn1:12). The coming of his begotten son changed the relationship between man and God and the face of the earth. Consequently, membership of God's household was no longer restricted to the Jewish people but now open to all who believe in the only begotten Son of God, Jesus who is called the Christ. Thus, as many as believe in Jesus Christ, he gave the power to become children of God (Jn1:14).

From the biblical account of creation (Genesis Chapters 1and 2), one recognizes God as the *Ultimate Creator* who shares his glory with a man by placing him at the helm of the affairs of all of his creation. It also suggests that he did not create the world alone as he says before the creation of man:

> Let us make man in our own image, in the likeness of ourselves,
> and let them be masters of the fish of the sea, the birds of heaven,

> the cattle, all the wild animals and all the creatures that creep along the ground. (Gen1:26).

God's charge to man "to be masters" (Gen1:26) of all creation, therefore, is an invitation to man to participate in God's act of creation. By this fact, man becomes a co-creator with God. This for me is the foundation of man's creativity and innovation. The Bible is replete with various creative and innovative products. These various acts of creativity and innovation as reflected by biblical characters improved the human condition whether as judged from the religious (Genesis 15; Exodus 20), medical, technological or socio-political.

Man's contemporary efforts at creativity and innovation are an aggressive fulfillment of the divine charge to dominate the world for his good and the good of his fellow human beings. This instruction to exploit the universe, therefore, implies that man must explore all that God has put at his disposal for the pursuit of man and the universe's growth and development. Consequently, man has no excuse not to realize his mission here on earth fully.

The essence of the divine instruction to man to be creative could be further understood in the definition of creativity by Runco (1996). He defines personal creativity as that which is "manifested in the intentions and motivation to transform the objective world into original interpretations, coupled with the ability to decide when this is useful and when it is not" (p. 4). Humanity's quest for a creative living is thus a recourse to the original divine interpretations. In essence, humanity's acts of creativity are indicative of obedience to the plans mapped out by God from the beginning of creation.

Creativity and Creative Problem Solving (CPS)

From the onset of discussion on creativity, theologians propagated the belief that humanity was incapable of participating in any creative endeavor. All acts of creation were

ascribed to God. Fortunately, this notion of the nature of creativity lasted only for a while. As humanity developed in knowledge and the like, people started to build another kind of belief. This position taught that those who could be creative and innovative are only a few. Creative people were perceived to be people with special and rare talents. The source of these special gifts was sourced in the divine (Onwubiko, 1991). It was erroneously held then that creativity was an exclusive preserve of a few. Since creative abilities were uncommon and originated from the divine, they were therefore open to a select privileged few.

Modern studies and experience have combined to change what I will refer to as the "exclusivity model of creativity" which I mentioned in the above paragraph. There are numerous attempts to explain creativity. These attempts gave rise to creativity. We examine some definitions and explanations. Plucker, Beghetto and Dow (2004), contend that "Creativity is the interaction among aptitude, process, and environment by which an individual or group produces a perceptible product that is both novel and useful as defined within a social context" (p. 90). Talbot (1997) sees creativity as "making a change that sticks (for a while)" (p.181). Puccio, Mance, and Murdock (2011) explain creative behavior as "what we see, the transformation of imagination into a variety of outcomes-art, poetry, services, theories, entrepreneurial ventures, products, and solutions to a myriad of problems from personal to societal." Their definition accommodates the focus of this present work. As I searched, I became more improved and the contexts in which I found myself began to improve also. The improvement means creativity brings change and change brings growth and development, and the cycle of growth never stops as long as there are people constantly involved in the art of creative expression. This position seems to influence Talbot's (1997) position that creativity sticks for a while. Conclusively, all must engage in deliberate efforts act fostering deliberate creativity in persons and groups.

The above delineation brings us to the question of models for the explanation and nurturing of creativity. Torrance's (Torrance & Safter, 2007; Murdock & Keller-Mathers, 2008) Incubation Model is a classic model for integrating creativity into learning. While there were early other attempts to model creativity, undoubtedly, the Creative Problem Solving (CPS) process is a trailblazer in the attempt to explain human creativity. Not only did it provide leadership, but it also provides a structured and deliberate model for not only explaining creativity but also nurturing it. Alex Osborn's Creative Problem Solving (CPS) model was refined through collaboration with Sid Parnes and continues to be further developed by other colleagues (Isaksen, 2004, 2017; Puccio, Mance & Murdock, 2011). This groundbreaking contribution has led to the Thinking Skills Model of Creative Problem Solving (Puccio et al., 2012; Puccio, Mance, & Murdock, 2011), as well as further research through Foursight thinking preference (Puccio, 2011). This process is always undergoing improvement by practitioners and researchers who ply their creativity and innovation trade using this unique model of creativity. It is worthy to note that from the beginning of the propagation of creativity, the CPS process has always affirmed that creativity must not be left to chance. Creative endeavors must be deliberate. This position has birthed various tools for creativity. Deliberateness in creativity also makes it possible to teach creativity. Emphasizing the need not to leave creativity to chance, Keller-Mathers (2011) counseled teachers to make the conscious decision to make creativity happen. In her words, "Educators must ask themselves, "To what degree do I deliberately promote creativity?" (p.2).

The fact of deliberateness in the creativity conversation for me changes the whole discourse on creativity. It means we are not leaving creativity to chance as was the case for a long time. It implies that now through structures, processes and the like, anyone can always

arrive at creative outcomes that are repeatable. The fact of deliberateness suggests that deliberate creativity could be applied to any context for the growth of the human experience.

Beyond Big and Little: The Four C Model of Creativity

In this article, Kaufman and Beghetto (2009) take a departure from the dichotomous classification of creativity popular in the study of the nature of creativity and propose a new *Four C Model of Creativity.* They argue that the previous twin broad classifications of the nature of creativity do not fully capture the essence of creativity. Their reasons are that the model focuses on eminent creativity as the lives of geniuses and their works are studied. It is called *Big-C* creativity. Further, this approach to the study of creativity concerned the analysis of those who scored highly on creativity measures. The other component of the model is the study of everyday creativity. The example of this is the study of college students and children. The study of everyday creativity is called *little-c* creativity. They reasoned that the advantage of this two broad classifications is that both eminent and everyday creative enterprises are applauded. No one seemingly is left behind.

Kaufman and Beghetto (2009) contend that the popular classifications of creativity impede studies on the more intrapersonal and developmental nature of creativity. Consequently, they propose a new classification called the *mini-c* creativity. This categorization takes care of lumping the more eminent forms of creativity into the *little-c* group. The new grouping takes care of, for instance, the distinction between a student who distinguishes himself in an art class and a successful amateur artist. *Mini-c* thus helps to recognize and "distinguish between the genesis of creative expression (*mini-c)* and the more readily recognizable expressions of creativity (*little-c*) (p.2). Further, "the gap between *Big- C* and *little-c* creativity often is obscured in conceptions of creativity that rely on the *Big-C/little-c* distinction (p.2). The result is that

"highly accomplished but not eminent forms of creative expressions are (mis)categorized into the *little-c* (or even *Big-C*) category" (p.2). They buttress their position by citing the case of a successful jazz musician who lives off jazz and the high school jazz student who plays passable jazz in school concerts and the like. The above arguments motivated the authors to propose the *Pro-C* creativity. This classification accommodates the divisions, gradations, and gaps between *Big-C* and *little-c*. They assert conclusively that their new model highlights the important variation in the magnitude of creativity.

The delineation of the Four C Model of Creativity (Kaufman & Beghetto, 2009) is one that resonates with me even as I ply my trade. How does one compare Mozart for instance with that artiste one listens to on the radio? How does the grouping of a Nobel laureate and a writer who won a national writing competition together serve the cause of justice? While we promote creativity, we must also recognize that eminence is a distinguishing factor. It suggests the presence of magnitude. While all are endowed creatively, not all can attain the status of eminence in their creative expressions. The emerging fact thus moves me to state that the essence of my creativity practice was not to celebrate or concentrate on eminent creativity but to celebrate how each person would in their different contexts discover, develop and employ their creative abilities to improve their human conditions. Whether such skills or persons qualify for eminence in the evaluation of creativity is another thing.

Leadership and Creative Leadership

Leadership has continued to hold a pride of place in the course of human history. Societies and groups that have good leaders have continued to reap the fruits of the existence of such capable leaders. The question then is, what is leadership and how might we grow good leaders? Northouse (2013) posits that there are many definitions of leadership. These definitions

are conceived from various perspectives depending on time and the theorist. He thus defines leadership as the "process whereby an individual influences a group of individuals to achieve a common goal" (p.5). For him, leadership involves process and influence. Further, he explains that leadership as a process means that it is not "a trait or characteristic that resides in the leader but rather a transactional event that occurs between the leader and the followers.

For Northouse (2013), leadership as process means that…. process implies that both leader and the led are both affected. Consequently, "leadership is not a linear, one-way event, but rather an interactive event." (p. 5). The implication is that this conception of leadership makes leadership available to all and not just the designated leader in any context. As influence, it means "how the leader affects followers. Influence is the sine qua non of leadership. Without influence, leadership does not exist" (p.5).

The above delineation brings us to the idea of creative leadership. Numerous solutions have been proffered for the numerous leadership challenges confronting growth and development in various contexts. These solutions would seem not sufficient to confront these problems. The attempt at finding answers for the challenges of leadership has occasioned departure from the usual areas of focus. The new focus is finding how creativity impacts leadership. That has given rise to the concept of creative leadership. This is based on the foundation that leaders who have been described as great have virtually displayed creative traits (Puccio, Mance & Murdock, 2011). This infers that creativity correlates highly with good leadership. What then is creative leadership?

Puccio, et al. (2011) defines creative leadership as "the ability to deliberately engage one's imagination to define and guide a group toward a novel goal-a direction that is new for the group" (p.13). They, therefore, conclude that the consequence of conveying this creative change

is that such creative leaders exercise an overwhelming constructive influence over their contexts whether these contexts are the workplace, family, school or community. One can then conclude that the concept of creative leadership concerns that type of leadership that brings about creativity, change, and transformation utilizing available resources. Additionally, one can assert that every creative person provides some direction or transformation which makes such a person a natural leader because of the novelty which creativity brings to all contexts.

SECTION THREE: PROCESS

Reflections on the transforming power of deliberate creativity are based on the review of the outcomes of my facilitation experiences with individuals and organizations both in the Catholic Church and corporate Nigeria. Four facilitation sessions were purposefully chosen to highlight the foundation of the reflections. Each session underscores the peculiarity of the cases and their contributions to the overall project objective.

My Personal Learning Goals

I have become a deliberately creative and innovative individual, priest, and pastor. My fellow priests and parishioners now observe that I truly live what I have taught them. This new creativity attitude reflects in my transactions, meetings, management/pastoral administration style, and my sermons. Through this project, I have the opportunity to share my experiences and insights. Therefore, the project was conceived with the following learning goals:

- To develop competence in facilitating deliberate creativity in individuals and organizations
- To articulate rich case examples and insights into deliberate creativity
- To enrich the literature and inform people that creativity practice works.
- To Bring my experience to bear on the religious communities, especially the Christian faith and promoting the fact that creativity is deliberate and desirable for the growth of their Christian and Islamic communities.
- To add my voice to the growing call for the internalization of the Creative Problem Solving (CPS) process in people's daily activities both in Nigeria and globally.

- To inspire corporate Nigeria to embrace deliberate creativity with or without recourse to outside facilitators.

Brief Overview of Four Selected Facilitations

Table 1

Brief Overview of Four Facilitations

What	Who	Where	When	Why
Catholic Youth Organization of Nigeria (CYON) Ibadan Catholic Archdiocese Advent Congress	Catholic Youth 14-22-Year-olds from Ibadan Catholic Archdiocese	Iwo Osun State, Nigeria	December 2011 One Week	Bring Youth together for skill and tool acquisition.
Motivational Talk on Creativity and Innovation for Sustainability and Development at Plans Conference	Management and Select Staff Nigeria Brewery PLC, Ibadan Brewery	Ibadan, Oyo State, Nigeria	January 2014 One Day	To begin the production year using CPS as tool of operations
Workshop on Creative Culture and Team Building	Management and Staff of Abbe Louis Bautain Retreat and Conference Center	Ijebu-Itele, Ogun State, Nigeria	January 2016 Three Days	To Build a Culture of Creativity and Innovation among Management and Staff
Creative Parenting Workshop	Parents and Intending Parents of St Richard Catholic Church, Jericho GRA	Ibadan, Oyo State	November 2016 Two Days	To Introduce Participants to CPS Tools for Parenting Creative and Resilient Children

Project Sequence

I completed the following activities for this project:

• Compiling data on four creativity facilitations/workshops completed prior.

• Rationale, literature review, and process (Sections 1-3)

• Case examples, reflections, and insights (Section 4)

• Key Learnings and conclusions (Sections 5-6)

• Compiling entire project write up (Sections 1-6, front pages, references, appendices and digital commons permission).

• Sign off, upload to Digital Commons and graduation!

Evaluation of Results

My ability to reflect on and articulate the transformative power of deliberate creativity is the main evaluation of this project. Additionally, some of the questions that are considered as part of that initial reflection on each case include:

• Do clients/participants show some excitement that something new had been learned?

• Did clients describe positive reports about their staff or supervisors or other managers?

• Finally, for the Catholic Archdiocese of Ibadan Youth Congress, descriptive statistics and qualitative data analysis were used to analyze the survey titled “How Are You Deciding?”. This survey measures Knowledge, Behavior, Attitude, and Satisfaction towards depressive behaviors as connected to drug and alcohol usage or abuse. Satisfaction about the intervention through the introduction of the Knowledge of Creative Problem Solving was also measured.

SECTION FOUR: OUTCOMES

Tools for the Workshops

It might sound a common practice in some climes. However, the constant use of sticky notes, pipe cleaners, Legos and toys for the facilitation sessions was a huge thing for the groups I facilitated. One might be tempted to call it innovative. And I believe so at least within the milieu I operated. The insistence on the provision and use of teaching aids such as flip chart boards, sticky notes, markers, toys, pipe cleaners and the rest with which I was trained meant that these facilitation sessions were financially demanding. This financial burden was borne in most cases not by the clients but by me. In some cases, because of my passion for the propagation of the CPS process, the cost was borne 100% by me. My insistence on the provision of these materials made me lose some jobs. Consequently, I resorted to going to facilitations with the materials that I needed in most cases. The decision was because clients in some instances would either not provide sufficient materials for participants' use or provide what they thought were good alternatives to the materials or none at all. Further, I employed a lot of group exercises, games, videos, the use of excursion tools for divergent thinking and magic tricks. The news that a priest-magician exists is gaining currency in my part of the country! Overall, I emphasize the use of hands-on experiences in delivering my workshops/facilitation sessions rather than a seminar presentation which was not just an easier option but something some people in the country would readily settle for.

Outcomes: Case Examples, Reflections, and Insights

The Genesis

In June 2011, I attended the Creative Problem Solving Institute (CPSI) organized by the Creative Education Foundation (CEF) in Atlanta, Georgia. I was in the same group with Bob Anthony, the president of Adolescent Wellness International (AWI) a nonprofit organization dedicated to the use of the CPS process to prevent depression and suicide, especially among adolescents. He invited me to his October workshop organized by his organization in conjunction with some mental health experts from Harvard University and creativity practitioners from CEF for adolescents from selected high schools and churches in Wellesley and the Boston areas. The study took place in October of the same year and was a kind of pilot project. When I returned to Nigeria, I replicated same among the youths of my parish. This experience was exciting for me. It was the first time I was facilitating a workshop. I received very kind reviews from the participants. That was the baptism that I needed, and it propelled me to prepare for what continued to unfold till date.

My Breakthrough External Facilitation for Catholic Youth Organization of Nigeria (CYON) Ibadan Catholic Archdiocese Advent Congress 2011

The facilitation with the youth was my breakthrough facilitation experience. I had hoped that one of the CEF board members that I met during the Boston area workshop for high school students would attend. Every December, a group of adolescents and young adults in the Catholic Archdiocese of Ibadan, Nigeria gather at an approved venue for their annual Archdiocesan Youth Congress. This group of youths is called the Catholic Youth Organization of Nigeria (CYON). They gather every December for a one-week program. Experts from various fields of human

endeavors are usually invited to facilitate different programs as part of the group's ongoing formation. I was one of the experts invited that year for the program. The Archdiocesan Youth Chaplain asked me to take prime spot due to the novelty of the program I was introducing. Consequently, a whole day was allocated for my intervention. On this particular occasion, 320 youths attended my session. I had a pre and post evaluation of the program. The qualitative and quantitative analysis revealed a significant increase in the level of awareness and knowledge of depressive behavior and a resolve of the respondents to avoid depressive behavior using the CPS skills they acquired. The CPS skills equipped them to deliberately seek alternatives that would be both mentally and physically beneficial to them at all times. The learned skills were to help them to become habituated in seeking for an alternative to behaviors and attitudes that might lead to depression or even suicide. I later replicated the same program in three of our Archdiocesan secondary schools. The age of participants ranged between 9 and 17 years. The results were analyzed in Nigeria and the US. All analysis of the respondents' surveys from the schools proved the workability and effectiveness of the CPS process. The consistency in the results of the analysis (Nigerian and American) from the CYON sample and the secondary school respondents showed that CPS is effective in preventing depression and suicide. The resultant behavior change was occasioned by awareness and knowledge which were two main goals of the project. I was thus armed with the conviction that the process is sellable to my fellow Nigerians.

This initial success marked what I would call a conversion experience. A journey that has seen me facilitate the CPS process for four companies among which is a multinational organization. I learned that "The most difficult thing is the decision to act, the rest is merely tenacity." (Earhart, n.d). I would, therefore, seem to have made the creative leap (Torrance & Safter, 2007) from my comfort zone to a realm where risks are taken, and more discoveries for

growth and development for me and my trainees and audiences are made. In this facilitation experience is a confirmation of the popular wisdom: Knowledge is power. Empowering this group of adolescents and young adults was not only empowering to them but me as an individual who needed to cut his teeth in his new found trade. It was a golden opportunity to test so many things that I had learned in class thereby marrying theory and practice.

The youth chaplain appreciated the novel intervention that I brought to the Congress that year. When talking to the youth, he appreciated Fr. Felix for "this new idea that is going to revolutionize things in our society." He, therefore, enjoined them to practice what they had learned. Thus, I completed with success my first public facilitation experience. Some of the participants came to be asking if I could come to their colleges or parish to facilitate creativity workshops. I have since then obliged many of such requests in parishes in and outside the Archdiocese of Ibadan and three higher educational institutions.

At this juncture, it would be appropriate to present the results of the qualitative analysis. The sample recorded a significant increase in scores from pre- to post-evaluation in the area of satisfaction about the intervention. The significance reflects the fact that participants considered that the information they were exposed to was more helpful after the event. The results also indicate that participants were probably going to recommend the information to others. The performance on Creative Problem Solving (CPS) items revealed significantly higher scores on post-evaluations over the pre-evaluations. This performance indicated an increase in the participants' understanding and knowledge of creative problem solving approaches which resulted from the facilitation. A more in-depth overview of the results is provided in Appendix C.

So far over 3000 adolescents and young adults have benefitted from my facilitation skills. Each group facilitation always left an ineffaceable mark on me.

It is these experiences that have made me resolve to add my voice to the growing call for the inculcation of the CPS process in individual and group actions. Thus CPS should be given more prominence in people's daily activities.



Figure 1. Facilitating at Catholic Archdiocese of Ibadan Advent Youth Congress 2011



Figure 2. Practice Time among the Youth during the Session

Facilitating Creativity Culture in a Brewery

After the success of the parish and Archdiocesan creativity workshop, it would seem that I had sold myself to my local church as a creativity expert. I ran more workshops to gain more experience and some level of confidence in facilitation. Along the line, in 2013, I applied to the International Center for Studies in Creativity (ICSC). It turned out to be one of the transforming decisions I would ever take. My decision to apply was based on the realization that I had to do something drastic to acquire some level of expertise as I observed at the Creative Problem Solving Institute (CPSI) conferences over the years. It was also pertinent for me to do something different from people who refer to themselves in Nigeria as creativity experts. This desire to be

different from Nigerian experts was based on the fact that for those years I attended CPSI, it would seem that no Nigerian except one, was able to present like others who frequently presented at the conferences. It is also instructive that that Nigerian was based in the USA. I thought therefore that I needed to bring something home from my trips to the US if I did not want to end up like some of our Nigerian leaders who seem to have the knack for bringing nothing home from their numerous travels and studies abroad. As a religious leader, therefore, I resolved to make a difference. I must also not fail to mention that even though my doctoral thesis was on correlates of creativity among undergraduates in Southwestern Nigeria, I could not seriously be called an expert in creativity. I needed both certification and formal training.

In 2014, one of my parishioners who was having some challenges in her place of work was looking to change jobs. I counseled her, and after a brainstorming session, she resigned her job and explored an old contact she had in a multinational brewery in the city. She had been a supplier to the company till date. The management of the brewery was looking for a motivational speaker who would add value to their annual plan conference. The parishioner (whom I coached) suggested me. After meeting with the Human Resources manager and his team, I was able to convince them that fostering a culture of creativity would go a long way to giving them an edge over their competitors.

I spoke for about an hour, and it was a success. I had a pre and post evaluation forms which were analyzed. The analysis showed that 96% of the participants, which included the brewery hierarchy, managers, and supervisors, agreed that nurturing a creativity culture in their brewery would make a lot of difference. This earned me another job to train 40 managers and supervisors. By this time, I had become Foursight certified https://foursightonline.com/pages/certification. The workshop was on "Using Your Foresight

Preferences to Build an Innovative Team." One of the managers told me afterward: "I now know that there are ups and lows in my thinking profile/preference. I promise to work on my lows, Father".



Figure 3. Facilitating at the Brewery

In January this year, I was invited to do a one-hour keynote. I choose "Taming the Gator Brain in Nigeria Brewery Plc, Ibadan Brewery. For my preparation, I meet with the HR Manager and the Technical Manager. These two managers were new. One of them told me that when they were shopping for a consultant, my name came up. In their words, "We were reliably told that one Rev Father who used to come here is very good. So we had to send for you". One of the literature I saw at the HR manager's office was one that had a list of awardees for 2016. Among them were about three that were part of the team that I had trained for two days the previous year. The citation of one of them celebrated his creativity which saved the companies hundreds of dollars as the repair would have meant bringing someone from abroad to fix the equipment. I

singled them out during my presentation. There was an applause by the audience, and I heard someone scream: “Father, it is what you taught us. Congratulations! also!



Figure 4. Some Top Management Staff of the Brewery Listening during the Keynote

Creative Culture and Team Building Workshop for Management and Staff of Abbe Buatin

January 2016 was a 2-workshop month. I experienced an Aha! moment when I was facilitating a group of nuns running a retreat and conference center. The first session apparently wowed the nuns. During the break, the coordinator of the center walked up to me and said "Felix! You have become a facilitator! You did a good job at it. She has sold me everywhere she went and asked permission to use my materials for her leadership training. She promised to collaborate with me in the nearest future. And she has kept her promise.

The workers even reacted more dramatically. I spent three days at the center. The workers were surprised when I told them it was time to leave. The nuns thanked me because they

reported an instant change in the attitude of the workers after the first day of the intervention. I am still in touch with some of them. One of the lower level workers came to me at the end of the second day and spoke in pidgin English (the Nigerian variant):

> Dear Sir, I never imagined that I could be creative. I thought what you were teaching us was for the educated. In fact, when I first saw you, I was wondering why you came to waste your time. Since I have been working here, I have never witnessed any training. It just hires and fire.

The confession of this participant made me to further appreciate the apathy for the training of staff and management in the Nigerian economy. Training and development should not be taken with levity. Nischithaa and Narasimha (2014), underscoring the importance of training in the hospitality industry, posit that "Training has been shown to improve knowledge and in turn, knowledge improves the delivery of hospitality business-related activities (p.52). The nun who was heading the retreat and conference center understands the import of staff training and development. Another outcome of the training was that one of the participants who was a manager had to change job afterward because of the realization that they were in the wrong job. It suggests that facilitating creativity sessions with individuals and groups could help them to find their true paths in life. A lot of people are in the wrong profession. They are groaning under the yoke of job dissatisfaction. As they suffer, their establishments suffer with them. The Nigerian scenario is even worrisome because of the prevailing unemployment and economic recession. People work to make ends meet not to fulfill their purposes or seek job satisfaction.

My doctoral studies (Obialo, 2011) revealed that some Nigerian graduates work in some areas that do not require creative competition or skills. This group of workers is engaged to keep the routine and not introduce anything that would rock the boat to their workplace. The

implication is that they would not fit into work environments that are challenging or require serious creative expressions.

The next challenge I believe would be: How might we use CPS to facilitate job satisfaction and career choice in the Nigerian society?



Figure 5. Trainees listening with Interest

Creative Parenting Workshop

This workshop was the third creativity workshop I facilitated in my present parish. I have been here two years and two months. During these months, I noticed that parenting had become a huge burden for some parents. Some of them were beginning to give up on their children. The bottom line was that their time-tested parenting skills were becoming inadequate to meet the contemporary challenges facing contemporary parenting.

Apart for the participant who commended me at the end of the workshop on creative parenting, I also got some life changing feedbacks. One of the participants, a professor in one of the neighboring universities commended me for teaching them that parents do not necessarily have to smack their children to bring them up. It was a heated session. I threw a challenge to them to try and practice same for a while and give me the result. Even though he was one of the antagonists at the workshop, he thought differently and today has stopped beating his children. Two weeks later, he told me, my pastor, Sir, thank you for teaching us not to smack my children. I now notice a lot of difference. In fact, he told me that his younger son called him several weeks later and said to him, Daddy, you have changed! When he asked what the boy meant, his son announced gleefully; "You don't beat us anymore"!

Even though some people still hold on to the cultural and biblical practice of beating their children as a way of training, that some have during the training chosen another alternative way of training their children are edifying to me. After all, creativity involves the seeking of alternative solutions to life's challenges. In our parish now, parents are weary of beating their children for fear they would be reported to Fr Felix, and that could earn them some serious reprimand from Fr Felix! I also have some supporters who share that they never lay hands on their kids and their kids have not disappointed them. These parents are testimonials that they could change their parenting styles creatively to confront the challenges facing parenthood.

I had attended Sheila Delarm and Bob Eckert's session at CPSI 2015 in Buffalo on "12 Powerful Parenting Methods for Raising Creative, Resilient Children." It was an hour program. I had to design a workshop for my parishioners adapting their methods and contextualizing the workshop. I had the approval of the presenters to use their materials. They were eager to hear

how it went. The workshop was reported in the oldest Nigerian Catholic Weekly newspaper by one of the participants, a lecturer in one of the universities in the city of Ibadan where I reside.



Figure 6. Happy Participants after the Creativity Training

SECTION FIVE: KEY LEARNINGS

Nigerians still find it very difficult to invest in training and development. Training and development seem not an immediate option for individuals and groups. Diverse groups and privately owned companies do not seem to see sense in training and development of staff and management. Further, when employees of any category are sent on training, their attitude seems not to show commitment to training objectives. Some of these employees seem to conclude that times for training are times for relaxation and allowances. That is why they would prefer venues outside their work locations. My observational training techniques assisted me at the inception of my facilitation practice. So, I watched out for signs that might communicate anything to me. I noticed some participants who seemed to have other agenda apart from the one for our training. Consequently, I interacted with this group displaying this negative attitude during the break. I had assumed that everyone was present to invest some effort into the training. What I learned shocked me. The revelation made me quickly adjust my style after resumption from the break. After that, I became more resolute and firm in my control of the environment of creativity. Therefore, while treating every participant maturely, the facilitator must always watch out for distractions that could be overt or covert. The facilitator must be in charge of the creative environment in all its ramification and from the beginning of the facilitation process to the end. This control of the process will help to avoid or reduce attitudes like: “Father, we came to relax and enjoy here o”, like one of the participants earlier mentioned to me.

Essentially, there is a need for employees to be specially trained to develop a positive attitude towards training and development. A creative solution could be to ask for structured feedback after training programs. It is a competitive world; there must be some concerted efforts to deliberately improve the skills of Nigerian workers not just by governments but also by

corporate bodies and private business owners. This need is because, for instance, the repertoire of skills and the like gained in the higher institutions in Nigeria do not seem to be sufficient to drive workplace performance at graduation necessitating further or even specialized training before employment (Obialo, 2011). The determination for training and development should not exclude individuals improving themselves through personal efforts at investing in growth and development of requisite skills for job performance.

My various facilitations have led me to become a deliberate change agent and creative leader who can be described as possessing:

> a greater sense of competence when dealing with change...and … more likely to introduce change into other settings;…more confident in dealing with professional and personal challenges; ... more competent in facilitating others through a creative change process; conduct meetings that engage the best thinking of all participants and think more strategically. (Puccio, Mance and Murdock, 2011).

Deliberate Creativity has worked in other climes. Those who have employed same after my interface with them have reported the effectiveness of deliberate creativity. Training in deliberate creativity has facilitated attitudinal change in the majority of participants at my workshops and seminars. I remember one young adult telling me after getting home. "Father, I just discovered that CPS works."

On a personal dimension, I have learned to be more accommodating of other opinions than I was before my training in creativity. Before my studies in creativity and change leadership at the International Center for Studies in Creativity, my personal assessment convinced me that I had a perfectionist tendency which made me tilt towards intolerance and a quick jump to judge

people. This inclination to be judgmental was also fueled by my study of evaluation (educational). My formal training in evaluation would seem to have given vent to the natural tendency in every human being to judge things, situations, and people. The question then would be: Have I stopped judging? The response is that judgment is a natural human activity. I have not denied myself that natural human endowment. What then is the outcome of deliberate creativity on my inclination to judge or evaluate things and the like?

My response to this question is supported with the definition of creativity by Ruth Noller as presented by Puccio, Mance, Switalski, and Reali (2012). Noller being a mathematician and a creativity expert http://ruthnoller.blogspot.com/2008/06/blog-post.html formulated a formula for creativity as (C=faK, I, E). Consequently, she describes creativity (C) as the function of attitude (a) applied to knowledge (K), Imagination (I) and Evaluation (E). Creativity exists only with the interaction of the above factors. Puccio, et al. (2012), therefore explain that knowledge is one's accumulated experience in a particular domain. This knowledge helps to resolve problems in that domain. Unfortunately, this knowledge is incomplete and cannot solve new challenges. As such, imagination becomes relevant to confront new challenges with the generation of new ideas. Further, imagination is guided by evaluation because options must be assessed to settle for the best of the lot. Conclusively, attitude gives creativity its drive and momentum. It becomes a deliberate intention that drives one's creative potential.

From the preceding, it means we shall evaluate or judge but with more knowledge and imagination. The knowledge one acquires is not to condemn but to possess a repertoire of experiences that will enrich one. Imagination is to envision what confronts one especially regarding ideas about one's various experiences. Thus evaluation helps one to choose from the outcome of the process of imagination so as to pick something larger than what any idea presents

on face value. Constant practice means that one will eventually become more tolerant and open to ambiguity. This process of thought and behavior lead to a habituated way of life which is deliberate and transforms. Essentially, one must admit that to be described as being judgmental conveys a sentiment of negativity. It might be very difficult at times to distinguish between being judgmental and participating in the daily activity of assessing or evaluating our experiences. Practice, however, will take care of confusing negative, judgmental behavior, and evaluative behavior.

From the above contention between judgment and evaluation; I arrived at the use of the Creative Problem Solving (CPS) process to promote religious harmony among religions in the world. My background as a priest who pastors hundreds of people has afforded me a privilege that I am always grateful for. I live in Nigeria, a country noted for her plurality of religions. The natural religion of the traditional Nigerian is what is captured as the *African Traditional Religion.* This religion is a body of religions that are as varied as individuals, families, tribes, and ethnicities before the advent of the now popular religions such as Christianity and Islam. Contemporary Nigeria also has some pockets of oriental religions that come in different names. Contemporary Nigeria and the global village are daily inundated with stories of religious intolerance which has occasioned continuous strife in virtually all the nooks and crannies of our world. The temptation is to submit that religion has failed humanity at least on face value. Attempts are therefore being made to bring peace to the various contexts in which religion has caused quarrels and even wars.

My practice of creativity has made me more tolerant than my nature, and the like would grant me. This new disposition is a transformation that has humbled me to the point that I have found new meaning in virtually all I do. As a facilitator, I deal with people from innumerable

religious persuasion. If I was biased, then I might not be able to foster creativity in them. Such a bias would be against the tenets of deliberate creativity which my training ostensibly promotes.

I have always been interested in how deliberate creativity would improve my many contexts; I wondered how CPS as a process might improve religious tolerance in a multifaceted society like Nigeria and the world by extension. I arrived at the realization that there are some tenets of all religions that are found in the CPS process. Chief among these rules is the Defer Judgment rule in the Divergent Thinking Technique (Puccio, et al, 2012). From the Christian religious perspective, *The Holy Bible* presents Jesus Christ as teaching his adherents to do away with judgmental behavior (Cf. Mt 7:1-5 &Lk6:37-42). Specifically, he warns his followers: "Do not judge, and you will not be judged; do not condemn, and you will not be condemned; forgive, and you will be forgiven" (Lk6:37). Obedience to this injunction will obviously contribute to tolerance, good human relationship and peace between people and among peoples.

The promotion of deferment of judgment in Brainstorming or the Creative Problem Solving(CPS) process (Puccio, et al., 2012) for the prospect of better groundbreaking ideas could be likened to the Christian charge not to judge so as to leave room for possibilities and the like. My experience of other religions through interaction with different adherents and research point to one important fact: All religions promote goodness and avoid evil. Consequently, I make bold to say all religions teach tolerance. Further, a comparison of the rule of deferring judgment in the CPS process and religion especially the Christian faith made me arrive at a conclusion that:

> There is a potential synergy between religious practice and improved creative cognition. Religious systems generally promote goodness and the avoidance of evil…an amplification of the CPS process in the practice of Christian faith would

> ultimately assist Christians to internalize the biblical injunction not to judge, as emphasized by the first law of divergent thinking …Conclusively, when followers of religions more maturely manage judgment by using CPS, our world can be a better place… A true practitioner of the CPS process would be a better practitioner of any religious system. Ultimately, CPS supports personal transformation and creativity (Obialo, 2017, p.26).

I make bold therefore to say without fear of contradiction that religions have not failed humanity. Rather, religious adherents have used their religions as tools that continue to fail humanity because they have the choice to deliberately choose good over evil or avoid evil and promote goodness. CPS promotes deliberate choice which nurtures creativity. I have collaborated greatly with adherents of other religions in my practice. One of my greatest promoters is not a Christian. He recommends me periodically to groups. He has learned not to judge in all ramifications.

I never imagined that the practice of the CPS process could reveal job satisfaction. I had reasoned that job satisfaction belonged to the realm of psychology. Consequently, a psychological test would be required to measure that construct. The consequence would be that the CPS should not just be celebrated as a cognitive process or tool but also a psychological process or tool. Creativity practice hence belongs to the realm or psychological practice.

Each facilitation session gave me a sense of humility, growth, fulfillment, and joy. The feedback that I got whether instantly after the sessions or later, made me feel I was an instrument in the hands of God fulfilling his command to humanity to go and create. I had the satisfaction that I changed the majority of those who participated in my sessions and consequently would

become change agents. I was convinced that fostering deliberate creativity and innovation in my country is on track.

In one on the post evaluations I had at the brewery, a respondent commented that "It is good to have creativity training. But it should not be from the Rev. Father!" This response got me thinking. Why would there be a love of creativity and innovation but the person involved is rejected? I found that the novelty of my practice coupled with the fact that a priest is involved seems to make the combination not feasible. Moreover, the socio-cultural and religious context that is Nigeria would not seem to be ready for such an adventure. I would seem therefore to have come ahead of my time. What might then be all the ways to overcome this challenge?

Till date, however, I have gotten more positive feedbacks and acceptance than the negative. As such, rather than be discouraged by that kind of rejection of a priest creativity practitioner, I was buoyed by the fact that majority of the trainees are becoming more and more accepting of the new way of life I proposed: creative and innovative living. What that implies is that more awareness must be created among the people. Testaments of the successes of creative living must be promoted. Deliberate creativity should be celebrated. More people should be trained as peer leaders and practitioners to mention but few.

SECTION SIX: CONCLUSIONS

This present work has been a testimony to what has truly been transformative. This transformation is both individual and contextual. I have come to appreciate the fact that I have become a man of many parts. This fact means that I will need to always bring creativity and innovation in word and deeds to such contexts that I may be favored and privileged to operate. It will be a natural course of action for me to be a change agent in the different contexts I now operate. Consequently, I see myself leading deliberate change and creativity in the Nigerian society through college level teaching, facilitation, coaching, training and consultancy. These activities will also help me to model a career in creativity practice for the Nigerian nation.

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APPENDIX A

Pre-Event Evaluation: December 19, 2011

SYMPOSIUM - Catholic Youth Organisation of Nigeria

Problem–Ideas-Plan (PIP) / How Are You Deciding

Age:_____ Male or Female: _____ Grade: _____ School: _____

The answers you provide to these questions will be kept strictly confidential.

	Strongly Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Strongly Agree
I know the process of how the brain helps me make decisions.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I know how alcohol use can affect how the brain works.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I know how drug use, such as marijuana, affects how the brain works.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I know how different quantities of alcohol and drugs affect the brain.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

Experimenting with alcohol and drugs is part of growing up for teenagers.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
Programs that teach about substance use are not really helpful for teenagers.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
Occasional drinking is ok for teenagers, as long as they don't do it every day.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
Drinking is not as bad for you as using other drugs.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

I make good decisions about everyday things.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I make good decisions about not using alcohol or drugs.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I would like to learn tips for making better decisions.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
My friends influence the choices I make about using alcohol or drugs.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

I think the information to be presented will be helpful and I would be likely to recommend it to a friend.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
When facing a challenge, I use a system to generate lots of possible options.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I understand and know how to use creative problem solving.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I use a problem solving approach using divergent and convergent thinking.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I know how problem-solving skills are related to mental health and wellness.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

Questions from the Youth Risk Behavior Survey

Please circle your answer

Have you ever tried cigarette smoking, even one or two puffs? Yes No
How old were you when you smoked a whole cigarette for the first time? Never ≤8 years 9-10y years 11-12 years 13-14 years 15-16 years 17≥ years
In the past 30 days, on how many days did you smoke cigarettes? 0 days 1-2 days 3-5 days 6-9 days 10-19 days 20-29 days 30 days
In your life, how many times have you used marijuana? Never 1-2 times 3-9 times 10-19 times 20-39 times 40-99 times 100+ times
How old were you when you tried marijuana for the first time? Never ≤8 years 9-10 years 11-12 years 13-14 years 15-16 years 17≥ years
In the past 30 days, how many times did you use marijuana? 0 times 1-2 times 3-9 times 10-19 times 20-39 times 40+ times
How many of your close friends, who are about your same age, have tried marijuana? None 1 friend 2 friends 3 friends 4 friends 5+ friends
In your life, on how many days have you had at least one drink of alcohol? 0 days 1-2 days 3-9 days 10-19 days 20-39 days 40-99 days 100+ days
How old were you when you had your first drink of alcohol other than a few sips? Never ≤8 years 9-10 years 11-12 years 13-14 years 15-16 years 17≥ years

How many of your close friends, who are about your same age, have tried alcohol other than a few sips? None 1 friend 2 friends 3 friends 4 friends 5+ friends
In the past 30 days, on how many days did you have at least one drink of alcohol? 0 days 1-2 days 3-5 days 6-9 days 10-19 days 20-29 days 30 days
In the past 30 days, on how many days did you have 5 or more drinks in a row? 0 days 1 day 2 days 3-5 days 6-9 days 10-19 days 20+ days
In the past 30 days, how many times did you ride in a vehicle with someone who had been drinking alcohol? 0 times 1 time 2-3 times 4-5 times 6+ times
In the past 7 days, on how many days were you physically active for at least 60 minutes per day? 0 days 1 day 2 days 3 days 4 days 5 days 6 days 7 days
On an average school day, how many hours do you watch TV? None <1 hour 1 hour 2 hours 3 hours 4 hours 5+ hours per day
On an average school day, how many hours do you play video games or use computer not for schoolwork? None <1 hour 1 hour 2 hours 3 hours 4 hours 5+ hours per day

APPENDIX B

Post-Event Evaluation: December 19, 2011

SYMPOSIUM - Catholic Youth Organisation of Nigeria

Problem–Ideas-Plan (PIP) / How Are You Deciding

Age:_____ Male or Female: _____ Grade: _____ School: _____

The answers you provide to these questions will be kept strictly confidential.

	Strongly Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Strongly Agree
I know the process of how the brain helps me make decisions.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I know how alcohol use can affect how the brain works.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I know how drug use, such as marijuana, affects how the brain works.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I know how different quantities of alcohol and drugs affect the brain.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

Experimenting with alcohol and drugs is part of growing up for teenagers.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
Programs that teach about substance use are not really helpful for teenagers.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
Occasional drinking is ok for teenagers, as long as they don't do it every day.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
Drinking is not as bad for you as using other drugs.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

I make good decisions about everyday things.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I make good decisions about not using alcohol or drugs.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I would like to learn tips for making better decisions.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

My friends influence the choices I make about using alcohol or drugs.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

I think the information to be presented was helpful and I would be likely to recommend it to a friend.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
When facing a challenge, I use a system to generate lots of possible options.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I understand and know how to use creative problem solving.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I use a problem solving approach using divergent and convergent thinking.	☐1	☐ 2	☐ 3	☐ 4	☐ 5
I know how problem-solving skills are related to mental health and wellness.	☐1	☐ 2	☐ 3	☐ 4	☐ 5

Questions from the Youth Risk Behavior Survey

Please circle your answer

Have you ever tried cigarette smoking, even one or two puffs? Yes No
How old were you when you smoked a whole cigarette for the first time? Never ≤8 years 9-10y years 11-12 years 13-14 years 15-16 years 17≥ years
In the past 30 days, on how many days did you smoke cigarettes? 0 days 1-2 days 3-5 days 6-9 days 10-19 days 20-29 days 30 days
In your life, how many times have you used marijuana? Never 1-2 times 3-9 times 10-19 times 20-39 times 40-99 times 100+ times
How old were you when you tried marijuana for the first time? Never ≤8 years 9-10 years 11-12 years 13-14 years 15-16 years 17≥ years
In the past 30 days, how many times did you use marijuana? 0 times 1-2 times 3-9 times 10-19 times 20-39 times 40+ times
How many of your close friends, who are about your same age, have tried marijuana? None 1 friend 2 friends 3 friends 4 friends 5+ friends
In your life, on how many days have you had at least one drink of alcohol? 0 days 1-2 days 3-9 days 10-19 days 20-39 days 40-99 days 100+ days
How old were you when you had your first drink of alcohol other than a few sips? Never ≤8 years 9-10 years 11-12 years 13-14 years 15-16 years 17≥ years

How many of your close friends, who are about your same age, have tried alcohol other than a few sips? None 1 friend 2 friends 3 friends 4 friends 5+ friends
In the past 30 days, on how many days did you have at least one drink of alcohol? 0 days 1-2 days 3-5 days 6-9 days 10-19 days 20-29 days 30 days
In the past 30 days, on how many days did you have 5 or more drinks in a row? 0 days 1 day 2 days 3-5 days 6-9 days 10-19 days 20+ days
In the past 30 days, how many times did you ride in a vehicle with someone who had been drinking alcohol? 0 times 1 time 2-3 times 4-5 times 6+ times
In the past 7 days, on how many days were you physically active for at least 60 minutes per day? 0 days 1 day 2 days 3 days 4 days 5 days 6 days 7 days
On an average school day, how many hours do you watch TV? None <1 hour 1 hour 2 hours 3 hours 4 hours 5+ hours per day
On an average school day, how many hours do you play video games or use computer not for schoolwork? None <1 hour 1 hour 2 hours 3 hours 4 hours 5+ hours per day

APPENDIX C

2011 CYON (Catholic Youth Organisation of Nigeria) ANNUAL ADVENT CONGRESS

How Are You Deciding?

December 19, 2011

Pre/Post Evaluation Assessment, Prepared by Marisa M. Silveri, Ph.D. & Jennifer Tropp Sneider, Ph.D.

Sample

A total sample of 327 students (136 female, 159 male, sex not indicated on all surveys) completed the pre evaluation and 208 students (93 female, 98 male, sex not indicated on all surveys) completed the post evaluation. The average age of those completing the pre evaluation was 19.1 ± 3.4 years and for the post evaluation 19.2 ± 2.9 (age not indicated on all surveys).

Knowledge, Behavior, Attitude and Satisfaction

Four questions were provided to assess each of the following areas: knowledge, attitude and behavior. One additional question was included that assessed satisfaction/willingness to recommend the information to a friend and four additional questions to assess creative problem solving. Questions were answered using the following five-point Likert type scale:

1 = Strongly Disagree, 2 = Somewhat Disagree, 3 = Neutral, 4 = Somewhat Agree, 5 = Strongly Agree

Evaluation forms included queries for participants to enter the first three letters of their first name and the first three letters of their last names in order to collate results between the pre- and post-evaluations. ID codes were missing for 22 out of 327 pre-evaluations and 29 out of 208 for the post-evaluation. ID codes were undecipherable on multiple forms and many fewer completed post-evaluation surveys compared to pre-evaluations. Therefore, the results of this preliminary report are cross-sectional in nature. Rather than matching evaluations within participants, results provided reflect a comparison of all pre-evaluations with all post-evaluations. Work is currently underway to determine the number of survey results available from the same student across pre- and post-evaluation for follow-up paired-test analyses.

In general, preliminary data analyses suggest that participants were generally knowledgeable (neutral to somewhat agree) about how the brain works and the effects of alcohol and drugs on the brain. This sample also generally disagreed that alcohol and drug use are not harmful during the teen years, neutral to somewhat agreed that they generally make good decisions, somewhat agreed that they make good decisions about alcohol/drug use and want to learn tips for better decision-making, and somewhat disagreed that their friends influence their choices about alcohol and drug use. Additional questions regarding creative problem solving strategies indicated that students were neutral to somewhat agreed about how to use creative problem solving, and that problem solving skills are related to mental health and wellness (neutral to somewhat agreed).

Preliminary independent samples t-tests were conducted to examine differences between pre- (n=327) and post-evaluation (n=208) results for knowledge, attitude and behavior, and satisfaction ($p<.05$ indicates a statistically significant difference). **KNOWLEDGE**: Comparing pre- versus post-evaluation scores, there was evidence of a significant improvement (agreement) in knowledge gained, as indicated by positive difference scores between the pre- and post-evaluation. As a result of the presentation, there were significantly higher scores ($p<.05$) on the post-evaluation than on the pre-evaluation, from neutral to somewhat agree, about the acquired knowledge for how the brain makes decisions, how alcohol and marijuana can affect the brain,

and how different quantities of alcohol and marijuana affect the brain. **ATTITUDE**: The cohort completing the pre-evaluation had significantly lower scores (strongly disagree) than those completing the post-evaluation (somewhat disagree) regarding the attitude that experimenting with drugs and alcohol are part of growing up. This difference likely reflects the discrepancy between the numbers of participants completing pre- versus post-evaluations, and will be followed up when surveys are collated. There were no differences, i.e., all indicated somewhat disagree, that programs are not helpful, that occasional drinking is ok and that drinking is not as bad as other drugs, regardless of pre- or post-evaluation. **BEHAVIOR**: Those completing the post-evaluation endorsed significantly higher scores, somewhat agree compared to neutral for pre-evaluation, for how well they think they make decisions, after the presentation. There were no differences, all indicated somewhat agreed, that they make good decisions about drug and alcohol use, that they would like to learn tips for better decision-making, and somewhat disagree that friends influence their alcohol and drug use regardless of pre- or post-evaluation. **SATISFACTION/CREATIVE PROBLEM SOLVING**: There was a significant increase in scores from pre- to post-evaluation for satisfaction of the material presented. The change score reflects that students thought the information was more helpful after the event, and that they are likely to recommend the information to friends. Scores on all creative problem-solving questions were significantly higher on post-evaluations compared to pre-evaluations, generally increasing from neutral to somewhat agree, indicating an increase in their understanding and learning of new creative problem solving approaches as a result of the presentation.

Table 1. Evaluation Questions

1 = Strongly Disagree, 2 = Somewhat Disagree, 3 = Neutral, 4 = Somewhat Agree, 5 = Strongly Agree

	Pre-Evaluation	Post-Evaluation	Difference	p-value
Knowledge				
I know the process of how the brain helps me make decisions.	3.9 ± 1.2	4.4 ± 1.1	0.5	**< .0001**
I know how alcohol use can affect how the brain works.	3.8 ± 1.5	4.3 ± 1.2	0.6	**< .0001**
I know how drug use, such as marijuana, affects how the brain works.	3.6 ± 1.6	4.3 ± 1.3	0.7	**< .0001**
I know how different quantities of alcohol and drugs affect the brain.	3.6 ± 1.4	4.0 ± 1.4	0.4	**.001**
Attitude				
Experimenting with alcohol and drugs is part of growing up for teenagers.	1.9 ± 1.3	2.3 ± 1.6	0.4	**.003**
Programs that teach about substance use are not really helpful for teenagers.	2.5 ± 1.6	2.4 ± 1.6	-0.1	ns, .55
Occasional drinking is ok for teenagers, as long as they don't do it every day.	2.5 ± 1.5	2.3 ± 1.6	-0.2	ns, .29
Drinking is not as bad for you as using other drugs.	2.3 ± 1.4	2.3 ± 1.5	0.0	ns, .69
Behavior				
I make good decisions about everyday things.	3.7 ± 1.2	4.0 ± 1.1	0.3	**.005**

I make good decisions about not using alcohol or drugs.	4.1 ± 1.3	4.3 ± 1.2	0.2	ns, .14
I would you like to learn tips for making better decisions.	4.4 ± 1.1	4.4 ± 1.2	0.0	ns, .68
My friends influence the choices I make about using alcohol or drugs.	2.1 ± 1.4	2.2 ± 1.5	0.1	ns, .37
Satisfaction/Willingness to Recommend to Friends				
I think the information to be presented will be/was helpful and I would be likely to recommend it to a friend.	4.1 ± 1.3	4.3 ± 1.2	0.2	**.03**
Creative Problem Solving				
When facing a challenge, I use a system to generate lots of possible options.	3.4 ± 1.3	3.8 ± 1.3	0.4	**.0002**
I understand and know how to use creative problem solving.	3.5 ± 1.2	4.1 ± 1.2	0.6	**< .0001**
I learned a new problem solving approach using divergent and convergent thinking.	3.2 ± 1.3	3.9 ± 1.2	0.8	**< .0001**
I learned how problem-solving skills are related to mental health and wellness.	3.5 ± 1.4	4.2 ± 1.1	0.7	**< .0001**

Youth Risk Behavior Survey Questions

Sixteen questions were selected from the Youth Risk Behavior Survey (YRBS) to assess cigarette, marijuana, and alcohol use, and risky behavior (binge drinking/riding with someone who had been drinking), physical activity, television and computer use. Although more surveys were completed for pre-evaluation than for post-evaluation, there were no statistically significant differences in reported values between survey completion, providing evidence that students were reliably answering YRBS questions across assessments. Follow-up analyses will permit the ability to further examine reliability of the YRBS pre- and post- questions. Cigarette, and marijuana use were relatively low in this sample, with 88.9% and 96.5% endorsing never having used these substances, respectively. Of those that did use cigarettes and marijuana, the most prevalent age of first use was 17 years and older, 4.2% and 1.9%, respectively. For alcohol use, 50.9% of the sample endorsed having never used alcohol. Of those that did use alcohol, the breakdown of ages of first use were as follow: 3.8% at age 8 or younger, 4.4% from ages 9-10, 3.5% from ages 11-12, 6.3% from ages 13-14, 9.7% from ages 15-16 and 21.4% at age 17 or older. There currently is no minimum legal drinking age in Nigeria.

For pre-evaluation, participants endorsed the following prevalence rates, see also **Figures 1-5**:

Have you ever tried cigarette smoking, even one or two puffs?
Prevalence: Yes = 12.8% No = 87.2%

In the past 30 days, on how many days did you smoke cigarettes?
Prevalence: 0 days = 96.8% 1+ days = 3.2%

In your life, how many times have you used marijuana?
Prevalence: Never = 97.1% 1+ times = 2.9%

In the past 30 days, how many times did you use marijuana?
Prevalence: 0 days = 98.4% 1+ days = 1.6%

How many of your close friends, who are about your same age, have tried marijuana?
Prevalence: None = 77.2% 1+ friends = 22.8%

In your life, on how many days have you had at least one drink of alcohol?
Prevalence: 0 days = 57.2% 1+ times = 42.8%

How many of your close friends, about your same age, have tried alcohol other than a few sips?
Prevalence: None = 38.6% 1+ friends = 61.4%

In the past 30 days, on how many days did you have at least one drink of alcohol?
Prevalence: 0 days = 73.2% 1+ days = 26.8%

In the past 30 days, on how many days did you have 5 or more drinks in a row?
Prevalence: 0 days = 91.1% 1+ days = 8.9%

In the past 30 days, how many times did you ride in a vehicle with someone who had been drinking alcohol?
Prevalence: 0 days = 64.2% 1+ times = 35.8%

In the past 7 days, on how many days were you physically active for at least 60 minutes per day?
Prevalence: 0 days = 32.4% 1+ days = 67.6%

On an average school day, how many hours do you watch TV?
Prevalence: 0 hours = 16.3% 1+ hours = 83.7%

On an average school day, how many hours do you play video games or use computer not for schoolwork?
Prevalence: 0 hours = 44.6% 1+ hours = 55.4%

Figure 1-5. Youth Risk Behavior Survey Questions – Nigeria Sample Prevalence (n=327)

Figure 1a-c. Cigarette Use

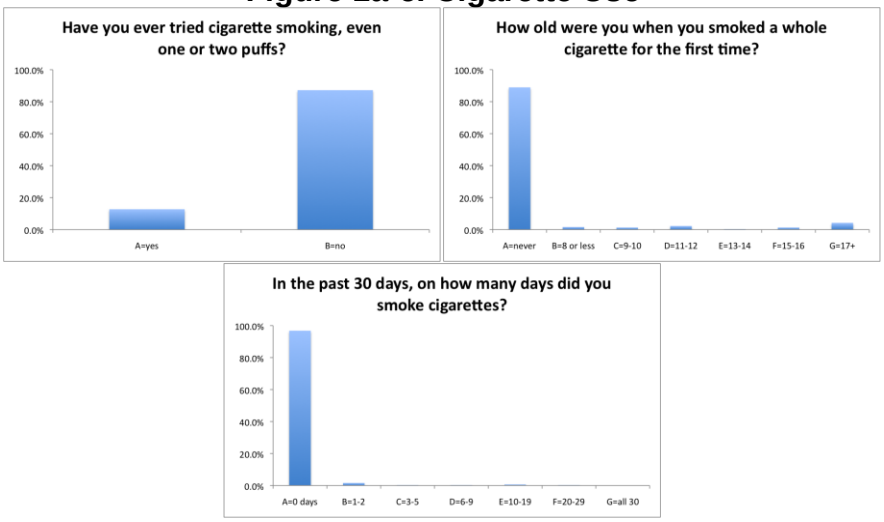


Figure 2a-d. Marijuana Use

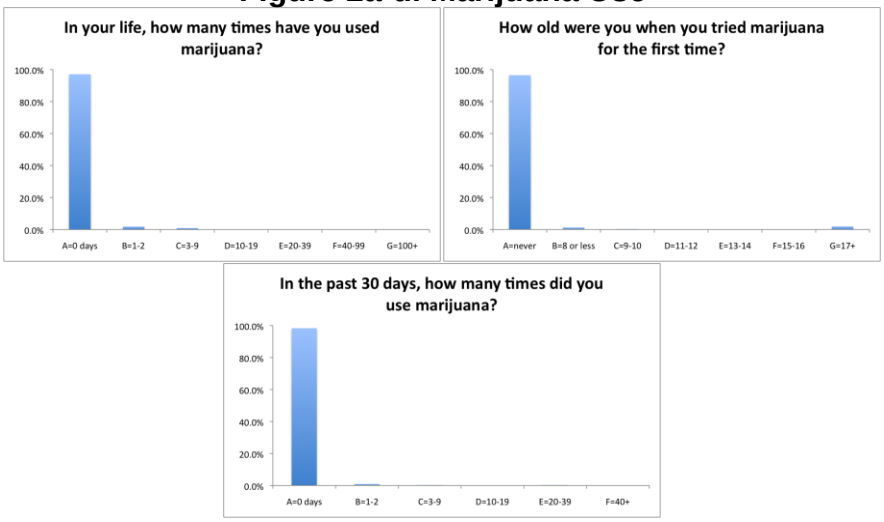


Figure 3a-d. Alcohol Use

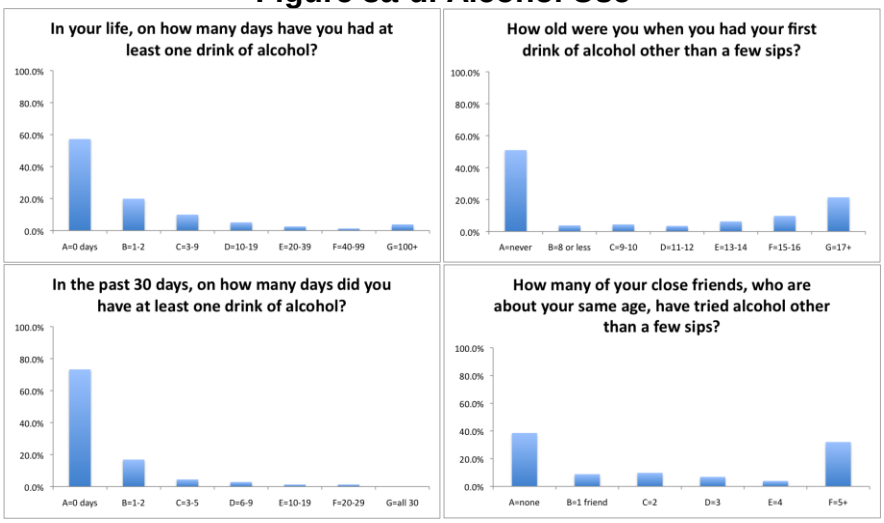


Figure 4a,b. Risk Taking (Binge Drinking & Riding with an Intoxicated Driver)



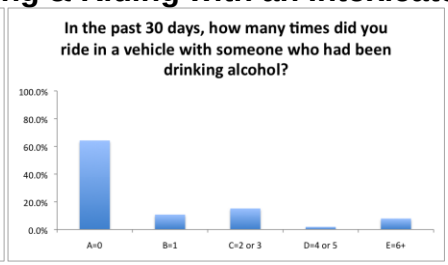
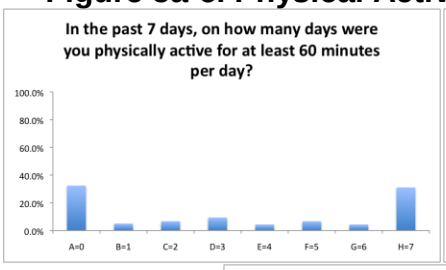
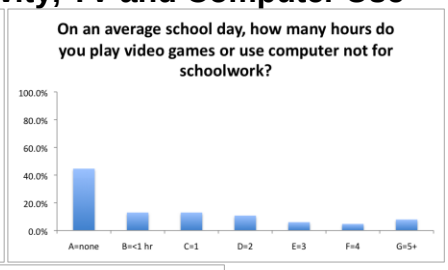
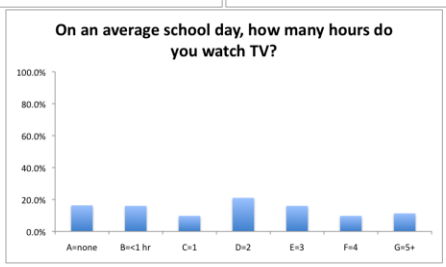


Figure 5a-c. Physical Activity, TV and Computer Use







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July 8, 2017.