Deliberate Intuition: Giving Intuitive Insights their Rightful Place in the Creative Problem Solving Thinking Skills Model

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Abstract

Intuition, in creativity and innovation management, is more than a feeling. Rather, it is a central element in decision-making, and the neglected child in the Creative Problem Solving (CPS) tool set. This paper introduces a structured approach to integrating intuitive, cognitive and affective skills into the CPS framework. The approach is summarized in the Integrated CPSTSM (ICPSTSM), which is a wholistic version of the Creative Problem Solving Thinking Skills Model (CPSTSM) (Puccio, Murdock & Mance, 2007).

Building on research exploring the link between creativity, intuition and decision-making, this paper explores how intuitive insights can be legitimized, and how intuition can be actively encouraged in Creative Problem Solving. The paper also introduces the concept of intuitive tools (iTools) and a practical definition of intuition that places it on a continuum with rational thinking processes and recognizes it as a product of intention, knowledge, action and trust.

Implications and Applications

This paper recognizes the fundamental role of intuition in Creative Problem Solving (CPS) and provides encouragement and literature support for facilitators and practitioners who are interested in solving problems wholistically. It highlights the promise and potential in combining cognitive, affective and intuitive skills in new and more effective ways by introducing the Integrated Creative Problem Solving Thinking Skills Model (ICPSTSM) and the concept of deliberate intuition and provides practical strategies for their use. It explains how, regardless of their experience with intuition, CPS facilitators and practitioners can use this integrated approach to build upon the Creative Problem Solving Thinking Skills Model (CPSTSM) (Puccio, Murdock, & Mance, 2007) to 1) leverage a greater diversity of thinking; 2) increase the success with which they introduce innovation in organizational change and learning interventions; and 3) improve creative performance in the process.
With the introduction of ICPSTSM and the concept of deliberate intuition the authors hope to support the understanding and use of intuition as a natural extension of the logical modality, and the recognition of the intuitive skill as a complement to the cognitive and affective domains. By introducing the concept of intuitive tools, the authors begin to resolve the recognized gap that exists in the CPS tool set and hope to engage CPS facilitators and practitioners in assisting in the development of a broader range of tools that can be integrated within an extended CPSTSM framework.

The Catalyst for Developing Deliberate Intuition

**Deliberate Intuition**

The intentional engagement of intuitive skills in service of uncovering hidden relationships, ideas and insights to harmonize intuitive and logical information processing while generating creative change.

Through our work facilitating deliberately creative organizational change and wholistic learning we have observed that intuitive insights often play a critical, and largely unspoken, role. This led us to think about the possible benefits of deliberately integrating intuition into our work by linking it with the Creative Problem Solving Thinking Skills Model (CPSTSM) (Puccio, Murdock & Mance, 2007). Our primary goal was to produce a methodology that would enable the practical application of intuition, regardless of a facilitator’s or practitioner’s experience with intuition. In essence, we wanted to make the tacit role of intuition in the CPSTSM explicit.

**Deliberate Creativity**

Taking a proactive approach toward the production of novel and useful ideas that address a predicament or opportunity.

(Puccio, et al., 2007, p. xiv.)

To appreciate the applications and implications of intuition at work in the CPSTSM, one must first have a basic understanding of the practice and promise of intuition and that of the CPSTSM. For this reason we will first frame intuition and then highlight the essence of the CPSTSM. Next, we will help you discover how to combine and synthesize intuition with the CPSTSM by introducing the Integrated Creative Problem Solving Thinking Skills Model (ICPSTSM). Finally, we will discuss the underlying promise of practicing deliberate intuition in the process of practicing deliberate creativity, which logically and intuitively makes sense.
What is Intuition?

How might we define intuition? Definitions, in academic terms, are logical. They are hard, concrete, articulated pieces of data – not necessarily intuitive. As we worked to answer this question for ourselves, we consulted many academic sources on problem solving, decision-making, leadership, creativity and innovation. We went to popular literature on the subject of intuition; we delved into the work of a colleague who built an entire Master’s project around researching intuition so that he could better teach it. We had many intense and enlightening discussions with a colleague who works as a world-renowned medical intuitive. We collected quotes and insights from every one of these sources. And then we stopped; we got real; and we consulted our own intuition.

Where did we end up? In addition to landing in a place where we recognized that defining intuition stretches the logic of one’s imagination, we ended up at Merriam-Webster Online:

<table>
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<th>in·tu·i·tion</th>
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<tr>
<td>1: quick and ready insight</td>
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<tr>
<td>2 a: immediate apprehension or cognition b: knowledge or conviction gained by intuition c: the power or faculty of attaining to direct knowledge or cognition without evident rational thought and inference</td>
</tr>
<tr>
<td>Etymology: Middle English intuyçon, from Late Latin intuition-, intuitio act of contemplating, from Latin intuēri to look at, contemplate, from in- + tuēri to look at</td>
</tr>
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<td>Date: 15th century</td>
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This definition succinctly categorized intuition as an outcome, a product. What it did not provide was insight into the underlying process that drives the outcome. And, here is where the concept of defining intuition gets tricky because how one defines the process of intuition is directly related to the school of thought to which one subscribes about intuition.

Robinson (2006) described two schools of thought on intuition. The first was “a higher power - a divine intelligence, a compass of the soul that guides, informs, and directs you toward success”

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5 A highly self-aware, intuitive and grounded individual who makes a practice of tapping into the wisdom of universal consciousness and who can establish deep rapport on the body, mind, energetic and spiritual levels with an individual to assess dis-ease and incongruence between the physical, emotional, energetic and spiritual bodies of an individual; all for the purpose of offering the individual strategies for developing self-awareness of the nature of the dis-ease and for creating options and making choices for its resolution.
(p. 3). This reflects the work of theorists such as Harman & Rheingold (1984), Maslow (1992), Miller (1994), Palmer (1998), and Sisk and Torrance (2001). Although there is a basis of study for this particular thought, scientists have often perceived this type of intuition as mystical, mysterious and “out there”. It is, therefore, not surprising that people who support this school of thought struggle to find a place in the academic and business community.

The second school of thought described intuition as a “synthesis of prior knowledge - defined as a blend of logic, experience and subconscious information that is stored in your mind and recalled when needed” (Robinson, 2006, p. 4). Theorists from this school of thought (Benderley, 1989; Fullan, 2001; Gladwell, 2005; Gigenzer, 2007; Khatri, 2003; Klein, 2003; Simon, 1987) believed intuition came from the unconscious. This means that when faced with solving a challenge, an individual is able to tap into his unconscious for the answer, despite not knowing the actual process he has gone through to make the decision.

Vaughan (1979) combined these two schools of thought with a more wholistic view of intuition. He described four levels of intuition: physical, emotional, mental and spiritual. The physical level of intuition is “a strong bodily response in a situation where there is no reason to think anything unusual is going on” (Vaughan, 1979, p. 66). For example, a man is walking down the street, when suddenly his muscles tighten. He doesn’t know where this physical sensation came from, but intuitively he senses fear in his environment. At the second level of intuition, emotional, “intuition comes into consciousness through feelings” (Vaughan, 1979, p. 69). A man walks into a room, and senses a woman is upset, even though her emotion is not explicit. Raidl and Lubart (2001) considered this similar to "socioaffective intuition," or "the ability to understand and manage situations involving emotional parameters" (p. 218). At the third level of intuition, the mental level, intuition “comes into awareness through images or what is considered ‘inner vision’” (Vaughan, 1979, p. 73). Vaughan believed this happens when the insight or “aha” moment is likely to occur in the problem solving process. Raidl and Lubart (2001) suggested this was similar to "applied intuition, which is directed toward a solution of a problem or accomplishment of a task" (p. 218). The highest level of intuition is considered the spiritual. “Pure, spiritual intuition is distinguished from other forms by its independence from sensations, feelings, and thoughts” (Vaughan, p. 77). Intuition at this level stems from a deep inner knowing of self and world.

To frame our experience of intuition and the development of our thinking about the relationship between the CPSTSM and intuition, we recognize our own school of thought as a combination of others’. We believe that intuition is the synthesis of prior and tacit knowledge stored in our subconscious, the unconscious competence of knowing without knowing why (Claxton, 1998) and that it is favored when we are faced with working in ambiguous, poorly structured, and uncertain contexts (Raidl & Lubart, 2001). Contrary to logic, “where the reasons are consciously evident before you act, intuition calls upon you to act before you know why you need to act” and as such operates as a complement to logic and on a continuum (Talbot, personal communication, December 21, 2007). We also believe that intuition is inherent in problem solving and the decision-making process (Anderson, 2000; Klein, 2003)and that it is the product of directed thought (Raidl & Lubart, 2001) that comes into conscious awareness through the body (physical), the mind (mental – cognitive domain) and the heart (emotional – affective domain) with a gentle invitation, without force (Talbot, personal communication, December 21, 2007) to
turn our awareness into concrete action (Klein, 2003).

From this perspective, we define intuition as:

**Intuition**

The process, driven by intention, of trusting and acting upon one’s knowledge, at a particular moment in time, and without conscious evidence of the logic of doing so in that moment in time.

With intuition defined and contextualized for use in Creative Problem Solving, we now move to highlighting the essence of the Creative Problem Solving Thinking Skills Model (CPSTSM).

**The Creative Problem Solving Thinking Skills Model**

The Creative Problem Solving Thinking Skills Model (CPSTSM) (Puccio, Murdock & Mance, 2007) is a process map with thinking tools that support the discovery and resolution of open-ended predicaments and opportunities. It is particularly suited for use in contexts that are complex, ambiguous, and multi-faceted. Figure 1 presents CPSTSM as its originators envisioned.

CPSTSM consists of three broad stages that describe people’s natural problem solving process – *Clarification, Transformation and Implementation*. These stages typically manifest themselves through questions like:

- “What do I need to do?” (*Clarification*)
- “What options do I have?” and, “How do I make them into a workable solution?” (*Transformation*)
- “How do I make my solution really fly?” and “How do I put it into action?” (*Implementation*)

Each CPSTSM stage contains two Creative Problem Solving process steps (*Exploring the Vision and Formulating Challenges; Exploring Ideas and Formulating Solutions*; and *Exploring Acceptance and Formulating a Plan* respectively). Every step operates in a dynamic balance between creative (*divergent*) thinking and critical (*convergent*) thinking.

Each process step has a primary, but non-exclusive, thinking skill (*Visionary, Strategic, Ideational, Evaluative, Contextual and Tactical Thinking*). At the heart of the model, articulated in the process step of “*Assess the Situation*” is the “*Executive Step*” (Puccio, et al., 2007), which is employed by users to examine the situation at hand, either to decide on the next process step.
or to gather more content data. This step uses “Diagnostic Thinking” to integrate metacognitive thought. The “Executive Step” and the “Diagnostic Thinking” that it requires allow the model’s user to “stand above the other steps to determine where to go in the [Creative Problem Solving] process and how to go through it” and provides a mechanism for users to stop and “think about [their] thinking” (Puccio, et al, 2007, p.38).

Each thinking skill is facilitated by a companion affective skill (curiosity, dreaming, sensing gaps, playfulness, avoiding premature closure, sensitivity to environment and tolerance for risk). As with the thinking skills, the mapping is primary and non-exclusive. In addition to these ‘focused’ skills, Puccio et al (2007) identified three more skills that under gird the entire model: openness to novelty, tolerance for ambiguity, and tolerance of complexity. Finally, the CPSTSM model contains what its authors referred to as the “wildcard principle,” - allow for incubation (Puccio, et al., 2007). The wildcard title refers to the fact that the skill can be applied in both divergent and convergent thinking. As shown in Figure 2, in an attempt to better represent the cognitive and affective aspects of the model, we have redrawn the model to illustrate the relationship between the cognitive and affective skills and their respective process steps; placed three of the under girding skills on the outside circumference of the model and put allow for incubation in the center.
Highlighting Intuition within the CPSTSM

CPSTSM is based on research into Creative Problem Solving (CPS), originating from Alex Osborn’s work (Osborn, 1953), and the subsequent work of Sidney Parnes (Parnes 1967; Parnes 1985; Parnes, Noller & Biondi, 1977). The model, however, differs from its predecessors in that it (a) provides a practical approach to blending each of its three stages (Clarification, Transformation, and Implementation) with specific thinking and affective skills; and (b) acknowledges that intuition plays a role in the overall problem solving process.

The latter point is particularly important because the objective of the initial CPS researchers was to explicitly identify “a concise, cognitively-deliberate approach to problem solving, [that] ... moved problem solving from being strictly intuitive into a highly explicit structure” (Macdonald, 2004 pp. 21-22). The original model, although highly valuable, relegated intuition to the level of an implied step rather than making it an explicit action.
In presenting CPSTSM, Puccio et al. (2007) reestablished the deliberate connection between CPS and intuition. They identified two areas that particularly benefit from intuition, thereby helping to legitimize its role within the CPS process. The two areas are: *sensing gaps* and *staying focused while converging*.

According to Puccio, et al., (2007), *sensing gaps* was about purposefully becoming aware of intuition, your hunches and your "gut feelings" and choosing to act on them. In essence, this refers to our innate ability to recognize that something "is missing" or "not adding up" without being able to explain how this conclusion was reached. The capacity to identify gaps is reinforced by experience, i.e. experts are more able to perform this function, and this suggests that unconscious processing of tacit knowledge is an essential element.

*Staying focused while converging*, one of the principles of convergent thinking was described as “balancing intuition with critical analysis” (Puccio, et al., p.79). They further explained (citing Palus & Horth; Guzzo & Palmer) that critical analysis was required to counterbalance the ambiguity associated with intuitive decision-making, and that intuition was needed to overcome the tendency towards the “analysis paralysis” that can surface from strictly objective decision-making.

**Making the Use of Deliberate Intuition Practical**

Undoubtedly, intuition is an important part of problem solving and although the CPSTSM (Puccio, et al., 2007) acknowledged its overall role, and showed how it can be used in *sensing gaps* and *staying focused while converging*, it does not really describe the ways in which it might be encouraged, nor does it specifically identify where it should be implemented in the CPS process. This means that facilitators and practitioners are typically left with two unanswered questions, "When am I supposed to use intuition?" and "How am I supposed to use intuition?" The lack of concrete answers to these practical questions makes it difficult to employ intuition within an overall process flow and therefore, increases the risk that it will be ignored or overlooked, leading to a reduction in the opportunity for intuitive insights. This, when coupled with the fact that we have observed a tendency for facilitators and practitioners to treat CPS sessions as finite events occurring within a specific time frame, rather than recognizing the larger application of CPS as a process that unfolds over time, led us to seek a way to make the presence of intuition more explicit and its use more practical in Creative Problem Solving.

In pursuit of this goal, we developed three related products:

1. A revised CPSTSM model that incorporates elements that were previously not shown, and which provides a definite home for intuition within the framework. We refer to this model as the Integrated CPSTSM (ICPSTSM), and it is shown in Figure 3;
2. The dimensions of Passive and Active Intuition that form deliberate intuition.
3. An initial set of tools and guidelines that encourage intuition within the CPS process.

We call these intuitive tools, or iTools. Each of these products is explained below.

Incorporating Intuition within the CPSTSM

The ICPSTSM emerged from our initial attempts to represent the relationship between the affective and thinking skills (see Figure 2) and our desire to show how intuition – in its various guises – can play an equal role to its cognitive and affective siblings. The resulting model (see Figure 3) places deliberate intuition with the under girding skill, allow for incubation in the center as a critical element of “The Executive Step: Assessing the Situation”; and shows both radiating into each of the process steps as a means to recognize the role they play as a part of the greater whole.

With the placement of the under girding skill allow for incubation in the middle of the model, in the context of intuition, facilitators and practitioners are reminded that CPS is a process that unfolds over time and in taking the “Executive Step: Assessing the Situation”, they should make a practice of purposely taking breaks from the pursuit of a creative solution.

With the placement of deliberate intuition in the middle of the model, facilitators and practitioners are reminded to take a proactive approach to engaging intuition in their use of the model. How this is achieved, and its relationship to the under girding skill allow for incubation in the subject of the next section.

The Passive and Active Processes in Deliberate Intuition

In our research two distinct processes for deliberately engaging intuition emerged. We refer to these as Passive and Active Intuition.

Passive Intuition

Passive intuition occurs as a result of incubation. In essence, it involves creating the space for intuitive insights to make themselves known and builds upon the concept of allow for incubation
introduced by Puccio, Murdock & Mance (2007) in their CPSTSM. The importance of this approach was noted as long ago as 1926 by Wallas, whose four-stage model (preparation, incubation, illumination, verification) explicitly advocated that time and space should be allocated for incubation in order to support the generation of subsequent illumination. However, the problem with incubation is that it can be seen as 'wasting time', particularly in very action oriented cultures. Our objective was therefore to find ways to legitimize 'inaction as an action'. On reflection, we realized the role of incubation within the ICPSTSM was similar to the relationship between notes and rests within a musical score. Both are necessary to create an appealing harmony. When practitioners are using the ICPSTSM model to guide their thinking, the question "When am I supposed to incubate?" changes to "Should I be incubating now?" In essence, whenever there is a requirement to decide on the next step, or there is a switch between divergence and convergence within a step, there is also the opportunity to delay action in favor of time for incubation.
The ICPSTSM guides practitioners to frequently consider the opportunity for incubation and thereby 'passively' supporting intuition. Indicators that might suggest deliberate incubation as an appropriate course of action include:

- Existing attempts at problem solving / solution finding are not producing the desired results or insights;
- Groups are not naturally taking opportunities to incubate during breaks in activities;
- At the end of a session, a group feels that there is unexplored territory, but is unable to define it rationally;
- When a group is clearly not prepared to deal with the situation at hand or is not making the time to work towards its resolution;
- The gap between divergent and convergent phases is not producing additional intuitive contributions.

However, although the indicators can highlight the need for incubation, they don’t address the question ‘How am I supposed to incubate?’ Is incubation an activity or inactivity, and if it is inactivity, can one 'do' inactivity? Fortunately, practical experience provides a route out of this conundrum. Through the examination of the personal creative rituals of eminent people (Sisk & Torrance, 2001), our personal practice and the experience of Talbot (personal communication, December 21, 2007) it is possible to identify common behavior patterns that are reported to enhance intuition. Building on this examination, the following is a list of ways to incubate:

- Deliberately asking the subconscious mind to help;
- Telling your intuition that you trust that it will help you find a solution;
- Purposely detaching yourself from the problem / solution;
- Distracting the conscious mind with another activity, e.g. juggling, cycling, cooking, using a trampoline or walking, in order to leave the thinking to the subconscious;
- Adopting a relaxed frame of mind - pursue the 'three Bs' - bed, bat or bus.

In groups, you might choose to encourage incubation in the ICPSTSM by:

- Taking the group on an excursion to a local museum, a coffee house, or another location;
- Alloting time in between sessions so that all of the work is not done on one day;
- Scheduling periodic “playtime” where there are games and physical activities;
- Bringing in a gifted artist, sculptor, dancer, cook or speaker, and having them engage your participants in an unrelated or loosely related activity;

**Active Intuition**

Whereas Passive Intuition involves establishing the time and space to allow intuitive insight to naturally emerge, Active Intuition involves directly soliciting input from participants’ intuitive capabilities. To achieve this end, facilitators and practitioners need to use a range of tools and techniques that honor the blink of an eye and gut feeling insights. The process involves encouragement to make personal intuitive insights explicit and the use of deliberate thinking
tools to help decide if the intuitive insights are viable contributions. The following is a list of techniques to promote Active Intuition in the ICPSTSM:

- Encourage the client to share gut reactions throughout the process;
- Give the participants permission to honor their intuitive insights;
- Conduct an unstructured dialogue - ask the client to free-flow their ideas;
- Use metaphors and analogies;
- Employ intuitive tools, such as the Head, Heart and Gut iTool (Burnett, 2007), see Figure 4, and Thin-Slicing iTool (Francisco, 2008), see Figure 5.

**Figure 4 - Head, Heart Gut iTool**

**Head, Heart, Gut iTool**

**What is it?**

A convergent thinking tool to be used when selecting an idea or solution.

**Why should I use it?**

To engage logic, emotion, and intuition in selecting the most promising idea from your head (logic - cognitive), heart (emotional - affective) and gut (intuition - intuitive).

**How do I do it?**

<table>
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<tr>
<th>Step</th>
<th>Instruction</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Generate a list of potential ideas for a given challenge using the divergent thinking guidelines.</td>
</tr>
<tr>
<td>2</td>
<td>Take out three colored markers – one red, one yellow and one blue.</td>
</tr>
</tbody>
</table>
| 3    | Take out the yellow marker.  
  Ask yourself:  
  • Given the facts around this challenge, which idea makes the most sense?  
  Star the idea that makes the most logical sense. |
| 4    | Next, take out the red marker.  
  Review the list of ideas.  
  Ask yourself: |
### What else do I need to know?

**Supplies Required to Use this iTool**

1. 3 Colored Markers – 1 Red, 1 Yellow, 1 Blue – 1 for each person tasked with making selection OR alternatively, 3 different colored sticky dots, 1 of each color for each person tasked with making selections.

**Developed by:**
Cynthia Burnett
Figure 5 - Thin-Slicing \( \text{ iTool} \)

**Thin-Slicing Intuitive Tool**

**What is it?**

Thin slicing is the process by which our subconscious works to find patterns in situations and in people, in a particular moment in time, and based on very narrow slices of experience.

**Why should I use it?**

To "center" a group and to quickly gather impressions and insights before a Creative Problem Solving intervention; when used before you begin the process of analysis and research on a situation, Thin slicing is highly effective in engaging intuition and directs us to the aspects of the situation-at-hand that demand our immediate attention, will provide the greatest benefits of insight, and should take the highest priority.

**How do I do it?**

<table>
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<tr>
<th>Step</th>
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<tbody>
<tr>
<td>1</td>
<td>Gather around a table sufficient for all group members.</td>
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<tr>
<td>2</td>
<td>Distribute one (1) brainwriting worksheet to each group member, and place one (1) spare worksheet in the middle of your worktable.</td>
</tr>
<tr>
<td>3</td>
<td>As a group, determine what is the brainwriting guiding question you will use as you thin-slice. Use the Phrase Challenges as Questions tool to frame your question.</td>
</tr>
<tr>
<td>4</td>
<td>Ask each group member to write the guiding question at the top of his / her brainwriting worksheet and ask one of the group members to also write the question on the brainwriting worksheet in the middle of your worktable.</td>
</tr>
<tr>
<td>5</td>
<td>Work in round robin fashion, individually and silently – with no table talk. Each round has one question. Ask group members to exchange brainwriting worksheets after responding to one question. Allow 1 - 2 minutes to review the responses on the brainwriting worksheet and to respond to the question associated with the round. Remind group members they are searching for gut level responses, not analyzed, rationalized or debated thinking. Divergent thinking guidelines should be applied. Ask</td>
</tr>
<tr>
<td>Step</td>
<td>Instruction</td>
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</table>
| 250  | Round 1 – What’s my first impression?  
Round 2 – What do we, as a group, need to know?  
Round 3 – What’s right about this situation?  
Round 4 – What’s wrong about this situation?  
Round 5 – What’s our best course of action?  |
| 6    | Ask group members to keep the brainwriting sheet they were last using.  
Ask  
Round 6 – What can I do, right now, to address this situation?  |
| 7    | Ask group members to review all the notes on the brainwriting worksheet they last used.  |
| 8    | Debrief the exercise by asking the same questions and having the group respond aloud.  |

**What else do I need to know?**

**Supplies Required to Use this Tool**

1. Note paper to record insights as desired  
2. Brainwriting Worksheets

**References**


Developed by:  
Janice Francisco

**Building the iTool Set**

In our practice and research the biggest challenge with employing deliberate intuition has been a lack of intuitive tools. Isaksen and Tidd (2006) articulated the challenge by concluding in a recent study that:

"There is a gap that exists in the availability and use of tools that go beyond the rational, cognitive and semantic-based approach… While some additional tools have been created
that are based upon the irrational, affective and visual, the number of practitioners including these tools in their work and general acceptance of these 'softer' approaches is lacking, particularly in the business world." (p. 248)

And while, in addition to our and Isaksen’s & Tidd’s (2006) recognition of this need, other CPS and CPSTSM facilitators and practitioners, in conversation, have expressed an interest in employing intuition, it is not just the lack of an intuitive tool set that poses the challenge. It is the lack of a tool set and the understanding of why and how to employ it.

Taking it Forward

Change is a byproduct of awareness, need and action. The fact that others share in our recognition of the need for an intuitive tool set is heartening. Through our research and work with clients we are currently working to address the need for an intuitive tool set while at the same time working to facilitate a greater understanding of the role of intuition within deliberate creativity and of the potential for making intuition more explicit in the use of the Creative Problem Solving Thinking Skills Model (CPSTSM) (Puccio, et al., 2007).

We have been able to successfully integrate deliberate intuition in our practice of assisting organizations in making creative change. By presenting here practical ways to nurture and employ deliberate intuition in CPS and CPSTSM interventions it is our hope that other facilitators and practitioners will be able to build on our experience and contribute to the development of a greater appreciation of the role of deliberate intuition and an expanded tool set for use in the CPSTSM – an intuitive tool set.

We invite practitioners and facilitators alike to create their own experience of the benefits of using incubation and deliberate intuition through intuitive tools (iTools) in their practice and facilitation of the CPS process and to share their expertise with us via email and in the broader creative community. With collaboration, we can make this change.

Acknowledgments

In producing this paper we benefited from the expertise, intuition and generosity of others. First, we gratefully acknowledge Gerard Puccio, Mary Murdock and Marie Mance at the International Center for Studies in Creativity in Buffalo, New York for introducing us to the Creative Problem Solving Thinking Skills Model and encouraging us to build upon their work. Gerard, Mary and Marie, thank you for provoking our thinking and at the same time creating the space to allow us to develop our own. Our dear friend Denise Talbot of Talbot Canacho Associés in Canada acted as a creative sounding board and guided our intuitive development. Denise, your patience as we unfolded is much appreciated. Nadia Collins of Red Sonja Designs in Canada saw the vision in our words and managed to translate them to images that went far beyond our imagination. Nadia, thanks for making our words come to life! Our colleague Alexander von Reumont of AVR Seminars in Switzerland generously shared his research on intuition. Alex, your efforts at researching intuition were a wonderful touchstone for ours. To Andy and Dave, our husbands, thank you for challenging us, and to Master James Burnett, welcome, and thank you for having the presence to incubate just long enough to allow us to get this done!
References


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