

IMAGINAL EDUCATION: Toward A Practical Application of Shaping Images

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I. SHAPING IMAGES

At the heart of the education process is the learner - the child, the youth, the adult. And at the heart of the learner is the self-image. To teach one starts at the heart - **developing the self-image and revealing the wonder of life** to each child, youth or adult who is learning, including the teacher as learner. Learning is about discovering one's identity and uniqueness in relation to those about us and the past and future.

The learning process begins with an individual receiving messages through any of the five senses - seeing, hearing, feeling, tasting and smelling - that register within the body as part of one's image of the world. The importance of focusing on shaping the personal self-image is that it has the potential to change lives, create positive action, and at its best results in globally responsible citizens. Developing the imagination is key to learning; in fact it has the power to create the world. Eva Brann states, "The imagination, I shall claim, is the preeminently world-shaping power: Worlds are made and recognized, it is commonly said, by the vision of the imagination."¹

Lane Longino Waas², author of **Imagine That!**, has documented that teachers and researchers using imagery methods have observed that children are:

- * more excited about learning,
- * more secure and confident, with better self-concepts,
- * better and more skillful learners, with improved memory,
- * more respectful of each other,
- * able to maintain their own wellness, including discontinuance of former medications,
- * able to access discrete states of consciousness within which particular abilities reside,
- * able to access their imaginations, creative processes, and intuitive capacities,
- * able to develop higher order thinking skills and mastery of specific cognitive materials,
- * aware of themselves through developed affective understanding.
- * able to develop control over internal and external communication, including behavior,
- * more expressive of their thoughts and feelings,
- * more skillful in group interaction, including verbal feedback,
- * able to learn easily because there is less constriction of blood flow to the brain,
- * better listeners, and
- * happier and more satisfied.

¹ Brann, Eva T. H., *The World of the Imagination: Sum and Substance*, 1991, p. 683.

² Waas, Lane Longino, "A Gift for the Children: Imagery and Change", *Journal of Humanistic Education and Development*, June, 1991, Volume 29, pp. 152-159.

She also describes the dramatic affect on teachers using imagery practices as they:

- * gain awareness of their own thinking processes,
- * are more imaginative and creative,
- * report improvements in their self-concepts,
- * are more excited about teaching and learning,
- * display more intellectual flexibility, including accepting feelings and ideas of others,
- * see their imagery in a new way, and see relationships between imagery and intuition,
- * develop greater personal and professional autonomy, and
- * report and display both social and emotional growth.

Why is the potential of imagery techniques not common knowledge? It is partly because the use of imagery has been controversial, and much of the present research is still based more on theory than practice. In this essay I want to summarize the ongoing debate about the power and role of imagery throughout history, highlight recent supportive research, introduce some practical imaginal tools for putting theory into practice, and look at concerns and potential dangers of dealing with images.

II. TWENTY-FIVE CENTURIES OF DEBATE

The importance of imagery has been debated in the fields of philosophy, psychology and education for twenty-five centuries in Western civilization. Eva Brann writes extensively about these debates as summarized in the following history.³

As early in recorded Western history as the **Classical Age** Plato and Aristotle had two contradictory understandings of the role of imagery. Plato "did not deem images to be important in human cognition; rather, he thought of them as counterfeits of knowledge." In contrast his pupil, Aristotle, related to images as the highest form of knowledge. He "held that the only way to knowledge was by abstraction from sense impressions ... The basic principles are that perceptions brought in by the five senses are first processed by the faculty of imagination and that images formed in this manner become the material for the intellectual faculty ... All knowledge and thought, therefore, are derived inductively from memory images formed from sensations."

During this period orators were among the most highly respected citizens because of their memory capacity. A memory technique called "mnemonics" was likely created by Simonides, a Greek lyric poet and teacher of rhetoric. Mnemonics is a "method by which images are constructed, stored, and retrieved ... One constructs an image to represent each separate topic in a speech and then arranges them in some orderly fashion, usually by imagining them in familiar places, such as the rooms of one's home. The images are then retrieved by taking a mental stroll through the imagined place during the course of speech."

Two key values of the mnemonic method were its functional use for improving memory as well as the emphasis on the visual sense as described by the great orator, Cicero:

"... the most complete pictures are formed in our minds of the things that have been conveyed to

³ Brann, Eva T. H., *The World of the Imagination: Sum and Substance*, 1991.

them and imprinted on them by the senses, but the the keenest of all our senses is the sense of sight, and consequently perceptions received by the ears or by reflection can be most easily retained in the mind if they are also conveyed to our minds by the mediation of the eyes."

Mnemonics shaped education through the **Middle Ages**. Albertus Magnus and his pupil, Thomas Aquinas, saw the value of mnemonics for *"remembering religious and moral precepts. Both conclude that since subtle and spiritual precepts are difficult to remember, and since concrete ideas that are products of sensation are easy to remember, the former should be linked with the latter in imagery."* Aquinas employed Aristotle's theory that informed Scholastic psychology and developed his own "principles of memory based on images order, places, and repetition and meditation."

In Aquinas' Biblical interpretations, he believed through poetic language one could access intellectual truths. He stated, "The very hiding of truth in figures is useful to the exercise of thoughtful minds." Other Biblical scholars argued strongly against the use of the imagination, which caused people to respond with contempt and fear of the imagination. One verse cited for associating the imagination with evil was Genesis 6:5:

"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was evil constantly." (King James)

In both the Classical Age and Middle Ages generally the human imagination was morally respectable as long as it was subordinated to reason. The imagination was regarded as simplistic, based on fantasy and susceptible to invasion of the demonic. Children were recognized as imaginative, but it was considered a juvenile mode. They believed if imagination was strong in an adult, then the adult had weak intelligence. However, the Stoics response was to wipe out the imagination, the "designing heart" with the power to plot and plan. St. Bonaventure warned against it as "concupiscence of forbidden knowledge and manipulative magic."

The recognition of the value of imagery was highest during the **Renaissance** with its emphasis on the arts and sight and sound images. At Chartres Cathedral in Paris scholars learned by studying stained-glass windows, which held powerful images integrating history and religious beliefs. Other even more extensive memory systems were created by Giulio Camillo and Giordano Bruno; but as the Renaissance declined, they too declined, likely due to technological advances (e.g., the invention of the printing press making words increasingly important) and the discrediting of imagery during the Protestant Revolution.

During the **Protestant Revolution** Peter Ramus, a French Protestant instrumental in reforming education, "labeled images, whether mental or artistic, as deceitful, frivolous, irrelevant, or arbitrary." His influence became a movement when he became a martyr in Europe, and is now reflected in American elementary education with its emphasis on linguistic and logical thinking.

In the 1600s Locke, whose philosophy later strongly influenced American education, wrote two works where he attacked the use of simile and metaphor because they were not based on realism and encouraged parents to stifle poetry in their children. In Milton's "Paradise Lost" he interpreted Eve's imagination as initiating the Fall. In 1759 Dr. Johnson wrote an article about "The Dangerous Prevalence of the Imagination". Daydreaming and "inflaming of the imagination" were seen as most prevalent where

the mind is idle. How to control "reveries" and "indecent imagery" used to be a standard topic in books on educational practices. Theologians resisted it relative to moral dangers specific images raised. In ethics in the 1600s and 1700s the ethical interpretation of the levels of knowledge had imagination as the lowest level with reason and the intellectual on top. In the 1800s novel reading was often attacked for inflaming the imagination and making one's judgement effeminate. Reasoning generally won out over the suspicions of the role of the imagination.

III. 20TH CENTURY BREAKTHROUGHS IN IMAGE THEORY

The study and use of imagery was discouraged in the area of psychology at the beginning of the 1900s due to an emphasis on behaviorism. In the United States imagery again went underground as Watson, in the field of psychology, declared that behaviorist psychology was the direction to follow. But in the second half of this century there has been a resounding reaffirmation of the role of imagery. In the area of education Europeans such as Rudolph Steiner (Waldorf Schools), Marie Montessori and Jean Piaget emphasized that education needs to be based on real experience and that one needs to foster the understanding about the world through the use of all the senses. Educators in the United States are still learning from them today.

Fred Polak, a Dutchman and author of *The Image of the Future*, was a visiting professor at Stanford University in 1954. The thesis of his book is that the most important image one has is the image of the future. In his book he traces the rise and fall of images of the future in a number of societies in Western Civilization. Paul Adams, a principal at Providence St. Mel High School which sends 95% of the seniors to universities, believes that images of the future are the key to a student's success in school. He says, "When you get students "leaning", then you have them." He means when a student has begun to "lean" toward an image of their future, then they become winners in their own educational process.

Some of the most comprehensive work done on the role of images has been done by Anees Sheikh, a professor at Marquette University in Madison, Wisconsin. Every two years he sponsors a global conference inviting speakers to submit papers on their research on the role of image. In turn he edits the papers for publication, producing some ten volumes of documentation.

By 1980 imagery was lauded as the "hottest topic in cognitive science."⁴ David Cooperrider⁵ has succinctly documented research across the disciplines of medicine, education, athletics, psychology and sociology regarding the role of imagery and action.

More than twenty years of debate regarding the body's healing response to a placebo versus a drug has produced evidence that the placebo results in an improvement of health "sometimes even more potent than typically expected drug effects."

⁴ Block, N., *Imagery*, MIT Press, Cambridge, MA, 1981, p. 1.

⁵ Srivasta, Suresh and Cooperrider, David L., editors, *Appreciative Management and Leadership*, Chapter 4: "Positive Image, Positive Action: The Affirmative Basis of Organizing", 1990, pp. 91-125.

In education hundreds of studies on the Pygmalion effect have been documented showing how the image a teacher projects on the students becomes self-fulfilling. Cooperrider relates that "significant Pygmalion effects have been experimentally generated in as little as fifteen minutes and have the apparent capacity to transform the course of a lifetime."

In psychology one's personal sense of helplessness can be shifted to social helpfulness that "draws us out of ourselves, pulls us away from self-oriented preoccupation, enlarges our focus on the potential good in the world, increases feelings of solidarity with others and propels us to act in more altruistic and prosocial ways." Cooperrider reports the distressing reality that "children today are growing up in family settings where as much as 90% of the home's internal dialogue is negative."

In sociology the "positive image of the future is the single most important dynamic and explanatory variable for understanding cultural evolution ... The rise and fall of images of the future precedes or accompanies the rise and fall of cultures."

In athletics research in golf, bowling, gymnastics, basketball and baseball results in the lesson that one's athletic competence can be acquired through discipline and practice of anticipating through imagery.

IV. IMAGINAL EDUCATION AS APPLICATION OF THEORY

There have been volumes produced about image theory throughout the centuries and particularly in the past fifty years. But there is a scarcity of practical application in a time when there is such a dire crisis in education. Since the early 1960's the Institute of Cultural Affairs has been applying practical image change methods for lifelong learning, resulting in a framework of Imaginal Education now being used in some thirty nations in preschools through universities, adult education programs, communities, government organizations and corporations. The intent of Imaginal Education is to create a means for recovering meaning, purpose and motivation in the learning process through the development of one's images of the self and world. It releases the boundless human potential and enables individuals to take charge of their destiny. It recognizes that learning is lifelong and includes the development of the physical, intellectual and human spirit dimensions of life.

Initially the development of the theory of Imaginal Education was influenced by the work of Jerome Bruner, Pablo Freire, Carl Jung, Jean Piaget, Maria Montessori. In 1964 Kenneth Boulding, an economist who was influenced by Fred Polak during his stay at Stanford University, wrote the book *The Image* that became foundational to the development of Imaginal Education. Five key presuppositions of imaginal theory are:

1. **People think and act in response to their own images.** These include images of time, space, personal relationships, awareness of the world of nature, how things operate and emotions. All of these images make up the self-image or worldview.
2. **Images govern our behavior.** If we have positive images of the world, we operate with self-confidence and effectiveness; if we have negative images, we operate entirely differently - with self-depreciation, experiencing ourselves as uncertain or failures.
3. **Images are shaped and influenced by messages** which support or add or change these images.
4. **Images can change.** A message can either have no affect, add or subtract from the

present image or create a total transformation.

5. When images change, attitudes, beliefs and behavior changes.

The potential for images to shape human behavior is dramatically illustrated by Helen Keller. As a child she was like a wild animal because her blindness and deafness prevented her from learning and developing. Ann Sullivan, her teacher, continuously "sent" messages that after much repetition one day connected. Helen had her hand under running water, and Ann wrote the word 'water' in her palm. The connection of the word symbol or "message" to her experience registered in Helen's mind in such a way that she could now learn many more words. This new understanding or "message" transformed Helen from a wild child to an eager, responsive and creative individual despite the limitations of deafness and blindness.

This potential for transformation and development is at the heart of the educational process where every human being can become effective learners that prepares them continuously for effective action. Today Helen might have been labeled educationally and emotionally handicapped (EMH) and she may have never changed. The capacity for transformation is in all aspects of the spectrum from EMH to gifted. Any individual has capacities to be tapped that enable one to build an image of the world that anticipates the future with openness, where each perceives themselves as creative problem solvers, and creators of their own destiny.

A key teaching strategy of Imaginal Education uses the metaphor of a kaleidoscope because of the interplay of colored facets and mirrors to produce an artful pattern; in teaching it is the turning of the presuppositions of image change into an artful teaching strategy. Kaleidoscope teaching includes five primary facets, or objectives, which are illuminated by five mirrors, or supportive teaching approaches, that reflect and support the facets. The center of the kaleidoscope focuses on the overall intent: to reveal the wonder. We all know those moments when the light turns on in someone's imagination - whether it is with a young child discovering the connection between letters and words and learning how to read - or a teenager excited about a science project. Revealing the wonder of learning and of life are the central focus of the kaleidoscope. The illuminating star rehearses the presuppositions of Imaginal Education described by Boulding on page 5.

The five primary facets or objectives emphasized are the circles which are dynamically spinning:⁶

1. Expanding the context, beyond the self as the primary frame of reference, enables one to affirm interdependency and be present to broad perspectives. The teacher attempts to build a comprehensive picture of life that allows the student to discover connecting patterns, harvest the wisdom of the past, and act in relation to the future.

Today when people are overwhelmed with information, the tendency is to attempt to shrink one's operating context to what is manageable and controllable. What would it look like to expand our consciousness to be history-long and world-wide? Elise Boulding in her book *The Underside of History* talks of living in the 200-year present because when you are born you are influenced by people as much as 100 years older and you influence people of the next 100 years in your lifetime. This image of living the past and future now provides new hope to teenagers who

⁶ The kaleidoscope tool was developed in the Atlanta Teachers Institute with Keith Elise Packard, Director, in 1986.

live with images of immediate gratification because they don't believe they will live long lives whether because of the threat of gang violence or nuclear holocaust.

2. **Stimulating imagination** involves stretching one's abilities to see a situation from a variety of options and perspectives and tapping into the creativity and potential of each person. Examining our present vocabulary, one sees many new words that were not conceived of twenty years ago: fax - answering machines - AIDS - cash station - laptops and computer spell check. Dictionaries can't keep up with them! Everyone is experiencing this time as a period of change. With creative imagination we can relate to change as possibility instead of threat. There is a Chinese curse that goes "May you live in a time of change." The two Chinese characters that comprise the word "change" are crisis and opportunity. In the midst of on-going crisis and opportunity, it is important to have the skills to stimulate one's imagination to be able to see various alternatives and have the capacity to create new possibilities.

3. **Beckoning participation** encourages everyone to be actively involved resulting in enhancing their potential for learning and motivation. The bias of participatory methods includes: (1) assuming everyone has a piece of the puzzle and the capacity to figure out what to do or how to think about an issue; (2) searching for the wisdom of experience instead of being confrontational or setting up a win/lose situation; (3) moving groups to action, to anticipation, to creation of the future; (4) releasing creativity by tapping into the insights of both right and left brain, the intuitive and rational; and (5) creating teams for continuous development. This emphasis makes possible connecting ideas with life questions and revealing meaning.

4. **Encouraging critical thinking** empowers one's capacity to operate responsibly and independently. This process involves a surface to depth journey of connecting data to a value system. It requires guiding a person to relate information to an inner resolve and will. It takes the thinking process from both the external and internal life experience and creates a dialogue resulting in new resolves, directions, or images.

5. **Touching the deeps** enables one to reflect on their relationship to their life experience. It may occasion a new perspective or a different action than previously envisioned. It allows the interior reflection and external experience to connect in a creative manner. The intent is to have every lesson touch the heart of each student, connecting to their lives, their care, passion and concerns, and giving a new perspective on their values.

The anticipated results of kaleidoscope integration are **hope, creativity, discovery, responsibility and self-esteem**. Expanding the context results in hope-filled images of the future. Stimulating the imagination makes possible creativity and seeing multiple alternatives for dealing with a situation. Beckoning participation produces discovery through awakening meaning. Encouraging critical thinking nurtures the posture and capacity for taking responsibility. Touching the deeps builds self-esteem by awakening the pathway to the emotions, acknowledging human worth and developing one's self-understanding, and one's stored-up greatness is called forth.

The **mirrors**, or supportive teaching practices, include techniques and tools that enhance the learning process.

1. **Multi-modal approach**. There is a wealth of creative approaches to education these days - learning styles, cooperative learning, new forms of assessment through portfolios, project learning, Micro-Society, multiple intelligences - to name a few. Some classrooms have curriculum reflecting the reality that 60% of the students are more visual learners, 30% more auditory and 10% more kinesthetic. All these innovations begin with an image that focuses the curriculum content. It does not appear to be so important which image is selected, but it is important to have an image that becomes the focus and pride of the school and transforms many aspects of teaching.

2. **Vibrant imagery**. Since visual images are the strongest, an emphasis on portraying visually visible images in the designing of space is important. The walls of a classroom can be covered with student works of art, poetry, skill development plus pictures related to lesson plans and images

the teacher wants to communicate. Creative use of audio and visual materials become powerful tools when accompanied by reflection on the experience. The way a teacher dresses is itself an artform that can be intentionally created to relate to desired images.

3. **Metaphorical thinking.** Metaphors and similes create mind pictures that help children learn information and retain it longer. Metaphors enliven the present and create energy and motivation. Building "what if..." scenarios together releases creativity.

4. **Inclusive myth.** We are in an age of retelling the past and reimagining the future. History books are being rewritten to be more inclusive, not simply emphasizing European history with Columbus "discovering" America but including the stories of the Native American peoples who already had a history in this land. The future cannot maintain continuous development like experienced in this century, but has to find ways to re-use and recycle its resources to be able to sustain ongoing life systems. Inclusive myth recreates storytelling through journey themes (hero/heroines journey), through classical stories and student created stories.

5. **Relevant techniques.** There are many imaginal methods that focus on the self-image through using various skills - critical thinking, dialogue, problem solving - through workshopping, lesson planning and study methods.

Imaginal education is a whole-person approach to life and learning that can be applied to any subject matter or group situation. When one brings all five facets into play, complemented by the mirrors, one demonstrates being an Imaginal Educator.

V. ETHICAL QUESTIONS RAISED ABOUT THE ROLE OF IMAGERY

As the recognition of the role of imagery has been an ebb and flow rhythm historically, there have been various ethical questions raised. Today these include:

1. **Fantasy.** "After all these years of debate, *is the imagination based on fantasy at the expense of reality?*" Recent studies on the role of the right and left hemispheres of the brain indicate that both intuition and rational thinking make up a healthy mind; every person's capacity to think rationally as well as use their intuition make up the whole. The right side of the brain allows one to visualize alternatives, raise "what if?" questions that broaden perspectives, and creatively portray new futures as in science fiction imaging. This is not fantasy, but an important function of the thinking process. Simultaneously the left side of the brain holds the rational: the polarity in thinking of reality, the present experience, the deep issues, the past perspective and wisdom. This is the function most accepted. But holistic thinking assures that both sides of the brain are tapped to solve problems or make decisions. This is important both for group and individual thinking. In light of this another way to state the question is "*How is education developing the total thinking capacity of rationality and intuition?*"

2. **Manipulation.** A second question frequently raised is, "*Is dealing with self-images manipulative?*" Webster's dictionary has both positive and negative aspects of the definition of "manipulation":

1. a handling or being handled; especially, skillful handling or operation.
2. artful management or control, as by shrewd use of influence, especially in an unfair or fraudulent way.
3. change or falsification for one's own purposes or profit.

Generally, when we think of manipulation, we respond to the negative aspect of the word, not remembering the positive aspect of "artful management" or "skillful handling" that a teacher does in creating daily objectives. Every teacher is a manipulator, hopefully in a positive sense. Every responsible teacher decides daily objectives

focusing the direction of the curriculum in a certain way. When these objectives are based on positive teaching intents, they enable student development.

There are unconscious images teachers have that radically influence their behavior towards students. More than three hundred "Pygmalion" studies have indicated that the attitude of the teacher towards the student makes a remarkable difference in the results of student performance. In California recently there was a class of slow learners that were mistakenly put into an accelerated class and at the end of the year they were accelerating!

"(This) shows us how essentially modifiable the human self is in relation to the mental projections of others ... significant Pygmalion effects have been experimentally generated in as little time as fifteen minutes and have the apparent capacity to transform the course of a lifetime."⁷

Instead of teachers asking whether they are manipulating their students, they need to be asking, *"How are we manipulating our objectives and images for the purpose of releasing the full potential of each student in the classroom?"*

3. Brainwashing. Even stronger than manipulation, another question sometimes is raised about "brainwashing": *"How is teaching focused on shaping images different from "brainwashing?"* The dictionary defines "brainwashing" as:

"To indoctrinate so intensively and thoroughly as to effect a radical transformation of beliefs and mental attitudes."

Again, there are positive and negative, conscious and unconscious aspects to this. Consciously people use brainwashing as a technique to "make" others believe or do their bidding, as seen by brainwashing techniques used in times of war. This is ethically wrong. However, throughout our whole lives we are faced with the unconscious brainwashing of our social mores, advertising and indirect ways people strive to influence our beliefs, values and actions. Parents do this constantly with their children; teachers constantly with their students; advertisers do this as a matter of business.

How does one become self-conscious of ever-present brainwashing in order to make free and responsible decisions about how to relate to it? A teacher can enable students to be conscious of their experience, to see their experience in light of other experiences throughout history and discern alternative future scenarios, reflecting on the pros and cons of each.

In the Lakota Native American tradition, they make decisions based on the next seven generations. This broadens one's perspective beyond the immediate to raise different questions, such as "What do future generations need? What ways would this decision positively or negatively affect the future?" as opposed to such questions as, "How can I get what I want now?" The question shifts to *"How can imagery be used to shape or transform beliefs and mental attitudes of students to enable them to be more responsible citizens in the 21st century?"*

4. Demagoguery. A related emotional question sometimes asked is, "What distinguishes an imaginal teacher from a demagogue, like Hitler? Was he an imaginal

⁷ Srivasta, Suresh and Cooperrider, David L., editors, *Appreciative Management and Leadership*, Chapter 4: "Positive Image, Positive Action: The Affirmative Basis of Organizing", Jossey-Bass Publishers, San Francisco, CA, 1990, p. 101.

educator through his use of stories, metaphors and symbols creating an image of German omnipotence? Didn't he use and abuse the power of images?" The question is something like, "What are the qualities of an imaginal teacher that distinguishes them from a demagogue?"

As you can see the questions tend to get increasingly harder by the negative emotionalism conveyed in these words. Again the dictionary reveals the ambiguity as demagogue can be used in either a positive or a negative light, although society emotionally tends to remember only the negative aspect of it.

"1. anciently, a leader of the common people.

2. a person who tries to stir-up the people by appeals to emotion, prejudice, etc., in order to become a leader and achieve selfish ends."

Hitler clearly illustrates the second definition, using images to bring an entire nation to follow his way and participate in a global war where millions died because of his negative imagery. The ethical values of Hitler were based on self-interest and the interest of a few. On the other hand "a leader of the common people" in the ancient understanding can be seen as positive. A teacher may be seen as a leader in the classroom. The question is what ends does the teacher have in mind, personal gain or student gain. Some values of an imaginal educator include:

- appealing to both the intellect and the emotional to allow objectivity and subjectivity to inform each other;
- seeing one's role "as the guide on the side instead of the sage on the stage" to guide the journey of learning instead of imparting facts and data;
- presenting a holistic picture that includes affirming the gifts of every individual to avoid prejudicial attitudes to develop.

CONCLUSION

A recent study reveals, "Although today's students do better than students did in the 1980s, they perform at the same level as the students of the 1970s."⁸ Obviously, our present system of education is not adequate. Therefore, it is important to be open to changing one's approach, and it is more important than ever to be able to see the "both/and" contributions of the growing number of educational methods than to be divisive and confrontational. The issues in education demand that we focus on the student and serve their needs instead of being in debate with one another over abstract and theoretical approaches.

Imaginal Education allows every teacher to see themselves as learners along with the students. The rekindled passion for learning rubs off from the teacher to the student and empowers the student's learning in a new way. This has the capacity to revolutionize teaching from transmitting knowledge to fueling the capacity for lifelong learning!

What are the new images needed in education today? What if we shifted the image of "Chicago being the worst educational system in the nation" that the Secretary of Education announced years ago? What does that image do to a teacher, a student,

⁸ Bruer, John T., *Schools for Thought: A Science of Learning in the Classroom*. MIT, 1993, p. 3.

an administrator, a parent? What would it take to change the image from the worst educational system in the nation to among the best in the nation? What would we see going on? How would teachers, students, parents and administrators act then? Success breeds success, failing images perpetuate failing behavior. What would it take to change the image from worst to among the best? It is not necessary to be competitive. It is necessary to image a world where children have a better chance, not to speak of how it will affect the world we will be living in our old age. So whether it is altruistic for future generations or a selfish goal for ourselves we are still headed in the same direction together.