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Applied imagination

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Imagination is a fundamental human capacity, and to navigate our current global challenges, we need to define and encourage the practice of imagination, or what we term “applied imagination.” In this study, we convened a series of focus groups or “virtual salons” to address three guiding questions: (1) How might we define imagination? (2) How might we (or should we) measure imagination? And (3) How might we foster imagination? Our efforts to define applied imagination highlight the crucial role imagination plays in human survival and thriving, the role of social forces in fostering or discouraging imagination, the connection between imagination and faith, and the “dark side” or maladaptive aspects of imagination. The discussions on measuring imagination were quite divided, with some salon participants arguing for the potential of indirect modes for measuring imaginative capacity while others argued that measuring imagination was functionally impossible and morally suspect. Finally, our results around fostering imagination suggest the importance of using play and humor, separating imaginative activities from the everyday, and employing constraints to prompt imaginative responses. We end with a discussion of possible directions for future research and a call to create a transdisciplinary field of imagination studies.

KEYWORDS

imagination, applied imagination, collaborative imagination, creativity, interdisciplinary

1. Introduction

Imagination: everyone knows you need it to change the world, but nobody really knows how it works. From antiquity to contemporary neuroscience, philosophers and researchers have argued that imagination plays an essential role in creating mental images and simulations that are not bounded by physical experience (Davies *et al.*, 2011). Imagination has long been recognized as playing a special role in learning (Dewey, 1900; Greene, 2000). In the context of educational psychology, imagination is distinguished from creativity because it operates at the level of phenomenology and possibility, whereas creativity is a way of “meeting academic conventions, criteria, or constraints” (Beghetto and Schulz, 2020). But a growing contingent of researchers have come to see imagination as playing a more significant role in consciousness, as the system which supports our ongoing construction of a cognitive model of reality and ourselves within that world (Vilayanur and Cole, 2011; Aume, 2017; Pollan, 2018; Pendleton-Jullian and Brown, 2018). This paper builds on previous theoretical frameworks that distinguish imagination as a mental capacity from creativity and innovation (Lau and Noppe-Brandon, 2009; Beghetto and Schulz, 2020) to define imagination as a kind of cognitive ignition system for creativity, anticipation, and resilience. Today, we celebrate imagination in young children but often fail to foster it in formal education, and lament “failures of imagination” that lead to catastrophic errors (Wrick, 2005). Imagination is not missing or inaccessible, but rather it becomes invisible, hidden behind monolithic structures of discourse and meaning-making that

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