

---

# Memory, Imagination, and Knowledge

Dan Manolescu  
ESL Instructor and Award-Winning Author, USA  
Email: Dan.manolescu@att.net

Received: 27/07/2023

Accepted: 29/09/2023

Published: 01/11/2023

Volume: 4 Issue: 6

How to cite this paper: Manolescu, D. (2023). Memory, Imagination, and Knowledge.

*Journal of Critical Studies in Language and Literature*, 4(6), 7-13

DOI: <https://doi.org/10.46809/jcsll.v4i6.231>

This work is licensed under the Creative Commons Attribution International License (CC BY 4.0). <http://creativecommons.org/licenses/by/4.0/>



## Abstract

The present article invites the reader to re-appraise the values of memory, imagination, and knowledge from a new perspective and with an abundance of various opinions, ideas, and commentaries. At the beginning of the 21<sup>st</sup> century, the growth by leaps and bounds of technology has made this re-evaluation even more relevant now that we have access to all kinds of sources of information. Such a fresh perspective becomes feasible and necessary, given the tools and possibilities offered, literally, by a wealth of sources at our fingertips. Using references available in historical documents as well as contemporary electronic and mass media communication, the discussion centers on a thorough analysis of memory and imagination with their obvious effects on the retention of knowledge. The positive outcome of such an approach is also relevant when we take a good look at the quest for knowledge and its intrinsic value. Research of material produced over centuries and millennia leads us to pursue the study of memory and imagination and, through them, perceive the acquisition of knowledge as beneficial and much-needed in the entire process of education.

**Keywords:** Memory, Imagination, Knowledge, Learning, Culture

---

## 1. Introduction

Over the second half of the 20<sup>th</sup> century and the first decades of the 21<sup>st</sup> century, the new discoveries in science and technology, as well as all other branches of our society, including mass media, research and education, have witnessed a complete revolution that changed and enhanced our ability to communicate and interact with each other. The computer revolution has opened all the doors to knowledge so we can have access to a wide array of information that is empowering us to perceive everything around us from a point of view that gives education a new luster. When we look into the tapestry of education, we find a core tenet that is mainly comprised of memory, imagination, and knowledge. We might clarify the goal by saying that from memory, through imagination, we might enhance our perception of knowledge that would create in time numerous skills, including eloquence, inquisitiveness, and discernment. Remembering can be viewed as an act of knowledge, while imagining, by the use of mental images, can add a limitless mental prowess, making imagination, fancy, or fantasy another viable source of knowledge. The significance of such an approach becomes obvious in the acquisition of knowledge and the relevance of the concept of education based on the cultivation of mental habits focused on reminiscence and the power of images.

## 2. Discussion

### 2.1. A Quick Snapshot of Memory, Imagination, and Knowledge

The fundamental insights of memory, imagination, and knowledge have been at the center of studies over millennia. While memory and imagination can easily be analyzed in their coexistence, knowledge is in fact the final goal of an education based

on solid principles. Their interdependence can take us on a journey of discovery that might eventually elucidate their meaning as well as their lasting power.

The fundamental insights of memory, imagination, and knowledge have been at the center of studies over millennia. While memory and imagination can easily be analyzed in their coexistence, knowledge is in fact the final goal of an education based on solid principles. Their interdependence can take us on a journey of discovery that might eventually elucidate their meaning as well as their lasting power.

A thorough analysis of memory and imagination will lead us to the obvious realization that they both enrich our lives today. Our human experience would never be the same without them. Researchers agree that memory and imagination require bodily organs, with the two functions relating to the brain where we also store our knowledge. The capacity of the memory to retain facts, images, and feelings which are not now in our mind was argued by our ancients when they speak of memory as “the storehouse of images.” According to St. Augustine, every variety of thing which can be perceived can also be “stored up in memory,” and “called up at my pleasure ... When I speak of this or that, the images of the things I mention are at hand from the same storehouse of memory.” He goes on and combines two concepts into one: “The time present of things past is memory; the time present of things present is direct experience; the time present of things future is expectation.” (Book 11, Chapter 20, Heading 26)

As such, past, present, and future represent a seamless continuum that guarantees the storage of images that make up a rich reservoir of information and knowledge worthy to be remembered. When remembering becomes a routine, scientists have found a connection between memory and habit. Specifically, we remember how to ride a bicycle exactly the same way we recite a poem from memory. And here we find Thomas Aquinas restricting memory to an act of knowledge. Reciting from memory and similar activities are viewed in this context as an exercise of habits of skill or art.

Plato goes one step further when he asserts his doctrine of reminiscence, which states that all learning is a kind of remembering of knowledge already present. In his view, when “the soul remembers what it knew before, this means that the soul exists before the birth of the human being and will not cease to exist after his death.” (<https://www.toolshero.com/personal-development/plato-theory-of-recollection/>)

Knowledge thus remembered is touted as necessary and useful in the process of learning, which constitutes Plato’s concept of reminiscence.

In the same vein, remembering can be viewed as an act of knowledge and a source of knowledge. Reminiscence becomes necessary in the process of all learning, if we follow the concept of knowledge as a much needed habit. The best practical example would be the scientist’s use of collected memories as the source of generalized experience that ultimately leads to new experiments and discoveries.

A special touch is added by Aristotle, who switches our attention to imagination, when he posits that “imagining lies within our own power whenever we wish (e.g., we can call up a picture, as in the practice of mnemonics by the use of mental images).” (*An Anthology of the Works of Aristotle*, Part Two, p. 144) Speaking of images, we might also mention that we are talking about the activity of imagination, fancy or fantasy. Since imagination is also a source of knowledge, here we can add the role of imagination in thinking and knowing.

### 3. The Art of Memory

The value of a good memory is a concept few researchers are ready to dispute. If we look around and really see what is going on in our daily routine, we can easily surmise that very few well-informed people can speak well and clearly about any subject without preparing and arranging their ideas in advance, and that also validates the power of memory. Eloquence, therefore, confers an irrefutable advantage for the speaker or the writer over the individuals with a poor ability to recollect anything. (Robert Pike, Jr. and William C. Pike, *Mnemonics*, p. 7) If eloquent people possess this talent, learned or acquired, communication of all kinds is automatically made more powerful and more persuasive. The art of eloquence, improved by knowledge of language, facilitates the expression of opinions, just like the art of memory.

The art of memory, or *ars memoriae*, was mentioned for the first time in the rhetorical writings of Cicero (whose full name was Marcus Tullius Cicero, 106 BC – 43 BC) and Quintilian (also known as Marcus Fabius Quintilianus, 35 AD to 100 AD). From their works, we can now “understand that this art makes use of places (*loci*) and associative images (*imagines*) to remind the orator of his arguments. In a preparatory phase, the speaker places these images in the desired order within a well-known building. When he delivers the oration, he begins by taking an imaginative walk through the building, encountering the images that remind him of the arguments. In this way, he can reliably both remember his arguments and recall them in the proper order during his discourse.” (Mertens, 2018, introduction, p. xiv) Places and images are viewed as inherent components of the imaginative journey into knowledge.

The doors open and we enter the realm of Mnemosyne, the Greek goddess of memory. We read about Simonides, Greek lyric poet (556-468 B.C., who found himself invited by a nobleman names Scopas to a ball, where the celebration also included a poem Simonides was asked to write in honor of his host. The agreement before the party was that Scopas was going to pay him for the lyric poem as long as the nobleman’s name was mentioned and praised throughout the performance. The poet, however, inserted several verses addressed to Castor and Pollux, the Greek and Roman twin brothers, whose names are also linked to the two stars in the sky.

The legend says that Simonides was fascinated by Castor, a prominent white star in the sky, noticeable for its nearness to its brother star, Pollux in Gemini. When the time came for Scopas to pay the poet for his effort, the nobleman only gave him half of the promised sum for the panegyric. The rest, according to Scopas, was going to come from the two stars in the sky, whose names were acclaimed and praised during the performance. Simonides was soon after informed that there were two young men in front of the building who wanted to see him. He left the banquet hall, but he could not find anybody. While he was trying to find the two mysterious young men, the roof of the banquet hall fell and crushed Scopas and his guests to death. The devastation was so serious that their bodies were mangled and could not be recognized. Simonides, nonetheless, remembered where everybody was sitting and thus was able to indicate where the relatives could find their dead. It seems that Castor and Pollux may have saved his life and in the process of remembrance, Simonides is said to have invented the science of memory, based on two very important elements: *Loci* and *imagines*, that is places and images.

Simonides “inferred that persons desiring to train this faculty (or memory) must select places and form mental images of the things they wish to remember and store those images in the places, so that the order of the places will preserve the order of the things, and the images of the things will denote the things themselves, and we shall employ the places and images respectively as a wax writing-tablet and the letters written on it.” (Cicero, *De Oratore*, II, lxxxvi, 351-4)

We come back full circle to previous assessments of the inherent values of places and images. This started a new trend in the era of rhetoric. The idea that *loci* and *imagines* are essential helped the orators prepare their speeches and, in the process of delivering their messages, they constantly resorted to those places where the information was stored. The art of memory as described by Simonides’ contemporaries travelled throughout the whole continent of Europe and remained a standard because of its accuracy for centuries. What that implied was also the fact that the act of remembering depended heavily on the sense of sight.

It has been sagaciously discerned by Simonides or else discovered by some other person, that the most complete pictures are formed in our minds of the things that have been conveyed to them and imprinted on them by the senses, but that the keenest of all our senses is the sense of sight, and that consequently perceptions received by the ears or by reflection can be most easily retained if they are also conveyed to our minds by the mediation of the eyes. (ibid., lxxxvii, 357)

In other words, sight can be deemed as one of the most discerning of all senses that make our perceptions so valuable in writing as well as speaking – Cicero’s orations being the beneficial recipient.

Along the same lines, sometime around 86-82 B.C. an unknown teacher of rhetoric in Rome compiled what is nowadays known as *Rhetorica Ad Herennium* or simply *Ad Herennium*. The anonymous writer did his best to preserve the art of memory in a rather dry text, where he employed the five parts of rhetoric – *inventio*, *dispositio*, *elucutio*, *memoria*, *pronuntiatio*. Since this was an elementary component in an orator’s repertoire, the unknown teacher opens his presentation of the word memory with these words: “Now let us turn to the treasure-house of inventions, the custodian of all the parts of rhetoric, memory.” According to the same source, there are two kinds of memory: one natural, the other artificial. The first one is born simultaneously with thought, and the second one, the artificial memory is strengthened by training and practice.

As such, it becomes obvious that evocative imagery is generally employed when we recollect:

Now nature herself teaches us what we should do. When we see in everyday life things that are petty, ordinary, and banal, we generally fail to remember them, because the mind is not being stirred by anything novel or marvelous. But if we see or hear something exceptionally base, dishonorable, extraordinary, great, unbelievable, or laughable, that we are likely to remember a long time [...] Thus nature shows us that she is not aroused by the common, ordinary event, but she is moved by a new or striking occurrence. Let art then imitate nature, find what she desires, and follow as she directs. (qtd in *The Memory Arts in Renaissance England: A Critical Anthology*, 2016, p. 8)

From the inherent power of imagery, we can easily segue to the concept of imagining. However, in order for memory to function as a source of knowledge, there must be a difference in kind between remembering and imagining. According to Kourken Michaelian (2016), there are three views he disputes when he mentions that there are three ideas: “The view that memory is of the past, the view that memory and imagination are distinguished by their respective contents, and the view that memory necessarily involves a causal connection with the past.” (p. 4) Historically speaking, the author finds various names attributed to remembering: memory par excellence (Bergson, 1896), true memory (Russell, 1921), retrospective memory (Furlong, 1948), reminiscence (Ryle, 1949), event memory (Ayer, 1956), recollection (von Leyden, 1961), or personal memory (Locke, 1971) – to mention just a part of the list compiled by Brewer in 1996. There are other researchers who define memory as “retained knowledge” (Holland, 1974; Munsat, 1967; Zemach, 1968) and more recently Byrne (2010), who argued that remembering is a matter of preserving “cognitive contact.” (ibid., p. 5) In other words, most scientists and linguists seem to agree that remembering is also a process of collecting and recollecting.

A somewhat different approach is offered by Ralph Waldo Emerson, who provides a succinct description when he says that “memory is not a pocket, but a living instructor, with a prophetic sense of values which he guards: a guardian angel set there within you to record your life, and be recording to animate you to uplift it.” (p. 96) <https://quod.lib.umich.edu/e/emerson/4957107.0012.001/1:6.3?rgn=div2;view=fulltext>

The corollary of the above mentioned assertions could be summarized in a few words: The exercise of memory is beneficial and it helps us to cultivate our mind because the more knowledge we acquire, the easier it is to communicate.

#### 4. Imagination in the process of education

In a nutshell, the concept of imagination can be defined as “that which creates mental images.” (Warnock, p. 9) We might add that Aristotle thought that *phantasia* (imagination), perception, and mind were equally important. In one of his works, Aristotle described imagination as “that virtue of which an image occurs in us.” (*De Anima* iii 3 – 428aa1-2) Cicero called it “the mind’s eye,” but the products of our imagination are constantly changing and developing, and therefore our perceptions might change the definitions as well.

In 1998 Vigen Guroian published a solid and elegant piece of work entitled *Tending the Heart of Virtue*, with its subtitle *How Classic Stories Awaken a Child’s Moral Imagination*, in which he touted that children should learn what is good, goodness, what is to be upright. In other words, education should be the cultivation of goodness and good character. Is he talking about instruction of morality in general, or maybe he is going a little deeper? Himself a parent with lots of questions regarding morality and its value, not only in the family, but also in the large frame of our society, Guroian argues in favor of imagination as essential in the process of education: “Mere instruction in morality is not sufficient to nurture the virtues. It might even backfire, especially when presentation is heavily exhortative and the pupil’s will is coerced.” (p. 156)

What does he mean by “mere instruction?” Is this acceptable? Or is it not enough? Do we force our students to be what we deem appropriate?

Instead, a compelling vision of the goodness of goodness itself needs to be presented in a way that is attractive and stirs the imagination. A good moral education addresses both the cognitive and affective dimensions of human nature. (ibid.)

Notice that the author points to something that “is attractive and stirs the imagination.” Young readers should find the attraction themselves to something that nurtures their imagination, and that comes from reading:

Reading great stories, therefore, have been created to enhance the imagination prowess, and stimulate creativity, but, at the same time, lead to an awareness of what good and evil can do in the realm of morality.

We might go further and rephrase the aforementioned remarks by saying that it would be impossible for anybody to have a good memory in every sense of the word unless he expanded and cultivated his mind and imagination. A cultivated mind, consequently, might indicate a virtuous person.

William Kilpatrick, Gregory and Suzanne M. Wolfe in *Books That Build Character, A Guide to Teaching Your Child Moral Values through Stories* (1994) continue the same idea when they make the connection between imagination and virtue:

Imagination is one of the keys to virtue. It’s not enough to know what is right. It’s also necessary to desire to do right. Desire, in turn, is directed to a large extent to imagination. In theory, reason should guide our moral choices, but in practice, it is imagination much more than reason that calls the shots. Too often our reason obediently submits to what our imagination has already decided. (Kirkpatrick, Wolfe, G, and Wolfe, S., 1994, p. 23)

In this vein, imagination has been debated and analyzed thoroughly throughout our history, including the time period we now call *Medieval*. Several aspects of the medieval imagination somehow include the marvelous – a concept “which stands at the crossroads where religion, literature and art, philosophy, and sensibility meet.” (Emmanuel Le Roy Ladurie, *Histoire du climat depuis l’an Mil*, Paris, 1967, quoted by Goff, p. 11)

The first essay in this collection devoted to the medieval imagination was in fact a paper Le Goff presented at a conference on “The Strange and Marvelous in Medieval Islam” that was held at the College de France in 1974. That gave him the opportunity to make comparisons between cultures and civilizations, an idea that he had developed even further in a previous work entitled *Civilisation de l’Occident Medieval* in 1964. People living in the Middle Ages, according to the author, lived in “geographical as well as imaginary realities,” (p. 13) and therein, such realities might very well be related to the cultures, traditions, and civilizations of their provenance.

In the historical context, the richest images were associated with travel. Not only was traveling “marvelous” because it was experienced by pilgrims, crusaders, colonists, warriors, merchants – to name a few – they also made voyages to the other world. Or at least they did so in their imagination.

Historians looked at the symbolism and the ideology of the time and were pleasantly surprised to discover two essential attributes: 1. conscience and 2. the human body. The new developments in art and literature made the ordinary people aware of their surroundings, and at the same time, interested in other types of religion, faith being the common thread in many parts of the world.

With or without literature and faith, imagination has continued its path to our modern times. A more recent analysis comes from Davies (2019), who postulates that the essence of imagination is “the creation of ideas in your head, composed from ideas, beliefs, and memories.” The author emphasizes that “the most spectacular use of imagination is in creativity.” As noted in his book, human imagination is more about abstract concepts when he specifies that “we think about love as a journey, and up being good, and darkness being bad.” The ability to estimate, appreciate, and consequently acknowledge the creative power of imagination, as the author avers, is “extraordinarily powerful.”

When talking about imagination, Davies argues that we talk about generating something in our mind and he makes a surprising connection between memory and imagination:

At its most basic, every memory recall is imagination, because memories are reconstructed every time they are retrieved.

(<https://www.google.com/books/edition/Imagination/UhKSDwAAQBAJ?hl=en&gbpv=1&dq=imagination&printsec=frontcover>)

Another historian, Yuval Noah Harari, the author of *Sapiens*, points out that since the beginning of agriculture, humans have been solving problems with their imagination. (Reeves, M, and Fuller, J., *The Imagination Machine: How to Spark New Ideas and Create Your Company's Future*, 2021)

The ensuing symbiosis of memory and imagination can only lead us to the final goal, which can simplify and elucidate the path to knowledge.

## 5. The Quest for Knowledge

The Light in the period of Enlightenment (1601-1800) had its most important sources a focus on methods of discovering truth based on rational and empirical methods as they were introduced by scientific revolution.

Famous personalities across the globe, like Voltaire, Montesquieu, Diderot, Rousseau in France, David Hume and Adam Smith in Scotland, Immanuel Kant in Germany, and the American statesman Thomas Jefferson, were some of the thinkers who proposed that human reasoning could discover truths about the world, religion, and politics and thus lead us to a better life overall. For them, enlightenment celebrated the new concept of reason, symbolically represented by light: "Light is not so much what you directly see as that by which you see everything else." (Rohr, p. 14)

The same goes for knowledge. It's not only what you learn, but what you can do with your knowledge. We strive so hard to find knowledge that we simply forget that in the process of learning we utilize it as a goal, when in fact this concept engages our heart, our body, and our awareness of the physical world around us, especially our communication with ourselves and with our peers. Knowledge, once acquired, deepens and broadens our core connection with the outside world, it goes beyond the mental comprehension of words and ideas, and has larger implications beyond our imagination.

We look at books and written or oral information as a solid body of coherent enlightenment, but that also leads us to a more social, historical, and revolutionary sense of ourselves. Knowledge at its essential core is not only a worthy beginning, but it is also like a flame which later on will become a blaze. A good exemplification might come from an author famous for his stories from science and observation:

I was about five years old and on vacation visiting my grandparents in Wurzburg when my grandfather gave me an old clock. The first thing I did was take the clock apart, because I just couldn't wait to find out how it worked. Even though I was convinced that I knew how to put it back together in working order, I couldn't do it. After all, I was just a young child. After I rebuilt it, there were a few cogs left over – and a grandfather who was not in the best of moods. In the wild, wolves play the role of such cogs. If we eradicate them, not only do the enemies of sheep and cattle ranchers disappear, but the finely tuned mechanism of nature also begins to run differently, so differently that rivers change course and many local bird species die out. (Wohlleben, 2019, p. 2)

In the classroom or online, a good teacher will play the role of such cogs. Technology provides an added touch, but it is the knowledge of a good teacher that entices the fascinating interplay between student and student, and empowers them to question, discover, and communicate with each other. In such a fertile environment, where everybody is a willing participant, we must also remember that educators are voracious information seekers with their inquisitive minds.

Education starts with questions and teachers are the ones who know that the whole process of learning is based on the exchange of information between the instructors and their students. In many cases, the quest for knowledge entices the reader to question himself and his own endeavor.

## 6. The Passion and the Quest for Knowledge

The passion and the quest for knowledge start with curiosity. I must admit I always asked questions when I was a student. I am not sure whether my teachers and my colleagues liked what I said or how I said it, but I thought it was necessary for me to say something. Whether it was a yes/no question, or whether I wanted some new information, I just went on and on until I thought I got the answer I wanted to hear.

Teachers do the same. They ask questions all the time. If you really want to get your students involved in your classes, you, the instructor, or the teacher, or the professor, should guide your conversations based on questions. This will give your students a chance to practice what they already know. If we empower them and teach them to be inquisitive, very soon they will find the process extremely useful. Students should do the same – ask questions all the time.

St. Augustine was known to be an example of a thinker who liked to be inquisitive. "Augustine thinks in questions," said Karl Jaspers (1883-1969). Working late into the night, sometimes alone, at other times surrounded by stenographers, St. Augustine was a tireless seeker and was never satisfied. He dictated and preached several times a week, and that frequency led him to compose an estimated number of eight thousand sermons, which made him not only prolific, but also extremely widely known for his views. According to his own estimate, he wrote approximately ninety-three books. His dynamic character and his restlessness are obvious when he describes the human urgency toward truth:

The impulse present in our seeking goes beyond the seeker, and hovers as it were, unable to rest in any other goal until what is sought has been found and the seeker is united with it. This impulse, or search, does not seem to be love, which we have for known things, since it is an effort toward the unknown. Yet it has a quality cognate to love.

It can be called an act of will, for the seeker wills to find, and if something knowable is being sought, then the seeker has a will to know. If that seeking is urgent and focused, it is called studious – our term for those wanting to master knowledge. So an impulse of some kind precedes the mind’s generative act, and through this will to seek and find knowledge, the knowledge itself comes to birth. (qtd in Garry Wills, *Saint Augustine*, 2005, p. xiii)

Such a masterful description only begs for more insights into the power of inquisitive minds. Therefore, more questions are necessary to tackle similar historical or philosophical issues.

## 7. How Do We Acquire Knowledge?

To answer this question, we must go back to two British empiricist philosophers, Locke (1689) and Mill (1875). After a thorough research, they came to the conclusion that “knowledge consists of associations and those associations are formed when sensory experiences repeatedly occur either simultaneously or in close temporal succession.” (Bahrick, H.P., Hall, L.K., and Baker, M.K, 2013, p. 3) Therefore, we might say that associations are viewed as the basic units of knowledge and the formation of associations as the fundamental process of learning. A good example would also be Pavlov, a physiologist, who performed experiments with dogs and consequently came to the realization that the study of the acquisition of associations make up what we call today a scientific method.

The quest for knowledge brings us joy. The passion for knowledge is an inborn trait that makes us who we are. We learn something every day and we are never satisfied because we always want to know more. Senge (1990) introduced a new approach to learning in his book entitled *The Fifth Discipline – The Art and Practice of the Learning Organization*. According to the author, we need to look deeper into the concept of learning. Senge started his groundbreaking search by looking at the word *metanoia*, which, he says, has a rich history. “For the Greeks, it meant a fundamental shift or change, or more literally transcendence (*meta* – above or beyond, as in *metaphysics*) of mind (*noia*, from the root *nous*, of mind). In the early (Gnostic) Christian tradition, it took on a special meaning of awakening shared intuition and direct knowing of the highest, of God. [...] To grasp the meaning of *metanoia* is to grasp the deeper meaning of *learning*, for learning also involves a fundamental movement of mind.” (Senge, 1990, p. 13)

What we do when we really learn something new is, according to Senge, what makes us human:

Through learning we re-create ourselves. Through learning we become able to do something we never were able to do. Through learning we re-perceive the world and our relationship to it. Through learning we extend our capacity to create, to be part of the generative process of life. (p. 14)

Learning is thus viewed as an integral part of the creation process through which we, consciously or instinctively, enhance our intellectual powers as well as any other faculty of the mind we want to foster and cultivate. If we circle back to earlier sections of the present article, we should also re-iterate that memory and imagination constitute essential elements of the general concept of knowledge acquisition. Remembering is inherently connected to creativity and together they make up the basic units of learning, which in itself gives way to knowledge.

## 8. Conclusion

A well-rounded person these days has enumerable sources of information available and made easily accessible by the latest discoveries in all branches of science. The advent of computer technology has provided us with tools that many generations in the past would only have dreamed of. While there are people who might speak of memory almost in strains of contempt, there is enough evidence that will help us to re-consider the storehouse of the mind, together with the power of imagination, and leading us to their incomparable positive effect on the conceptual frameworks of knowledge. In the same context, imagination would definitely be considered essential in the process of education, where the cultivation of the mind that comes from recalling, imagining, and their attributes will undoubtedly empower and inspire educators in the dissemination of knowledge. Or, better yet, we can easily navigate, when we are aware of the available wealth of sources, from memory through imagination to knowledge.

## References

- Aquinas, T. (2015). *De Memoria et Reminiscentia*. Aeterna Press, eBook.
- Aristotle. (2016). *De Anima*. United Kingdom: Clarendon Press.
- Augustine, S. (2012). *The Confessions*. United States: New City Press.
- Bahrick, H. P., Hall, L. K. H. P., Baker, M. K. (2013). *Life-Span Maintenance of Knowledge*. United States: Taylor & Francis.
- Bloch, D. (2007). *Aristotle on Memory and Recollection: Text, Translation, Interpretation, and Reception in Western Scholasticism*. Netherlands: Brill.
- Davies, J. (2019). *Imagination*. United States: Pegasus Books.
- Emerson, R. W. (2008). *Natural History of the Intellect: The Last Lectures of Ralph Waldo Emerson*. United States: Wrightwood Press.
- Great Ideas Today*. (1987). Chicago: Encyclopaedia Britannica, Inc.

- Guroian, V. (1998). *Tending the Heart of Virtue. How Classic Stories Awaken a Child's Moral Imagination*. Oxford: Oxford University Press.
- Harari, Y. N. (2015). *Sapiens: A Brief History of Humankind*. United States: HarperCollins.
- Kilpatrick, W., Wolfe, G., and Wolfe, S. M. (1994). *Books That Build Character. A Guide to Teaching Your Child Moral Values Through Stories*. New York: Simon & Schuster.
- Le Goff, Jacques. (1988). *The Medieval Imagination*. Chicago: Chicago University Press.
- Le Roy Ladurie, E. (1967). *Histoire du climat depuis l'an Mil*, Paris.
- The Medieval Craft of Memory. An Anthology of Texts and Pictures*. (2004). Edited by Mary Carruthers and Jan M. Ziolkowski. Philadelphia: University of Pennsylvania.
- The Memory Arts in Renaissance England: A Critical Anthology*. (2016). United Kingdom: Cambridge University Press.
- Mertens, M. (2018). *Magic and Memory in Giordano Bruno*. Leiden/Boston: Brill.
- Michaelian, K. (2016). *Mental Time Travel: Episodic Memory and Our Knowledge of the Personal Past*. United Kingdom: MIT Press.
- Pike, R. and Pike W. C. (2009). *Mnemonics Applied to the Acquisition of Knowledge: or The Art of Memory*. United States: Kessinger Publishing.
- Plato. (1984). *The Dialogues of Plato*. Translated by Benjamin Jowett. Chicago: Encyclopaedia Britannica, Inc.
- Reeves, M., and Fuller, J. (n.d.). *The Imagination Machine: How to Spark New Ideas and Create Your Company's Future*. United States: Harvard Business Review Press.
- Rhetorica ad Herennium: ad C. Herennium de ratione dicendi*. (1954). United Kingdom: Heinemann.
- Rohr, R. (2019). *The Universal Christ*. New York: Convergent.
- Senge, P. M. (1990) *The Fifth Discipline. The Art and Practice of the Learning Organization*. New York: Doubleday.
- Warnock, M. (1978). *Imagination*. Berkeley and Los Angeles: University of California Press.
- Wills, G. (2005). *Saint Augustine*. Penguin Books.
- Wohlleben, P. (2019). *The Secret Wisdom of Nature. Trees, Animals, and the Extraordinary Balance of All Living Things. Stories from Science and Observation*. Munich: Ludwig Verlag.