

The University of Wisdom – Exploring the role of wisdom for secondary and tertiary education

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Abstract

We live in an age of measurement and accountability. Emphasis is given to supposedly easily assessable skills, such as reading, writing and maths. In such an environment some humanistic aspects of education seem to get lost in the wider scheme of politics, policies and assessments. Among these are concepts such as Bildung, spirituality and wisdom. This article will explore the notion of wisdom in relation to other terms of educational relevance, such as Bildung, knowledge, character, spirituality and practical wisdom. Further, Eastern and Western philosophical approaches to the concept of wisdom will be taken into account in an attempt to comprehensively explore its meaning and dimensions. In this context, philosophers like Lauxmann (2004), Schwartz & Sharpe (2010), de Mello (1992), Maxwell (2012), Lau (2009), Tucker (2003), Laozi (n.d./1993) and others will be drawn on. The role of wisdom in and for education will be discussed in light of a review of possible aims and ends in education. The practical focus of this discussion will be placed mainly on secondary and tertiary educational settings.

Introduction

This article has been inspired, among others, by a text from Frieder Lauxmann called *Die Universität des Nichtwissens* [The university of non-knowing]¹, which has been published in Lauxmann's (2004) book *Die Philosophie der Weisheit* [The philosophy of wisdom]. Among others, Lauxmann argues for a reevaluation of the emphasis on scientific/disciplinary knowledge in today's (western) societies and education systems. The relevance of wisdom for educationists is its great potential, more so than plain knowledge, to lead to a good and beautiful life. The development of an art of living, which might lead to a good and beautiful life, however, has been argued for to be a fundamental aim of education (Teschers, 2013).

In the course of this article, I will explore the relations between wisdom and other notions of educational relevance, such as knowledge, Bildung, character formation, practical wisdom and spirituality. The intention is to give the notion of wisdom a more tangible appearance and to propose a possible place for it within schools and universities. The claim of wisdom being an important aim of education in itself is hardly new: *philosophia* – the love of wisdom – has been highly valued by the ancient Greeks, Romans and other civilisations already. However, the connection between philosophy and wisdom as well as its value for a good and well lived life seems to have been forgotten – at least where school curricula and outcomes are concerned (Lauxmann, 2004).

John Ozolins (2012) explores the rise and fall of general education since the 19th century and traces the causes for the neglect of wisdom in education today to economical, political and ideological changes beginning in the mid 1970s. This period could be identified as the turn from the Keynesian welfare state to neo-liberal ideas of individual freedom and minimal state interference, which led to a strong economical influence on educational policy and curricula. However, Ozolins argues, with reference to Codd (1999), that educational models based on economic agenda are bound to fail, as they neglect the social aspect and behaviour of human beings. Ozolins (2012) continues that human beings cannot be reduced to a mere commodity for economy – a human resource – and that a reduction of educational aims to prepare for economy and industry is ‘simplistic and ignores the complexity of human needs and aspiration’ (Ozolins, p. 2). Drawing on the examples of America and Australia, Ozolins concludes that traditional educational values, such as enlightenment or personal growth, are threatened by economic pressures and aims of productivity and cost-effectiveness.

Lauxmann (2004), as mentioned above, explored the idea of wisdom as well and came to similar conclusions about how economic and modern beliefs have devalued the idea of wisdom and corrupted modern education systems. His main position is that a thriving modern society needs both *a flourishing economy and people who are able to think beyond* (p. 17). He argues that this conflicting situation is needed for a society not only to develop, but also to survive at all. A single-minded focus on economy, as is increasingly the case today, will lead to the desolation of society.

Lauxmann interprets wisdom as ‘knowledge without knowledge’ (p. 24). According to Lauxmann, ‘wisdom manifests in the not provable, not pre-formed and often not comprehensible truth’ (ibid.), which cannot be found in a textbook or the Internet, but which is of a very different nature. Wisdom cannot be taught, but a teacher can be wise and teach in this manner. Lauxmann proclaims that one cannot possess wisdom, but wisdom ‘happens, it shows itself, it takes place’ (ibid). His main critique of modern schooling and education systems is the increased focus on scientific and facts knowledge and a lack of space and time for leisure, contemplation and *falling in love with the world*, which is, according to Lauxmann (2004, pp. 25-29), the only way to find wisdom. This is also the reason for wisdom being rarely popular in current school settings: it is not measurable or assessable, and it is not easy to come by. However, wisdom has a connection to truth, which is of a very different quality than anything knowledge can provide: wisdom brings forth the good for the one who is wise and for his or her surroundings. Therefore, striving for wisdom, in school as well as outside of formalised learning situations, is important and rewarding not only for individuals, but also for society as a whole.

If current proclaimed values of a democratic society, active citizenship and personal autonomy are more than empty phrases, more is needed than an economical driven curriculum. A pursuit of wisdom could be one answer to fill this gap.

For the purpose of this article, wisdom will be presented as part of a continuum, which spans from disciplinary knowledge, life-knowledge, *Bildung*, practical wisdom, to wisdom itself and to spirituality. As the German concept of *Bildung* encompasses the aspects of knowledge, self-formation and practical wisdom, the next section will discuss this concept in more detail to point out the distinctions to wisdom, as it will be discussed here, and also provide some examples how it can be supported in school settings.

Bildung

According to Liebau (1999), Bildung is one of the three central concepts of education: Erziehung [upbringing], Bildung [self-cultivation], Entfaltung [flourishing]. Bildung has its origin in the German Idealism: in contrast to the notion of achievement, it is ‘the life-long labour on the perfection of one’s own person [that] lies at the heart of the classical concept of Bildung’ (Liebau, 1999, p. 28). It is the development and cultivation of one’s own self that takes precedence, as it is believed that through the perfection of individuals the development and perfection of humankind in total will come to pass. This relation, according to Liebau, has two consequences: the healthy self-interest of the individual to further one’s own Bildung is to be encouraged as it is in the best interest of society, and each individual has a responsibility to pursue Bildung for the same reason (pp. 28-33).

The concept of *Bildung*, as it is understood today, has been strongly influenced by Wilhelm von Humboldt at the end of the 18th century, who connected scientific and humanistic approaches to conceiving the world with the notion of aesthetics. Therefore, *Bildung* is closely linked with art, music and theatre, but it also refers to the beauty from within: ‘this one has Bildung, who orients oneself to the standard of aesthetic and moral perfection, and who strives to shape one’s own self accordingly’ (Liebau, 1999, p. 29). In the end, it is the development and perfection of humankind that is of concern to the German Idealists, and, therefore, they take the economy and governments to be of lesser importance and merely as supportive institutions that are necessary to allow citizens to pursue *Bildung* and their own perfection. *Bildung* is also one of the key aspects of Schmid’s (2000) concept of the art of living, and, according to Schmid, necessary for living a good and beautiful life as he understands itⁱⁱ.

As *Bildung* is a life-long process, the role of schooling to support *Bildung* is to provide the foundation for each individual to be able to engage in a continuous process of self-*bildung*. Instead of focusing on facts or disciplinary knowledge, learning how to learn needs to be emphasised, not to acquire advanced technical skills and qualifications, but to enable life-long humanistic learning. It also needs to be pointed out that this level of learning needs to be accessible and achievable for all individuals as, despite ‘all the inequality in society, it is

the equality of humans as human beings that forms the basis for the concept of public *Bildung*' (Liebau, 1999, p. 31).

There are three aspects to *Bildung*: knowledge, self-formation and practical wisdom. To impart knowledge, especially disciplinary knowledge, is a genuine task of schooling. However, general knowledge about life and the world seems to be considered of less importance of late, as they are seldom assessed in national standard exams nor are part of international OECD comparative tests, such as PISAⁱⁱⁱ. Nevertheless, general knowledge is important not only to live a good life, but also to be successful in life.

Rarely taken into account, partly due to its difficult and non-assessable nature, is what Schmid (2000, pp. 297-303) calls *life-knowledge*: it is not knowledge about life, but applied knowledge that is gained through hermeneutics *from life for life*. It is practical knowledge gained through experience, perceptions, sensations and hermeneutically processed disciplinary knowledge, among others, and it is applicable to real life situations. This aspect distinguishes life-knowledge from more theoretical scientific or facts knowledge, which is predominant in most curricula. Life-knowledge is mostly dependent on experiences, either through educational games and settings, as can be found in outdoor, adventure and experience education^{iv}, or through real life experiences by visiting as many different environments as possible. This might include, but is not limited to, visiting theatres, zoos, planetaria, sea-life aquariums, and various sorts of workplaces, including universities, during one's time of compulsory formal education.

Life-knowledge, though related to practical wisdom, is not the same. *Practical wisdom*, as the second aspect of *Bildung*, has a normative quality of right and wrong. It is not only important to know *how* to do something, but rather to know *what* to do in a certain situation from a *practical, moral and social* perspective. Practical wisdom is not pure reasoning; it includes an emotional aspect, a 'gut-feeling' of what is right and wrong. In this, it is more practical than pure reasoning, as it is much harder to think through all possible consequences of ones proposed actions and filter them through Kant's categorical imperative than to develop a *feeling* for what might be right or wrong in a certain situation and be guided, more or less instantly, by this feeling.

Schwartz & Sharpe (2010, pp. 25-26) characterise practical wisdom as (i) knowledge of what is proper in a certain situation and the desire to follow this course; (ii) the ability to improvise and balance conflicting aims; (iii) being perceptive and able to manoeuvre in social contexts; (iv) being able to see a situation from another person's perspective; (v) being able to align emotion and reason and be guided by emotional signals to make proper decisions; and, finally, as experience.

Therefore, practical wisdom combines certain kinds of knowledge (facts knowledge, practical life-knowledge, knowledge about expectations) with improvisation, perception, empathy, emotions and experience. The key for developing practical wisdom, according to Schwartz & Sharpe, is experience. They claim, by referring back to Aristotle, that practical wisdom is a craft that can be learned by experiencing and repeatedly exercising it. This requires teachers who themselves can exercise practical wisdom or who can provide encounters with people who are good at exercising it. In this context, knowing one's own limitations is an important quality for educationists.

The third aspect of *Bildung*, *self-formation* or *self-cultivation*, is, in the end, up to the student. Teachers and educationists need to be very cautious not to direct students in a way that will lead to manipulation and external formation of their characters. However, this does not mean to absent from any influence, as this would be quite impossible in any case. The key is to help students to develop critical thinking, reflection and self-reflection skills. This will allow students to filter external values and norms, put them into context and build their own set of norms, based on their beliefs and values.

Finally, students need to be able to increase their level of *Bildung* on their own; the German word for this is *Selbstbildung* [self-*bildung*]. This includes the ability for life-long learning (accumulating knowledge in proposed areas), being able to increase one's hermeneutical skills, and deepening one's level of practical wisdom. These faculties will enable a student to shape and care for his or her own self and his or her own life.

In this section, the definition of how disciplinary knowledge, life-knowledge, practical wisdom, self-cultivation and *Bildung* are understood in this article has been given and the relationship of the earlier notions to the German concept of *Bildung*, which encompasses most of them to a certain extent, has been explained. With

this understanding in mind we can now move on to explore the concept of wisdom and its relation to *Bildung* on the one side and spirituality on the other.

Wisdom

Wisdom and practical wisdom are, as the terms indicate, quite closely related. However, some differences can be discerned. Generally speaking, practical wisdom is an aspect of wisdom, applied to everyday life. As described above, it allows for a broader understanding of a situation, takes into account the people (and other agencies, such as animals or the environment) connected with this situation and helps to identify the morally and socially right course of action. *Wisdom*, on the other hand, is often described as a broader concept that implies the ability for practical wisdom, but reaches beyond: it entails high levels of self-knowledge and humbleness; a good feel for one's role in the world; the ability and practice of 'deep' thoughts (i.e. thinking a topic through on many levels); a deeper understanding of the world; and further insights, such as an acceptance of one's own insignificance in the broader picture of the world and universe.

However, there are many different descriptions and interpretations of wisdom: ancient philosophy (Aristotle, Socrates, Diogenes), current philosophy (Lauxmann, 2004; Schwartz & Sharpe, 2010), educational and psychological interpretations, religious perspectives (Christianity, Buddhism, Hinduism, Islam, Judaism) and cultural definitions (Confucius, Daoism). The borders between practical wisdom and wisdom, and wisdom and spirituality are somewhat blurred; however, wisdom seems to fill the room between practical wisdom and spirituality to some extent.

One interpretation of wisdom can be found in descriptions of wise men in Eastern texts from Confucianism, the *Dao De Jing* and Buddhism (de Mello, 1992; Laozi, 1993; Lau, 2009; Nakagawa, 2009; Tucker, 2003). There, men of wisdom are often characterised as calm; non-violent; free from hatred and fear; righteous; just; knowing themselves and mastering themselves; and carefully discerning between right and wrong. However, it needs to be noted here that the understanding of wisdom between these Eastern traditions are not the same. Unfortunately, the scope of this paper does not allow to explore the divergences in more detail.

Interestingly, being knowledgeable is not a necessary part of being wise. Peter Roberts (2012, pp. 9-10) points out, referring to the *Dao De Jing*, that certain kinds of knowledge can even hinder wisdom and living a good life. He also refers to Dostoevsky, who emphasises the qualities of intuitive knowledge (wisdom) over science (ibid). Other philosophers who argue along these lines are Frieder Lauxmann (2004) and Nicholas Maxwell (2012). Lauxmann (2004), for example, states in the context of, as he claims, the changed relationship of philosophy to wisdom that when reading recent philosophical texts, it is hard to experience 'enjoyment, which exceeds the joy through the experience of wine and music' (p. 12). His point is, that philosophers today have moved away from exploring wisdom with their hearts and moved towards an overemphasis of rational analysing with their minds. For Lauxmann, wisdom is not limited to people with knowledge, but everyone who 'has an open heart for the intellectual and material beauties of the world' (ibid.) can find it.

Therefore, Lauxmann critiques not only the relationship between current philosophy and wisdom, but also indicates that wisdom is more dependent on appreciation than on knowledge. Similar to Maxwell (2007), he critiques further the increasing dominance of science in education and academia due to the demands of industry and economy, which might lead to a decline in creativity and social innovation, as these are areas of the arts and humanities, not science.

In terms of the relationship between wisdom and education, Maxwell (2012) argues for a shift in educational and academic practice from *knowledge-inquiry* to *wisdom-inquiry*. As reasons for this reformatory shift, he claims that most of today's human made problems – such as 'modern warfare and terrorism, vast inequalities in wealth and standards of living between first and third worlds, rapid population growth, environmental damage' (p. 665) among others – are a direct consequence of applied scientific knowledge without wisdom. He states that 'wisdom *can* be taught in schools and universities. It *must* be so learned and taught. Wisdom is indeed the proper fundamental objective for the whole of the academic enterprise: to help humanity learn how to nurture and create a wiser world' (p. 666).

At this point it needs to be said that Maxwell's interpretation of wisdom is different from Lauxmann's understanding. Maxwell (2007, p.79) seems to have a more practical understanding of wisdom, which is closer to the side of practical wisdom: for him, wisdom is the desire to discover and achieve what adds value to life, which includes knowledge, perception and understanding of value as well as the ability to develop these faculties through knowledge, technology and understanding. Maxwell understands rationality as a way to wisdom, whereas Lauxmann's (2004) definition goes more in the direction of the spiritual end of wisdom: 'Wisdom is a way of thinking that evolves through falling in love with the world' (p. 26). He describes four factors that loosely encompass the way of thinking that can help wisdom to flourish: (i) wisdom cannot be stored, it happens; (ii) it is not systematic and cannot be taught through fixed rules; (iii) it flourishes through love for the world; and (iv) it brings forth what is good (ibid).

When comparing this understanding with the notion of wisdom proposed earlier in the context of Eastern philosophy, some overlap can be seen here, and the distinction to Maxwell's understanding becomes apparent. However, both interpretations have value and can provide guidance for education. Maxwell's call for a reform of academic enquiry is as important as Lauxmann's idea of wisdom for living a better life. In fact, both seem to aim at the same goal: helping humanity to become more fully human, helping people to live better lives and bringing forth the good in and for the world we are living in.

To sum up this section, wisdom can and should be part of formal education. Educationists should strive not only for bare knowledge, but also for wisdom, which goes hand in hand with developing an art of living and living a good life. Similar aims and directions can be found in various religions and value system in many parts of the world. As argued above, wisdom seems to border on spirituality and to develop wisdom at the level Lauxmann envisions, aspects and techniques of spirituality can be of much help. The next section will therefore engage with these aspects of human life and their implications for education.

Spirituality and Education

In this article, spirituality is understood as an engagement in questions beyond the sensational perceivable reality. One does not have to follow an established faith or religion; one only has to engage with the idea of going beyond what one can perceive with one's common five senses. To strive to engage with what is 'beyond' in any way is to engage in spirituality. Spiritual practice has various positive effects for the individual, such as increased levels of well-being, happiness and health, as well as reducing the ageing process of one's brain – through meditation, for example (Lau, 2009).

Spirituality is also the combining notion behind most, if not all, religions past and present. Religious beliefs vary in overall direction and detail, but most of them concern themselves with the divine (god, transcendence), or at least with a realm beyond perceived reality (nirvana). One could argue that the notion of spirituality is the encompassing quality human beings strive for when engaging in religion and religious practice. One could further say that this striving for spirituality, which is often paired with the search for meaning in life, is indeed one expression of the holistic strive of human beings for what Aristotle calls *eudaimonia* [happiness] or for living a good life.

With this understanding of spirituality in mind, it is now possible to discuss the relationship between education and spirituality. Marian de Souza (2009, p. 677) claims that most western societies have moved beyond the question of increasing richness and towards the question of how to make use of our current high standard of living to increase the well-being of people instead of further driving economy. This claim emphasises the importance of a good and beautiful life, not only for each individual, but also on a broader scale: 'a flourishing society' (ibid). De Souza offers spirituality as one possible answer to this question and links spirituality not only with the well-being of individuals, but also with local communities and a healthy, flourishing society. This approach, which is quite related to Confucian ways of thinking, provides a strong argument for giving spirituality a place in schools – provided that the well-being of citizens and a flourishing society is the goal of a country, other than solely trying to increase its wealth, which has been proven to be non-beneficial for people in terms of happiness and well-being (Seligman, 2010; Wilkinson & Pickett, 2010; Csikszentmihalyi, 2008).

Beyond the possible increase of well-being for the individual and the positive outcome for a society, spirituality, as understood in this paper, is also an important way of gaining self-knowledge, finding out about one's own beliefs, values, hopes and desires, and, subsequently, of developing an own art of living. Also, as wisdom is strongly related to values and the feeling for what is right and wrong, spirituality can help to develop these aspects and support the development of wisdom. Although it might not be necessary to live an artful and beautiful life, developing one's own spirituality can be most helpful in finding one's own way in life and, therefore, should be part of any (holistic) educational model.

Building on this notion, Lau (2009) promotes spirituality as part of an 'holistic education', and he points out that spiritual exercises and meditation about concepts, such as mindfulness and compassion, have also very immediate (even measurable) benefits: the cultivation of attention and increased concentration; reduction of stress and more positive feelings in and towards school and learning; better connection of mind, body and spirit; increasing intuitive knowledge, insight and creativity; and, drawing on Gardner's (2006) book *Five minds for the future*, increased capabilities for good leadership.

Awareness – An Example of Teaching Wisdom through Spirituality

To find examples of how to teach spirituality – and not only to teach *about* it – one can look towards spiritual leaders of various cultures and/or religions. One of these spiritual teachers, who tried to bridge the gap between Eastern and Western spirituality and religion is Anthony de Mello. De Mello was an internationally well-known Jesuit priest and spiritual teacher; he published various books, held spiritual conferences and founded the Sadhana Institute of Pastoral Counselling in Poona, India. Although he studied psychology, theology and philosophy, his public writings are not of academic nature but rather have a spiritually guiding quality and could be considered as works of wisdom. Some of the key points of his teachings are: the role of awareness; the impact of attachments on happiness and well-being; the power of one's own beliefs and convictions; and the role of external and internal experiences.

The following citation is an example of his teaching-style, and also meant as an example of possible teaching methods in terms of wisdom and spirituality. According to de Mello's friend J. Francis Stroud, this is what de Mello said about his work (and his friend) at an occasion when he was asked to describe what he was doing:

A man found an eagle's egg and put it in a nest of a barnyard hen. The eaglet hatched with the brood of chicks and g[r]ew up with them.

All his life the eagle did what the barnyard chicks did, thinking he was a barnyard chicken. He scratched the earth for worms and insects. He clucked and cackled. And he would thrash his wings and fly a few feet into the air.

Years passed and the eagle grew very old. One day he saw a [... magnificent] bird above him in the cloudless sky. It glided in graceful majesty among the powerful wind currents, with scarcely a beat of its strong golden wings.

The old eagle looked up in awe. "Who's that?" he asked.

"That's the eagle, the king of the birds," said his neighbor. "He belongs to the sky. We belong to the earth – we're chickens." So the eagle lived and died a chicken, for that's what he thought he was. (de Mello, 1992, p. 3)

With this story, de Mello wanted to tell his friend that he believed him to be 'a "golden eagle," unaware of the heights to which [... he] could soar' (ibid.); he also tried to show his friend what he (the friend) was thinking about himself. De Mello tried to make people *aware*, to wake them up and connect them with their spirituality. He describes people who are not in touch with their spirituality and wisdom – which are most people – as asleep and driven; he urged people to wake up and become aware of their own beliefs and expectations that make them suffer. In this notion of the power of the mind and one's own beliefs, one can find strong Buddhist influences. One of the techniques he was using, and can be seen in the example above, is the short story. This technique of

telling educational stories, stories which try to convey an insight about life or aspects of life, has been commonly used by spiritual guides, wise gurus and western novelists alike^v.

Coming back to de Mello's philosophy, he places awareness, similar to Buddhism, at the centre of the spiritual journey to enlightenment, wisdom or 'waking up' (p. 6). He also emphasises that it is not the teacher (or anyone else) who will be able to help someone to follow the path to awakening or to living a good life; only the individual can move into this direction through the practice of awareness and self-reflection, the same as each individual is responsible for his or her own experiences, feelings and thinking (pp. 7-8).

As indicated above, attachments and expectations are two major reasons for people's suffering. Berlant (2011, pp. 23-24), in her book *Cruel Optimism*, argues in a similar direction when she states that attachments to something (an object of desire) can have a potential negative impact on one's flourishing and well-being. De Mello (1992, p. 17) states in this context that there are only two ways out of this misery of attachments: suffering so much in life that one decides at some point that it is enough and to let go of all attachments and expectations that led to disappointments and hurt in the past (which he describes as 'waking up'); or listening to the truth – in the deeper meaning of the truth of wisdom, not disciplinary knowledge – which comes to pass through awareness and leads to awakening as well.

The underlying assumption of de Mello's philosophy, which has its origin in Buddhist thinking, can be quite difficult to accept, but it is also liberating at the same time: everybody is responsible for their own experiences – for their own feelings of pleasure, happiness and hurt – and this also means that everyone is able to change the influence external circumstances have on their internal experiences and the way they perceive reality. *Spirituality is the ability to alter the quality of one's experiences in the world.* The external circumstances might not have changed, but the internal perception can change and lead to a different experience of the world and reality. As mentioned above, this idea is closely related to what Roger (1998) describes in the context of stress and strategies of stress avoidance. It also has parallels with the concept of the hermeneutic circle, as described previously. Likewise, Csikszentmihalyi (2008, p. 43) points out that the one strategy that is most likely successful to improve one's quality of life is to change one's own expectations and inner experiences through exercising control over one's consciousness.

However, as mentioned above, spirituality is not a necessity to live a good and beautiful life. Still, according to de Mello (1992, pp. 16-19), spirituality is nothing else than to chance upon wisdom through the practice of awareness. Moreover, control over one's own mind, beliefs and consciousness^{vi} can alter one's perception of life and the feelings attached with experiences made. Therefore, and for the reasons mentioned in the section above, a holistic educational approach should offer opportunities for students to engage with their own spirituality and to practise awareness and mindfulness.

Conclusion

In this article, the concept of wisdom has been explored from multiple angles and placed in a continuum that spans loosely from disciplinary knowledge over *Bildung* to spirituality. It has been shown that the concept of wisdom has various interpretations but is overall understood in a way that situates it between the concept of *Bildung*, on the one side, and spirituality, on the other. An overlap on both sides with neighbouring concepts has been pointed out as well. Further, an argument has been made that all three major concept discussed in this article – *Bildung*, wisdom and spirituality – should have their place in today's curricula and school systems. Drawing on Lauxmann and de Souza, wisdom and spirituality are both important for the well-being of individuals as well as for a healthy and flourishing society. Moreover, as wisdom is hardly possible to teach directly, an effort needs to be made to support the development of students' *Bildung* and self-formation, as well as spirituality. Through the development of these two aspects of personal growths, one's view and understanding of the world can be broadened and hopefully provide a chance for 'falling in love with the world', which would, according to Lauxmann, more than anything else support wisdom to happen.

Democratic societies that value personal autonomy, active citizenship, a healthy and flourishing community, the happiness and well-being of their people, and an innovative and thriving economy need to look further than just to educational policies that are driven by miss-informed economical pressure and a short-sighted outcome and assessment ideology. An education for life (Teschers, in press) that supports the development of a student's

own art of living, self-cultivation and strive for personal growths and wisdom would be a suitable answer to this development.

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1. All translations of material from Lauxmann are my own.
 2. See Teschers (2013 & in press) for more details about Schmid's concept of the art of living and interpretation of a good life.
 3. See <http://www.oecd.org/pisa/>.
 4. See *Kurt Hahn* by Röhrs & Tunstall-Behrens (1970) for an philosophical introduction, and <http://www.outwardbound.org/> or <http://www.salem-net.de/> (Salem schools) as examples of implementing outdoor and experience education in schools and other educational settings.
 5. Compare the tradition of the German Bildungsroman or certain kinds of poetry and novellas, as well as Jesus' way of teaching as described in the Christian Bible.
 6. Compare Csikszentmihalyi (2008) in terms of the connections between control over consciousness, the experience of enjoyments and one's personal well-being.