Chapter 8
Can Wisdom Be Taught?

INTRODUCTION

The purpose of this study is to define wisdom based on the concepts developed in the previous chapters. The integrative approach is applied, and a five-dimensional model of comprehensive human wisdom will be defined. Furthermore, the issue of whether wisdom can be taught will be analyzed. As a result, some ideas of how to teach and develop a wisdom curriculum will be presented.

UNDERSTANDING WISDOM

To teach and learn wisdom, one must first understand it. In the previous chapters we defined

civilization and human wisdom and even presented a method on how to measure their potentials. These considerations lead to the conclusion that there is no one wisdom. There are several kinds of interconnected wisdoms among which human wisdom seems to be the most central, since humans drive their own civilization. Figure 1 depicts at least nine kinds of wisdom in the Solar Model of Wisdom Federation. The term *other* wisdom is used whenever it is considered necessary. An individual's wisdom within the broader civilizational context becomes human wisdom.

To integrate all those wisdoms in one model in a two-dimensional space is very difficult. An attempt is shown in Figure 2 that defines the Five-Dimensional Model of Human Comprehensive Wisdom. This is a model that only approximates

Figure 1. The solar model of wisdom federation
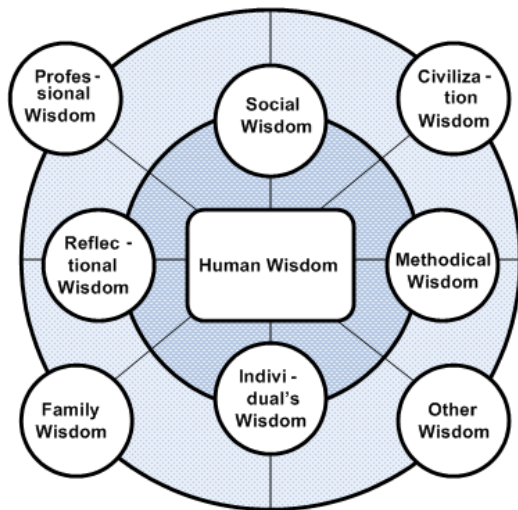
reality and with further research, will be an object of improvements and change. The five modeled dimensions are:

1. Wisdom as cognitive process.

2. Wisdom as solving criteria of social, reflective, methodical, and individual approach.
3. Wisdom as interaction with the contexts of family, profession, and civilization.
4. Wisdom as the development of ability.
5. Wisdom as solution of survival, cognition, existence, and action under the forms of conclusion, position, suggestion, solution, decision, action, and other.

So far, we have defined human wisdom in Chapter 6 and enhanced it by considerations in Chapter 6 as:

Human wisdom is a combination of individual, family, profession, and civilization wisdoms applying, according to the needs: BASIC, WHOLE, GLOBAL, and UNIVERSAL MINDS in order to provide practical, moral, theoretical and method-oriented worldliness and universality, proceeding to prudent judgments and choices of concepts. They are enhanced by data, information, and

Figure 2. The five dimensional model of human comprehensive wisdom in the 21st century
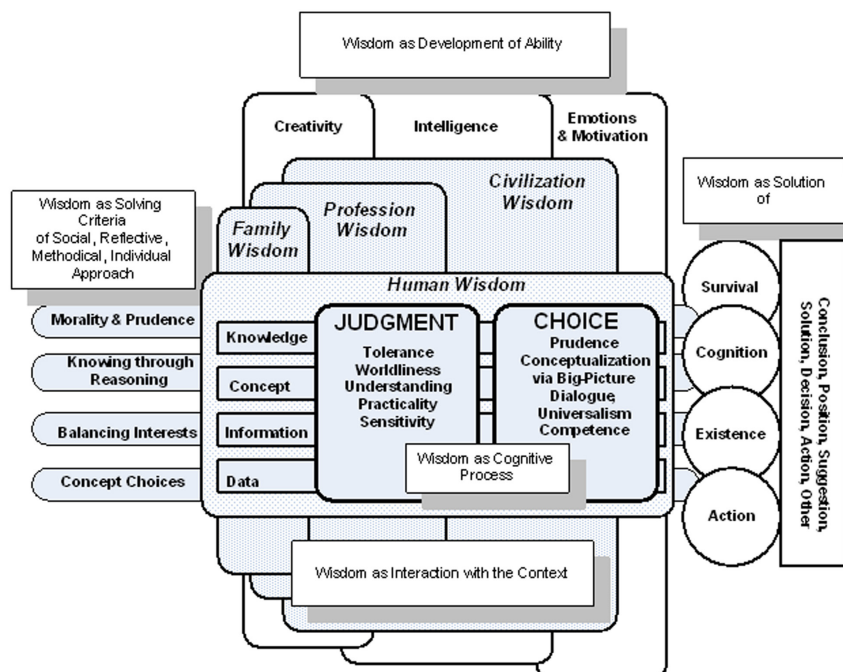
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