The Cultivation of Wisdom in the Classroom

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Abstract: This article focuses on a research project that was designed to inquire into the cultivation of wisdom in the classroom in the context of a newly implemented school subject called Glück (English: happiness). Glück was introduced in order to make a difference in traditional mainstream schooling as a reaction to school curricula that emphasize data and knowledge transfer. It is different and new because it embraces the kind of learning that includes the senses, the mind, body, spirit and the guts. Its multidimensional approach makes an attempt to validate a renunciation of the reductionistic perspective of traditional and contemporary schooling. How it is implemented served as a transformational process through a set of experiential exercises, group discussions, contemplative practices, teamwork etc. It is my aim to give an insight into what I understood as an alternative learning arena embedded in a traditional schooling system and the implications for further development beyond the transfer of data and information in adolescents. Zooming in on Glück, I aim to provide some perspectives on how key experiences and the reflection upon them can lead to the cultivation of wisdom.

The understanding of cultivating wisdom I have gained from this study is that it is a dynamic process where the creation of new structures of meaning making emerge through the interaction with others, with oneself and the reflection upon one's own interior processes that can help unfold, know how to use and refine tacit knowledge. Part of this process is actively discovering and transforming complex information in order to embody it and make it one's own.

Due to the assumption that traditional schooling mostly puts an emphasis on conveying informational knowledge (Hart, 2009; Sternberg, 2001) (to the more or less attentive) students and another assumption that wisdom is often seen in connection to age, this article makes an attempt to give an alternative perspective. In this article I propose a synergistic model of the interior process that enables the activation of tacit knowledge into explicit knowledge and the development of age-appropriate wisdom in stages in due consideration of the nature and life tasks of adolescence.

Keywords: Adolescence, Bildung, happiness, positive psychology, reflection, self-awareness, wisdom theory.

Introduction

My interest for this subject had a very personal origin. Something that struck me first when I did my master's degree in counseling was that one of my professors had a completely different

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way of teaching. His teaching method stood out from other teachers who I remembered from school and university and also from the other teachers in the program I was in at the time. In his lectures, I found myself in an interactive arena where my opinion was actively requested and my critical thinking and questioning was welcomed. As well, deep reflection and disclosure of my somewhat not so cultivated interior landscape was appreciated. Being stimulated to think for myself instead of being told what to think was not a familiar approach to me.

Another reason for my interest in linking my research subject to this school subject was that wisdom is a concept that adolescents often appear to be underestimated in. Conversations with people not involved in my research showed that the implicit understanding and opinions about (the development of) wisdom was wide-spread and often seen in connection to age. The older, the wiser, but not in connection to people of a young age so much. There is current wisdom literature that tries to refute this assumption (Sternberg, 2001; Pasupathi, Staudinger & Baltes, 2001). Many contemporary wisdom researchers also claim that wisdom does not automatically increase with age (Ardelt, 2010; Baltes & Freund, 2003; Jordan, 2005; Staudinger, 1999; Sternberg, 1990b).

The most important personal reason to engage in this research subject was the fact that I had been suffering from the education system for at least nine of my thirteen years (in the 80s into the early 90s) of traditional schooling in high school. Classes appeared to me more like indoctrination and often not more than accumulating informational knowledge. I was also affected by the impression of a high discontentedness among young people in my home country (Germany) and learning about Glück made questions and interest come up in me.

As I explored the constructs behind Glück, I found that the curriculum emphasized key elements essential for young people to create a better life for themselves in very practical terms. The integration of culturally relevant themes and even basic living conditions; such as buying groceries and cooking a meal together, to the curriculum was supposed to create awareness about these as being a resource to happiness beyond material welfare (Kaminski, n.y.). It also provided a container for them to reflect, get to know themselves better and explore the circumstances that facilitate lifelong learning.

Observing the Glück classes also revealed that the focus on gaining life competences appeared to have overlaps with the constructs of wisdom. If happiness was the key to gain life competences, what might be part of that process? Informed by roots in Nicomachean ethics and the theoretical foundation in Positive Psychology (Seligman, 2011), Antonovsky's concept of salutogenesis (Antonovsky, 1979, 1987), and Motivation Psychology (Heckhausen & Rheinberg, 1980; Heckhausen & Gollwitzer, 1987; Rheinberg, 2002; Heckhausen & Heckhausen, 2010; Storch & Krause, 2005), Glück's intention to cultivate happiness in the students raised the question in me if wisdom is cultivated in parallel. If so, how does it reveal itself? Or was a potentially arising wisdom-related knowledge an unintended consequence or outcome of the curriculum? What characteristics of this sensitive life phase regulate or facilitate an age-appropriate development of wisdom-related acting?

Societal Needs of the 21st Century

Several societal needs and expectations indicate the necessity for a paradigm change in educational settings and traditional school curricula which are limited to a maximization of information through indoctrination (Hart, 2009; Gerver, 2010). Complex challenges the younger generation has to face in the contemporary context of a modern and fast moving globalized world creates a need for adaptation through a complete transformation in the principles and processes of public education (Robinson, in Gerver, 2010). This seems to be a consequence of recent discussions about educational concepts embedded in larger societal expectations and issues that illustrate the gap between traditional schooling and what today's students' needs are in order to be prepared for a future in an ill-defined world. Gerver (2010) emphasizes the imperative for change in traditional schooling and corroborates this with the need to prepare the new generation for "a successful life as adult citizens … making positive contributions to the world around them, … and develop the skills and behaviors that will see them flourish in the middle of the twenty-first century and beyond" (p. 4). Creating a space for the momentum of change is a challenge for any traditional school agenda and will require an arena for multi-dimensional learning and teaching. Another important factor is the role of the teacher in times of a "need of a fundamental shift of mind … about the concept of educational change itself" (Fullan, 1993, p. 3).

Questioning the existing education paradigm and moving from a system that maintains mental models of what education implies to a system that invites innovative teaching, transformation and embraces the kind of intelligences that facilitate the students´ holistic self-cultivation is challenging. It challenges not only the process as such, but also the existing concept of Bildung.

Moving from the earlier emphasis on conveying data and informational knowledge transmission to actually challenging the students to; observe and reflect upon their feelings, thoughts and behaviors, contemplate on purpose and goals, and help them develop an intrinsic appetite to learn, will inevitably raise questions in any traditional education system. It will not only require an emergent understanding powerful enough to break the existing dominance of the paradigm in society, the invigoration of innovative teaching, and also the ignition/cultivation of another kind of intelligence and learning in the students. This process of cultivation has a generative character as it can help students expand their repertoire of skills and refine and deepen their existing skills helping them to navigate their life tasks better, understand and overcome self-limiting beliefs and embrace personal growth and development.

Bildung

How does Glück fit with the term "Bildung"? What I took from observing classes, the interviews and from Glück literature (Fritz-Schubert, 2011a, 2011b) and working on this article was that the curriculum`s set-up and orientation turned out to resonate with the concept of "Bildung". This term is traceable back to Plato, Meister Eckhart and was later connected to German Enlightenment, Idealism, neo- humanism, and the philosophy of education. Bildung was also defined as liberal education and "became connected to the liberation of the mind from traditional dogma so that one can think for oneself to form oneself. In that sense, Bildung is

Selbst-Bildung (Selbst = the self, the I), which involves imprinting a picture of oneself on oneself" (Cuypers & Martin, 2013).

A broad range of thinkers such as; Humboldt, Hegel, Kant, Nietzsche and many others have laid different foundations to describe the connotation of the concept of Bildung in the European context. "Bildung" is different from its English translation "education" in that it (Bildung) encompasses the deeper and more holistic aspect validating meaning, purpose, the individual´s flourishing and self-development. The term "education" seems to have a more formal nature and this is critical for Bildung. Nevertheless, the latter etymologically refers to the verb "bilden" and "Bildung" to what can be described as "a process of designing an image (Bild)" (Schneider, 2012). A specific content-based formal knowledge is helpful to meet societal demands and is a part of the concept of Bildung. However, *designing an image* implies a more profound and active process of appropriation and internalizing knowledge to make it more accessible. It encompasses a process of growing into something, building character and manifesting ones aspirations and goals. It is my hypothesis that the conceptual framework of Glück can lay a fertile ground for this process by offering a container for a) a dynamic and holistic process of personal maturation as opposed to a mere accumulation of factual knowledge, and b) gaining perspective on this process, self-fulfillment, self-realization and self-leadership in order to be a "well-functioning participant" of society with aspirations and goals and the ability to think creatively and critically.

The current understanding of Bildung appears to be context-bound.[2] The international discourse on Bildung requires an attempt to synthesize the comprehension of different strands and to understand them as distinct from each other as well. There are similarities and differences between the concept of Bildung in Germany, the English-speaking research and the more recent concept of "transformative learning" coming from the US and Canada (Nohl, 2006). The notion of learning added a new aspect to traditional theories of Bildung in recent years (Meyer-Drawe, 2008). In the European context Bildung encapsulates processes of meaning making having transformative implications for the learner´s personality and embraces childhood, youth and adulthood. "Transformative learning" theories were developed in the US and Canada/in the English-speaking context to explain learning focusing on adulthood.

Teaching for Happiness / Wisdom

When researching adolescents` development of wisdom it is essential to account for the sensitivity of the life phase they are in. Adolescence is turbulent in many ways. It is molded by the development of critical thinking, the ability to make rational decisions about what to do or what to believe (Slavin, 2006), reflectivity, a tendency to think about what is going on in oneself and do self-inquiry. The awareness for their own uniqueness and separateness from others increases (ibid.) which is a part of their individuation (Jung, 1933), another important life task in this stage.

There are differences in several domains between intellectual knowledge and wisdom-related knowledge (Assmann, 1994; Chandler & Holliday, 1990; Clayton & Birren, 1980; Csikszentmihalyi & Rathunde, 1990; Sternberg, 1990a; all in Ardelt, 2000). Ardelt (2000, 2008)

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[2] http://implexus.org/profiles/blogs/international-conference-transformative-learning-meets-bildung-fr

points to differences between intellectual and wisdom-related knowledge in these six domains;[3] goals, approach, range, acquisition, the effects of the knowledge on the knower, and the relation to aging. The overall picture of these differences is that intellectual knowledge is quantitatively oriented. It refers to the accumulation of factual evidences that provide predictability and values a scientific ground work that invites a narrower and more reductionistic world view. The nature of intellectual knowledge is that it is prone to be outdated. As opposed to this, wisdom-related knowledge refers to (an openness to) experiential learning and the integration of the knowledge of the body, mind and spirit. Thus, it provides a more multi-dimensional depth to relating to and making meaning of life in a holistic way.

My understanding of these differences is that (the acquisition of) wisdom-related knowledge overlaps with vertical development and is related to growing perspective taking and cognitive complexity in how we learn and think. In contrast; acquiring intellectual knowledge refers more to additive, or horizontal development. A synthesis of both intellectual knowledge and wisdom-related knowledge, requires a vertical step up in cognitive development to be able to take a perspective on both at the same time and then to integrate them. Knowing how to apply it demands that a person can act from within this new level of understanding. This may create a finer-meshed, awareness based approach to mastery and navigating different life tasks.

Making such a contrasting juxtaposition as in comparing intellectual knowledge and wisdom-related knowledge is like comparing a reductionistic, scientific approach and the holistic and integrated approach. The tension of opposites in this contrasting illustration of these two types of knowledge presents possibilities for developmental progression, from solely validating intellectual knowledge that values control, predictability and logical sequencing (Hart, 2009) towards integrating wisdom-related knowledge that values intuition, acceptance of uncertainty and ambiguity, and non-linear learning processes. Of course, the possibility that adults are in Kegan`s later stages of consciousness is more likely than for adolescents,[4] because the latter do not have a set of required reference points in their lives yet. Nevertheless, setting and nurturing the seeds for the ground work for the cultivation of wisdom in that particular life phase is critical.

Teaching for happiness is of course an ambitious endeavor. Teaching for wisdom alludes to an ignition of the students` developmental processes through a synthesis of their cognitive abilities and their wisdom-related knowledge (Sternberg, Jarvin & Grigorenko, 2011). The hypothesis is that a more creative and integral/multi-disciplinary approach to teaching as opposed to traditional methods can open spaces for the individual to fuel the own process of development. Positive Psychology research (Seligman et al., 2009) on the positive effects on academic achievement in well-being programs supports the focus on positive education. Thus, going successfully through the 2 year Glück curriculum could help boost academic attainments. It could also fuel the individual´s intentionality to improve other skills necessary to make meaning of the world, find the own voice, make wiser decisions etc. Both teaching for happiness and teaching for wisdom,

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[3] Ardelt´s article focuses on the differences between intellectual and wisdom-related knowledge in the later years of life. It showed that many of the points in her listing were applied to early life stages in her article from 2008.

[4] While Krafcik and Spano (this issue) did not find evidence of a strong link between wisdom and later stage ego development, others such as Rowson (2008) noted overlaps between language describing characteristics of wisdom and language describing later stage ego development.

are dynamic activities. Teaching for wisdom will want to make an attempt to encourage the individual to step out of a socially programmed consensus consciousness, think critically, question assumptions and develop a deeper understanding of the architecture of one's own reality. It will try to foster the individual`s ability to make wise judgments and navigate and operate upon certain life challenges.

One`s explicit knowledge that is gained through data transfer has to be *"beefed up"* with implicit knowledge in order to be able to make wise judgments (Sternberg, 2001). This happens when attending to our inner processes. Happiness and wisdom can, in that sense, not be *taught*. It is rather indirectly, though actively, acquired and constitutes the inner condition of the adolescent that the individual brings out into the world. Teaching for wisdom fuels a developmental process of transformative nature whose major purpose is to empower the students' self-cultivation, the refinement of tacit knowledge, bring forth the ability to think critically and thus enable a shift in consciousness/their mindset. The fundamental idea behind bringing the cultivation of wisdom into the classroom is that teaching is not about telling the students what to think, but rather how to think (ibid.). In Glück, this is supported by an appreciation of numerous ways or multidimensional types of learning with attention to each student`s subjectivity. Glück`s main goal/ ambition, the cultivation of happiness, seems in many ways to be concordantly aligned with the cultivation of wisdom.

Transformative Education

Theorists and researchers have laid out various perspectives on transformative learning theory bringing great complexity to the field. The vantage points in diverse philosophical assumptions and underpinnings (constructivist assumptions, humanist assumptions, and critical social theory assumptions) are the fertile ground for a transformative learning theory that might appear fragmented and with clear boundaries as it displays a set of dominant perspectives (Cranton & Taylor, 2012). Considering the breadth of orientations and zooming in on them, Cranton and Taylor (2012) describe transformative learning theory as "cognitive and rational, as imaginative and intuitive, as spiritual, as related to individuation, as relational, and as relating to social change" (p. 7) and highlight the need for a more unified theory.

Most work on transformative learning theory is done in the field of adult learning. Theories of Bildung are used in adult learning as well, but the concept of Bildung also encompasses childhood and adolescence. Adolescence is a formative period with a broad range of developmental changes wherefore the call for a certain type of education seems evident for this life phase. While we need to be cognizant of the developmental differences between adolescence and adulthood, we also need to make an attempt to adjust our assumptions and consider adolescence as a valuable period for the encounter with alternative teaching methods that can be transformative.

One example for transformative education is Paolo Freire´s concept of critical pedagogy that focuses on liberation and transformative optimism (Freire, 1974). He argued for the political nature of education as the place where individuals and society are constructed. His thought-provoking pedagogy endorses problem-posing as a key to critical dialogue and focuses on how the questioning of the system and knowledge is essential for the development of a critical

consciousness. Freirian critical education emphasizes the importance of a democratic and transformative relationship between the learner and the teacher, the learner and learning, and the learner and society. It invites the learner to be critical, question the system they live in and actively create the future they envision (Shor, 1993).

We can also find alternative education with transformative character in the Montessori and Steiner education movement. Both have an emphasis on a holistic education based on the child´s needs encompassing the spiritual, mental, physical and psychological development.

Brief Description of Relevant Approaches to Wisdom

The roots of the concept of wisdom go back to the classical philosophies of Plato and Aristotle. The postmodern understanding of wisdom and current wisdom literature generated several definitions of wisdom, because the concept of wisdom as a human attribute has changed over time in parallel to the evolutions in the society (Birren & Svensson, 2005). This article will only depict some notions that seemed most relevant in relation to the Glück curriculum.

Wisdom is related to our social-societal functioning and "universal knowledge that guides our behavior in ways that optimize productivity and well-being on the level of individuals and on the level of society at large" (Kunzmann & Baltes, 2005, p.110).

Wisdom is in this article defined as a construct that arises from a process of refinement and cultivation of tacit knowledge (Sternberg, Jarvin, & Grigorenko, 2011). This definition is also informed by understanding wisdom as a construct that regulates the use of certain skills (e.g. abstraction, reflection, self-awareness), which are involved in making wise choices for acting in the world (Sternberg, 2003; Schwartz & Sharpe, 2010). Wisdom is characterized by features such as the ability of critical-reflective thinking, self-awareness and sagacity in actions, decision making and meaning construction (Hart, 2009; Mezirow, 1990; Sternberg & Jordan, 2005; Sternberg, 2003; Sternberg, Jarvin, & Grigorenko, 2011; Garrison, 1997).

There are many different theories and approaches to understand wisdom, and all of them cover aspects which are relevant for this article. However, in order to discuss the cultivation of wisdom in relation to educational settings and the model proposed in this article, the most relevant seems to me to be Sternberg`s Balance Theory (1998, 2003). It aims at a balancing of one´s own interests and finally the common good. Balance Theory also points out that wisdom requires knowledge, and acknowledges tacit knowledge as the foundational feature of wisdom (Sternberg, 2001; Kunzmann & Baltes, 2005).

 It gives validation to explicit formal knowledge as in intellectual skills relevant to a given theory of intelligence. But it also emphasizes this kind of knowledge´s limitation as not being sufficient in order to engage the world in a wise manner. Wisdom is a multi-faceted intelligence and appears as knowledge balancing interests. In Balance Theory,

> wisdom is defined as the application of tacit knowledge as well as explicit knowledge as mediated by values toward the achievement of a common good through a balance among a) intrapersonal, b) interpersonal, and c) extra-personal interests, over the a) short and b) long

terms, to achieve a balance among a) adaptation to existing environments, b) shaping of existing environments, and c) selection of new environments. (Sternberg, 2001, p. 231)

The balance in this theory implies the seeking for good outcomes for oneself as much as for others. In this process, it is also necessary to be able to make distinctions as the common good may be better for some than for others. Problem-solving that requires wisdom-related skills will then always need to integrate at least some elements of each of intrapersonal, interpersonal, and extra-personal interests (ibid.).

The initiation of developmental steps through an activation of tacit knowledge requires experiential learning. "Tacit knowledge is action orientated, it helps individuals to achieve goals they personally value, and it can be acquired only through learning of one's own experiences, not "vicariously" through reading books or through other's instructions" (Kunzmann & Baltes, 2005, p. 115). Balance Theory also highlights the ability for four types of thinking. These are;

- analytical thinking (which includes an ability for metacognition, critiquing, judging, evaluating, comparing and contrasting, and assessing),
- creative thinking (including creating, discovering, inventing, imagining, supposing and hypothesizing),
- creatively insightful thinking, and
- good practical thinking (including applying, using, utilizing and practicing) (Sternberg, 1997).

Nevertheless, mastering these types of thinking does not necessarily imply the ability for wise acting, but it opens the possibility of having more choices and a broader range of options to face tasks and life in general. However, wise acting does require the capacity to take certain matters as an object of reflection and seeks for a more sophisticated way to engage the world. Having more choices is an essential step towards wise acting but requires the ability to reflect on it from different angles to make good judgments about possible courses of action.

The Nature of Adolescence and Its Life Tasks

Piaget's Theory of Cognitive Development (Piaget, 1954) and Erikson`s Theory of Psychosocial Development (Erikson, 1950, 1968) are to be considered seminal descriptions of human psychological nature in personal development (Coleman & Hendry, 2009). Both Piaget's and Erikson's theories proceed in stages and are characterized by certain life tasks the human being is supposed to master.

In Erikson's stages of psychosocial development, life is viewed as a series of eight stages (Erikson, 1950, 1968) in which each of them has a particular task. Erikson framed these particular life tasks as developmental crises dependent on if they are mastered in a successful or unsuccessful manner. The stage the participants of my research study are in is the late part of the fifth stage characterized by identity versus role confusion. Part of this stage is that adolescents figure out who they are and who they can be (Sternberg and Williams, 2002). From an Eriksonian perspective, "wisdom (…) develops from the person's coactions with the world and the transformation of the person's actions as they are directed toward the adaptive resolution of a

series of psychosocial conflicts" (Takahashi & Overton, 2005, p. 46). Erikson understands wisdom as a concept that entails a certain equanimity and "involved disinvolvement" (Erikson, 1982, p. 61) with life. His model of psychosocial development points to the synthetic/transformational feature of the experience of wisdom and is broadly defined as "reflective understanding", a sense of detachment or a high level of meta-awareness of the self and situational contexts" (Erikson, Erikson, & Kivnick, 1986, 2005, pg. 46-7).

Like Erikson`s Theory of Psychosocial Development, Piaget's Theory of Cognitive Development also proceeds in stages. According to his theory, my participants would mainly be in the formal operational stage in which adolescents have a greater ability for hypothetico-deductive and abstract thinking (Piaget, 1954; Coleman and Hendry, 2009). Thus, the ongoing development of abstract and reflective thought is a part of the formal operational stage in adolescence.

To sum this up, Davis-Seaver (2000) highlights three different notions of the ability to think critically from a developmental perspective. She points to three seminal theorists and claims that the ability to think critically depends upon physical/biological maturation (Piaget) or upon resolving psychosocial tasks at a maturational level successfully (Erikson). She also highlights Vygotsky, who sees the developmental aspect in the ability to speak and in the formation of concepts which begins in early childhood, but takes shape and matures as higher-order thinking in puberty. Adolescence is the life phase of identity confusion and insecurities that drive the young individual´s need to seek recognition from peers. Adolescence is also a phase of rapid growth molded by the development of critical thinking (Slavin, 2006; Paul & Elder, 2014), "the ability to make rational decisions about what to do or what to believe" (Slavin, 2006, p. 269). These abilities come along with the development of reflectivity, a tendency to think about what is going on in oneself and do self-inquiry. The awareness for their own uniqueness and separateness from others increases (ibid.) which is a part of their individuation (Jung, 1933), another important life task in this stage. Part of the process of individuation and the age-related ability to use formal operations is also to make distinctions which are connected to the capacity of taking a hypothetico-deductive approach to problem-solving (Coleman and Hendry, 2009). Another important capability that develops in adolescence is "to think about mental constructs as objects which can be manipulated and to come to terms with notions of probability and belief" (ibid., p. 36). This can be linked to adolescents starting to think operationally, and who are not anymore embedded in hers or his perceptions but can detach oneself from them, and take them as an object of reflection and attention (Kegan, 1982, 1994; Uhlendorff, 2010).

In relation to a successful accomplishment of adolescence's life tasks, the Glück curriculum puts emphasis on the procurement of life competencies (Fritz-Schubert, 2011a, 2011b) which demand the abilities described above and that adolescents are supposed to develop in this life phase. The curriculum itself aims to help the adolescents to make progress on the life tasks by offering a schedule for self-exploration stretched over two years.

Meaning-Construction

In order to assume adult roles or confront the expectations (noted above) from society, adolescents may arrive at the point where individuation is a developmental challenge (Jung,

1933; Cole & Hendry, 2009). Zooming in on Glück, this is in a broad understanding also part of the aspired outcomes of a successful accomplishment of the curriculum. Confronting this developmental challenge and relating to oneself and the world demands the ability for meaning construction, it creates learning and is embedded in the constructive-developmental framework. The constructivist perspective on learning is that the human is in a process of creating knowledge and actively discovers and transforms complex information in order to embody it and make it one's own (Slavin, 2006). Taking a neo-Piagetian perspective on development as a process in his constructive-developmental theory, Kegan perpetuates the theoretical view of Piaget and claims that the epistemological, "deep structure of any principle of mental organization is the subject-object relationship" (Kegan, 1994, p. 32). The kind of experiencing that the subject-object principle facilitates is what is related to consciousness (ibid.), self-awareness and self-reflective thinking which is highly addressed in the cultivation of wisdom.

Gaining self-awareness requires reflection and a development of awareness of what is going on inside oneself (Jordan, 2002). The process of developing self-awareness proceeds in three stages of which the last one, transforming, includes the individual's intentionality that opens for an abjuration from the embeddedness in the old frame of reference (ibid.).

> Transforming our epistemologies, liberating ourselves from that in which we were embedded, making what was subject into object so that we can "have it" rather than "be had" by it – this is the most powerful way I know to conceptualize the growth of the mind. (Kegan, 1994, p. 34)

These shifts can initiate transformation.

It is a developmental process that carries along progressive changes which represent a higher sense of what to do of one's life, relationships and choices (Kegan, 1994), which is a relevant matter in adolescence. Moving from an egocentric mind to a socialized mind in adolescence is a process that asks progressive changes, and which can trigger inquiry in the young person about how to engage the world. Being socialized includes meeting and facing expectations from society as for example to be a "good citizen" who is aware of certain rules in life (ibid.), gain mastery over certain skills and accomplishment of certain life tasks (Piaget, 1954; Erikson, 1950, 1968). These are also the aspired to goals of the Glück curriculum.

Wisdom – A Matter of Age?

The assumption that wisdom is considered as a peak performance or end state of human development seems to give a touch of exclusivity to the possibility of enhancing wisdom-related knowledge only in later stages of development. This notion can be challenged to some degree. Adolescents` age-appropriate natural intellectual developments of generalization, logical thought and abstract conceptualization makes a case for considering young peoples´ internal and external processes in these domains as also pertaining to wisdom. While adolescents might not have such a sophisticated view on life yet (Sternberg and Jordan, 2005) or not accumulated enough experience yet to be considered wise, the seeds for later wise acting can be viewed as being planted during this phase of life. Thus personal growth and development tends to crystallize during this phase of life in the individual`s progress toward higher levels of meaning making and

performance (Baltes & Smith, 1990). This creates an opening for individuals of a young age to also participate in the discussion on wisdom. Regarding Erikson`s stages of psychosocial development, the sample of interviewees were in the fifth stage characterized by identity versus role confusion. This stage embraces that adolescents figure out who they are and who they can be (Sternberg and Williams, 2002), a life phase to make generalizations from key experiences and explore one`s own personality. From an Eriksonian perspective wisdom would occur later, in the last stage of his stage model (Erikson, 1950). However, the focus on the development of wisdom as a construct related to post-formal thought or age exclusively seems to be outdated. Current wisdom literature promotes adolescence and young adulthood as important life phases regarding the potential development of wisdom-related knowledge (Pasupathi, Staudinger, & Baltes, 2001; Richardson, & Pasupathi, 2005; Sternberg, 2001; Bassett, n.y.[5]). Normative and age-appropriate knowledge develops in steep growth curves between 15 and 25 (Pasupathi, Staudinger, & Baltes, 2001).

Zooming in on the nature of adolescence, individuation and the search for one's own identity indicate that it is a sensitive period of orientation. The young person seeks for knowledge to contemplate on these life problems as a direct response to their age-appropriate identity confusion (Ardelt & Jacobs, 2009). It is a "period of privileged encoding of autobiographical and other types of experiences" (Richardson & Pasupathi, 2005, p. 149) and heightened memory for experiences associated with reminiscence to create the kind of narratives and nexuses necessary to develop wisdom-related motivation and knowledge. While the seeds for the development (may) get set in adolescence, translating wisdom-related knowledge into action will require self-regulatory capabilities which come through experience. However, the key building blocks that facilitate the development of wisdom-related motivation and knowledge emerge in adolescence and early adulthood (ibid.). Adolescents also have attained the ability for abstract thought (Piaget, 1952) and metacognitive skills necessary to develop a certain kind of thought that facilitate wise thinking.

It can thus be argued that wisdom can be developed in every life phase or at any age. Facing developmental tasks from birth throughout all the different life stages, wisdom-related knowledge will emerge and manifest itself. As a part of personal growth and self-cultivation, wisdom will emerge from exposure to experiences that show up differently in different life phases (Ardelt & Jacobs, 2009; Ardelt, 2008; Bluck & Glück, 2004).

Although there seems to be a common understanding among many wisdom researchers that most demonstrations of wisdom will reveal itself in peoples´ later life stages (Ardelt, 2008; Bassett, 2015), its actual development seems to follow a steeper learning curve during adolescence than in adulthood (Pasupathi, Staudinger, & Baltes, 2001). Wisdom can be found in younger people too, especially in the ones who had to deal with hardships in their life (Bluck & Glück, 2004; Ardelt, 2008). It seems that the accumulation of certain key experiences is the sticking point that generates the connections and fuels the growth of wisdom. From this, we can surmise that withdrawal from making key experiences and opening oneself to the learning that comes with them won´t make one wiser. In contrast, feeling more coherent with oneself and the social environment, being more at ease with challenging life situations and one´s uncertainty

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[5] www.wisdominst.org/WisdomInThreeActs.pdf

coming along with identity confusion and individuation and to engage in the world will provide a broader range of possibilities to accelerate this growth process.

Teaching for Wisdom in Adolescence

All these arguments seem to give a body of evidence to the importance of having opportunities for laying a foundation that helps to spot certain acupuncture points that create a finer-meshed and generative tissue for the cultivation of wisdom in the young person. Still, the cultivation of wisdom in adolescents demands certain circumstances facilitating their growth. Apart from these arguments, there is another reason that speaks for teaching happiness and wisdom in the classroom. The curriculum holds a frame for social learning through the interaction with peers which is significant in terms of personal growth in the proximal learning zone (Vygotsky in John-Steiner, Souberman, Cole, & Scribner, (Eds.) 1978; Slavin, 2006; Coleman & Hendry, 2009).

The holding environment of the safe container (Winnicott, 1965; Bowlby, 1988) in the class offers a space of trust where the individual is invited to experience encouragement, support, valuable feedback and creative energy in the peer group. This reciprocal relationship opens for self-inquiry, being present to one's own personal growth and learning through the creation of individual and collective awareness in the container (McClure, 2005). The quality of the holding environment will be crucial for the initiation of certain developmental processes in the adolescent. An essential part of this is the way of teaching.

Sternberg´s WICS[6] model is based on his Balance Theory and argues that wisdom, intelligence and creativity are developing expertise. They are presuppositions for citizens and professionals of the future, and for anyone else who aspires to meaningful success in life (Sternberg, 2009).[7] Sternberg argues that teaching for wisdom requires three types of teaching;

- teaching analytically (to encourage students to analyze, critique, judge, compare and contrast),
- teaching creatively (to encourage students to create, invent, discover, imagine if…, suppose that…, predict) and
- teaching practically (to encourage the students to apply, use, put into practice, implement, employ, render practical what they know).

A synthesis of these three different skill sets can give the students a broader range of possibilities for action and behavior. My research focused on an example of how this kind of teaching can be applied. The next section provides some background on this curriculum and a description of the research methodology.

The Roots of the Glück Curriculum

Glück is basically focused on giving the students a possibility to explore and experience how they can create a better life for themselves by providing a space, activities, and exercises to make

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[6] WICS stands for "wisdom, intelligence and creativity, synthesized".
[7] http://www.clarku.edu/aboutclark/pdfs/sternberg_wics.pdf

and reflect upon key experiences. From this they can identify and explore alternatives for acting and decision making in future situations. Refining their ability to make generalizations from the experiences is a critical part of their wisdom-related learning process.

The message and contents of Glück is something a person can learn (Fritz-Schubert, 2011a, 2011b; Seligman, 2011; Lyubomirsky, 2007) but gaining life competencies requires effort and motivation. The Glück curriculum therefore embraces the notion of positive education, a wide range of learning styles and has a very practice-based approach instead of overloading the students with theories. The development of wisdom-related knowledge can in these learning processes help regulate the applicability of the aspired life competencies. It is also therefore critical for the subjective experience of the curriculum.

Glück Classes, Facilitation and Exercises

It is a major goal of the Glück curriculum that the students experience their creative strength in connection to the meaningfulness of their actions, and to unfold their intrinsic pursuit to reach for goals and realize them in their daily actions. This way they sit in the driver´s seat of their own growth processes, formulate and realize their goals and generate an enhanced motivation to learn. The ongoing practice of self-unfoldment through positive key experiences also increases their self-trust which can give them reference points to make connections for future situations as well. Thereby, the emergence of existential anxieties can be avoided (Kaminski, n. y.). Glück wants to bring forth an improvement of the students´ social competence and academic learning achievement, increase of resilience, gain of more energy, having better health and joy in life (Fritz-Schubert (2011a, 2011b), even (or especially) at times when life is tough and certain skills are required in order to master life`s challenges. To experience flow and develop joy in acquiring certain skills and reach goals is an important part of this process. The safe container in the community of the class facilitates the conditions to practice turning inwardly, explore and learn individually and collectively how to show up in the world, and act in the world instead of being acted upon.

An elaborated set of concrete exercises (which the curriculum calls positive key experiences) are as part of the Glück classes. They aim at helping the students become aware of moments of flow, a feeling of trust, responsibility and sense for community. The students` processes are supported through facilitated group reflections in class and followed up through homework reflection papers which have to be handed in as semester assignments.

In order to give a little taste of the positive key experiences in the curriculum, I want to mention the "Free Fall" and the "Value Hierarchy" exercises. Especially the "Free Fall" was frequently mentioned in the interviews in relation to its positive impact. In the "Free Fall" several adolescents stand close together on the floor right behind a table. One adolescent stands on the table with the back turned towards the other ones on the floor. Taking a deep breath and when feeling ready the one on the table lets herself/himself fall and the others catch her/him. These kinds of key experiences are supposed to give them a feeling of trust and self-confidence as much as responsibility, authenticity and team spirit. It is supposed to give them a richer treasure trove of experiences that allows the individual to acknowledge options for generalization and eventually transferability of the gathered learning to future situations and considerations. Future-

defining relevance was considered in the purpose of the exercises that ask for teamwork as well as the acknowledgement of aspects that link together altruism and mental health.

In the "Value Hierarchy" the adolescents get several building bricks which represent a certain value. The class is then asked to discuss the values which are most important to them and then about which role and position in the hierarchy these values appear most important to them. The goal is to come to a mutual consent of which values are in which position when physically building a pyramid with the cubes. The top position of the pyramid represents then the value with the highest relevance to them. The quality of the physical interaction in the exercises is as important as the quality of the students` presence, attention and communication in the group process. The students` narratives revealed that the experience of working physically together, negotiating and reaching for a common goal was helpful for their understanding of their uniqueness, togetherness and concern for the common good.

The Glück curriculum is stretched over two years. The main constructs I have been able to perceive from reviewing available literature on the Glück curriculum are based upon several aspects of everyday life such as; the benefits of social togetherness, the experience of happiness, pleasure in life, their own achievement, the body in motion and as a means for expression, mental and physical well-being, nutrition, practical necessities in everyday life (such as planning the daily agenda), cultural codes as a base for social life and the self, including their own social responsibility as a member of the society. Mental training, meditation techniques, relaxation exercises, sports, yoga and drama activities to cultivate their sense of intuition are integral parts of the curriculum (Kaminski, n. y.; Fritz-Schubert, 2011a, 2011b).

Theoretical Foundations of the Glück Curriculum

A historical event, Caesar`s crossing of the Rubicon river, creates some of the theoretical background and illustrates a model in Motivational Psychology that demands from the learner setting a specific goal and by going through phases, strive after it, make decisions and eventually reach the goal. The Rubikon model (Heckhausen & Gollwitzer, 1987; Heckhausen & Heckhausen, 2010; Storch & Krause, 2005) describes four phases of acting − pondering (abwägen), planning (planen), acting (handeln), and evaluating (bewerten).

In positive psychology, the theoretical anchor for Glück, Seligman (2011) appeals for imagining positive education and stresses the importance of well-being. Schooling could, "without compromising either, teach both the skills of well-being and the skills of achievement" (p. 78). Well-being taught in school would ignite a paradigm shift and create a space for students to help them increase their creative and holistic thinking and their life satisfaction in general, foster better learning (ibid.), discover inner strengths, learn from crises, show responsibility, be more self-sufficient, have joy in everyday life and promote an optimistic attitude towards oneself, society and life in general (Fritz-Schubert, 2011a, 2011b). Well-being and positive moods enhancing learning, stimulating more creative and holistic thinking and broader attention (ibid.), create positive implications for the development of skills of achievement, increase life satisfaction and help prevent depression. This interconnection between the skills of well-being (for the most connected to happiness) and the skills of achievement (or academic performance)

and increase of life satisfaction raises questions about the conditions. Which conditions facilitate this, and how can it be achieved?

One approach to answering this question can be found in research on coherence in relation to the wide-spread scope of well-being and the subjective mastery of life which generated results that can be linked to wisdom. Research from the HeartMath Institute and Antonovsky's theoretical frame of salutogenesis exemplify this approach.[8] The HeartMath Institute's research shows interactions between the neurons in the heart leading to a state of psychophysiological coherence that showed a significant improvement in cognitive performance, including memory and even academic test performance (McCraty, Atkinson, Tomasino, & Bradley, 2009). Another effect that is ascribed to a high coherence between heart and brain interaction is its positive impact on helping to maintain a person's mental, emotional, physical and spiritual well-being. The research acknowledges the impact of positive emotion and introduces the term *heart rhythm coherence hypothesis* that verifies that the higher the degree of emotional stability and system-wide coherence, the better is the facilitation of cognitive and task performance" (ibid.). HeartMath Institute research claims that "emotional coherence - a harmonious state of sustained, self-modulated positive emotion - is a primary driver of the beneficial changes in physiological function that produce improved performance and overall well-being" (ibid., p. 15).

The sense of coherence (SOC) in Antonovsky`s principle of salutogenesis describes and measures a person`s subjective way of making sense of one's own life and the world. It is also an indicator and major factor in defining how well a person copes with stress and stays healthy (Antonovsky, 1979, 1987; Bengel, Strittmatter & Willmann, 2001; Petzold, 2010). Adolescence is the period of life where the SOC is still open for changes while it becomes more settled (static) around the age of thirty (Antonovsky, 1979, 1987). The SOC consists of three factors; comprehensibility, manageability and meaningfulness. A strong SOC indicates an ability to orientate in the world (comprehensibility), ability to activate resources and master certain situations (manageability), acknowledging life and its challenges as something meaningful and put energy into the solution of problems (meaningfulness) (Fritz-Schubert, 2011a, 2011b). The increase of the SOC is an explicit goal of the Glück curriculum and is regularly evaluated (ibid.).

Although two different starting points – the HeartMarth research is based on the psychophysiological concept of coherence and Antonovsky´s model of salutogenesis on coherence as a psychological concept – it appears that both approaches resonate with the development of skills that fuel wisdom-related knowledge and performance. Both approaches point to states of enhanced awareness and wholeness that can initiate maturation processes. Wisdom is related to receptivity to imagination, intuition, and the kind of thinking and knowing that is below the neck.

What shaped my understanding of the concept of wisdom is that is in an interconnected relationship with the heart`s intuitive intelligence (McCraty, Atkinson, Tomasino, & Bradley, 2009), and feeling coherent in oneself and one`s decisions. Coherence manifests itself as balance, harmony, flow, integration, structure, being in sync, an enhanced sense of intuition, and system-

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[8] Antonovsky's work is an explicit part of the Gluck theoretical foundations. The HeartMath research is not, but seems relevant enough to also mention here.

wide alignment within. All these are qualities that are aligned with the presence and attention necessary to turn inward, be able to engage the inner landscape, hold that in a good space, surrender and transcend the ego. Incoherence in contrast creates disruption, disintegration, stress, and disharmony. It appears that a developing coherence in consciousness is characterized by psychophysiological, system-wide coherence embracing mental, emotional, physical and spiritual wellbeing and resilience (ibid.). A high SOC score in Antonovsky`s salutogenesis` three terms comprehensibility, manageability and meaningfulness also seems to be interrelated to a developing coherent consciousness.[9]

Another possible interrelation is that the three components of the salutogenic frame – comprehensibility, manageability and meaningfulness – contextualized in the Glück curriculum can be seen in a connection to what wisdom theorists define as *wisdom criteria*. Expert knowledge, referring to the meaning and conduct of life, approaches wisdom if it meets these five criteria (Kunzmann & Baltes, 2005), which are (1) rich factual knowledge, (2) rich procedural knowledge, (3) lifespan contextualism, (4) valuation of relativism and (5) tolerance and ability to understand and manage uncertainty. While the two first criteria are on a basic level and not sufficient for the development of wisdom-related knowledge, the three last criteria are meta-level criteria. They require a broader body of experiences and learning to embody than the basic level criteria. Considering the contents of the three terms in the salutogenic framework it seems that the five wisdom criteria not only fit the aspired outcome of the Glück curriculum but resonate with the contents of the wisdom criteria. They give clues to how a person engages her/ his social and physical environment and makes decisions in certain domains.

Putting it all together and looking at the interconnection of the three components – the accomplishment of life tasks, the theoretical background of Glück and wisdom theory – a fluent orchestration of these components defines the zone for the cultivation of wisdom. Existing research from the University of Mannheim[10] showed that Glück had a positive effect on the students` subjective well-being but also described one confinement in relation to the individuals` emotional stability. The interviews with 106 students showed that the higher the degree of emotional stability in the individual before the accomplishment of the Glück curriculum, the higher was the positive outcome for the individual. This puts the notion that happiness is something one can learn into something we have to look at in relation to where the individual is at and consider that the classrooms are filled with individuals so that this statement must not be overgeneralized.

The essence of my research arose in the process of observing classes and listening to the narratives in group discussions as well as in interviews. Exploring the lectures and scrutinizing the interviews for signs of transformational processes gave a more holistic picture of what I perceived as a synthesis of foundational life stage criteria exposed to a conceptual frame which is

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[9] Seeing these two notions of coherence, it would be interesting for future research to explore the degree to which there is an overlap between the concepts of coherence when considering heart and brain interactions and the salutogenic framework, or if a feeling of a sensed incoherence actually also contributes to the development of wisdom-related knowledge.
[10] http://www.uni-mannheim.de/1/presse_uni_medien/pressemitteilungen/2011/august/unterricht_zum_gluecklichsein/druck version_pi52/08_08_unterricht_zum_glacklichsein.pdf

embedded in the constructivist developmental framework. The holding environment created a space for reflection and critical-analytical thought. Integrating and looking beyond the theories about the development of children's` and adolescents` capacities and life tasks, I was interested in the concept that regulated the use of these capacities besides their subjective well-being.

My Observations and Interview Approach

I interviewed seven students who were between 17 and 20 years old (3 female, 4 male) and two teachers. Before picking a sample of interviewees, I was told that the students were already quite used to giving interviews as the media had shown a lot of interest in the implementation of Glück. It turned out that this was an essential factor when doing the interviews. The students' personal narratives revealed more of how their perception and subjective experience of the Glück curriculum related to the development of skills related to wisdom-related knowledge. They also disclosed more about their process of discovering their relation to their own meaning making.

Interviewing Adolescents: Critical Reflection vs. Descriptive Cheerleading

The semi-structured interview guide contained questions to find out about what motivated the adolescents, what they learned in class, if and how they applied what they learned related to their everyday life, and how they experienced the lessons as a means in order to develop certain abilities. The main purpose of the interviews was to stimulate the students' reflective thinking through facilitating their process to gain broader insights into how and in which ways their attendance of Glück helped them in relation to wisdom-related criteria.

The presupposition for this was to help them find a language to describe their subjective experiences. My motivation was to help them go beyond a "flat" description of the class and give rich answers of what revealed itself. Framing the interviews to each of them as a possibility to reflect about their insights, impressions and feelings towards Glück before the start of the interviews, I proposed to each of them that these conversations can be a possibility to go deeper into layers that maybe they had not considered to talk about before. All of them accepted this proposal very openly and gave verbal and non-verbal signals that they were interested in a deeper self-inquiry.

However, when conducting the interviews, I observed that there were discrepancies between the students` way to respond to the questions. While some of the students showed not so much variation in their answers and gave responses which had more of a descriptive nature, other students answered in a more critical manner than I had expected, reasoning abstractly. The interest of the media might have caused that some of the interviewees were kind of "trained" or "programmed," and more descriptive in their interviews rather than reflective and critical. It was probably unconscious that their narratives were more aligned to a good description of the Glück curriculum rather than their own subjective meaning making. The other students who had been more reflective brought another nuance and broader approach to my research as their critical attitude displayed more critical-reflective skills which eventually revealed more of a transformational process going on in them.

Limitations of the Research Study

In my research study, there are a number of limitations I am aware of. Due to the wide spectrum of definitions and theories about wisdom in recent literature, I had to make choices in order to narrow down the scope of my research field. This resulted in a strict limitation of the theoretical lenses I used. Thus there could be other perspectives and interpretations of my data that I missed by narrowing the scope of theoretical lenses. The main limitation I perceive, is that I have built an extensive theoretical model and interpretation based on a relatively small amount of empirical data. The fact that my study turned out to focus mainly on two participants, who appeared to give the richer data in relation to my research question could be seen as problematic. It also turned out that two of my interviewees did only in some marginal areas mirror the overall impression I got from the rest of their group. They were supportive for the data, and stayed more in the background of the analysis. This is a limitation of the study as it might appear not broadly representative.

Future Research

The limitations in my thesis open the way for more research to corroborate and sustain the empirical findings that emerged this research study. Having the major impressions from my research study and acknowledging the importance of development and impact of wisdom on young people, I would propose a long-term study of a research sample attending Glück and examine their subjective experiences succeeding through the wide-spread scope of items the Glück curriculum focuses on. One step of this could be following up and interviewing more students at the end of their two year program. Another possibility for future research is a deeper examination of what the concept of coherence used by the HeartMath Institute and Antonovsky's salutogenesis might have in common.

Description of the Findings

The empirical data showed that generally speaking, the participants perceived the Glück curriculum as both useful for their development and applicable in everyday situations. They also perceived it as a useful learning arena beyond their traditional school curriculum. All of them mentioned and appreciated that in Glück they do not have to stay quiet but are encouraged to speak up and that they get a feeling for who they are. Regarding their subjective perception of their development the following key findings emerged.

- The Glück curriculum helps the adolescents to use and refine tacit knowledge which suggests that Glück teaches for gaining a higher degree of wisdom-related knowledge.
- The process of reflection, generalization and development of self-awareness changed the adolescents' subjective perception of their own outcome of their attendance in Glück.
- The process of reflection, generalization and development of self-awareness also helped to develop their understanding of lived key experiences in a larger life context.
- Developing more self-awareness and understanding for the impact of the Glück curriculum revealed developmental growth going on in a parallel mode.

The key findings display fine grained transitions between each other as the students` answers displayed that development happened in nuances and a small range. The data implies that one course of Glück will not totally transform them. But what I found was that zooming in on details in the scope of a broader scheme of wisdom, adolescence`s life tasks, transformation and the curriculum, small changes emerged.

Talking highly appreciatively about the good companionship and the safe container in class, all students disclosed that their individual and collective awareness seemed to have enhanced. More perspective taking, knowing oneself better and reacting differently in difficult situations was mentioned in particular. They also talked about an improvement of skills that support teamwork and team spirit in general, a better social aptitude, self-esteem and self-efficacy. All of the interviewed adolescents proposed that Glück has a potential to nurture these qualities but stated that they do not ascribe the development of these abilities only to Glück. There was a consensus that they already came with certain capabilities before the Glück curriculum was introduced to them. It seems that even if they assert their own sense of self and growth as not exclusively attributed to their attendance of the Glück classes, but maybe going on in a parallel mode, there is a chance that it nonetheless helped them become aware and articulate this certain outcome.

It looks as if Glück was somehow involved in helping them find a language for something that they notice to have had in themselves from before. Framing it might have helped them validate their assertiveness in their verbal and nonverbal responses. This certain tacit knowledge might have been pushed more into the foreground as it became more explicit through their self-inquiry and being exposed to the curriculum. The meaning making in their chain of thought showed more complexity as the interviews progressed. They took time to reflect and be present with their inner dialogue which showed in their facial and vocal expressions as sighing, giggling and their moments of silence. These expressions were important data and were a fully integrated part of the transcriptions and analysis. Being mindful of their body language during the interviews and listening to the recordings of the interviews over and over again also helped me to deepen my understanding of their process.

The moments of reflective silence in the interviews can be seen as beginnings of learnings felt in the pre-reflective experience of negativity that is a transformational break with the own learning history and habitual mode of being (English, 2012).

> These breaks or gaps in experience cannot simply be closed by attaining new knowledge, but they can be productively dealt with through reflection and inquiry. Learning begins in the breaks and gaps in experience and come forth as a "response to the call of the other." (p. 221)

I observed that the reluctant attitude some of the participants showed initially towards the curriculum turned into something that was much more neutral, and in some cases even very positive. As soon as they had started to articulate their experiences and what changes they noticed since the first day in Glück they made this knowledge more explicit. Their narratives brought them from their critical feelings to a more authentic space where their criticism was not just there for the sake of being critical. Some narratives brought forth elements of cognitive dissonance to

deal with. Contextualizing the new perspectives actually expanded the container and gave another quality and nature to it. Holding this tension, a higher level of self-awareness and authenticity could emerge.

Deep contact with oneself and others in the context of the classroom helped them build a better understanding for who they are, their inner world, their strengths and weaknesses and about their abilities to build and maintain relationships. Building and balancing their knowledge about their relationships supported their process of enhancing their awareness about themselves on three levels; individually, collectively and inter-relationally.

Glück helped the students to discover, refine and internalize new skills and learnings. Parts of these learning processes had been going on in a parallel mode. Reflecting upon the curriculum, the key experiences and the impacts of Glück in their lives helped making this knowledge more explicit and tangible to them.

It also supported enhancing their ability to listen to the gut feelings. Their sense of their self as an individual and in a community and of actively being a co-creator for the greater good was mentioned to have matured throughout the program.

Description of the Model Emerging from the Findings

In the research process, three main categories with appertaining subcategories emerged; (1) Criticism with the subcategories "assertiveness" and " rejection", (2) Social interaction with the subcategories "learning together" and "safe container", and (3) Skill development with the subcategories "abstraction", "reflection", and "self-awareness". The latter, skill development, along with its subcategories, revealed itself as a level that enabled the students to enter a space where their skills synthesized in order to become a presupposition for wise acting.

Analyzing the data led to the conceptualization of a model exploring the stages in the evolution of wise acting.

Abstraction ⟶ Reflection ⟶ Self-Awareness ⟶ Wise Acting

The model illustrates the individual`s inner process and synthesis of the pronounced subcategories abstraction, reflection and self-awareness as a stepwise model aiming for wisdom at the peak position. It depicts a possible developmental process of an interior operation which I assume to lead to the possibility of cultivating wisdom and focuses on the individual`s inner condition enabling skill acquisition and skill refinement in relation to this. The quality of this subjective inner condition is an expression of the individual`s level of "knowing-how" which is related to the level of wisdom-related knowledge and performance. Its quality also governs the learning going on in parallel.

The other main categories of criticism and social interaction appear to establish a frame for the model in the background. They reveal themselves as external but with indirect and supportive influence on the internal operation illustrated in the model above. Criticism's subcategories assertiveness and rejection illustrate the adolescents' embeddedness in a thought pattern (a frame

of reference) they are held by. The critical perspective is in relation to the stages in the evolution of wise acting in the model as it stimulates the adolescents' abstract and reflective thinking. The social interaction's relation to the interior process in the model is the creation of the interpersonal dynamic conditions that enable the accomplishment of the internal operation.

Abstraction

The first step of the model is abstraction. The development of abstract thinking is part of the formal operational stage (Piaget, 1954). The formal operational stage begins approximately at an age of eleven and lasts into adulthood. Being in their late adolescence the participating students are therefore supposed to already have developed the ability for abstraction which implies a capacity to make use of concepts, draw logical conclusions from what is observed, understand generalizations and make distinctions. Assuming that all of the interviewed adolescents have successfully gained mastery over the development of abstract thinking, it seems to be mirrored in the way they related to the interview dialogue.

Clear distinctions were made when framing and re-framing impressions of how exercises and certain activities were perceived. Learning how to frame well is conducive to becoming wise, and implies a capacity that enables the human to recognize and discern what is important when having to face decisions (Schwartz & Sharpe, 2010).

The students' selective perception of the differences in attending Glück in comparison to attending other traditional school subjects showed the ability for abstract thought. One of them said "The other school subjects are exclusively about the particular subject matter and which grade you get in the exam, while in Glück it is about how you engage and how you act in relation to others." Several exercises and activities purposes, their significance and relevance according to appropriate timing for their implementation were mentioned and inquired for their meaning in the context of the classroom. The ability to contextualize and reason logically was part of the process to actually understand what concept was behind the exercises and let their narrative shape their meaning making. Sternberg (2001) states that the fundamental idea behind bringing the cultivation of wisdom into the classroom is that teaching is not about telling the students *what* to think, but rather teach them *how* to think. Constructing learning in a wisdom-based approach to teaching, considering their own and other's points of view is essential in order to actively promote learning and a balanced understanding instead of egocentrism (Sternberg et al., 2011).

In relation to the model, the students´ capability for abstract thought was expressed in the way they reasoned logically and generalized the outcome by looking at it as beneficial for situations in the future. Their age-appropriate natural intellectual demand for generalization, logical thought and abstract conceptualization was stimulated by the critical standpoint they had towards the accomplishment of Glück. Being exposed to the curriculum and relating to the feelings coming up seemed to help them conceptualize new learnings through processes of interpretation and meaning making (Mezirow, 1990).

Understanding the concepts and making generalizations of the exercises' outcomes and purposes would contribute to their understanding of what they actually learned when doing the exercises. The ability to conceptualize, generalize and reason logically is a presupposition for

framing and re-framing experiences and feelings, understanding them, widening the consciousness horizon in order to be able to act wisely. The learnings the adolescents get from generalizing wisdom-related experiences will benefit their ability to develop a coherent view on their life according to the role these experiences have in a bigger picture or life context. (Richardson, & Pasupathi, 2005).

Critical reflection requires the ability to make abstractions. Abstract thought appears to introduce self-inquiry and be the bridge to critical reflection in order to make sense of experiences, make them objects of reflection and make the learning tangible that way. Here the journey to wisdom might begin when the seed for wisdom gets nurtured.

Reflection

There seems to be a smooth transition from abstraction to the second step, reflection. The interference of the critical-reflective thought was stimulated through the adolescents' ability to abstract, make distinctions, generalize and conceptualize their experiences. Generalizing and reflecting upon experiences in class, in the reflection paper homework or the interviews, the gathered data could be arranged and re- arranged as an internal process in order to make interpretations (Mezirow, 1990) and judgments which can lead to general shifts from negative to positive outcomes (Pasupathi, et al., 2001).

While some of the students had a critical to neutral attitude to Glück in the start of the interviews, deeper questioning made them go from a factual description of Glück into personal stories and how they act or re-act in their everyday lives. Their attitude changed to being more adaptive or neutral-accepting towards the curriculum and they did actually name concrete changes of behavior.

Generalizing the experience and making intense reflection about it seemed to have touched the students' ability to take a meta-perspective, recognize the possibility of certain different viewpoints and the ability to re-consider assumptions by taking them as an object of reflection. Especially for one of the students in the second group, this process might have been triggered by recognizing a tacit underlying pattern that ran him and made him create assumptions. Embeddedness in one's own subjective perspective (Kegan, 1994) would exclude an objective view that often is related to the development of self-awareness (Jordan, 2002). Recognizing a variety of different points of view and then developing a holistic and ecological awareness is typical for wise persons (Csikszentmihalyi & Rathunde, 1990).

Through reframing the judgments about the curriculum the student's initial rejection was put into more workable terms. The student "relocated" himself on another level towards it and became more agile in his way to look at the class and its impact on him as soon as he suspended his former assumption about the curriculum. It resulted in gaining more awareness of a holistic picture and interconnections which contributed to the student no longer being had by his initial averseness.

When telling and retelling different kinds of incidents or experiences from their lives outside school and what kind of meaning this left in relation to their everyday consciousness they seem to

have developed an ability to reframe unclarified experiences. This way of reframing these unclear situations might transform this person when allowing them to step into a space of self-inquiry. Part of their reflection was putting new insights into more workable terms and generating conceptualizations of the outcomes. This process of deep self-inquiry included the recognition and integration of new knowledge.

Being critical and reflective seems to include taking action, being explicit and making choices on behalf of oneself. Hooks (2010) claims that "this insistence on self-responsibility is vital practical wisdom. The vital link between critical thinking and practical wisdom is the insistence on the interdependent nature of theory and fact coupled with the awareness that knowledge cannot be separated from experience" (p. 185). It seems that the adolescents' logical, critical thinking coupled with new insights and internalization, embodiment of learnings through lived experiences that they gained in reflections have contributed to reach a higher level of knowledge, a cultivation of tacit knowledge that is related to practical wisdom. In that case certain activities and exercises that are accomplished in the Glück curriculum and are accessible for reflection help to make the refinement of certain wisdom-related skills explicit.

The more a person reflects upon matters by taking them as an object of reflection the more complex will the view on the world and life in general become as one refines the capability to see, recognize and act on things (Kegan, 1994). This notion can be linked to a process of transition to the next step, self-awareness.

Self-Awareness

This section will focus on the deeper layers of the students´ process of developing self-awareness. Some additional connections will be interlaced as many of the components presented in this article are essential for the development of consciousness and change.

The transition from reflection to building up a higher level of awareness is smooth. The nature of critical reflection is to question the presuppositions on which our beliefs have been built (Mezirow, 1990) which resonates with being open-minded to recognizing assumptions by self-inquiring reflection. Three of the adolescents sometimes expressed an explicit unclarity about assumptions or about what drove them according to a certain matter. Svantesvoll (2011) describes passive and active modes of experience. Being subject to something and being unable to make distinctions refers to passivity. In contrast, having a conscious and clear relationship to the experience and being object to refers to the active mode. It seems that the reflection and re-reflection going on in the interviews when answering questions or telling stories sharpened the students` skills to acknowledge new learning and have insights about the outcome of Glück by making this transition from the passive to the active way of relating to their experience. Of course, these shifts are part of a longer process and require the exposure to all kinds of experiences rich in learning. The students might have been "ripe" to be scaffolded into shifting modes in the interviews.

Noticing that they were a bit "trained" to talk in public about Glück, I realized it would be necessary to try to lift their attention and focus up a bit to their actual subjective experience of the learnings they described. All of the adolescents had acknowledged at a certain point a

discrepancy between what the assumption in the start was and what they came to through the interview. This discrepancy alludes to this initial unconsciousness in the passive mode (Svantesvoll, 2011) of what was going on inside them which turned into insights after they had successfully conceptualized the experience representing the active mode. Putting this together, and from a developmental point of view, wisdom-related knowledge happens through these micro shifts in consciousness. The kind of information that is anchored as tacit knowledge is brought to awareness and made explicit. Through this shift it is available for wiser decision making.

Although there was no exuberant enthusiasm in the answers flowing into an epiphany of a ground breaking experience, there are certain signs of small developmental changes going on in them. Having these experiences of insights includes that the adolescents have developed a higher level of consciousness in relation to them by taking them as an object of reflection. Examining their assumptions revealed emerging structures of awareness that resonates with subject-object psychology.

An important aspect in their development of awareness for the others' needs and their own self-awareness was accomplishing certain exercises which resulted in the embodiment of new learnings. Physical experiences like the "Free Fall" and the "Value Hierarchy" were mentioned to contain a special component that made the learning experience tangible. When being fully engaged in group processes, collaborating towards a common understanding or goal, finding solutions together, communicating and integrating all different points of view as a part of the group process make the experience of the new learning something that can be internalized. Having been part of that process can open a space for an embodiment of new knowledge on a deeper level.

As knowledge cannot be separated from experience (Hooks, 2010; Sternberg, et al., 2011) it gives these practical key experiences in such processes a strong space in order to gain more practical wisdom when successfully, or not that successfully, interacting with others. Such learning experiences are often dependent on a holding environment. The holding environment of the container enables the individual to build up certain capacities as for example gain awareness, open up, take action and learn from each other. This way the container provides a possibility to immerse into deeper layers in inter – and intrapersonal relationships that can help to foster wisdom-related knowledge and action. Making experiences with others that creates this kind of knowledge in oneself or others is related to wisdom and requires the expertise to understand situations in an insightful and wise manner (Sternberg, 2003).

The Inner Conditions and Processes that Facilitate Wise Acting

It is my belief that proceeding thoroughly through the steps of the model – abstraction, reflection, self-awareness – will at some point lead the individual to an ability for wise acting. These internal processes, which are necessary to start this journey, constitute the inner condition of the adolescent. The quality of this subjective inner condition is an expression of their "knowing-how", and it is facilitating the move from the passive to the active mode of learning (Svantesvoll, 2011) which comes along with the subject-object shift (Kegan, 1982; 1994). It also governs the learning going on in the parallel mode mentioned earlier. Glück tries to foster the

inner conditions and promote the individuals´ shift of their current capacities which gives them more conscious choices, and can contribute to wise acting.

The rise of self-awareness will encompass an additional process in a parallel mode because the newly gained and higher degree of openness enables the appreciation of others' sphere of perception as well (Hart, 2009). As the adolescent gains new awareness progressing through each succeeding stage in the model, a space for new insights and learnings opens up. When being able to free oneself from the contents of awareness, the development of meta-awareness (which is an awareness of awareness) can emerge (Jordan, 2002).

The culmination of this model, which illustrates the adolescents' ability for wise acting, is conditional upon all of the previous stages in the model. Through reflection on the data it appears that a successful mastery of all the previous stages seems to be essential for the increase of the adolescent`s ability to enter a higher level of wisdom-related knowledge and performance.

The model makes an attempt to depict the adolescents` interior process as a part of this development. Adolescence and young adulthood are sensitive and turbulent life stages with many changes and challenges regarding personal development and societal demands. Relating to, navigating and mastering these changes and challenges functions as a platform for the individual to make, balance and evaluate key experiences which is critical for the cultivation of wisdom.

Discussion

In this article I have argued that the development of wisdom-related knowledge can be a parallel process to the development of happiness. Both, becoming happier and wiser are dependent on certain circumstances that initiate developmental growth processes. One of the findings in this small research project was that some of the students` narratives revealed that a certain degree of uncertainty about their acting or being in the world was more in play than for other students whose narratives referred to more difficult life circumstances or an exposure to a broader range of experiences.

Analyzing the data showed that turning inwardly in processes of reflection, generalization, and the development of self-awareness in that young age supports the development of understanding lived key experiences in a larger life context. It also clarified that the exposure to the Glück curriculum helped them listen to, refine and use tacit knowledge, and make it more explicit. Operating upon experiences and internal processes demands certain skills such as critical-reflective thinking but an ability to orchestrate these, allowing for a certain shift in the young person`s mindset to happen. As well, a safe container assuring a holding environment is also necessary. Thus, the cultivation of wisdom in adolescence requires the consideration of age-appropriate wisdom-related learning and the appropriate conditions of support.

Glück has apparently triggered something in the students that goes beyond the accomplishment of rapid information learning techniques that are often emphasized in modern society. A broader body of knowledge and a growing awareness about their own inner condition that promoted change in them made some important learning tangible enough for a closer inquiry. What I hypothesize is that reflection and generalization of the impression of the key experiences

facilitated their inner condition by nurturing the tacit knowledge and opened for the acquisition of age appropriate wisdom-related skills.

The model helps understand the development of age appropriate wisdom-related skills considering the interviewees` developmental stage, their life phase, and personal features. Proceeding through the stages facilitates vertical development, the kind of learning that relates to how to think differently, see the world through a new lens, and transform the architecture of the current way of knowing. This developmental step resonates with subject-object-psychology and proposes in this research study the adolescents` renunciation from their ego-centric perspective to a broader, more open perspective. They show signs of making tacit knowledge more explicit, gaining a finer grained perception of who they are, and how they show up in the world.

Understanding the development of age appropriate wisdom through this model requires to look at the internal processes that constitute and balance the individual`s inner condition. The quality of these internal processes and inner condition is an expression for the quality of their vertical development.

This perspective on wisdom parallels other views like developmental theory. Wisdom-related thought appears to be intertwined with the capacities Kegan proposes to be necessary to cope with the mental demands of transitioning from adolescence to adulthood. To sum up, it is likely that people of that young age have not had as many possibilities to make generalizations from all sorts of lived experiences as older people might have. Developmental theorists might claim that a certain age and a certain developmental stage is a presupposition for acting wise but adolescence is a period that should not be underestimated. There are currents in adolescence (usually represented in Kegan`s second and third stage of development) that advocate for a strong standpoint in this assertion. Looking back on Antonovsky`s theory of Sense of Coherence, adolescence is the life phase in which the SOC is characterized by openness for changes before it in adulthood tends to consolidate and become steady (Antonovsky, 1979, 1987).

This research study showed evidence that the multidimensional approach of the curriculum and holding environment can facilitate the cultivation of wisdom. It nurtures the naturally given developmental features and tasks of this life phase. Its multidimensional approach supports the individuals' process of developing and cultivating wisdom. The students` age appropriate and natural intellectual demand for logical and critical-analytical thought, abstract conceptualization, discernment and discrimination, generalization and individuation facilitate the way the conditions that enable developmental growth that leads to wise acting. In order to orchestrate these arising demands and abilities and allowing for the refinement of tacit knowledge into explicit knowledge, the cultivation of wisdom requires an age appropriate wisdom-related learning.

The students who had initially expressed a critical view towards Glück had been subject to this emotion and were to a degree identified with it in the start. The reflection upon the positive key experiences and outcomes triggered some distinction making in them so that their attitude eventually shifted to be more neutral and even positive towards the curriculum. Revising and making a new interpretation of experiences` meaning (Mezirow, 1990) will create learning, unravel and transform the prior way of knowing and move towards deeper understanding, wisdom, and more effectiveness in the world (Cook-Greuter, 2004).

The learning that went on in parallel in them is part of their unconscious learning processes. The cultivation of knowledge is a dynamic activity where the articulation of tacit knowledge makes it more explicit to the learner. This means that the new knowledge is crystallized and more tangible to put in a context or in action. In order to internalize new knowledge it has to be embodied and owned.

Inquiring into how Glück could be accelerating the cultivation of wisdom as distinct from normative stage – and age-related development, requires zooming back out on the curriculum`s holistic nature, scaffolding and its roots. Informed by Positive Psychology and the multi-disciplinary approach to learning it meets the deep inner longing for emotions that are attuned to being positive and becoming oneself as the core to leading a happy life. Actively experiencing one's own learning and growth curve initiates a sense of self-worth and confidence in meeting the world´s challenges. It conveys the feeling of being the author of one`s own biography.

The Glück curriculum does not use the term "wisdom" explicitly in its make up, but emphasizes happiness. The hypothesis for this article is that providing students with a formal educational context where they can learn to formulate their own perspective on what constitutes positive emotions will also show parallels to an equivalent process in wise thinking. The scaffolding provided by the teacher can help the students to develop wisdom, but there is no formal course of actions or "to do list" (Sternberg, Jarvin, & Reznitskaya, 2008). The scaffolding can in these ways initiate and support this learning curve while the student´s process is to go through stages that define the own new perspectives. Constructivist agendas highlight scaffolding as relevant to the acquisition of wisdom (Palincsar & Brown, 1984, 1988). Going through the curriculum can give the students tools which can give them a better foundation for wise acting later in life. Putting these considerations from above together, it can be seen that the concept of Bildung expands and includes more aspects of the whole person rather than excluding them.

Contemplating on how a school subject like Glück might have helped me in my teenage years, I believe that it would have had a very positive impact on my perspective on life and my own being in the world. Of course, all this is hypothetical, but I believe I would have learned to be less inclined to my self-limiting beliefs, be more detached (from social pressure), feel less socially awkward, less shy, more pro-active, less prone to negative biases caused by my low self-esteem, and I guess I would have been more serene to engage the world with less anxiety to not perform well enough. The list is long, as I struggled with the whole range of things a teenager can struggle with. I tend to be sure that I would have built skills much earlier to grow detached from these issues and assumptions. I would have been more self-aware. I guess I might have acted wiser sometimes. I was not a bad student but honestly, I tend to remember the not so good experiences from school. I see clearer now how much of a difference the emphasis on positive emotions and positive key experiences in the safe container of a classroom can make. In hindsight I think that school would not have been such a deterrent to what I would consider now as relevant learning. Learning for life would have been such a different and more appealing approach than learning for the next exam!

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