

EÖTVÖS LORÁND UNIVERSITY
FACULTY OF EDUCATION AND PSYCHOLOGY



Maria Jakubik¹

Wisdom Pedagogy: Fostering Flourishing Lives of Students in Higher Education

~Dissertation Summary~

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Doctoral School of Education

Head of the Doctoral School: Professor Anikó Zsolnai, DSc., habil.

Theoretical and Historical Pedagogy Programme

Head of the Doctoral Programme: Associate Professor Imre Garai, PhD., habil.

Dissertation Advisors: Associate Professor György Mészáros, Dr., habil. and
Professor Emeritus András Németh, DSc.

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¹ Alias: Jakubikné Dr. Tóth Mária

Contents

1. Purpose	1
2. Format and Structure	4
3. Research Questions.....	5
4. Research Methodology and Methods.....	5
5. Research Implementation	8
6. Findings	9
<i>Findings of the exploration phase</i>	9
<i>Findings of the conceptualization phase</i>	13
<i>Findings of the application phase</i>	16
<i>Summary of findings</i>	20
7. Contributions	20
<i>Contributions of the exploratory phase</i>	21
<i>Contributions of the conceptualization phase</i>	22
<i>Contributions of the application phase</i>	22
<i>Summary of contributions</i>	23
References.....	25
Additional Publications of the Author 2020–2025	32
Journal Articles, Original Research	32
Book Chapters	33
Conference Proceedings.....	33
Appendix: Research papers and abstracts (parts of the dissertation)	35
Research paper 1	35
Research paper 2	36
Research paper 3	37
Research paper 4	38
Research paper 5	39
Research paper 6	40
Research paper 7	41

1. Purpose

The literature review of this dissertation helped to identify the gaps in the literature where contributions are needed. The leading wisdom research literature and the leading wisdom researchers' arguments for the need to teach for wisdom are presented in the dissertation. Wisdom scholars (Ardelt et al., 2019; Ferrari & Kim, 2019; Glück, 2019; Grossmann et al., 2019; McKenna & Rooney, 2019; Schwartz & Sharpe, 2019; Staudinger, 2019; Sternberg, 2019a, 2019b; Sternberg & Glück, 2019; Sternberg & Hagen, 2019; Swartwood & Tiberius, 2019; Weststrate et al., 2019) urge schools and teachers to focus more on wisdom in education.

Wisdom pedagogy is a newly emerging, evolutionary, interdisciplinary, and emancipatory university pedagogy. Previous research is limited, and therefore, further contributions are needed in education. The review of the literature indicated three main gaps:

- (1) *research gaps*, i.e., wisdom pedagogy is a very small field of research, with only little quantitative research having been done on wisdom pedagogy, yet this research field has been growing exponentially over the last decade;
- (2) *theoretical gaps*, i.e., gaps and deficiencies in theoretical wisdom models, gaps in theoretical understanding of wisdom pedagogy, lack of conceptual framework, and need for theoretical contributions;
- (3) *empirical and practical gaps*, i.e., insufficient data, studies in practical understanding and applications, a little understanding of how wisdom could be taught, no understanding of how to teach for wisdom, how it can be cultivated in persons in higher education, and few universities have programs for teaching for wisdom.

These gaps in the literature highlight the needs for theoretical and empirical contributions, for a better understanding of *what* wisdom pedagogy is and *how* it could be practiced. These are the two main research questions of the conceptualization and the application phases of this study.

This dissertation focuses on wisdom pedagogy in higher education. It contributes to the recent debates about the changing role of higher education in the 21st century. There is an urgent need for an ontological and flourishing turn in education. The educational focus needs to be shifted from universities being merely suppliers of human capital to labor markets and from acting as the sole knowledge providers. The main purpose of higher education needs to have an

existential purpose, i.e., fostering a good life, a flourishing life of students, which requires rethinking the higher educational pedagogy.

The purpose of this dissertation is to explore how, and with what pedagogy, higher education can enhance the wisdom of students. Until the 1970s, the process of learning was primarily explained by psychology. In the late 1970s, postmodernism gained strength in the social sciences (Lewis-Beck et al, 2005, pp. 289–293). The five main characteristics of postmodernism are: (1) the central position of discourse and language in creating and shaping social realities; (2) the existence of fragmented identities, and discourse-driven subject; (3) where objective reality cannot be represented; (4) loss of the power of grand narratives, and the possibility of general, valid truth; and (5) the strong connection of knowledge to power (Lewis-Beck et al, 2005, pp. 292–293). Since the 1980s, focus on the individual learner has started to dominate in learning theories. This was the time when adult learning, “andragogy,” developed in higher education and when wisdom research began to emerge in psychology (Knowles, 1980; Merriam et al., 2007).

In the 1990s, a global identity crisis hit the world, and people looked for self-determination of their identities (Fukuyama, 2023; Huntington, 2002). This was the time when practical wisdom (*phronesis*) experienced a revival in organizational studies, in management and leadership (Bachmann et al., 2018). Since the beginning of the 21st century, the sociocultural context has started to gain ground in learning, and the higher educational context has become very diversified. The focus of higher education shifted towards religion, spirituality, values, race, diversity, inclusiveness, communities, interculturalism, quality of life, meaning of life, and well-being, and towards relating to the physical world and others. Since the 2000s, wisdom as a research topic has started to gain momentum in education. Therefore, the need has increased to renew higher educational pedagogy and to introduce wisdom pedagogy in higher education. Wisdom pedagogy is thus a relatively new research topic that requires a deeper understanding.

Therefore, this study focuses on wisdom pedagogy as an emerging emancipatory and evolutionary pedagogy of higher education. It argues that wisdom pedagogy is not about teaching wisdom *per se*, rather it is about fostering students’ flourishing lives. It aims to enable students to develop their own personal purposes, values, authenticity, autonomy, responsibility, and knowledge of themselves, as well as the knowledge and appreciation of the world and others. Wisdom pedagogy aims to enable students’ physical, psychological, and social well-

being. It helps them live a good life and to act for their own as well as the common good of society.

The aim of this study is not to develop a general definition of wisdom. Concurring with the educational philosopher Maxwell (2013), it would be a “hollow task” of trying to develop an exact definition of wisdom, because how we define it depends on our purpose. Maxwell believes that we do not need more knowledge about wisdom, rather in education we need “to help wisdom to flourish in the world, then the really important task before us is not to improve *knowledge* about wisdom but rather to re-organize the academic enterprise so that it becomes devoted, as a whole, to seeking and promoting wisdom” (Maxwell, 2013, pp. 92–97).

This study focuses on wisdom pedagogy in higher education. It seeks to contribute to the recent debates about the changing role of higher education in the 21st century. There is an urgent need for an ontological and flourishing turn in education. The educational focus needs to be shifted from universities being merely suppliers of human capital to labor markets and from acting as the sole knowledge providers. The main purpose of higher education needs to have an existential purpose, i.e., fostering a good life, a flourishing life of students, which requires rethinking the higher educational pedagogy. Therefore, this study seeks to answer three main research questions: *Why is there a need for wisdom pedagogy in higher education? What is wisdom pedagogy? How can wisdom pedagogy be practiced?*

This dissertation is a synthesis of seven research papers (cf. Appendix). Furthermore, it has an additional literature review, a research design, and a discussion of the research findings sections. The research is implemented in three phases that build on each other. Each phase addresses one of the main research questions. The objective of the *exploration phase* is to determine *why* there is a need for wisdom pedagogy. Therefore, what is already known about wisdom pedagogy is explored, and the gaps found in the literature that require further contributions are identified. The *conceptualization phase* seeks to answer the second main research question of *what* wisdom pedagogy is, and it develops a holistic wisdom pedagogy framework by analyzing and synthesizing the existing wisdom pedagogy models. The aim of the *application phase* is to demonstrate *how* wisdom pedagogy can be practiced.

The specific purposes of the research papers (cf. Appendix) are:

- Research paper 1: The objective is to explore trends and patterns in wisdom research through time with a quantitative approach of Bibliometric Analysis (BA).

- Research paper 2: The purpose of this study is to explore and interpret past, present, and future emerging trends and patterns of wisdom pedagogy research in education.
- Research paper 3: The research objective is to explore the literature and to identify development phases, status, emerging patterns, trends in wisdom research and wisdom pedagogy research in education and in higher education during the period of 1980–2022.
- Research paper 4: The aim is to cultivate the future in higher education, firstly, by looking backward and learning from the past, then by looking around and questioning the present, and finally, by looking forward and imagining the future of higher education.
- Research paper 5: There is a need for a better understanding of *how* universities can shape students’ feelings, thinking, knowing, reflecting, and acting.
- Research paper 6: The aim is to fill the theoretical and research gaps in the literature by creating a holistic model of wisdom dimensions in higher educational pedagogy.
- Research paper 7: The purposes are to create a framework of becoming wise, and to present the possible process of wisdom pedagogy.

2. Format and Structure

This dissertation is primarily theoretical with an empirical exploration of the wisdom and wisdom pedagogy research literature. This study does not involve human participants. The format of this dissertation is unconventional because it is between an article-based and a monograph dissertation. Integrating seven research papers (cf. Appendix) into a whole is a challenging process.

The study is organized into seven sections. The *Introduction* section presents the needs for this study, its significance to higher education, the motivation and positionality of the author, and the format and structure of the dissertation. The *Exploring the field* section extends the literature review with the purpose of identifying research and theoretical gaps that would need contributions, and it contributes to building the theoretical and conceptual frameworks of this study. Section three is about *Designing the research*, which presents the research framework, the main philosophical assumptions, methodologies, methods, data collection, analyses, presents the research ethics, and its implementation phases. Sections four and five, *Theorizing wisdom pedagogy* and *Practicing wisdom pedagogy*, explain the broader historical context of

this study, and provide arguments for the definition of wisdom pedagogy, showing current efforts for educating and teaching wisdom. The *Findings and discussion* section, based on the three phases of this study and the related research papers, presents the detailed processes, the findings with their implications, and assesses the quality of the study. Finally, the *Conclusion and reflections* section answers the main research questions, argues for the theoretical contributions of this study, shows its limitations and outlines possible future research directions. It also contains the personal reflections of the researcher.

3. Research Questions

This study seeks to answer three main research questions: *Why is there a need for wisdom pedagogy in higher education? What is wisdom pedagogy? How can wisdom pedagogy be practiced?*

The specific research questions of the research papers (cf. Appendix) are:

- Research paper 1: How has wisdom been researched in higher educational publications during the 1988–2022 period?
- Research paper 2: How has wisdom pedagogy research evolved in education from 1980 to 2022, and what are its characteristics and possible future trends?
- Research paper 3: How has wisdom pedagogy research emerged in higher education during 1980–2022
- Research paper 4: What and how could higher education teach to adult students?
- Research paper 5: How can human development be shaped with wisdom pedagogy in higher education?
- Research paper 6: What are the dimensions of wisdom in higher educational pedagogy?
- Research paper 7: How does wisdom evolve and how can its development be taught?

4. Research Methodology and Methods

Critical historical realism, critical or transformative paradigm

This dissertation is theoretical and empirical. It does not involve human participants. The research philosophies are interpretivism and historical critical realism. Abduction as a logical reasoning approach is used for theory building.

The critical or transformative paradigm assumes a *dialogic methodology*. According to Kivunja and Kuyini (2017, p. 38), the suitable methodologies for this paradigm are: neo-Marxist methodology, feminist theories, cultural studies, critical race theory, Freirean studies, participatory emancipation, postcolonial/indigenous methodology, Queer theory, disability theories, and action research. In critical realism, the research design is an intensive study with a limited number of cases (i.e., research papers). It involves retroduction (Blaikie, 2010; Bykstad & Munkvold, 2011; Meloy, 2002; Reichertz, 2014; Thornberg, 2022), which is making observations and theorizing to explain the particular phenomenon (i.e., wisdom pedagogy).

The theorizing phase (research papers 4 and 5) and the *Grounded Theory* research (research paper 6) of this study is built on concepts like instrumental, hermeneutic, and emancipatory human interests; life-world becoming; emancipatory pedagogy; and existential domain of education (cf. theoretical framework in Section 2.4.). These concepts are related to the critical transformative paradigm's emancipatory worldview that leads to freedom and empowerment of students in emancipatory education.

According to Eberle (2014, p. 184), phenomenology could be considered in many ways, such as philosophy, epistemology, methodology, and sociological paradigm, and as an empirical research procedure. Eberle argues that "Schutz complemented Husserl's paradigm of perception by a paradigm of action: a human being is not only *ego cogitans* but also *ego agens*" (Eberle, 2014, p. 189, emphasis added). According to Eberle, Schutz's pragmatic life-world theory (philosophical anthropology) emphasizes the role of social interactions in thinking. The life-world becoming, the behavioral, cognitive, affective, and the spiritual dimensions of wisdom pedagogy, and the knowing the world, knowing ourselves, engaging with the world, and with others are presented in research papers 4, 5, and 6.

Interpretivism or constructivist paradigm

The interpretivist or constructivist paradigm assumes a *naturalist methodology*. In this paradigm, there is a wide range of possible research methodologies. According to Kivunja and Kuyini (2017, pp. 37–38), the researcher can select from these methodologies: naturalist, narrative inquiry, case study, Grounded Theory (GT), phenomenology, hermeneutics, ethnography, phenomenography, action research, and heuristic inquiry methodologies. In this study, the Grounded Theory was applied (cf. research paper 6).

Research methods

The study applies the sequential multi-phase mixed methods research design. The data is analyzed both with quantitative and qualitative methods: Bibliometric Analysis, Sensemaking, Systematic Literature Review, and Grounded Theory Research. For data coding, the theory-driven “*a priori*” coding method is used.

This dissertation is based on a ***mixed methods research design***. “Mixed methods research inquiry refers to the use of both qualitative and quantitative approaches and methods concurrently in one study or sequentially in two or more studies” (Hesse-Biber, 2022, p. 618). Mixed methods research design could be qualitatively or quantitatively driven. “A qualitatively driven mixed methods approach privileges a qualitative epistemology and methodology, with the quantitative component taking on a secondary role by assisting the qualitative part” (Hesse-Biber, 2022, p. 619). Saunders et al. (2019, p. 182) discuss two basic types of mixed methods research designs: concurrent mixed methods research, when quantitative and qualitative methods are applied at the same time (single-phase research design), and sequential mixed methods research. This last type of design has three forms: (1) sequential exploratory research design, when qualitative methods are followed by quantitative methods; (2) sequential explanatory research design, when quantitative methods are followed by qualitative methods, and (3) sequential multi-phase design, when qualitative and quantitative methods are applied several times in a row.

This dissertation follows a ***sequential multi-phase research design*** because it starts with qualitative exploration of the literature (cf. Section 2.1.), followed by quantitative methods (Bibliometric Analysis (BA)), and subsequently followed by qualitative methods (sensemaking, Systematic Literature Review (SLR), abductive theory building, Grounded Theory (GT)). The **Bibliometric Analysis method** is selected because it “is a popular and rigorous method for exploring and analyzing large volumes of scientific data. It enables us to unpack the evolutionary nuances of a specific field while shedding light on the emerging areas in that field” (Donthu et al., 2021, p. 285). Bibliometric Analysis is gaining popularity in many fields of science, such as business, management, human resources, economics, and finance. However, it is still a very new method in the educational sciences (Brika et al., 2021). The plan is to conduct systematic screening of the wisdom pedagogy literature in education and higher education, then, to apply the science mapping technique of BA (i.e., citation, co-citation, bibliographic coupling, co-word, and co-authorship analyses). After this, the results are

qualitatively interpreted with the three phases of the **Sensemaking method** proposed by Lim and Kumar (2023). They claim that the scanning, sensing, and substantiating phases of sensemaking could help us to make sense of the BA results (cf. research paper 2).

The **Systematic Literature Review (SLR) method** is applied (cf. research paper 3) after the data screening process. Although BA and SLR are similar methods, one main difference between them is in the amount of data handled. Bibliometric analysis, with the computational method, is capable of handling large amounts of data, while SLR is only capable of handling smaller amounts, which can be analyzed manually without needing computational methods.

In the conceptualization, in the theorizing phase of this study, in the creative phase of model building, the methodology is purely qualitative. In the application phase of this study, the **Grounded Theory (GT) method**, which is a powerful qualitative research method, is applied. There are discussions among scholars about what GT is (Walsh et al., 2015). It could be considered both as a research strategy for conducting research, and as a research method for collecting and analyzing data. In research paper 6, GT is used because of its incremental, iterative nature. At the same time, it is a systematic and emergent methodology (Bryant & Charmaz, 2007; Corbin & Strauss, 2008, Glaser & Strauss, 1967; Strauss & Corbin, 1998). Strauss and Corbin (1998) defined the theory building method of GT in a precise and very structured way. Later, Charmaz (2014) developed a more flexible approach to GT as a constructivist method. It is based on systematic data collection, data categorization, data analyses, and on identifying relationships between categories that leads to a theory, a framework that is grounded in data.

In brief, in this dissertation mixed methods research is applied. Both quantitative methods (science mapping of BA) and qualitative methods (SLR, Sensemaking (i.e., scanning, sensing, and substantiating), and GT) are used in this study. Applying them together could lead to a deeper, clearer understanding of wisdom pedagogy literature, and it could lead to more credible (i.e., higher internal validity) conclusions.

5. Research Implementation

The research is implemented in three phases. Each phase addresses one of the main research questions. The research is conducted by publishing six peer-reviewed journal articles and one book chapter. These seven research papers (cf. Appendix) were published during 2023–2025.

The format of the dissertation is unconventional, as the study is between an article-based and a monograph thesis, because it is a synthesis of seven published research papers.

This dissertation was implemented in two main stages during doctoral studies 2023–2026. In the first stage, seven research papers were written and published according to the three main phases (i.e., exploration, conceptualization, and application) by focusing on the three main research questions. Then, in the second stage, the findings of the seven research papers were synthesized, discussed, and reported in the dissertation. This research is implemented in three phases (i.e., exploring, theorizing, and applying) that build on each other. Each phase addresses one of the main research questions.

6. Findings

Findings of the exploration phase

Findings of the ‘*Emergence of Wisdom Research in Higher Education during 1988–2022: A Bibliometric Analysis*’ (research paper 1, Appendix) are:

- The first wisdom publication in higher education was published in 1988.
- 523 wisdom publications found in higher education during the 1988–2022 period.
- From 2011–2022 there were 432 publications. The findings demonstrate that wisdom has been intensively researched in higher education since 2011.
- It was also found that during 2017–2022 the number of wisdom publications was around 40 per annum. This could indicate that educational researchers realized the importance of wisdom in education. They strive to better understand what wisdom is and how it can be cultivated in learners.

Findings of the ‘*Sensemaking of Wisdom Pedagogy Research in Education*’ (research paper 2, Appendix) are:

- 128 journal papers were found related to wisdom pedagogy research in education during the 1980–2022 period.
- The first wisdom pedagogy journal paper was published in 2000.
- These findings demonstrate the high interest in wisdom pedagogy since 2013 and an intensive growth during the 2017–2022 period.

- The data analyses also revealed that wisdom pedagogy research in education, compared with wisdom research in other disciplines, has not received enough attention for a very long time.
- The results of an additional analysis revealed the evolution of topics over time and showed possible future trends in wisdom pedagogy research in education. The findings indicated that “wisdom,” “pedagogy,” “learning,” and “teaching” have become important themes in research since 2013 to 2022. This shows that wisdom pedagogy in education has become a future trend and research topic.
- There were four main evolutionary phases of wisdom pedagogy articles in education identified:
 - In the *Initiation period* (2000–2007), 5 articles were published; in this phase, the two most frequently indicated keywords were "education" and "human."
 - In the *Slow growth period* (2008–2012), where 9 articles were found, "education" was the most frequently mentioned keyword in the titles of articles.
 - In the *Steady growth period* (2013–2016), keywords emerged from the 30 articles are: "spirituality," "philosophy," and "consciousness" also appeared in articles. This indicates that wisdom pedagogy started to gain momentum during this time. In the steady growth period, besides "education," we can find new keywords such as "wisdom," "pedagogy," "practice," "social," "learning," and "higher."
 - During the *Intensive growth period* (2017–2022), "education," "wisdom," "pedagogy," "learning," "practices," and "teaching" were the most frequently detected keywords in the titles of 84 articles.

Findings of the ‘*Rise of Wisdom Pedagogy Research in Higher Education (1980–2022): A Systematic Literature Review*’ (research paper 3, Appendix) are:

- 524 wisdom-related publications were detected in higher education during the 1980–2022 period.
- It is important to note that during the 1980–1987 period, no wisdom publications were detected in this database.
- There were four main periods of wisdom publications during 1988–2022.
- There were only 33 publications found related to “wisdom pedagogy” in WoS during the 1980–2022 period.

- There were four emerging periods of wisdom pedagogy publications identified during the 2003–2022 period: 2003–2010, 2011–2013, 2014–2017, and 2018–2022 with 2, 6, 7, and 18 publications accordingly.
- It is important to notice that during the period 1980–2002, there were no wisdom pedagogy publications detected in the WoS database.
- In higher education, wisdom publications started to emerge earlier (1988–1999) than wisdom pedagogy publications (2003–2010). However, both publication types were about two decades late compared with wisdom research in other disciplines, which emerged from the early 1980s.
- In higher education, 24 wisdom pedagogy journal articles published during the 2003–2022 period.
- There were no wisdom pedagogy articles detected in WoS during the period 1980–2002) This was an important finding because it highlights that the growth of wisdom pedagogy articles started in 2003 and there are still only 24 articles published on this topic during the 2003–2022 period.
- Surprisingly, the findings of the word-cloud analysis of 161 keywords showed only 2 articles mentioning the “wisdom pedagogy” keyword. However, “wisdom,” “practical wisdom,” “phronesis,” “wisdom sharing,” “peripheral wisdom,” and “worldly wisdom” were named most frequently after the keyword “higher education.”
- It was interesting to find different types of “pedagogies” in the articles such as “sustainability pedagogy,” “leadership pedagogy,” “contemplative pedagogy,” “cultural existentialism pedagogy,” and “sport pedagogy.”
- The themes “sustainability” and “ecological thinking” were mentioned in 6 articles.
- “Spirituality” and “religious education” were emerging themes mentioned in 6 articles.
- The themes of “whole self,” “self-cultivation,” “self-knowledge,” “character building”, “character development,” “professional development,” “key competencies,” and “well-being” emerged from 7 articles.
- The findings of the network analysis showed that there were seven articles that were not directly connected to others with any of their keywords. However, 17 articles were directly connected with keywords such as “character education,” “practical wisdom,” “self-awareness,” “well-being,” “sustainability,” “higher education,” “pedagogy,” “wisdom pedagogy,” “immigrant”, “spirituality”, and “university.”

Summary of the key findings of research paper 3:

- Since the 1980s, wisdom research has gained momentum in psychology, leadership, and human resource management, but there has not been enough attention paid to how wisdom can be cultivated (pedagogy) in persons in higher education.
- Although wisdom research in higher education is about two decades late compared to other disciplines, it is gaining in momentum, and it shows an exponential growth since 2015.
- Wisdom pedagogy in higher education is still in its very early development phase as the findings in WoS indicated, with only 524 wisdom publications, 33 wisdom pedagogy publications, including 24 articles in this research field.
- The SLR of 24 wisdom pedagogy articles during the 2003–2022 period surprisingly revealed only 2 articles that directly discuss “wisdom pedagogy.” This finding indicates that, while wisdom research is rising in higher education, there are not enough articles published in wisdom pedagogy.

Summing up, the main findings of the *exploration phase* of the research are:

- (1) The detected 523 wisdom publications in HE in the WoS database during the 1988–2022 period showed exponential growth since 2011. This finding indicates that the interest in wisdom research has increased in higher education. The Bibliometric Analysis (BA) of these 523 publications resulted in findings of highly cited authors, leading journals, and emerging research trends.
- (2) The wisdom pedagogy research in education analyzed 128 articles and identified four evolutionary phases of these articles during the 2000–2022 period. The intensive growth period started in 2017. The BA findings helped to identify the leading, highly cited authors, journals, and emerging themes. The three phases of the Sensemaking analysis have deepened the understanding of the merging themes in the identified four periods.
- (3) The findings of wisdom pedagogy research in higher education showed an intensive growth in wisdom publications in their fourth period since 2015, an intensive growth of wisdom pedagogy publications since 2018, and an intensive growth in wisdom pedagogy articles since 2018. Research paper 3 was a SLR of the 24 wisdom pedagogy journal articles.

Findings of the conceptualization phase

The expected finding of the conceptualization phase was that the result of this phase would be a synthesized wisdom pedagogy framework that enables teaching wisdom in higher education.

Findings of the ‘*Cultivating the Future in Higher Education: Fostering Students’ Life-World Becoming with Wisdom Pedagogy*’ (research paper 4, Appendix) are:

From exploring the concept of *Bildung*, the main findings were threefold: (1) multiple contemporary understanding and interpretations of the concept of *Bildung*; (2) philosophical roots of the concept; and (3) applications of *Bildung* to university education and pedagogy.

- *Firstly*, the multiple understanding and interpretations of *Bildung* show that it is more than just developing learners’ knowledge, skills, and competencies, as it has a moral and ethical purpose not only vocational goals. It focuses on moral virtues and wisdom, on connecting the self with the world, on their attitudes and values, on integral human formation, on cultivating the holistic person, and on the life-world becoming of students. *Bildung* has several meanings, interpretations, and forms. The concept is highly ambiguous, and it cannot be translated into foreign languages due to its multiple meanings and diverse ideas.
- *Secondly*, the concept of *Bildung* is a rich idea rooted in philosophy. It was originally developed in the second half of the 18th century and has been rethought since then (Herder, Humboldt, Hegel, Heidegger, and Gadamer). The original concept is individualistic, focuses on self-development, self-perfection, self-formation, self-cultivation, and self-growth, and less on others. Later, Hegel and Heidegger emphasized the importance of the context, the unity of culture, the natural and social environment, and time as well as understanding different and diverse views.
- *Thirdly*, the findings demonstrated that applying the original *Bildung* concept and method in today’s educational practices and contexts is difficult. Consequently, it is understandable that the concept has numerous implementations (German *Bildung*, Nordic *Bildung*, Scandinavian *Bildung*, Swedish *Bildung*, Brazilian *Bildung*, and others). However, the study of the literature revealed that, since the 1980s, *Bildung* has realized a revival.

The findings indicated that current higher educational trends are interwoven, determined, and influenced by the macroenvironmental forces, by the ecosystems of HE (Barnett, 2018, pp. 15–

28 and 55–68; Barnett, 2022a, pp. 240–241). Nowadays, universities experience the strong influences of labor market forces, managerialism, corporatization, a pragmatic approach to pedagogy, de-professionalization of academic work, the rise of consumerism, and the commoditization of knowledge. Morley (2012) argues that “the University of Today is diversified, expanded, globalised, borderless/edgeless, marketised, technologised, neo-liberalised and potentially privatised. Dominant discourses and imagined policy futures focus on excellence, innovation, digitalisation, globalisation, teaching and learning, employability and economic impact” (Morley, 2012, p. 27).

Research paper 4 argued that while both epistemological and ontological goals are important, in the future HE needs more focus on developing students’ emancipatory competencies. Higher education needs to focus on the life-world becoming of students through cultivating their character and identity, by enhancing their capabilities to make wise judgments, to act wisely, to become good citizens, and to flourish in life.

In brief, the following are the main arguments for fostering students’ emancipatory competencies in HE:

- (1) we live in a world of knowledge abundance where knowledge is widely and freely available;
- (2) the world has become highly interconnected and super-complex, with wicked problems;
- (3) it is hard to make judgment on what knowledge is valid and true and what is fake and fabricated; and
- (4) there is a need for wisdom education, for enhancing students’ capacity to realize what is of value in life, making them capable to act with moral values and ethics.

In research paper 4, further arguments were developed on why there is a need for wisdom pedagogy in HE and a framework was conceptualized to indicate the place of wisdom pedagogy as an evolutionary pedagogy in developing emancipatory, life-world becoming competencies of students.

Findings of the research paper ‘*Exploring the Spiritual Dimension of Wisdom Pedagogy*’ (research paper 5, Appendix) are presented related to three sub-questions:

- (1) *Why do universities exist?* – The findings of the empirical research of the mission statements of 14 Finnish universities indicate that universities exist in society to do

research and provide education, focus on knowledge and science, connect to the community and business, and be multidisciplinary and international. Research paper 5 argues that a university is not only an institution, a place, but also a social community with special values. The goal of HE is not only to provide knowledge to students, skills, and tools, but, most importantly, to develop identities, inspire, and achieve societal impacts by applying knowledge to create a civilized world.

- (2) *Why is there a need for rethinking the roles of the university?* – The findings of the empirical research of visions of the 14 Finnish universities show that in the future, universities will seek to focus on research for society and sustainability in the world, with responsibility, education, solutions, and innovation. In the future, the university should have more collaboration and cooperation, less hierarchy, more flexibility, curiosity, new knowledge, and new ideas, and focus on continuous learning and education.
- (3) *How can learners be successful actors addressing wicked social and natural environmental problems?* – Findings from the value statements of 14 Finnish universities showed that responsibility, openness, courage, well-being, criticality, and diversity were emphasized. Integrity, appreciation, equality, trust, freedom, integrity, and quality were also frequently mentioned.

In brief, the findings of the *conceptualization phase* are:

There were three frameworks developed and presented: **(1)** a framework for synthesizing the epistemological and ontological goals of HE; **(2)** a framework that presents the place and role of wisdom pedagogy in developing emancipatory competencies; and **(3)** a framework that shows the four dimensions of wisdom pedagogy by integrating “knowing that”, “knowing how”, and “knowing why”.

The findings show the need for moral education to enhance students’ flourishing in life with wisdom pedagogy. The findings of this phase demonstrated the emancipatory character and the life-world becoming competence of wisdom pedagogy. The findings have implications for higher education. In the future, HE needs to focus more on cultivating character, emancipatory competence, life-world becoming, values, justice, trust, truth, and intellectual virtues, such as intellectual humility, curiosity, open-mindedness, and courage. This study also argues that the unity of body and mind is important in the formation of our identity and personality. The spiritual dimension of wisdom pedagogy is important, as it includes the person’s meaningful

purpose, values, attitudes, authenticity, responsibility, and the person's hunger for connecting and belonging to others.

Findings of the application phase

Findings of the '*Rethinking the Dimensions of Wisdom in Higher Educational Pedagogy: Grounded Theory Research*' (research paper 6, Appendix) are:

This research paper asks: *What are the dimensions of wisdom in higher educational pedagogy?* The aim was to demonstrate the wide variety of wisdom dimensions by focusing on 28 sources that are the most influential philosophical, psychological, and management publications. The findings of the literature review in this research paper revealed that the authors of these sources examined wisdom from different perspectives. However, the educational and pedagogical perspectives are missing.

The data was analyzed both quantitatively and qualitatively. The findings revealed 352 wisdom dimension-related keywords (i.e., concepts) from 28 leading wisdom publications written by more than 60 authors in the educational philosophy and psychology literature. The findings culminate in an integrative framework of four dimensions of wisdom in higher educational pedagogy, namely "knowing ourselves," "connecting to others," "knowing the world," and "connecting to the world" with their wisdom dimensions.

- (1) *Findings of systematic data collection and categorization* – In the 28 publications, 352 keywords/concepts related to wisdom dimensions were found. Then, the wisdom keywords were categorized according to the four dimensions of pedagogy: knowing ourselves (97), connecting to others (100), knowing the world (84), and connecting to the world (71). The findings are presented in the table in Appendix 4.
- (2) *Findings from data analyses* – The findings based on the four dimensions of pedagogy are:
 - (i) Findings from 97 wisdom dimensions in the "*knowing ourselves*" category showed 16 wisdom dimensions, with a minimum of two frequencies: self-knowledge, self-understanding, self-distancing, self-transcendence, self-insight, insight, introspection, intelligence, intellectual humility, knowledge, factual knowledge, mastery, creativity, modesty, positive mindset, and mental health.

- (ii) Findings from 100 wisdom dimensions in the “*connecting to others*” category. 17 wisdom dimensions, with a minimum of two frequencies, were identified: openness, altruism, empathy, compassion, value relativism, tolerance, reflectivity, sociability, humor, emotion, emotional management, emotional regulation, emotional homeostasis, positive emotions toward others, self-regulation, education, and helping others.
 - (iii) Findings from 84 wisdom dimensions in the “*knowing the world*” category. 9 wisdom dimensions, with a minimum of two frequencies, were identified: awareness of uncertainty, context adaptability, contextualism, lifespan contextualism, willingness to learn, judgement, life knowledge, life experience, and critical life experiences.
 - (iv) Findings from 71 wisdom dimensions in the “*connecting to the world*” category. 9 wisdom dimensions, with a minimum of two frequencies, were identified: decision making, procedural knowledge, problem solving, prosocial behavior, leadership, decisiveness, life skills, benevolence, and seeking a common good.
- (3) *Findings of theory building* – In this phase, an integrative framework of wisdom pedagogy was developed. It shows the student or person in the middle of framework because the pedagogy that enhances students’ wisdom skills focuses on students as subjects with their personal purposes, as the purpose is an essential drive of wisdom. The students have their own bodily perceptions of the world and of the context where they exist. They make their own judgements based on their cognitive and affective skills. In their actions, they combine cognitive and affective skills with critical reflections. This process is a transformative learning process of the self.

The framework, as the result of the Grounded Theory (GT) research, serves as a practical tool for educators. It helps them to focus on the four main categories (i.e., knowing ourselves, connecting to the world, knowing the world, and connecting to the world) and related wisdom dimensions, when they apply wisdom pedagogy. Wisdom pedagogy educates students for their life-world becoming, for their flourishing life. Teaching for wisdom helps students to live a flourishing life and act based on their own values, moral principles for their own benefit and for the benefit of society as a whole, and the world.

Research paper 6 has led to similar findings and conclusions to the OECD (2025) technical paper. Applying wisdom pedagogy in higher education, relating the wisdom dimensions to the

four main dimensions of wisdom pedagogy in teaching practice, will foster flourishing lives of students and their life-world becoming competencies (cf. research paper 4). Focusing on the dimensions of wisdom in higher educational pedagogy helps students to:

- *Understand themselves* through self-knowledge, self-understanding, self-distancing, self-transcendence, self-insight, introspection, intelligence, intellectual humility, creativity, and a positive mindset.
- *Understand the work around them* through awareness of uncertainty, contextual adaptability, judgment, willingness to learn, and insight from life experience.
- *Connect them to others* through openness, empathy, altruism, compassion, tolerance, sociability, emotional regulation, and prosocial behavior.
- *Connect them to the wider world* through problem-solving, decision-making, leadership, benevolence, and a commitment to the common good.

Findings of the ‘*Becoming Wise by Kindling of the Flame with Wisdom Pedagogy in Higher Education*’ (research paper 7, Appendix) are:

- (1) 1 Wisdom theories appeared to overlook the vital role of the human soul, spirit, and will in the evolution of wisdom. They did not focus enough on the process of *becoming* wise. There is a need to explore *how* wisdom evolves during human life.
- (2) Over the last four decades, wisdom research has intensified in several disciplines; however, in HE, it has been neglected for a long time, gaining attention only since the early 2000s (Diamond, 2021). Since the 2000s, numerous wisdom pedagogy models have emerged, and they require reconceptualization. A better understanding of wisdom pedagogy needs more attention, and finally, the practical impacts of applying wisdom pedagogy need to be studied.
- (3) There is a shift in paradigms in higher education. Marketization, corporatization, standardization, outcome-oriented rationality, massification, and internationalization are the major trends in higher education (Magnússon & Rytzler, 2022).
- (4) There is a need to develop and apply a pedagogy that prepares students for the unknown and uncertain world (Barnett, 2022b). This paper argues that wisdom pedagogy can address this need, as it prepares students for life's uncertainties and fosters human flourishing (Barnett, 2015b).
- (5) Wisdom pedagogy aims more to educate than teach. It focuses on the emancipation of all participants (teachers, students) in the learning process, and on the four key

dimensions (i.e., cognitive, behavioral, affective, and spiritual) of the becoming wise process of a person.

- (6) In wisdom pedagogy, the traditional didactic triangle needs to be transformed from being teacher-oriented and content-focused to being process-focused (Miyamoto, 2022).
- (7) Wisdom pedagogy has a process where the teacher and students are equal in the learning process; they are both learners and knowledge providers, working together to create a better understanding of a phenomenon that is meaningful for both.
- (8) In wisdom pedagogy, the role of teachers is pivotal in initiating the learning process and engaging students in learning. They are the driving forces in creating room for cultivating an individual's "*becoming wise*" process and for emancipation (Barnett, 1994; Magnússon & Rytzler, 2022; Säfsström, 2011).
- (9) Wisdom pedagogy has a strong emancipatory and relational character, it educates for life; it educates for being in the world; it cares for *life-world becoming* of students; it facilitates a better understanding of the world around us; and it helps to provide possible solutions to the global challenges of the world (Maxwell, 2012, 2014; W. E. F., 2025).

Research paper 7 highlights trends in wisdom research and in higher education. It creates a framework of becoming wise, and it presents a possible process of wisdom pedagogy. The study revealed that wisdom in higher education has been neglected for a long time.

In brief, the findings of the *application phase* are:

The expected findings of this phase were stated as "the result will show how the new wisdom pedagogy framework works in practice." Unfortunately, this expectation was not met regardless of the efforts: designing a course syllabus for teaching a master's course with wisdom pedagogy; designing a questionnaire in Qualtrics with 40 multiple choice questions, and its testing with 28 participants; filling in the Ethical Permission Application form of ELTE; and having several negotiations with the target university. Nevertheless, the researcher hopes that in the future there will be an opportunity for her to teach that course. Therefore, in order to overcome this difficulty, in research papers 6 and 7 the focus was shifted to helping teachers by providing them with a practical tool and a possible teaching process when they apply wisdom pedagogy.

Summary of findings

Summing up, the findings of this dissertation are in line with the recent technical paper of the OECD (2025) *Education for Human Flourishing. A Conceptual Framework* arguing that the Human Capital Theory (HCT) is failing in education. Treating education as a supplier of human capital to the labor market has worked since the 1970s, but now there is an urgent need for reforming education and higher education. The OECD paper proposes this new education of the 21st century needs to focus on new ways of sensing, seeing, and interpreting the world, inclusion, caring, creativity, connecting education to human flourishing, beliefs, values, meaning, purposes, and well-being. “Education for human flourishing nurtures flourishing at every level: individuals, communities, societies, and the planet itself” (OECD, 2025, p. 18). In the 21st century education, it is not enough to focus mainly on the cognitive skills development of students, “there is a need for new and expanded aims of education. ... Education should develop the values and capabilities in today’s generation to ensure that the interests of future generations are given full weight” (OECD, 2025, p. 14). It also argues that to achieve human flourishing, education needs to develop five crucial competencies: (1) adaptive problem-solving, (2) ethical reasoning, (3) understanding the world, (4) appreciating the world, and (5) acting in the world.

In brief, this dissertation found that wisdom pedagogy research in higher education has been neglected for a long time compared with other disciplines, although it has started to grow since 2018. The literature review revealed research, theoretical, and empirical gaps that require further contributions. Based on the research, this study defines wisdom pedagogy as an emancipatory pedagogy that fosters a flourishing life of students by enabling them to act with moral will and moral skills for the common good of society. The study developed theoretical frameworks of wisdom pedagogy, determined four dimensions of wisdom pedagogy, and related the wisdom dimension to pedagogical practices.

7. Contributions

This dissertation contributes to the recent debates about the changing role of higher education in the 21st century. Many authors argue for an urgent need for an ontological and for a flourishing turn in education (Barnett, 2015a, 2015b; Curren et al., 2024; Fowers et al., 2024; Kristjánsson, 2025; Kristjánsson & VanderWeele, 2025; OECD, 2025). The focus of education

needs to shift from universities as the sole suppliers of human capital to labor markets, and from acting as the sole knowledge providers. Access to knowledge and information is not a problem for students anymore. The main challenge for them is to make wise judgments about the truthfulness and reliability of knowledge and then to apply it in practice. The main purpose of higher education needs to have an existential purpose (Biesta, 2017, 2022), i.e., fostering a good life, a flourishing life of students. This study argues that focusing on the existential domain of education requires re-thinking higher educational pedagogy, teaching, and learning practices. There is a need for a pedagogy that empowers students to navigate our highly uncertain, super complex environment, which is full of economic, social, ecological, and moral crises (W. E. F., 2025).

Based on the research conducted in the seven research papers of this dissertation (cf. Appendix), wisdom pedagogy could be defined as an emancipatory pedagogy that fosters a flourishing life of students by enabling them to act with moral will and moral skills for their own benefit and for the common good of society. In the literature review, there were three gaps identified that would need contributions, i.e., research, theoretical, and empirical or practical gaps. The author of this study argues that this dissertation with its findings have contributed to narrowing these three gaps.

Contributions of the exploratory phase

When this study was designed, the expected contributions of the *exploration phase* (research papers 1, 2, and 3, cf. Appendix) were stated as: the literature reviews (two Bibliometric Analyses, Sensemaking analysis, and the Systematic Literature Review) will contribute to a better understanding of the current phase of wisdom and wisdom pedagogy research. They will help identify the research gaps in the literature and understand *why* contributions are needed in wisdom pedagogy research in education and in higher education. It could be concluded that these goals have been reached because research papers 1, 2, and 3 showed:

- intensive growth in wisdom research publications since 2015, in wisdom pedagogy publications since 2018, in wisdom pedagogy articles since 2018;
- only 2 journal articles in the WoS Core Collection database among the 24 published during the 2003–2022 period that focused on wisdom pedagogy in HE;

- that Bibliometric Analysis was a useful method to explore and understand the landscape of the wisdom and wisdom pedagogy research in education and higher education because it led to the most cited authors, journals, emerging themes, and countries; and
- that wisdom pedagogy research is about 20 years late compared with other disciplines, i.e., that there were no wisdom pedagogy articles located in the Web of Science (WoS) during the 1980–2002 period.

Contributions of the conceptualization phase

The expected contribution of the *conceptualization phase* (research papers 4 and 5, cf. Appendix) was planned as “the reconceptualized wisdom pedagogy model and methods for teaching will contribute to better understanding of *what* wisdom pedagogy is”. It can be concluded that research papers 4 and 5 contributed to a better understanding of wisdom pedagogy by discussing wisdom pedagogy concepts, dimensions, and by developing frameworks of wisdom pedagogy. In addition, these research papers contributed to the discourse about the role of universities in postmodern society. By outlining the practical implications for university educators, management, and curriculum developers, these research papers have contributed to a better understanding of how wisdom pedagogy could be practiced.

Contributions of the application phase

The planned contribution of the *application phase* (research papers 6 and 7, cf. Appendix) was “The application of the developed wisdom pedagogy models in practice contributes to a better understanding *how* wisdom can be taught. Practical implications are for teachers, students, and society”. However, these expected contributions were not fully met. Teaching for wisdom in a real-life situation was not possible to implement. Nevertheless, research papers 6 and 7 provided useful tools for teachers. The framework that was developed with the Grounded Theory method can help teachers to focus on the four dimensions of wisdom during their teaching, and the proposed teaching process can help teachers to collaborate with students during the learning sessions.

To conclude, this dissertation contributes to higher educational pedagogy and to wisdom research in higher education. Locke and Golden-Biddle (1997, 1024–1026) state that a scientific contribution needs to be unique, novel, surprising, interesting, and valuable. This study is unique, novel, and provides valuable theoretical contributions to the existing body of knowledge. There are different types of theoretical contributions: substantive, middle-range,

and grand theories (Saunders et al., 2019, 52–53). The author of this dissertation asserts that the theoretical contribution of this paper belongs to grand theories (cf. research paper 6) because it might fundamentally change how we think about wisdom and wisdom pedagogy in higher education.

Summary of contributions

Theoretical contributions of research, according to Corley and Gioia (2011), could be assessed based on originality and utility or usefulness. This dissertation presents research that is contemporary and original, and its theoretical contributions complement existing theories of wisdom pedagogy by “theorizing”, endeavoring to develop conceptual frameworks of wisdom pedagogy, and by trying to define it.

The main arguments for contributions of the dissertation are:

- This study has novelty in educational research. To the best of the researcher's knowledge, it is the first in applying BA, network analysis for studying the wisdom pedagogy phenomenon in higher education for over 40 years (1980–2022) (cf. research papers 1, 2, 3). This research adds value to the current theories of wisdom by theorizing wisdom pedagogy.
- This dissertation directs the attention of educational researchers toward the role of wisdom in education and higher education as it has been neglected for about two decades compared with other disciplines. The study calls for a shift in focus in higher education from “knowing *that*” and “knowing *how*” to “knowing *why*,” i.e., a shift from focus on *epistemology* and *techne* to focus on life-world becoming, practical wisdom, and *phronesis*. The study calls for ontological change and flourishing turn in higher education, and for a world-centered education (Biesta, 2022). Educational practitioners' focus needs to be on students' well-being, assisting them to find meaning in their life, and find their happiness in life. Educators need to focus more on helping students *to be* in the world and *for the* world (Biesta, 2017). Education needs to become more world-centered education. Meaning and happiness lead to a flourishing life of students.
- This study sought to answer three questions related to wisdom pedagogy in higher education. The study developed convincing arguments why wisdom pedagogy is needed, what wisdom pedagogy is, and how wisdom pedagogy could be practiced.

- The research was carefully planned, it logically and rigorously followed PRISMA for data collection and selection, it followed the theory development process of BA, SLR, three Sensemaking phases, network analysis, word cloud analysis, and Grounded Theory research steps. The research does not cover all the literature on wisdom, but selected leading theories with the purpose of demonstrating their differences. However, the key concepts are discussed and it is conceptually well grounded. Well established arguments were developed around the needs for contributions, the deficiencies in existing theories, and around the new proposed models of wisdom pedagogy.
- The study developed a logical flow of the research process. The findings of seven research papers were thoroughly reported and discussed. The research applied quantitative (science mapping of BA, word cloud, network analysis), and qualitative (Sensemaking, Systematic Literature Review, Grounded Theory) methods to develop well-grounded arguments.
- The topic is contemporary and urgent. Theoretical contributions are urgently needed right now because wisdom research in higher education is lagging compared to other disciplines. The theoretical contributions are needed because wisdom pedagogy research is emerging but, not yet an independent discipline, it has no general definition. Contributions are needed because the global challenges in the world call for wise solutions. The role of higher education in fostering students' flourishing life, their happy and meaningful existence in a complex world become vital.
- The target audiences of this study are researchers from psychology, philosophy, education, and higher education. By the end of 2025, the seven research papers of this study had over 1,427 reads, 32 recommendations, and 35 citations at the author's ResearchGate site. Furthermore, all seven research papers of this study are also listed on the University of Chicago Center for Practical Wisdom website, which means a wider, international availability of the research findings. These factors indicate that people are interested in the wisdom pedagogy topic.

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Appendix: Research papers and abstracts (parts of the dissertation)

Research paper 1

Jakubik, M. (2023a). Emergence of Wisdom Research in Higher Education during 1988–2022: a Bibliometric Analysis. *International Journal of Management, Knowledge and Learning*, 12, 163–175, <https://doi.org/10.53615/2232-5697.12.163-175>

Abstract

Purpose: This paper explores the emerging trends and themes of wisdom research in higher education during the 1988–2022 period.

Study design/methodology/approach: Wisdom publications ($n=523$) found in the Web of Science database were quantitatively analyzed. We applied Bibliometric Analysis to map the emerging research themes and trends (i.e., citation, co-citation, bibliographic coupling, co-word, and co-authorship analyses). VOSviewer software was used for analysis and visualization.

Findings: Findings indicated an exponential growth in wisdom publications that could provide opportunities for educational researchers for many years ahead. The main emerging themes were: pedagogy, teaching, students, intelligence, character, ethics, wisdom, local wisdom, phronesis, practical wisdom, spirituality, empathy, inequality, mindfulness, sustainability, and human capital.

Originality/value: This study uses the science mapping technique of Bibliometric Analysis, which is still a new method in educational research.

Jakubik, M. (2024a). Sensemaking of Wisdom Pedagogy Research in Education. *International Journal of Management, Knowledge and Learning*, 13, 417–442, <https://doi.org/10.53615/2232-5697.13.417-442>

Abstract

Purpose: This paper asks: How has wisdom pedagogy research evolved in education from 1980 to 2022, and what are its characteristics and possible future trends?

Study design/methodology/approach: The study applied the science mapping technique of Bibliometric Analysis together with the three-step sensemaking approach for interpreting the quantitative findings. VOSviewer was used for analysis and visualization.

Findings: The results show 128 wisdom pedagogy articles in the Web of Science Core Collection database published from 1980 to 2022. The results revealed that wisdom pedagogy is not yet an independently established discipline in education, but it is a fast-growing research area.

Originality/value: To the best of our knowledge, this is the first study to explore the landscape of wisdom pedagogy research in education with Bibliometric Analysis for four decades.

Jakubik, M. (2024b). Rise of Wisdom Pedagogy Research in Higher Education (1980–2022): A Systematic Literature Review. *Trends High. Educ.* 2024, 3(2), 199–220. <https://doi.org/10.3390/higheredu3020012>

Abstract

This paper explores: How has wisdom pedagogy research emerged in higher education during 1980–2022? This study is the first to explore the emergence of wisdom pedagogy research in higher education applying Bipartite network analysis for detecting clusters of 24 wisdom pedagogy articles of 53 authors and 161 keywords. Results are visualized with WoS analytics, word-clouds, and with Bipartite network. Wisdom research in higher education is two decades late compared with other disciplines. In higher education $n = 524$ wisdom, $n = 33$ wisdom pedagogy publications were detected in the Web of Science Core Collection database. This paper analyzed $n = 24$ wisdom pedagogy articles published during the 1980–2022 period. There were only two articles found dealing directly with wisdom pedagogy. Therefore, this study has several further research implications for educational researchers. Firstly, they need to conduct a more comprehensive search for wisdom pedagogy models by extending the scope of this study to other databases, books, book chapters, and to conference papers. Secondly, they need to synthesize and theorize their findings by building a wisdom pedagogy model. Thirdly, researchers need to develop detailed guidelines for educational practitioners on how to apply wisdom pedagogy in practice. This study is only at the beginning of this journey. However, it would be important for educating students with wisdom pedagogy in higher education because it would facilitate students' thinking, judgements, and actions based on their moral and ethical values in a highly interconnected and complex world.

Keywords: higher education; wisdom research; wisdom pedagogy; systematic literature review; computational social sciences; Bipartite network; RStudio.

Jakubik, M. (2023b). Cultivating the Future in Higher Education: Fostering Students' Life-World Becoming with Wisdom Pedagogy. *Trends High. Educ.* 2023, 2, 45–61. <https://doi.org/10.3390/higheredu2010004>

Abstract

The aim of this paper is to cultivate the future in Higher Education (HE), firstly by looking backward and learning from the past, then by looking around and questioning the present, and finally, by looking forward and imagining the future of HE. This paper seeks to answer the question of how HE can foster students' life-world becoming, their emancipatory competence with wisdom pedagogy. The research method is based on selected literature from German educational philosophy (Herder, Humboldt, Hegel, Heidegger, and Gadamer) and on recent international publications discussing *Bildung*, self-cultivation, and life-world becoming in relation to HE. The findings show the need for moral education to enhance students' flourishing in life with wisdom pedagogy. In the future, HE needs to focus more on cultivating character, emancipatory competence, life-world becoming, values, justice, trust, truth, and intellectual virtues such as intellectual humility, curiosity, open-mindedness, and courage. This paper offers a framework for synthesizing the epistemological and ontological goals of HE, and a framework that presents the place and role of wisdom pedagogy in developing emancipatory competences. This paper argues for applying wisdom pedagogy and its methods by teachers in HE to foster students' capacity to flourish in life. The paper calls for more debates and research in understanding wisdom pedagogy in HE.

Keywords: Higher Education (HE); wisdom pedagogy; life-world becoming; emancipatory competence; moral education; university pedagogy; *Bildung*; self-cultivation.

Jakubik, M. (2024c). Chapter 8 Exploring the Spiritual Dimension of Wisdom Pedagogy. In R. G. Rocha, P. Pinheiro, M. d'Angelo, & C. Bratianu (Eds.), *Spirituality and Knowledge Dynamics: New Perspectives for Knowledge Management and Knowledge Strategies* (pp. 185–212). Berlin, Boston: De Gruyter. <https://doi.org/10.1515/9783111010410-009>

Abstract

This chapter seeks to address the question of *how human development can be shaped with wisdom pedagogy in higher education*. Higher education is in the knowledge business. As leading social institutions of higher education, universities share existing knowledge, do research with knowledge, innovate by combining knowledge, and create new knowledge. Moreover, most importantly, universities focus on developing human beings, human capital that is a vital part of intellectual capital. However, research on intellectual capital has highly ignored the role of the spiritual wealth that gives meaning to human actions. Spiritual capital is difficult to define, and it needs more understanding. It includes the value system of core values, such as a person's responsible attitude, meaningful purpose, motivation, and passion. This chapter argues that the spiritual dimension of wisdom pedagogy needs more understanding. This qualitative research is based on educational literature and empirical data from fourteen Finnish Universities of Sciences. The findings underline the need for evolutionary pedagogies and wisdom pedagogy. The theoretical framework presented here shows the central role of the spiritual dimension of wisdom pedagogy in shaping values, attitudes, authenticity, and responsibility. This chapter contributes to the discourses about the role of universities in the postmodern society. However, since the chapter builds on a limited number of references and quantitative and qualitative data only from one country, it highlights the need for an international perspective and a deeper focus on wisdom pedagogy. The chapter outlines practical implications for university educators, management, and curriculum developers.

Keywords: Attitudes, Authenticity, Higher Education, Responsibility, Spirituality, Values, Wisdom Pedagogy.

Jakubik, M. (2025a). Rethinking the Dimensions of Wisdom in Higher Educational Pedagogy: Grounded Theory Research. *Trends in Higher Education*, 4(2), 20. <https://doi.org/10.3390/higheredu4020020>

Abstract

Since the 1980s, wisdom as a concept, its dimensions, its development have been researched intensively in many disciplines except in higher educational pedagogy. Owing to this theoretical gap in the literature, this paper asks What are the dimensions of wisdom in higher educational pedagogy? The research philosophy is interpretivism with an abductive approach. The methodology is a constructivist Grounded Theory. The data were analyzed both quantitatively and qualitatively. The findings revealed 352 wisdom dimension related keywords from 28 leading wisdom publications written by more than 60 authors in educational philosophy and psychology literature. The findings culminate in an integrative framework of four dimensions of wisdom in higher educational pedagogy, namely ‘knowing ourselves’, ‘connecting to others’, ‘knowing the world’, and ‘connecting to the world’ with their wisdom dimensions. This paper contributes to wisdom pedagogy research by addressing both theoretical and research gaps in the literature, and by offering novel insights into the dimensions of wisdom in higher educational pedagogy.

Keywords: wisdom dimensions; higher education; Grounded Theory; pedagogy; evolutionary psychology.

Jakubik, M. (2025b). Becoming Wise by Kindling of the Flame with Wisdom Pedagogy in Higher Education. (A bölcsesség fejlődése és taníthatósága a felsőoktatásban). *Education Sciences: Education – Research – Innovation (Neveléstudomány: Oktatás – Kutatás – Innováció)*, 13(2), 5–26, <https://doi.org/10.21549/NTNY.49.2025.2.1>

Abstract

The next paradigm change in human history will be the shift from the knowledge society towards the wise society where the role of education in cultivating wisdom of students becomes essential. This conceptual paper asks: How does wisdom evolve and how can its development be taught? The research method is based on critical realism research philosophy, abductive theory building approach. Data is collected with a critical integrative literature review. This paper highlights trends in wisdom research and in higher education. Its purposes are to create a framework of becoming wise, and to present a possible process of wisdom pedagogy. The study revealed that wisdom in higher education has been neglected for a long time. The paper makes creative and novel theoretical contributions to the field of evolutionary wisdom pedagogy. It calls for testing the proposed process in live teaching situations and continuing the discourse around wisdom pedagogy in higher education.

Keywords: Becoming wise, Wisdom pedagogy, Emancipatory pedagogy, Higher education, Anthropocene, Body-mind-spirit, Wisdom.