e-ISSN: 2656-7997
p-ISSN: 2775-3425

Wisdom and its Implication in the Priestly Formation Context

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Submitted: 22-03-2021 | Accepted: 14-04-2021

Abstract:

Wisdom is defined in a variety of meanings in accordance with the times. Understanding wisdom originated from philosophical approaches. After these philosophical views, wisdom is understood in the psychology context. Wisdom has received increasing attention in empirical research in recent years, especially in gerontology and psychology. Wisdom generally is associated with older people. Modern empirical research has no significant reason to believe that wisdom is solely owned by older people. Wisdom is not a result of aging per se, but rather, only those older people who use their lifetime experiences optimally tend to acquire wisdom with aging. In this paper, wisdom is defined as human's multidimensional abilities which can be learned and measured, and increases with age through advanced cognitive and emotional development which is driven by experience. Multidimensionality of wisdom (e.g. practical, reflective, openness interactional, paradoxical, ethical sensibility and experience) shows that wisdom is not always related with older age, but refers to the individual's abilities to reason carefully; to reminisce and reflect; to tolerate with alternative views; and to regulate own emotional and expressions). The definitions lead to the implication that family and seminary formation have chance to develop the wisdom as human's multidimensional abilities.

Keywords:

wisdom; ability; reflective, ethical sensibility, human development, priestly formation

DOI: https://doi.org/10.24071/jaot.v3i1.3225
Web: http://e-journal.usd.ac.id/index.php/JAOT | E: jaot@usd.ac.id

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Introduction: A Search for Meaning

For approximately one and a half months, I underwent service learning activity at an institution that serves and accompanies elderly priests[1]. Encountering and living together with them was seriously inspiring for me. I was amazed by the elderly priests who proceed in dealing with their degeneration in many aspects (*e.g.* physical degeneration) happily, without much complaining; and still feel a meaningful life in their old age. They lived the priestly vocation of their old age with joy, without feeling lonely, hopeless, and despair. Spiritually, they were able to be grateful for their life experiences. Psychologically-socially, they still feel happy with all their limitations, and they still feel being loved and togetherness with other fellow priests in the community. They were limited in active pastoral; but they continued to live the ministry by persevering in prayers for the church and society. This situation was in line with the aspirations of the ongoing formation of priests in their old age as written in the document of *Pastores Dabo Vobis* (art. 77), *"Priests (elderly) should show gratitude for their faithful devotion for Christ and His Church.."*[2]

Referring to Erikson's theory, some elderly priests were able to find a positive resolution of the crisis in old age (integrity vs. despair). They view their whole life with satisfaction and contentment. Erikson mentioned that person like this is a person who has reached wisdom (basic strength) in old age. Erikson defined wisdom as a kind of 'informed and detached concern with life itself in the face of death itself'. With mature wisdom, the elders maintain their integrity in spite of declining physical and mental abilities. Is wisdom only owned by older people? Do teenagers or youth have wisdom? What is a wisdom? Is it a product of nature or nurture?

These questions lead me to explore more about this wisdom. Based on various literatures, I want to discuss wisdom in the developmental psychology context. *First*, I will define the wisdom of various existing literatures. This first section will clarify the meaning of wisdom. What is wisdom? Is it intellectuality? Creativity? Spirituality or ability? *Second*, I will describe wisdom in the context of human development. Is wisdom

[1] *Service Learning Activites: Psychological Assistance for Jesuit Elderly Priests in Jesus Maria Lucas Infirmary - Loyola Heights*, (Quezon City, Manila, Philippines).

[2] John Paul II, P. *I will give you shepherds = Pastores dabo vobis: Post-synodal apostolic exhortation*, March 25, 1992.

only owned by someone in the old age? Can wisdom be developed and taught? *Third,* I will discuss its implications, especially in the context of priestly formation. *Finally*, I will summarize all of this in the conclusion at the end of this paper.

Wisdom: Defined in All the Time

The understanding of wisdom originated from philosophical approaches. Philosophical approaches have been reviewed by Robinson[3]. Robinson notes that the study of wisdom has a history that long antedates psychological study, with the Platonic dialogues offering the first intensive analysis of the concept of wisdom. Robinson points out that, in these dialogues, there are three different senses of wisdom: wisdom as (a) *sophia*, which is found in those who seek a contemplative life in search of truth; (b) *phronesis*, which is the kind of practical wisdom shown by statesmen and legislators; and (c) *episteme*, which is found in those who understand things from a scientific point of view.

Wisdom has received increasing attention in empirical research in recent years, especially in gerontology and psychology, but consistent definitions of wisdom remain elusive. Yet, there is no single consensus definition of wisdom, despite a number of multifaceted descriptions and several rating scales for assessing wisdom[4]. There are several major definitions of wisdom. The Berlin Wisdom Paradigm as an "expert system dealing with the meaning and conduct of life"[5]. This paradigm indicates that the term 'expertise' is intended to denote that it is not intelligence in the typical sense, but instead, a considerably more multifaceted system of knowledge, procedural strategies, and intuition. Wisdom is defined as expert knowledge in the fundamental pragmatics of life that permits exceptional insight, judgment, and advice about complex and uncertain

[3] D. N. Robinson. "Wisdom through the ages", in *Wisdom: Its nature, origins, and development,* edited by R. J. Sternberg (New York: Cambridge University Press, 1990), 13-24.

[4] M. Ardelt. Empirical assessment of a three-dimensional wisdom scale. *Research on Aging* 25: (2003). 275–324; S. C. Brown & J. A. Greene. The Wisdom Development Scale: Translating the conceptual to the concrete. *Journal of College Student Development* 47, (2008): 1–19; and M. R. Levenson, P. A. Jennings, C. M. Aldwin, & R. W. Shiraishi. Self-transcendence: Conceptualization and measurement. *International Journal of Aging & Human Development* 60, (2005): . 27–143.

[5] P. B. Baltes & J. Smith. "The psychology of wisdom and its ontogenesis" in *Wisdom: Its nature, origins and development,* edited by R. J. Sternberg (New York: Cambridge University Press, 1990), 87-120; and P. B. Baltes & U. M. Staudinger. Wisdom: A meta-heuristic (pragmatic) to orchestrate mind and virtue toward excellence. *American Psychologist* 55, (2000): 122–136.

matters and expertise in the conduct and meaning of life. Sternberg focuses on wisdom as the application of tacit knowledge as mediated by values toward achievement of a common good through balance among multiple interpersonal, intrapersonal, and extra-personal interests in order to achieve a balance among adaptation to existing environments, shaping of existing environments, and selection of new environments[6].

Furthermore, Ardelt stressed three primary dimensions of wisdom: (a) cognitive – as ability to understand a situation thoroughly, knowing the positive and negative aspects of human nature, awareness of life's inherent uncertainty, yet ability to make decisions in spite of this; (b) reflective – as ability and willingness to examine phenomena from multiple perspective and absence of projections/ blaming others for one's own situation or feeling; and (3) affective – as positive emotion and behaviors with absence of indifferent or negative in the face of adversity[7]. In neurobiology approach, Meeks and Jeste proposed a putative model of the neurobiology of wisdom comprised front-striatal and front-limbic circuits[8]. They identified six several of the published definitions, namely pro-social attitude/ behavior, social decision making/ pragmatic knowledge of life, emotional homeostasis, reflection/ self-understanding, value relativism/ tolerance, and acknowledgment of and dealing effectively with uncertainty/ ambiguity. Via an expert consensus panel by using a 2-phase Delphi method, Jeste and colleagues agreed on many of the suggested characteristics of wisdom – that is, it is uniquely human, a form of advanced cognitive and emotional development that is experience driven; and a personal quality, albeit a rare one, which can be learned, increase with age, can be measured, and is not likely to be enhanced by taking medication.

Wisdom was field of growing interest both inside and outside academic psychology and researchers were increasingly interested in using measures of wisdom in their work. The question how wisdom can

[6] R. J. Sternberg. *Wisdom: Its nature, origins, and development*. New York: Cambridge University Press, 1990.

[7] M. Ardelt. "Intellectual versus wisdom-related knowledge: The case for a different kind of learning in the later years of life". *Educational Gerontology: An International Journal of Research and Practice*, 26, (2000): 789; and M. Ardelt. " Wisdom as expert knowledge system: A critical review of a contemporary operationalization of an ancient concept." *Human Development* 47, (2004):. 257–285.

[8] T. W. Meeks & D. V. Jeste. "Neurobiology of wisdom: An overview". *Archives of General Psychiatry* 66, (2009): 355–365.

best be measured is still open to debate. At least, there were two groups of wisdom measures: open-ended performance measures and self-report measures. Some researchers based on quite different definitions developed the measuring of the concept of wisdom. There were some popular measures of wisdom: the *Self-Assessed Wisdom Scale*[9], the *Tree-Dimensional Wisdom Scale*[10], the *Adult Self-Transcendence Inventory*[11], and the *Berlin Wisdom Paradigm*[12] (Baltes and Staudinger, 2000). Brown and Greene were more interested in using the *Wisdom Development Scale* in their work[13]. Whereas, Schmit, Muldoon, and Punders developed a multidimensional scale for measuring the complex construction of wisdom[14]. Through synthesizing and augmenting multiple conceptualizations and operationalization of wisdom, this study proposed and validated a twenty-one item measures of wisdom. This study presented a multidimensional form of wisdom, namely: (a) practical dimension; (b) reflective dimension; (c) openness dimension; (d) interactional dimension; (e) paradoxical dimension; (f) ethical sensibility dimension; and (g) experience dimension. *First,* the practical dimension of wisdom refers to an individual's ability to reason carefully. More specifically, this relates to an individual's ability to screen incoming information and to be able to select or focus on the aspect that is most critical. *Second,* the reflective dimension of wisdom refers to an individual's ability to reminisce on one's past and present life. Reflecting upon one's life allows an individual to acknowledge both personal strengths and weaknesses; this further presents an opportunity to enhance personal

[9] Webster, J. D. "An exploratory analysis of a self-assessed wisdom scale". *Journal of Adult Development*, 10, (2003): 13–22. doi:10.1023/A:1020782619051; Webster, J. D. "Measuring the character strength of wisdom". *International Journal of Aging & Human Development*, 65, (2007): 163–183. doi:10.2190/AG.65.2.d.

[10] Ardelt, M. "Development and empirical assessment of a three-dimensional wisdom scale. " *Research on Aging*, 25, (2003): 275–324. doi:10.1177/0164027503025003004.

[11] Levenson, R., Jennings, P.A., Aldwin, C., & Shiraishi, R.W. "Self-transcendence, conceptualization and measurement." *International Journal of Aging & Human Development*, 60, (2005): 127–143. doi:10.2190/XRXM-FYRA-7U0X-GRC0.

[12] Baltes, P. B., & Staudinger, U. M. "Wisdom. A metaheuristic (pragmatic) to orchestrate mind and virtue toward excellence." *American Psychologist*, 55, (2000): 122–136. doi:10.1037//0003-066x.55.1.122.

[13] Scott C. Brown & Jeffrey A. Greene. "The Wisdom Developmental Scale: Further Validity Investigations" *Int'l. J. Aging and Human Development* 68, 4, (2009): 289-320.

[14] D. E. Schmit, J. Muldoon, & K. Pounders, "What is wisdom? The development and validation of a Multidimensional Measure", *Journal of Leadership, Accountability, and Ethics* 9 (2012): 39-54.

strengths while attenuating weaknesses. *Third,* the openness dimension of wisdom refers to an individual's creativeness, imagination, and intellectual curiosity. Likewise, openness relates to listening to and being tolerant of alternative views and possible solutions to problems. *Fourth*, interactional dimension refers to an individual's ability to regulate one's own emotions and expressions and to understand other's emotions and behaviors. *Fifth,* the paradoxical dimension of wisdom refers to an individual's ability to tolerate uncertainty and ambiguity. *Sixth*, the ethical sensibility dimension of wisdom refers to an individual's ethics and ethical judgments. *Finally,* the experience dimension of wisdom refers to an individual's experience with challenging life situation.

Based on a variety definition of wisdom in all the time, I prefer to use the expert consensus on characteristics of wisdom; which is completed with multidimensional of wisdom. Wisdom is defined as uniquely humane, but rare personal quality, multidimensional; which can be learned and measured, and increases with age through advanced cognitive and emotional development that is experience driven. Five items which must be noted as the concept of wisdom, namely (a) personal quality; (b) multidimensional (practical, reflective, paradoxical, etc.); (c) can be learned; (d) can be measured; and (e) increases with age. This definition illuminates the answers to the questions in this paper – that is: "Can wisdom be developed and learned?" This definition is also the starting point for stepping in response to a further question about wisdom in the context of human development. Is wisdom only owned by the older people?

Wisdom in the Context of Human Development

Wisdom, at early time is understood in the context of the stage of human development. Erikson mentioned that wisdom is the ego quality that emerges from a positive resolution between integrity versus despair in the later adulthood stage[15]. Erikson defined wisdom as a kind of "informed and detached concern with life itself in the face of death itself" (p. 61). Conversely, despair is the result of the negative resolution or lack of resolution of the final life crisis. This negative resolution manifests itself as fear of death, a sense that life is too short, and depression. Erikson defined despair as "a reaction to feeling (and seeing others) in an increasing state of being finished, confused, and

[15] E. H. Erikson. *The life cycle completed: A review*. New York: Norton, 1982.

helpless"[16]. According to the Erikson's theory, the final stage in late life involves resolving the psychosocial crisis between ego, integrity and despair, with the desired outcome being the attainment of wisdom. Virtues of "wisdom" and "renunciation" develop when the person has achieved healthy resolutions to the crises he has experienced. These virtues are characterized by composure, broadmindedness, appropriate emotional forbearance – non projection, enjoying peace of mind and spiritual reconciliation, and having no regrets. Conversely, malignancy of "disdain" is experienced and maladaptation of "presumption" occurs when the person has failed to resolve the challenges one faces during the present or even the previous stages. The person manifests "disdain" by feeling miserable and unfulfilled, and resorts to frequent blaming. "Presumption," on the other hand, is exhibited by becoming conceited, pompous, and arrogant. This concept colors the understandings at an early time, namely that the wisdom is associated with older age.

Traditionally, wisdom has been associated with older age in most societies[17]. Why has wisdom been linked to late adulthood and old age? There are two major reasons, the first having to do with our inadequate, *ad hoc* observations on the incidence of wisdom, the second having to do with our own needs as younger adults to attribute wisdom to older persons. *Ad hoc* observation is inadequate to explain that wisdom might decrease or remain stable as well as increase with age. Secondly, young adulthood brings new awareness of the difficulties and responsibilities associated with the task of adulthood. Young adulthood's position of power in society also lead to attribute wisdom to older persons[18]. Baltes and colleagues have proposed that wise older people are more likely to age successfully than older people without wisdom[19]. Wisdom is related

[16] J. Feist, G. J. Feist, & T. A. Roberts. *Theories of Personality 8th Edition*. New York: McGraw Hill Education, 2013.

[17] P. B. Baltes & J. Smith. "The psychology of wisdom and its ontogenesis", in *Wisdom: Its nature, origins and development,* edited by R. J. Sternberg (New York: Cambridge University Press, 1990): 87-120; and A. Assmann. "Wholesome knowledge: Concepts of wisdom in a historical and cross-cultural perspective." *Life-span development and behavior* (Hillsdale, NJ: Lawrence Erlbaum, 1994), 187-224.

[18] J. A. Meacham "The loss of wisdom", in *Wisdom: Its nature, origins and development*, edited by R. J. Sternberg (New York: Cambridge University Press, 1990): 181-211.

[19] P. B. Baltes, J. Smith, & U. M. Staudinger. "Wisdom and successful aging", in *Nebraska Symposium*

with spirituality in older age[20]. Modern empirical research does not, however, consistently support a significant relationship between old age and wisdom, possibly because wisdom is not a result of aging per se, but rather, only those older people who use their lifetime experiences optimally tend to acquire wisdom with aging[21]. Vaillant has reported that wisdom increase with age only up to the end of the fourth decade of life. Although people continue to gather additional experience in later life[22]. Whether this leads to enhancement of wisdom would depend on the type of experience as well as on the individual's ability to learn from it in a meaningful way[23].

Based on Delphi method study only one participant (expert) stressed that wisdom was clearly related to age up 40 years, but not much more 40[24]. Some experts believed that despite the stereotype, people do not automatically grow wiser as type age; nonetheless, the process of aging itself provides many of the conditions in which wisdom can conceivably flourish. For example: a rich store of experiences of reflect on and memories to seek meaning within; a tendency toward post-formal thought; an openness to myth, metaphor, paradox, and contradiction; and a general physical slowing down that makes us more aware of the limits of our bodies and the reality of mortality while, at the philosophers, and places emphasis on personal well-being as an important goal of life as well as cognitive use of knowledge[25].

on Motivation, edited by T. Sonderegger (Lincoln, NE: University of Nebraska Press, 1992): 123-167.

[20] M. A. Kimble, S. H. McFadden, J. W. Ellor, & J. J. Seeber. *Aging, spirituality, and religion* (Minneapolis: Fortress Press, 1995).

[21] G. E. Vaillant. *Aging well: Surprising guideposts to a happier life from the landmark Harvard study of adult development*. (Boston: Little, Brown and Company, 2002); and G. M. Brugman. *Wisdom and aging* (Amsterdam: Elsevier, 2006)

[22] G. E. Vaillant.

[23] J. D. Webster. "An exploratory analysis of a self-assessed wisdom scale." *Journal of Adult Development*, 10, (2003): 13–22.

[24] D. V. Jeste, M. Ardelt, D. Blazer, H. C. Kremer, G. Vaillant, & T. W. Meeks. "Expert Consensus on Characteristics of wisdom: a Delphi Method Study", *The Gerontologist* 50, (2010): 668-680.

[25] G. M. Brugman. *Wisdom and aging*. (Amsterdam: Elsevier 2006)..

Recently, modern empirical research presented that wisdom is not always associated with older age again. Wisdom is not a result of aging per se, but rather, only those older people who use their lifetime experience optimally tend to acquire wisdom with aging. The expert consensus on characteristics of wisdom presented that wisdom as uniquely humane; multidimensional; which can be learned and measured, and increases with age through advanced cognitive and emotional development that is experience driven. Multidimensional of wisdom (*e.g.* practical, reflective, openness interactional, paradoxical, ethical sensibility and experience) shows that wisdom is not always related to older age, but refers the individual's abilities to reason carefully; to reminisce and reflect; to tolerate with alternative views; and to regulate own emotional and expressions. Based on these definitions, wisdom can be learned and measured. What are the implications of these definitions on real life context, especially in the family and Seminary formation?

Its Implications in the Family and Seminary Formation Context

It is realized that wisdom is human's multidimensional abilities, which can be learned and measured, and increases with age through advanced cognitive and emotional development which is driven by experience. Based on the consideration, a chance is opened for the family as a primary seminary and seminary formation to develop the wisdom as human's multidimensional abilities. How are these conducted? What are the concrete activities which conducted by family and Seminary formation?

Bronfenbrenner brought the perspective of developmental psychology by calling attention to the large number of environmental and societal influences on human development[26]. Bronfenbrenner saw the process of human development as being shaped by the interaction between an individual and his or her environment. The specific path of development was a result of the influences of a person's surroundings, such as their parents, friends, school, work, and culture. In this paper, two environments are mentioned as person's surroundings which play the important roles in the wisdom development as the human's multidimensional abilities (*e.g.* practical, reflective, openness interactional, paradoxical, ethical

[26] U. Bronfenbrenner, S. J. Ceci, "Nature-nurture re-conceptualized in developmental perspective: a bio-ecological model", *Psychological Review* 101, (1994): 568–586.

sensibility and experience). *First,* family is parenting for wisdom. *Second*, Seminary formation is teaching for wisdom.

Family as a Basic Seminary: Parenting for Wisdom. Family is the first and primary schools/ formation for children. From and through families, children acquire and develop values. Parents and caregivers offer their children love, acceptance, appreciation, encouragement, and guidance. They provide the most intimate context for the nurturing and protection of children as they develop their personalities and identities and also as they mature physically, cognitively, emotionally, and socially. The family becomes a conducive place for children to develop the seeds of a multidimensional concept of wisdom.

It is mentioned that wisdom refers to the individual's abilities to reason and make decision properly; to regulate one's own emotions and expressions and to understand other's emotions and behaviours; and also to tolerate on alternative views and possible solutions to problems. Giving trust and opportunities for children to make decisions and determine the activity are ways that can be done by parents to develop children's ability to make decisions and to be open to alternative views. Inviting children to speak and evaluate together their acts are ways that parents can do to develop a children's ability to reflect and regulate own emotions. In this case, authoritative parenting models also help children develop the wisdom. Authoritative parenting is a more flexible style of parenting in which parents permit their children considerable freedom, but are careful to provide reasons for the restrictions they impose and will ensure that the children follow these laid down procedures. Authoritative parents are responsive to their children's needs and ideas and will often seek their children's views in family deliberations and decisions. A study found that the authoritative parenting style has a positive influence towards the social competence of the adolescents[27]. Social competence is part of multidimensional of wisdom. The role of parents and caregivers is important in developing seeds of wisdom in the family.

Seminary Formation: Teaching for Wisdom. Many societies today are preoccupied with the development of cognitive skills in youth. Cognitive skills have become practically equated with intellectual skills—the mental bases of intelligence. School promotes intelligent – but not necessarily wise students. These students may have admirable record

[27] Y. Vijila, Jose Thomas, A. Ponnusamy. "Relation between parenting styles and adolescent social competence", *IOSR Journal of Humanities and Social Science (IOSR-JHSS)* 17, (2013): 34-36.

in school, yet make poor judgments in their own lives and in the lives of others. An important goal of educators is to help prepare students to lead happy, satisfying, and productive lives. Leading a successful live inevitably involves the ability to solve difficult and uncertain every-day life problems. School has the chance to help enhance these wise thinking skills in students and describe curriculum program that develop to help teachers teach for wisdom.

The new document of priesly formation, namely *Ratio Fundamentalis Institutionis Sacerdotalis* also criticizes the priestly formation which focuses more on cognitive (intellectual) aspects. *Ratio Fundamentalis Institutionis Sacerdotalis* (RFIS) reiterates that the formation of priestly candidates must be balanced and integral in the four dimensions of formation, namely spirituality, human, pastoral, and intellectual dimensions. *"…spiritual dimension, which helps to shape the quality of priestly ministry; the intelectual dimension, which provides the rational tools needed in order to undertand the values that belong to being a pastor; to make them incarnate in daily life, and to transmit the content of the faith appropriately; the pastoral dimension, which makes possible a responsible and fruitful ecclecial service"* (RFIS, Art. 89)[28]. It is hoped that the integration of these four dimensions of formation can transform priestly candidates so that they have a wise and loving heart like Jesus Christ, Good Shepherd for the flock. Multidimensional of wisdom which covers formation dimensions; especially human dimension becomes material for guidance in seminary formation. How is this implemented concretely in seminary formation?

Sternberg mentioned several reasons that it is important to develop wisdom in the setting of the school[29]. Of course, these are also important in the Seminary formation context. *First,* a goal of schooling or formating should be not only to impart knowledge but also to help students or seminarians develop wise use of such knowledge. Knowledge can be used for better or worse ends, and schools or formations should help students use their knowledge for good rather than ill. *Second,* the teaching of wise thinking has always been implicit in school curricula in any case. For example, one learns history in part so as to learn the lessons of the past and not repeat its mistakes. One learns literature in part so as to learn

[28] Congregation for the Clergy. *The Gift of the Priestly Vocation – Ratio Fundamentalis Institutionis Sacerdotalis*. (December 8, 2016). Vatican City.

[29] R. J. Sternberg. "Why school should teach for wisdom: The balance theory of wisdom in educational settings." *Educational Psychologist* 36, (2001): 227 – 245.

how to apply to one's life the lessons literary characters have learned. So it seems a reasonable proposal to make explicit what has previously been implicit. *Third,* if adults do not make wise decisions, schools or seminary formations perhaps deserve a share of the blame if they have never conscientiously prepared these adults to make such decisions.

There are 16 principles derived from the balance theory that form the core of how wisdom can be developed in the seminary formation context[30]. A fundamental idea in teaching for wisdom is that one teaches seminarians not what to think, but, rather, how to think. There is no place, when one teaches for wisdom, for teaching doctrinaire beliefs or ideologies. Many of the principles of teaching for wisdom already are being applied in classrooms characterized by good instruction. In very concrete and detailed, Sternberg elucidated 16 principles of teaching for wisdom. Based on Sternberg's principles, wisdom can be taught in the context of seminary formation., *First,* explore with seminarians the notion that conventional abilities and achievements are not enough for a satisfying life. *Second,* demonstrate how wisdom is critical for a satisfying life. *Third,* teach seminarians the usefulness of interdependence—a rising tide raises all ships; a falling tide can sink them. *Fourth,* role-model wisdom because what you do is more important than what you say. *Fifth,* have seminarians read about wise judgments and decision making so that they understand that such means of judging and decision making exist. *Sixth,* help seminarians to learn to recognize their own interests, those of other people, and those of institutions. *Seventh,* help seminarians learn to balance their own interests, those of other people, and those of institutions. Eighth, teach seminarians that the "means" by which the end is obtained matters, not just the end. *Ninth,* help seminarians learn the roles of adaptation, shaping, and selection, and how to balance them. *Tenth,* encourage seminarians to form, critique, and integrate their own values in their thinking. *Eleventh,* encourage seminarians to think dialectically, realizing that both questions and their answers evolve over time, and that the answer to an important life question can differ at different times in one's life. *Twelfth,* show seminarians the importance of dialogical thinking, whereby they understand interests and ideas from multiple points of view. *Thirteenth*, teach seminarians to search for and then try to reach the common good—a good where everyone wins, not only those with whom one identifies. *Fourteenth*, encourage and reward wisdom. *Fifteenth,* teach seminarians to monitor events in their lives

[30] R. J. Sternberg.

and their own thought processes about these events. *The last,* help seminarians understand the importance of inoculating oneself against the pressures of unbalanced self-interest and small-group interest.

Conclusion: An Enlightenment

Wisdom is defined in a variety meaning in all times until now. Starting from philosophical views, wisdom is understood as *sophia, phronesis,* and *episteme*. Afterward, psychological approach defines the complex construct of wisdom in a variety of meaning. In general, wisdom is associated with older people. Wisdom is related with Erikson's concept of wisdom as the ego quality that emerges from a positive resolution between integrity versus despair in the later adulthood stage. Modern empirical research has no significant evidences to believe that wisdom is solely owned by the older people. Wisdom is not a result of aging per se, but rather, only those older people who use their lifetime experiences optimally tend to acquire wisdom with aging.

In this paper, wisdom is defined as human multidimensional abilities, which can be learned and measured, and increases with age through advanced cognitive and emotional development that is experience driven. Multidimensional of wisdom (*e.g.* practical, reflective, openness interactional, paradoxical, ethical sensibility and experience) shows that wisdom is not always related with older age, but refers to the individual's abilities to reason carefully; to reminisce and reflect; to tolerate with alternative views; and to regulate own emotional and expressions). The definitions implies that family as a primary seminary and seminary formation both Minor and Major Seminary have the chance to develop a wisdom as human multidimensional abilities. Referring to the bio-ecological model of Bronfenbrenner, family and seminary formation are able to promote conducive environments in wisdom development.

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