

Alina Kalużna-Wielobób*

Do individual wisdom concepts depend on value?

Abstract: Psychological wisdom concepts were reviewed. 304 people aged 18-85 were tested with use of a questionnaire aimed at learning individual (popular) wisdom concepts. Popular wisdom concepts take into account broad declarative and procedural knowledge, life experience of a person and the features of his/her character. Explicitly, under a half of respondents take the following wisdom criteria into account (also acknowledged by the psychological concepts): balancing own profits with concern for others and relation to existential problems, such as sense and direction of life. The respondents lack the consciousness that wisdom is associated with: acting for common (global) good, deep and conscious reflection of value system (consciousness of subjective value system relativity, reflecting on the issue of objective values), the consciousness of limited nature of knowledge and logical thinking and developing relativistic and dialectic thinking. 5 clusters were differentiated, representing popular wisdom concept types. In order to verify the hypothesis about the connection between popular wisdom concepts and the value system of the research participants, value questionnaires were used: Scheler's (SWS) and Schwarz's Portrait Value Questionnaire (PVQ). The hypothesis was confirmed. Popular wisdom concepts (what people consider to be wisdom) are connected with values appreciated by them.

Key words: wisdom, values, popular wisdom concepts

INTRODUCTION

Not much attention has been given to wisdom in psychology, while this matter seems valid from the point of view of a human life quality at different stages of development: as a context of young generation's upbringing and as a virtue which might be developed in mature age, valid for life quality in late adulthood. Learning what people consider wisdom (what are their individual wisdom concepts) seems important, due to following reasons:

1. Inner wisdom concept may direct development (adult development depends largely on own activity).
2. Influences life orientation.
3. Gives criteria to recognize a wise person who can be asked for advice on important life issues.
4. Knowledge of popular wisdom concepts and their comparison with the scientific concepts may point to aspects, where social consciousness and orientation as to what are wisdom criteria may be improved. It may be possible to improve wisdom criteria (how to recognize

- a wise man) and knowledge how to develop wisdom.
5. If the value of wisdom was planted in young people and if older people were given 'tools' to develop it, the social status of older people might increase.

The objective of the research presented in this article was to learn the individual wisdom concepts, comparing them with scientific (psychological) concepts and examining, whether (and how) the way people understand wisdom and the characteristics of a wise man is connected with the values appreciated by them.

The below researches have an exploratory and pilot character.

PSYCHOLOGICAL CONCEPTS OF WISDOM

Wisdom (*sophia*), according to first philosophers, meant knowledge about the world as a whole, cognition of the truth in its broadest Reason, cognition of the Divine. Striving to attain a wisdom so defined was the purpose of human ambition. Since Aristotle, there is a differentiation

* Department of Psychology, Pedagogical University of Cracow, Podchorążych 2, 30-084 Kraków. akaluzna@up.krakow.pl

between theoretical wisdom (*sophia*) and practical wisdom (*phronesis* – reason, sensibility), pertaining to the man and human matters, the knowledge, what is good for the man, which is demonstrated in the knowledge of proper conduct, making right decisions and right actions. Later, the term gradually lost its meaning. With the first Fathers of the Church, wisdom as an opposition to faith was treated as a symptom of philosophers' pride, and later it played a subservient role (towards faith). In modern philosophy, 'wisdom' category lost its meaning almost entirely (Jaštal, 2006).

Jung and Erikson's wisdom concepts define wisdom as the final stage of personality development, achieved by some people in late adulthood. For both those concepts wisdom is a quality achieved as a result of a long-term personality development process 'in the second half of life'. Erikson's concept stresses integration, acceptance of our own life and giving it reason at the end of life – in the perspective of approaching death.

In Erikson's concept, wisdom is understood as a virtue, ego quality, which can be achieved in the final (eighth) stage of human development, usually coinciding with old age (late adulthood). Each of eight stages is connected with a necessity to solve a developmental crisis, and the effect (of its positive solving) is attaining a specific virtue (ego quality). Wisdom is 'the crown' of human development and achieving it requires finding a positive solution to eight basic (existential) human dilemmas and developing eight basic ego qualities. Wisdom (quality which can be achieved in the last stage of development) is defined as informed and detached concern with life itself in the face of death itself (Erikson, 1959, 1963, 1982). It is connected with acceptance of our life, which is a result of a positive life balance and finding a reason and purpose in life.

Other concepts were formulated, which defined wisdom as the highest stage of cognitive development. Wisdom, specifically, was understood as achieving a post-formal stage of cognitive development: relativistic and dialectic thinking (Basseches, 1984; Riegel, 1973; Kramer 2003; Labouvie-Vief, 1990). Developing those thinking forms is connected with the consciousness of relativity, uncertainty and frequently paradoxical nature of reality, which underlie wisdom. It is also connected with the consciousness of the logical thinking limitations in relation to solving complex human problems (Kramer, 2003). Achieving the stage of formal operations lets us perceive complexity and changeability of the reality around us, and the fact that logical thinking turns out to be insufficient to solve existential problems or grasp the meaning of life, which leads to search for more adaptive ways of thinking (Trempała, 2006). The most important emotional and existential dilemmas in life may not be suitable for linear, rational thinking, but may require other forms of representation, such as imagination, art, metaphor and non-linear logic (Kramer, 2003).

Baltes' team (Baltes & Staudinger, 1995, 2000; Staudinger & Baltes, 1996, 1992, Baltes, Glück &

Kunzmann, 2004) defined wisdom as an expert system of knowledge, also including action, way of life and virtues of character (Kunzmann, 2007). Wisdom encompasses: rich declarative knowledge (inter alia concerning human nature), a rich collection of procedural knowledge, an understanding of different life contexts' meaning, a skill of formulating judgments on complex life events, advice-giving skill, consciousness of knowledge limits, relation to the meaning of life, the ability to guide our own life and development, taking into account both the personal well-being and general good, our own relation to value based on deeper reflection, understanding of relativity of different value systems and life priorities resulting in tolerance, coping with uncertainty and ambiguity and balance.

Sternberg defines wisdom as: using obvious and secret knowledge for common good by: balancing personal, interpersonal and non-personal interests both short and long-term; resulting in achieving balance between adapting to the existing environment and the selection of a new one (Sternberg, 2001).

Hidden knowledge is intuitive or innate, also functioning frequently outside consciousness. It has a procedural character (it's more 'knowledge how' than 'knowledge that') and plays an instrumental function: it is objective focused. Hidden knowledge helps in wise decision-making, providing information, which supplements overt knowledge (Sternberg, 2001; Reznitskaya and Sternberg, 2007). A wise man takes into account both close and remote temporal perspective, considering both immediate results of a given action and long-term results. While acting, a wise man also takes environmental context into account, choosing flexibly in which aspects they will adapt to the environment (i.e. a convention, which is active in a given group), how far they would like to change certain aspects of this environment, and when they will have to change the environment, in order to complete their actions.

Choosing the right balance depends on the value system (Reznitskaya & Sternberg, 2007). Thus, a wise man will have to have a clear reference, to what is their hierarchy of values and what values they want to serve, since those values are one of the criteria of the choices that must be made.

There is one more important point in Sternberg approach: the objective of the wise man's actions is common good (Reznitskaya & Sternberg, 2007).

Straś-Romanowska (2011) point out the spiritual and moral wisdom aspect, connected with differentiating between good and evil and practicing virtue. Wisdom implies a holistic approach to the word and is a fruit of personal development (Wink & Helson, 1997). It is connected with the development of the cosmic outlook – a one, which encompasses the whole reality. Also own life is perceived in this broad context, which allows discovering its point. Achieving wisdom is possible thanks to inner freedom, breaking our own limits and search for the supreme style of life (Straś-Romanowska, 2011).

WISDOM AND VALUE

Issues of wisdom and value seem to be connected with each other. Firstly: the wisdom level may influence the understanding of what is really valuable (also in face of passing time and death). Secondly: a reference to value is an aspect of wisdom. In Baltes' concept (Baltes & Staudinger, 2000; Baltes, Glück & Kunzmann, 2004), one of wisdom aspects is a conscious reference to value, as well as understanding the relativity of different value systems and life priorities, resulting in tolerance. The importance of value system in relation to wisdom is also stressed in Sternberg concept (Reznitskaya & Sternberg, 2007). Thirdly, a subjective value system (what an individual considers valuable and precious) seems to matter for subjective understanding what wisdom is. It may be assumed that whatever a person considers 'a value' or 'valuable'; it may become a criterion of what action he considers as 'wise' (i.e. something that efficiently manifests this value). This also influences what people consider as 'wise' (i.e. people who proclaim and bring that value into life) and the way they understand what 'wisdom' is.

Usually, subject of the psychological research are subjective values of individual people. But the starting point for commonly used in research Scheler Value Scale (SVS) was Scheler's concept, assuming the existence of an objective hierarchy of values. The hierarchy is made up of four basic group of values (ordered from the lowest to the highest): 1) hedonistic, 2) vital, 3) spiritual (aesthetic, the truth and moral), 4) holy (Brzozowski, 1995, 2005). SVS allows us to compare subjective individual hierarchies of values to the objective one, assumed in Scheler's concept. It also allows for inter-individual comparisons. In the research that scale was used among other tools. The scale takes into consideration 'wisdom' as a value belonging to subscale of the Truth value (in the spiritual group). The weakness of this scale is that it only examines conscious declarations of people, what values (or what names of values, basically) they appreciate. It does not, however, research the implicit values or the values that people's actions are, in fact, based on. It does let evaluate what people consider valuable. The scale does not allow for verification how test respondents understand individual values. For instance, the word 'love' may be understood in very different ways. In the presented research was an attempt to increase control of the way individual names are understood by the test respondents, by asking them to describe their understanding of three values, which they considered the most significant.

In the research also a different method was used to research subjective values:

Schwartz questionnaire (PVQ), which examines the values directly in the form of declared values but by using the descriptions of people putting certain values into practice (the name of the value does not appear in the questions) to whom the tested person compares oneself.

Schwartz's concept refers to the values that are subjectively important to many people. Values according to Schwartz (Schwartz et al., 2001; Cieciuch & Zalewski, 2011) can be characterized in the form of six properties: 1)

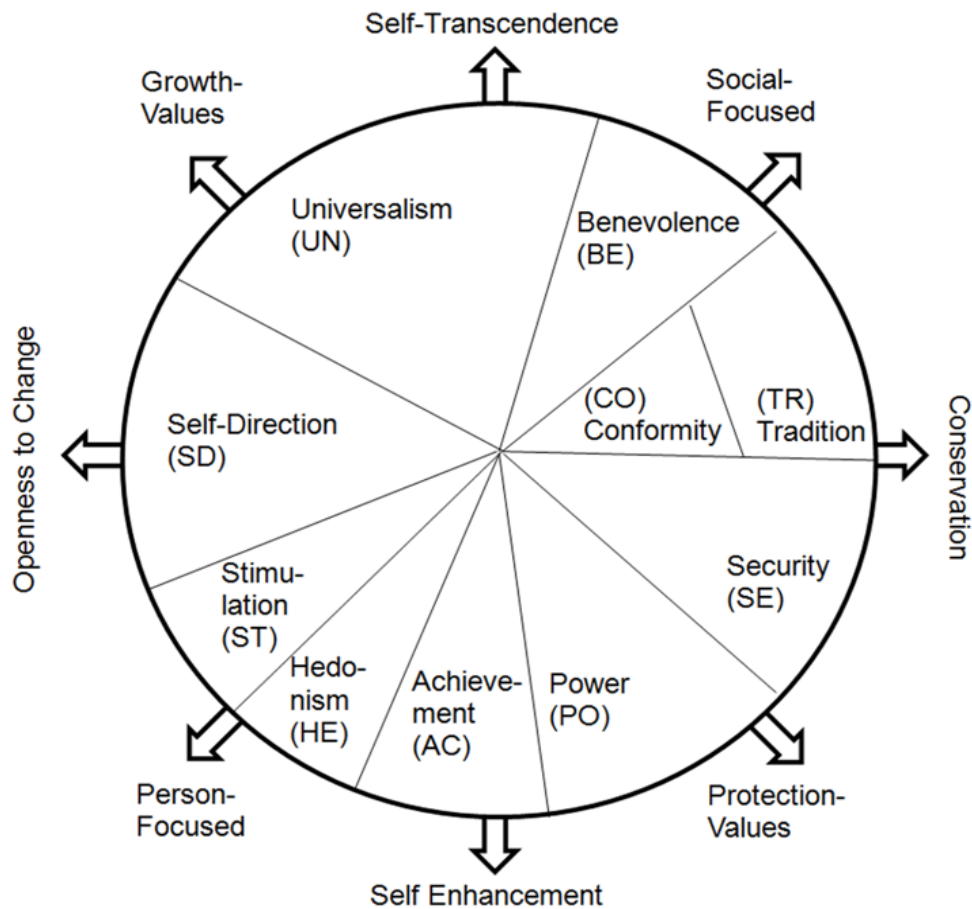
Values are beliefs associated with emotions. 2) Values are a motivational construct, which refer to the desired goals people struggle to attain. 3) Go beyond single actions and situations, by virtue of which they differ from the norms and attitudes typically limited to specific situations. 4) Usually function as standards of evaluations and choices of actions, though are not necessarily perceived in everyday life. 5) Are arranged hierarchically in a relatively permanent system of preferences. 6) Actions are not directed by single preferences but by the collective significance of values (Schwartz et al., 2001; Cieciuch & Zalewski, 2011).

In the Schwartz's concept 10 values were distinguished: 1) self-direction – independence in thought and action, creativity, freedom, autonomous choice of one's own purposes; 2) stimulation – a search for novelty, the pursuit of an exciting and varied life; 3) hedonism – the pursuit of pleasure, the satisfaction of one's – mostly sensual – needs; 4) achievements – personal success, achieved by demonstration of competences according to social standards; 5) power – social status and prestige, control or authority over people and resources; 6) security – security, harmony, and stability of society, of relationships, and of self.; 7) conformity, which is limiting our aspirations and actions that could harm others or violate social norms. Obedience, self-discipline, respect for the elderly; 8) tradition – the acceptance of and respect for the customs and ideas of one's own culture or religion; 9) benevolence – reinforcing the prosperity of those with whom one is in frequent personal contact (the 'in-group'); 10) universalism – understanding, appreciation, tolerance, and protection of the well-being of all human beings and environment) (Schwartz, 2010; Schwartz, et al., 2001; Berzonsky et al., 2011; Cieciuch & Zalewski, 2011; Cieciuch, Harasimeczuk & Döring, 2010).

The values depicted on the circle constitute a continuum. The graphic image of the circle (see figure 1) shows two rules. Firstly, the principle of relationship – closeness of content in adjacent values that are similar to each other and usually their co-accomplishment is possible. (For example, stimulation is adjacent to hedonism on one side and on the other side borders on self-direction). Implementation of adjacent values in a single action is possible because they are based on similar motivation. Secondly, the principle of the opposite values are in conflict. The implementation of the opposite values in a single action is impossible, because it leads to contradictory psychological or social consequences (Schwartz et al., 2001; Berzonsky, 2011; Cieciuch & Zalewski, 2011; Strack & Dobewall, 2012). (Figure 1 - see page 115)

In the future, it would be worthwhile to examine the connections between individual concepts about what wisdom is and implicit values (see Mudyń, 2010).

Fig. 1. The Value Circle (structure of value types by Schwartz)



Source: from Strack & Dobewall (2012)

METHODS

RESEARCH QUESTIONS

Exploratory questions:

1. What are popular wisdom concepts? What is considered to be wisdom by people in early and middle adulthood?
2. What is the difference between popular understanding of wisdom and psychological concepts?
3. Are popular concepts of wisdom (what people consider wisdom) connected with their value hierarchy?

Hypothesis: Wisdom concepts of individual people are connected with their hierarchy of values (with what values they appreciate).

RESPONDENTS

There were 304 people aged 18-85 ($M=33,4$, $SD=13$) examined. 170 women and 124 men. First group: early adults: 18-34 ($N=193$) 35% of participants had secondary education and 64% – higher education. 44%

participants are students and 63% working. Marital status: 75% are single, 25% married. 42% lives in big cities, 10% in medium-size cities, 8% in small towns and 31% – in village. 19% have children. Second group: middle and late adults ($N=111$). 2% of participants had primary education, 45% – secondary and 48% – higher education. 5% participants are students, 81% working and 4% pensioners. Marital status: 22% are single, 58% married, 10% divorced and 6% widowers. 44% lives in big cities, 8% – in medium-size cities, 8% in small towns and 21% – in village. 76% have children.

RESEARCH METHODS

The research was conducted by questionnaire methods. The questionnaires were presented in the following order:

1. Scheler Value Scale (SVS / SWS D-50) (Polish adaptation)

Scheler Value Scale is made up of a 50-value names list. Those values create 6 basic scales of value: 1) Hedonistic, 2) Vital, 3) Aesthetic, 4) Truth, 5) Moral, 6) Holy. Vital value scale is further broken down in two

factor subscales: a) Fitness and Physical Strength and b) Endurance. Holy value scale is made up of a) Secular Holiness and b) Religious Holiness. On the test sheet the 50 names are ordered alphabetically. The task of the examined person is to evaluate how important each of the values is for them. The evaluation is done on a point scale: from 0 (zero) points (unimportant, totally indifferent) to 100 (one hundred) points (the most important, most valid) (Brzozowski, 1995).

Then the respondents were asked to describe, in relation to the three most important values for them, how the appreciation of those values influences their life (i.e. their actions, decisions, choices, thinking, emotional life, coping with different situations, ways of spending time, etc.). Do they take any actions to materialize those values? What actions? What actions do they plan to take in the future?

2. Polish Version of Schwartz's Portraits Value Questionnaire (PVQ-21).

Portraits Value Questionnaire (PVQ) measures the preference of the 10 types of values (described earlier). PVQ consists of 10 scales: 1) self-direction, 2) stimulation, 3) hedonism, 4) achievements, 5) power, 6) security, 7) conformity, 8) tradition, 9) benevolence and 10) universalism. PVQ items describe different people in terms of their goals, aspirations and beliefs about what is important in life. They always consist of two sentences. One sentence names mainly the goal; the second one is an additional explanation in specific terms. The subject assesses the degree to which the described person is similar to them on a 6-point scale (from 'very similar to me' to 'totally not like me'. Ciecuch & Zaleski (2011) made polish adaptation of a 40-items PVQ version. The validity and reliability parameters, comparable to those from other countries, allow for considering the PVQ as a good tool for individual and group research (Ciecuch & Zaleski, 2011). In this study we used the version of 21-items. Bilsky, Janik, & Schwartz (2011) analysed the Portrait Values Questionnaire shortened (PVQ21, Schwartz, 2003) data from three rounds of the European Social Survey (2002-2006) 'with a focus on the universals in the content of human values and their structural organization'; applying confirmatory multidimensional scaling. They found, again, a strong relation of $r = .65$ between a manually counted number of configuration deviations per country and the country's development index.

3. A questionnaire 'What is wisdom according to you' was constructed for the needs of the research.

The questionnaire contained questions:

a) Concerning wisdom:

- *Please define wisdom.*
- *What is wisdom for you?*
- *What are the characteristics of a wise man?*
- *How many wise people do you know personally? Please name them. Why do you consider them wise?*

- *Which well-known people do you consider wise? (This category may include people known from the media, books or other sources, historical characters). Why do you think they are wise?*

• *Other remarks about wisdom*

b) Concerning people's image of the coefficients, which condition wisdom or actions taken to develop wisdom:

- *What do you think wisdom depends upon? What does possession of wisdom depend upon? What could wisdom causes be? What conditions must be met to develop it?*
- *Can anyone, in your opinion, develop wisdom? In case of a negative answer: Please state, what people may develop wisdom and what does it depend on?*
- *How can we gain wisdom? If someone wanted to develop wisdom (become wise), what should they do?*

c) Concerning what the test respondents have done or are going to do to gain wisdom:

- *Do you care to develop wisdom? Why?*
- *Have you taken, are you taking or will you take any actions in order to develop wisdom? If YES, what actions (past, present, future)?*

d) Evaluation of own wisdom as compared to other people:

- *How do you evaluate your wisdom level in comparison to other adults?*
- *How do you evaluate your wisdom level in comparison to other adults your age?*

(1-definitely below average, 2-slightly below average, 3-average, 4-rather above average, 5-far above average).

RESULTS

POPULAR WISDOM CONCEPTS – EXPLORATORY QUALITY ANALYSES

Competent judges categorised answers to wisdom questions from the questionnaire:

- *What do you think is wisdom? Please define it.*
- *What is wisdom for you?*
- *What are the characteristics of a wise man?*
- *How many people do you know, that you consider being wise – please name them, why do you consider them wise?*
- *Which well-known people do you consider wise? (This category may include people known from the media, books or other sources, historical characters). Why do you think they are wise?*

In order to obtain a real image of popular wisdom

concepts, categories were not formulated on a basis of a theory, but rather, test subjects' input was a starting point for formulating categories.

Usually, individual people's answers were classified into several categories, since each category corresponds to one wisdom constituent according to the respondents' opinion. Most answers take into account several wisdom constituents. Categories taken into account when describing wisdom and wise people characteristics are presented in Table 1. (see page 118). The table also shows frequency of a given category for both age groups.

To compare frequency of a given category (taken into account when describing wisdom) in this two age groups (18-34 and 35+ years), there was t-student test used. No significant differences were found. But in further study (Kałużna-Wielobób, in review), using numerous group of respondents (18-34 years: $N=197$; 35-59 years: $N=108$; and +60: $N=50$), there were found some significant differences (using Anova). But most of differences was between group of oldest people (60+) and one or both younger groups. Only category "knowledge of people and human nature" was significantly more often mentioned by 35-59 years people than by 18-34 years.

COMPARISON OF SCIENTIFIC AND POPULAR CONCEPTS – QUALITY ANALYSIS

Wisdom criteria mentioned in scientific (psychological) concepts were compared to the criteria mentioned by the test respondents.

1. Wisdom connected with ego integrity (Erikson's concept) vis a vis popular concepts. In popular wisdom concepts (around 1/3 of the test respondents) concern for others is taken into account (which may be related to the development of generativity). Ego integrity is not considered in popular wisdom concepts as an acceptance of our own life (failures and successes) and death perspective. Self -acceptance (disadvantages, flaws and advantages) is not considered either.
2. Wisdom as an achievement of cognitive development (post formal stages of thinking development) vis a vis popular concepts. Popular understanding of wisdom does not take into account relativistic or dialectic thinking. 37% of test respondents connect wisdom with intelligence and logic (which may be rather a reference to formal operation stages of thinking).
3. Berlin Team holistic concept of wisdom vis a vis popular concepts. Test respondents' answers were also analyzed according to categories based on the Baltes' team theory criteria. Over half of test respondents take declarative and procedural knowledge into account in their understanding of what wisdom is. About 20% refers to the connection between knowledge and character and individual and social development support. Reference to the issue of the meaning of life is valid for less than 10 % of test respondents. The concept that wisdom is connected with the consciousness of knowledge limitations and a tolerance-supportive

relativism of values and objectives is rare (2-3%).

4. Sternberg theory of balance vis a vis popular wisdom concepts. Popular wisdom concepts take into account both declarative and procedural knowledge. The test respondents did not differentiate between the kinds of knowledge due to its source, or consciousness level (implicit and explicit knowledge division). The balance concerning personal, interpersonal and global interest was partly considered. The test respondents did not refer directly to the balance of those three groups of interest, but they mentioned achievement of own objectives, with 1/3 of them taking into account concern for others as well. It may, however, be assumed that people who understand wit and coping (about 1/3) may not include the perspective of other people needs. Also it does not mention about consideration of any common/global good or about making it the aim. The respondents didn't mention about the balance between the current and future benefits (taking into account short-term and long-term results). They also didn't refer to the balance in adaptation to environment or its change. Additionally, it does not mention directly about significance of value system that directs the action.
5. Spiritual or transcendent wisdom (Wink & Helson, 1997; Straś-Romanowska, 2011). The moral aspect of wisdom related to the differentiating between good and evil is referred to by 30% of the respondents. 7% of them thinks that the wisdom means inter alia the knowledge of the laws in the Universe, the knowledge of the Truth. The virtues of character are also taken into account.

Also individual demographic variable influences were taken into account. T-student analysis results showed that women actually mention more aspects than men. Age differences occurred irrelevant for wisdom concepts. Women differed from men in the range of values preferred. T-student analysis showed that women have higher regard for conformity and security, while men value stimulation higher.

PRIVATE CONCEPTS OF WISDOM AND PERSONAL VALUE SYSTEM – QUANTITY ANALYSES

In order to verify the hypothesis concerning the relations between the concepts of particular people about what the wisdom is and what values do they appreciate there was t-student test made to compare people, who mention and who don't mention the particular criterion's categories (constituents) of wisdom within the scope of the obtained results in the value questionnaires: SWS and PVQ values. The results are shown in the Table 2. (see pages 119-120).

Table 1. What is 'wisdom' according to respondents – empirical categories

Wisdom categories		Frequency of occurrence		
		Total (N=297)	18-34 yrs (N=191)	35+ yrs (N=106)
Declarative knowledge	Knowledge	58%	54%	63%
	Education	22%	20%	25%
	Knowledge of the laws in the Universe, the Truth	7%	8%	6%
	Self-consciousness	6%	8%	4%
	Knowledge of people and human nature	6%	4%	11%
	Knowledge of the world	6%	5%	7%
Procedural knowledge	Practical use of knowledge or skills	55%	58%	49%
	Decision making skills	32%	35%	25%
	Problem solving	12%	14%	8%
Cognitive development (thinking)	Intelligence, logicity	37%	37%	38%
Experience	Life experience and its use	40%	40%	40%
	Life wisdom	9%	8%	11%
	Drawing conclusions from life experiences	7%	7%	8%
	Learning from mistakes	5%	6%	3%
Moral development	Differentiating, what is valuable, right, good or evil	31%	30%	33%
Social skills	Communication skills	11%	11%	12%
Concern for others and generativity	Care for others	28%	27%	29%
	Advising	10%	11%	8%
	Value-transfer skills	8%	7%	9%
	Knowledge-transfer skills	7%	6%	9%
	Experience exchange: using the experiences of others and sharing our own experience	4%	5%	3%
Characteristics (of personality, acquired characteristics)	Composure	18%	17%	20%
	Honesty, goodness, truthfulness	14%	13%	16%
	Openness	10%	10%	9%
	Humility	10%	12%	8%
	Personal culture	9%	7%	12%
	Reason	8%	9%	6%
	Responsibility	5%	8%	1%
	Tolerance	5%	4%	8%
	Objectivity	4%	4%	3%
Patience	1%	1%	0%	
Way of acting and fulfilling our objectives	Wit, coping	26%	29%	18%
	Being in accordance with ourselves, our belief, consequence	16%	18%	13%
	Perseverance	6%	7%	5%
Motivation, attitude	The search, desire to understand	9%	10%	8%
	Broad horizon	6%	6%	6%
	Joy of life	6%	7%	5%
Other wisdom aspects	Independent thinking and acting	8%	9%	7%
	Detachment	5%	3%	8%
	Ability to admit to a mistake	4%	3%	5%
	Development	3%	3%	4%
The meaning of wisdom	Something important	11%	10%	14%
	Gives man value, commands respect	1%	2%	0%

Table 2 (part I). Common concepts of wisdom and the appreciated values

'What is it wisdom' (categories)	% of people, who name the given category (N=304)	Scheler's values (SWS) Comparing people, who name the given category (constituent of wisdom) (Yes) with others (No)				Values acc. to Schwarz (PVQ) Comparing people, who name the given category (constituent of wisdom) (Yes) with others (No)			
		value	Yes χ	No χ	<i>t</i> <i>p</i>	value	Yes χ	No χ	<i>t</i> <i>p</i>
Knowledge	58%	-	-	-	-	-	-	-	-
Use of knowledge or skills in practice	55%	hedonistic	538.1	472.3	2.049*	-	-	-	-
Life experience and its use	40%	-	-	-	-	stimulation	6.6	7.2	1.985*
Intelligence, logicity	37%	-	-	-	-	-	-	-	-
Decision-making skill	32%	-	-	-	-	-	-	-	-
Recognition of what is valuable, right, good or bad	31%	wisdom	87.8	82.7	2.270*	-	-	-	-
		religious holinesses	304.5	266.2	2.060*	-	-	-	-
Care for others	28%	-	-	-	-	universalism	14.0	12.9	2.757**
						conformity	8.5	7.5	2.852**
						security	8.6	7.9	2.003*
Wit, coping	26%	religious holinesses	244.5	287.4	2.101*	-	-	-	-
Education	22%	secular holinesses	368.7	320.9	2.001*	benevolence	10.2	9.2	2.950**
						conformity	8.5	7.6	2.333*
						tradition	8.6	7.5	3.103**
Composure	18%	-	-	-	-	conformity	7.2	8.0	2.109*
						power	5.7	6.5	2.230*
Being in tune with yourself, with your beliefs, consequence	16%	-	-	-	-	-	-	-	-
Honesty, goodness, truthfulness	14%	-	-	-	-	-	-	-	-
Problem solving	12%	holinesses	701.3	598.6	1.993*	-	-	-	-
		religious holinesses	328.1	271.8	2.040*	-	-	-	-
Something important	11%	religious holinesses	331.1	270.9	2.249*	-	-	-	-
Communication skills	11%	-	-	-	-	-	-	-	-
Counselling	10%	-	-	-	-	conformity	8.7	7.7	2.073*
Openness	10%	-	-	-	-	-	-	-	-
Humility, modesty	10%	-	-	-	-	-	-	-	-
Personal culture	9%	-	-	-	-	tradition	8.9	7.7	2.499**
Life wisdom	9%	holinesses	712.4	598.8	2.102*	tradition	8.9	7.7	2.372*
		secular holinesses	393.7	325.3	2.002*	-	-	-	-
Searching, desire to understand	9%	physical	153.4	186.3	2.493**	-	-	-	-
Reason	8%	-	-	-	-	-	-	-	-
Independent thinking and acting	8%	wisdom	91.3	83.5	2.168*	-	-	-	-
Value-transfer skills	8%	hedonistic	445.1	508.5	2.060*	power	5.1	6.4	2.579**
		aesthetic	267.2	336.0	2.279*	-	-	-	-

Table 2 (part II). Common concepts of wisdom and the appreciated values

'What is it wisdom' (categories)	% of people, who name the given category (N=304)	Scheler's values (SWS) Comparing people, who name the given category (constituent of wisdom) (Yes) with others (No)				Values acc. to Schwarz (PVQ) Comparing people, who name the given category (constituent of wisdom) (Yes) with others (No)			
		value	Yes	No	<i>t</i> <i>p</i>	value	Yes	No	<i>t</i> <i>p</i>
			χ	χ			χ	χ	
Lessons learned from life	7%	wisdom	91.8	83.6	2.115*	power	5.3	6.4	2.124*
		truths	663.6	594.2	2.372*				
		moral	939.8	851.6	2.248*				
		secular holinesses	421.4	324.4	2.579**				
Knowledge-transfer skill	7%	-	-	-	self-direction	8.1	9.1	2.041*	
Knowledge of the laws in the Universe, the Truth	7%	holinesses	480.2	619.7	2.281*	conformity	-	-	2.806**
		religious holinesses	212.9	282.8	2.125*	security	-	-	2.860**
		-	-	-	-	self-direction	-	-	2.135*
Drawing conclusions from life experiences	7%	wisdom	91.8	83.6	2.116*	power	5.3	6.4	2.124*
		truths	663.6	594.2	2.373*				
		moral	939.8	851.6	2.248*				
		secular holinesses	421.4	324.4	2.579**				
		-	-	-	-				
Pursuit of goals	6%	-	-	-	-	-	-	-	
Joy of life	6%	-	-	-	universalism	11.8	13.4	2.166*	
Self-consciousness	6%	-	-	-	conformity	6.2	7.9	2.905**	
Open-mindedness	6%	-	-	-	power	5.1	6.4	2.132*	
Knowledge of people and human nature	6%	endurance	117.7	152.9	2.020*	achievements	6.1	7.7	2.766**
Knowledge of the world	6%	-	-	-	-	-	-	-	
Distance	5%	-	-	-	-	-	-	-	
Learning from mistakes	5%	-	-	-	-	-	-	-	
Responsibility	5%	-	-	-	-	-	-	-	
Tolerance	5%	-	-	-	power	5.1	6.4	2.103*	

Note: * $p < 0,05$, ** $p < 0,01$, *** $p < 0,001$

All groups of the values distinguished in the scale of Scheler's values turned out to be connected with the concepts of wisdom. High appreciation of the hedonistic values is related to understanding the wisdom as the use of knowledge or skills in practice (55% of the respondents), but the people, who esteem these values as lower, understand the wisdom as inter alia value-transfer skill (8% of the respondents). Physical values (vital) appeared to be connected only with one conceptualization of wisdom: the people, who link wisdom with searching and desire to understand (9%) rate the physical values lower than the people, who didn't mention this aspect of wisdom. And those, who referred to knowledge of people and human nature as to the aspect of wisdom (6%), rate perseverance lower than the people, who didn't name this aspect.

Due to the fact that the popular concepts of wisdom are subject of the present researches – wisdom (as one of the values) was also analysed as a separate value and not the only one partial value concerning the truth. Those, for whom the aspects of wisdom include differentiating between what is valuable, right, good or bad (31%), independent thinking and action (8%) as well as lessons learned from life (7%), rate the wisdom more highly than those, who don't mention this value. Consideration of such a factor as learning lessons from life being the aspect of wisdom is also connected with appreciation of the whole sub-group of the values referring to the truth and the moral values. Those, who associate wisdom with the value-transfer skill (8%) appreciate aesthetic values at a smaller degree than the others.

The greatest number of categories for popular concepts of wisdom is connected with the holy values. People, who when defining wisdom name ability to solve the problems (12%) and life wisdom, rate the holy values highly (common category for religious and secular holinesses). Secular holy things are highly appreciated by the people who mention the following aspects of wisdom: education (22%), life wisdom (9%) and learning lessons from life (7%). On the other hand the high appreciation of the religious values is associated with perception of wisdom as: differentiating of what is valuable, right, good or bad (31%), problem-solving skill (12%), something important (11%). But the people, who claim that wisdom is inter alia: wit and coping (26%), but, what is interesting, also knowledge of the Universe and the Truth (7%), appreciate the religious values less than the remaining respondents.

Also the values measured with different method: Schwarz's PVQ turned out to be related to how the individual respondents define wisdom. Social-focused values are highly appreciated by those, who treat as the aspects of wisdom: care of others (they treasure: conformity, security and universalism), education (they treasure: benevolence, conformity and traditional values), counselling (they treasure: conformity), personal culture (they treasure: tradition) and life wisdom (traditional values). But those, who understand value as composure (they rate conformity as low), knowledge of the laws in the Universe (they less appreciate conformity and security), joy of life (they less appreciate the universal values) and self-consciousness (they rate conformity lower), undervalue social-focused values in comparison with the other respondents.

The values from the person-focused group are highly appreciated by those, who treat the knowledge of the laws in the Universe as an aspect of wisdom (they rate highly self-direction). On the other hand the people, who consider that wisdom is inter alia: life experience and its use (they undervalue stimulation) composure, value-transfer skill, learning lessons from life, open-mindedness and tolerance (they undervalue power), knowledge-transfer skill (they regard as low self-direction values) and knowledge of people and human nature (they less appreciate achievement), appreciate the person-focused values less than others.

There was no association between the highly rated values and understanding the wisdom as knowledge (58%), intelligence (37%), reason (8%), being in tune with oneself (16%) or having communication skills (11%).

POPULAR WISDOM CONCEPT TYPES – RESULTS OF CLUSTERS ANALYSIS

The types were differentiated taking into account the following variables (12 specific wisdom aspect categories): declarative knowledge, procedural knowledge, cognitive development (intelligence, logical thinking), experience, moral development, social skills, concern for others and generativity, characteristics (of personality, acquired characteristics), way of acting and fulfilling our objectives, motivation and attitude, the meaning of wisdom and other wisdom aspects. The grouping has been made

using k-means clustering (iteration and classification method).

Individual cluster numbers are given in the table below.

Table 3. Clusters centers

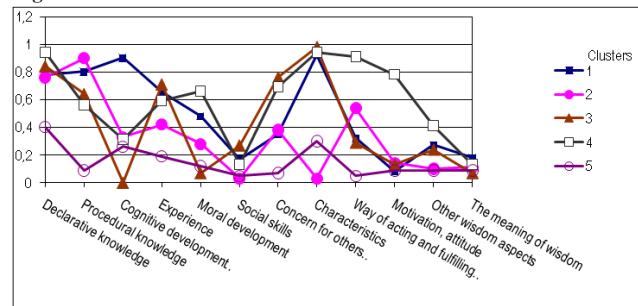
	Cluster				
	1	2	3	4	5
Declarative knowledge	.78	.76	.84	.94	.40
Procedural knowledge	.80	.90	.64	.56	.09
Cognitive development (intelligence)	.90	.33	.00	.31	.26
Experience	.65	.42	.71	.59	.19
Moral development	.48	.28	.07	.66	.12
Social skills	.17	.03	.27	.13	.05
Concern for others and generativity	.35	.38	.76	.69	.07
Characteristics	.92	.03	.98	.94	.30
Way of acting and fulfilling our objectives	.32	.54	.29	.91	.05
Motivation, attitude	.08	.14	.13	.78	.09
Other wisdom aspects	.27	.10	.24	.41	.09
The meaning of wisdom	.18	.11	.07	.13	.09

Table 4. The number of people in cluster

cluster	N
1	60
2	72
3	55
4	32
5	43
totality	262

To validate the obtained grouping, ANOVA has been conducted on 12 variables used to extract clusters. The results have shown significant main effects on all but one scale. These results support the validity of performed clustering.

Figure 2. Clusters



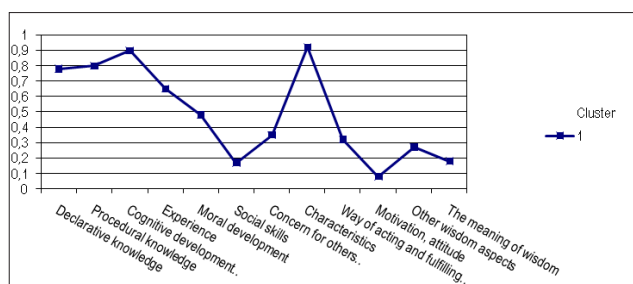
Cluster description

The clusters differed not only in what aspects were named most often, but also in how complex and multiaspectual subjective wisdom definitions were given. The most complex definitions were mentioned by people from cluster 4 (the people from this cluster mentioned on average about 7 aspects). The narrowest wisdom definitions were found with people from cluster 5 (people named only 1-2 aspects).

Cluster 1: wisdom as characteristics linked to intelligence and knowledge

Wisdom definitions mentioned by first cluster people were pretty complete and multiaspectual. People from this cluster named on average 6 different wisdom aspects (more complex definitions were only mentioned by people from cluster 4). Almost all people from this cluster defined wisdom simultaneously taking into account following aspects: features of character (92% people from the cluster), cognitive development – intelligence and logical thinking (90%), procedural knowledge (80%) and declarative one (78%) plus experience (65%). Half of them also took moral development into account, every third one care for others and generativity, the way of conduct and achieving objectives, as well as other wisdom aspects. Every fifth person in this cluster stresses the significant role of wisdom in human life (people from other clusters mention it more rarely).

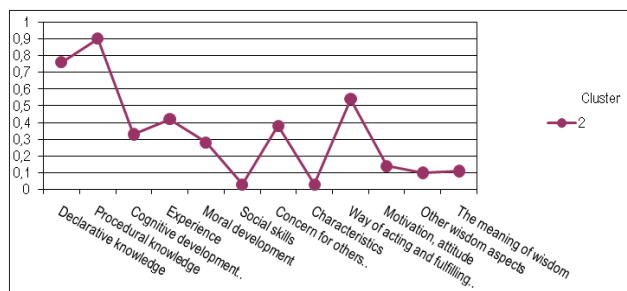
Figure 3. Cluster 1: wisdom as characteristics linked to intelligence and knowledge



Cluster 2: wisdom as declarative and procedural knowledge

People from the second cluster stress the importance of both kind of knowledge: procedural (90%) and declarative (76%). In this cluster the procedural knowledge is the most often mentioned aspect of wisdom. Half of the people think that wisdom is also a way of acting, objective achievement, experience and care for others. Every third person stresses the meaning of cognitive function development, especially intelligence and logical thinking. Features of character or social skills are not mentioned.

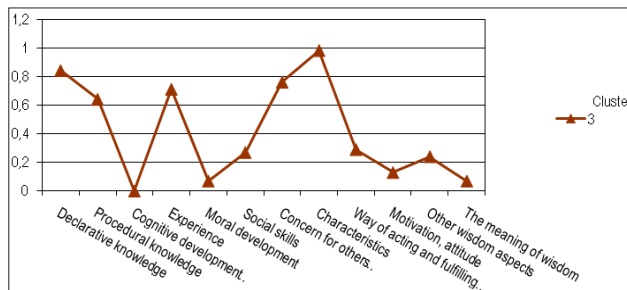
Figure 4. Cluster 2: wisdom as declarative and procedural knowledge



Cluster 3: wisdom as features of character, knowledge and care for others

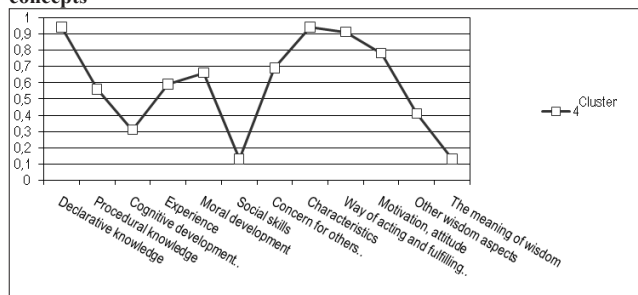
People from cluster 3, defining wisdom and characterising the wise omitted aspects connected with the development of the cognitive functions (such as way of thinking, logic and intelligence). All of them stressed the importance of the features of character. Majority also mentioned declarative knowledge (84%) and experience (71%). Care for others and generativity as wisdom aspects are mentioned by 76% of research participants (in this cluster it is the most often mentioned aspect). Every third person from this cluster also mentions social skills (also the wisdom aspect connected with other people relations does not occur in such a popular way in any other cluster). Every third person also mentions the mode of action.

Figure 5. Cluster 3: wisdom as features of character, knowledge and care for others

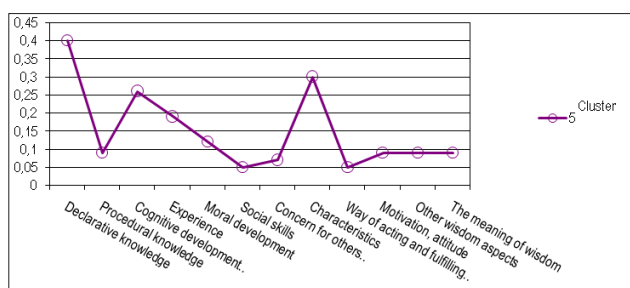


Cluster 4: the most complete and multiaspectual wisdom concepts

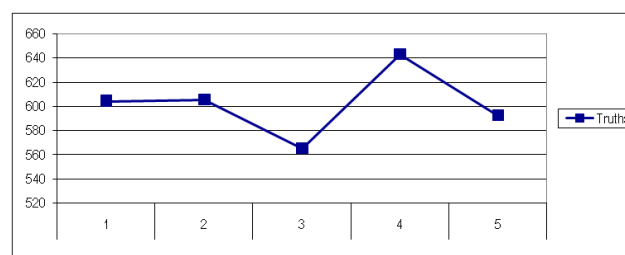
People from this cluster are the ones who mention the most complex wisdom definitions. Their wisdom concepts take into account, on average 7 wisdom aspects, while in cluster 5 – only 1-2 aspects. All categories are mentioned in this cluster (representing different wisdom aspects). Almost everybody mentions declarative knowledge, features of character, mode of acting and motivation. As much as 70% mention care for others and moral development (in no other cluster is morality mentioned as often as here). Other frequently mentioned aspects are experience (60%) procedural knowledge (56%) and other aspects (40%). Every third person also mentions cognitive development (logic, intelligence).

Figure 6. Cluster 4: the most complete and multispectual wisdom concepts**Cluster 5: the narrowest wisdom concepts**

People from cluster 5 give narrow wisdom definitions, taking few aspects into account (1-2 aspects per person on average). It may suggest that they perceive wisdom in a narrow way or they have not reflected much on what wisdom is. Among the wisdom aspects mentioned by them are: declarative knowledge (40%), features of character (30%), cognitive development (26%) and experience (19%). People from this cluster very rarely, (these are, in fact, the rarest occurrences in all clusters) take into account procedural knowledge, mode of action and achievement of objectives. Motivation and social skills were also rarely mentioned. This cluster's wisdom concepts accentuate knowledge and intellectual parameters (sporadically also features of character), not the mode of acting.

Figure 7. Cluster 5: the narrowest wisdom concepts**CLUSTERS (TYPES OF WISDOM CONCEPTS) AND VALUES****Clusters and Scheler values**

With the use of multidimensional validity tests (Willks Test) a relation was found between one of five clusters participation and Scheler value scale results: $F=1,427$; $p=0,05$. One variable analysis (Anova) exposed a border of statistic validity for the effect in Truth group value scale ($F=2,29$, $p=0,06$). HSD Tukey test showed validity of differences in Truth group value scale for clusters 3 and 4 ($p<0,05$). People from cluster 4 appreciate values from the Truth group higher (mean=646,13) than people in cluster 3 (mean=565,25).

Figure 8. Clusters and value: Truths

No significant differences were found between clusters in terms of hedonistic, vital, aesthetic, moral or holy values.

Clusters and Schwarz values

In accordance to Schwarz circular hypothesis, values may be joined in groups of connected values. What we connect are neighbouring values then, since the closer they are, the more alike they are. Thus, the wheel of values may be divided, for example, into: 4, 10 or 19 values (Schwarz, 1992; Schwarz et al., 2012; Ciecuch, 2013). A sample division is illustrated by the figure 1.

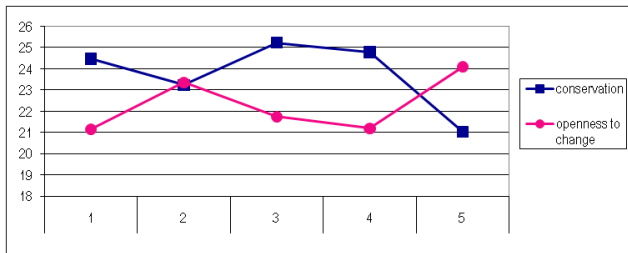
Analyses, with previously presented results, were made in relation to 10 base values. However, to obtain more clarity, in order to compare popular wisdom concept clusters with values, the values were grouped into bigger groups. The following groups were analysed, on the basis of literature description (Schwarz, 1992; Strack & Döbwall, 2012; Ciecuch, 2013): 1) openness to change (self-direction + stimulation + hedonism), 2) conservation (security + conformity + tradition), 3) social focused (security + tradition + conformity + benevolence + universalism), 4) person focused (self-direction + stimulation+hedonism +achievement+power).

Multidimensional analyses (Willks Validity Test) showed a connection between belonging to one of five clusters and Schwarz scale results: $F=1.493$; $p<0.05$.

One-variable tests (Anova) showed effect statistic validity in value groups scales: openness to change (version 1: self-direction+stimulation+hedonism) – division by Schwarz (1992): $F=2.697$; $p<0.05$. HSD Tukey test showed that that borderline statistic validity differences concern clusters 1 and 5. People from cluster 5 have more appreciation for openness to change values (mean=24.186) than people from cluster 1 (mean=21.168).

Also valid differences between clusters were found in respect of conservation group values ($F=3.295$; $p<0.01$). Tukey post hoc tests showed validity of differences between clusters 1 and 5 ($p<0.05$) clusters 3 and 5 ($p<0.01$). People from cluster 5 had significantly lower scores on conservation value scale (mean=21.07) than people from clusters 3 (mean =25.254) and 1 (mean =24.5). (See figure 9 - page 124)

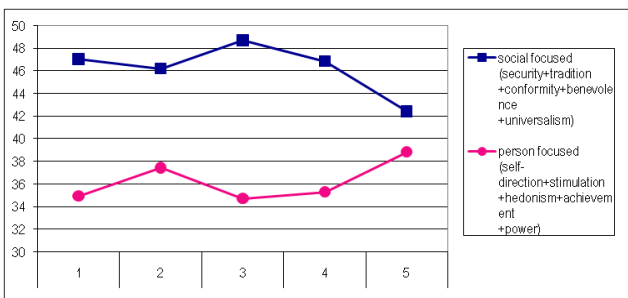
Figure 9. Clusters and values: openness to change (self-direction + stimulation + hedonism) and conservation (security + conformity + tradition)



One-variable tests (Anova) showed effect statistic validity in social focused group scale (security+tradition+conformity+benevolence+universalism): $F=2.876; p<0.05$. HSD Tukey test showed validity of differences between clusters 3 and 5 ($p<0.01$). People from cluster 3 have higher regard for social focused values (mean=48.69) than people from cluster 5 (mean=42.42).

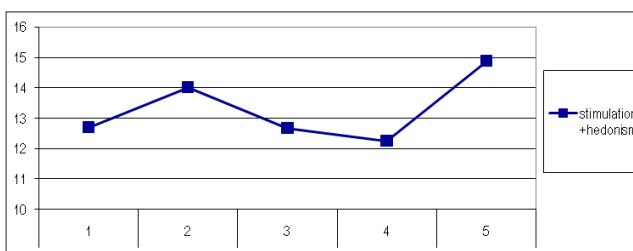
Cluster differences in person-focused values proved to be on the borderline of statistic validity.

Figure 10. Clusters and values: social focused (security + tradition + conformity + benevolence) and person focused (self-direction + stimulation + hedonism + achievement + power)



Due to high closeness of two scales: hedonism and stimulation, also the two grouped values were analysed. One-variable tests (Anova) showed also effect statistic validity in scales of hedonism + stimulation group values ($F=2.793; p<0.05$). HSD Tukey test showed that borderline statistic validity differences concerning clusters 4 and 5. People from cluster 5 value pleasure and stimulation higher (mean=14.884) than people from cluster 4 (mean =12.25).

Figure 11. Clusters and values: stimulation + hedonism



DISCUSSION

Popular wisdom concepts take into account broad declarative and procedural knowledge, life experience of a person and the features of his/her character. Explicitly, under a half of test participants take the following wisdom criteria into account (also acknowledged by the psychological concepts): balancing own profits with concern for others and relation to existential problems, such as meaning and direction of life. The respondents lack the consciousness that wisdom is associated with: acting for common (global) good, deep and conscious reflection of value system (consciousness of subjective value system relativity, reflecting on the issue of objective values), the consciousness of limited nature of knowledge and logical thinking and developing relativistic and dialectic thinking.

It would be important to make the society aware, especially taking this problem into account in education of people being prepared to perform the jobs connected with upbringing or advising in life matters such as: psychologists, teachers (and other pedagogues), coaches, social workers, priests – within the scope of socially little known aspects of wisdom as well as the methods of their development.

Popular wisdom concepts (what people consider to be wisdom) are connected with values appreciated by them.

Mentioning factors which could be classified as declarative knowledge, in place of a wisdom aspect. Just mentioning the knowledge (the most common category of responses – 58% of the respondents) didn't turn out to be connected with values. But the people recognising education as the aspect of wisdom (22% of the respondents) are the people who regard highly the secular holinesses (SWS) and social-focused and conservation values: benevolence, conformity and traditional values (PVQ). Seeing the values is a completely different matter for those, who understand wisdom as knowledge of the Universe and the Truth (7%) – They appreciate the holy values less (it refers mostly to religious values (SWS)) and social-focused and conservation values: conformity and security, while for a change appreciating highly self-direction (person-focused) values. Those, who think that self-awareness is the wisdom aspect (6%) appreciate conformity as low value. The people, who emphasise that knowledge of laws in the Universe and the Truth as well as self-awareness, are the aspects of wisdom, seem to combine wisdom with knowledge, and for that kind of wisdom the common formal education is not efficient. Rather individual methods of knowledge acquisition are appreciated. They also appreciate the social-focused and conservation values in relatively low manner. Unlike people combining wisdom with education who appreciate highly these social-focused and conservation values. So it seems that the values have no connection with whether knowledge is considered as the aspect of wisdom or not, but it is possible to formulate a hypothesis that the values are related to the way a person sees where and how the knowledge being the aspect of wisdom can be gained. The test participants, who listed knowledge of people and human nature (6%) in wisdom definitions, value

perseverance (SWS) and achievement (PVQ) less than the others.

Consideration of procedural knowledge within individual concepts of wisdom. People claiming that wisdom means inter alia the use of knowledge or skills in practice (55%) appreciate the hedonistic values (SWS) higher, those being the lowest values in objective values hierarchy by Scheler (in comparison with the remaining people). The opinion (belief) that wisdom is connected with the ability to take relevant decisions (32%) appeared to be independent from the preferred values. However, those who believe that a wise man can efficiently solve the problems (12%) appreciate more highly the holy values, in particular holy-religious (SWS).

Wisdom as a high level of cognitive development. No responses indicating that relativistic or dialectic thinking are considered an aspect of wisdom appeared. However, 37% responses refer to intelligence or logic – yet, mentioning of these wisdom aspects didn't turn out to be connected with values.

Emphasising the role of experience as an aspect of wisdom. Those, who mentioned only sole life experience and use of it (40%) proved to appreciate stimulation (PVQ) in a lower way than the others. Those, who emphasised the significance of the ability to draw the conclusions from the previous experiences (7%) turned out to appreciate power low (PVQ), and value in higher way the spiritual values, and especially those referring to the truth (with a special stress on the value of wisdom itself) and moral values as well as holly ones (especially secular holinesses). The latter are appreciated also (more than by the other people) by those, who highlight that wisdom is, above all, the wisdom of life (9%). They also more appreciate the traditional values (PVQ). So, it can be noticed that those, who mention the factors connected with life experience, appreciate highly the values from two higher levels of Scheler's hierarchy: spiritual and holly (secular), and appreciate as low the values self-enhancement group (PVQ): power and stimulation).

From moral aspects of wisdom the following were selected: differentiating between what is good and bad. The people, who named this, appreciate highly wisdom itself and holy-religious values.

The factors associated with concern for others or generativity, which is the topic of Erikson writing (1959, 1963), were mentioned by people that appreciate highly the values from social-focused group and consider as low the values from person-focused group. Those who appreciate highly the conformity and universal values as well as security mentioned concern for others. However, the sharing of experience (skill to transfer the values and knowledge) was related with low appreciation of the values from person-focused group: power and self-direction. The opinion (belief) that wisdom is also an ability to transmit values was connected with low appreciation of hedonistic (the lowest in Scheler's hierarchy) and aesthetic values.

But, on the other hand the opinion that wisdom is connected with efficiency in achieving your own (individual) aims (wit and coping with things) was related to lower appreciation of religious holinesses.

Emphasis on some virtues of the nature as the aspects of wisdom: tolerance and self-control was connected with lower appreciation of power.

To sum up what kind of values is appreciated by a certain person, one can say that it is connected with the matter that this person considers to be wisdom and what kind of people are seen by them as wise.

Clusters and Scheler values

People from cluster 4 appreciate the Truth group values higher than people from cluster 3. People from cluster 4, as it turns out, value the truth most of all clusters, are people with most multiaspectual wisdom concepts. Almost all of them mention declarative knowledge, features of character and mode of action. Multiaspectuality of wisdom understanding may suggest, that those people reflected more on what wisdom is, than people in other clusters. Possibly high regard for the truth as a value is coercive to reflection on what wisdom is. Thus the understanding of wisdom by those people most resembles modern scientific (psychological) wisdom concepts. Significantly lower regard for the truth-related values (than in cluster 4) may be observed in people from cluster 3. People from this cluster do not include at all intellectual parameters (connected with cognitive development) such as intelligence or the ability for logical thinking into their understanding of wisdom.

Clusters and Schwarz values

People from clusters 1 and 3 appreciate conservation values (security + tradition + conformity), whereas those in 5 have higher regard for openness to change (self-direction + stimulation + hedonism). Both people in 1 and 3 clusters understand wisdom inter alia as knowledge connected with features of the character. A hypothesis may be formulated on this basis, that appreciating conservative, traditional values also formulates a more traditional wisdom understanding, in accordance with the scientific view of the Baltes team (Baltes & Staudinger, 1995, 2000): as knowledge connected with the virtues of character. Such understanding of wisdom may push towards searching for wise men among elderly people. People from cluster 5 are those with the narrowest understanding of wisdom. Those people appreciate most openness to change, but it is easily noticeable that this group also includes values connected with stimulation and pleasure seeking (hedonism and stimulation).

People from cluster 3 hold higher regard for social focused values than people from cluster 5. High appreciation for social focused values in cluster 3 people is connected with the fact that those people stress, more than others, that wisdom also includes care for others aspect and developed social skills. People from cluster 5 however, (holding social focused values in lowest regard of all clusters) do not mention those wisdom aspects. People from this cluster value hedonism and stimulation most. Appreciation for hedonism and stimulation turned out to be connected with narrow understanding of wisdom (wisdom as intelligence or wisdom as experience). It seems probable

that those people do not devote too much time reflect on wisdom. They rather tend to seek pleasures and stimulation. They may be dominated by the present time perspective (Zimbardo & Boyd, 2008; Kałużna-Wielobób, 2013), with little regard for planning and achieving future objectives, focusing on current pleasures.

The lowest regard for hedonism and stimulation is held by the people from cluster 4, whose wisdom understanding is most complete and multiaspectual. People oriented towards social focused values have much more complete, multiaspectual (and similar to scientific/psychological concepts) understanding of wisdom than people oriented to hedonism and stimulation, whose understanding of wisdom is the narrowest and mostly takes into account the cognitive values or experience (rather one of those), which may suggest less deep reflection on the topic of wisdom.

The presented researches have exploratory and pilot character. They allowed estimating the popular concepts of wisdom and social knowledge about what wisdom is. It is important because the development of an adult depends to a large extent on self-development (Pietrasiński, 1990) and it is possible to assume hypothetically that, what is considered by this person to be the wisdom, will be what they try to develop. Concept of wisdom also gives the criteria to recognise a wise person, whom you can ask for advice on important matters of life. Knowledge on what is social knowledge on the topic of wisdom can help to direct psychoeducational activities (addressed to the young people and adults) to the subject of what is wisdom (in accordance with scientific concepts within the scope of philosophy, psychology and other sciences).

Relation of values with wisdom (Baltes, Glück & Kunzmann, 2004; Oleś, 2012) and (what was shown by the results of the research) together with opinions about what wisdom is – suggest that work directed toward understanding of what is wisdom and wisdom development should be connected with the deepening of reflection about the values. Especially due to the fact that the researches of popular concepts of wisdom proved that people are not aware (and anyway they do not verbalise it in their answers about wisdom) that wisdom is connected with the deepened reflection on value system.

REFERENCES

- Baltes, P. B., Glück, J., & Kunzmann, U. (2004). Mądrość. Jej struktura i funkcja w kierowaniu pomyślnym rozwojem w okresie całego życia. In J. Czapiński (Ed.), *Psychologia pozytywna. Nauka o szczęściu, zdrowiu, sile i innych cnotach człowieka* (pp. 117-146). Warszawa: Wydawnictwo Naukowe PWN.
- Baltes, P. B., & Staudinger, M. S. (1995). People nominated as wise: A comparative study of wisdom-related knowledge. *Psychology & Aging, 10*, 155-166.
- Baltes, P.B., & Staudinger, M.S. (2000). Wisdom: A metaheuristic (pragmatic) to orchestrate mind and virtue...., *American Psychologist, 55*, 122-136.
- Bassaches, M. (1984). *Dialectical thinking and adult development*. Norwood: Ablex.
- Berzonsky, M. D., Cieciuch, J., Duriez, B., & Soenens, B. (2011). The how and what of identity formation: Associations between identity styles and value orientations. *Personality and Individual Differences, 50*, 295-299.
- Bilsky, W., Janik, M., & Schwartz, S. H. (2011). The structural organization of human values: Evidence from three rounds of the European Social Survey (ESS). *Journal of Cross-Cultural Psychology, 42*, 759-776.
- Brzozowski, P. (1995). *Skala Wartości Schelerowskich – SWS. Podręcznik*, Warszawa: Pracownia Testów Psychologicznych.
- Brzozowski, P. (2005). Uniwersalna hierarchia wartości – fakt czy fikcja? *Przegląd Psychologiczny, 48*(3), 261-276.
- Cieciuch, J. (2013). *Kształtowanie się systemu wartości od dzieciństwa do wczesnej dorosłości*. Wydawnictwo Liberi Libri.
- Cieciuch, J., Harasimczuk, J., & Döring, A. K. (2010). Struktura wartości w późnym dzieciństwie, *Psychologia Rozwojowa, 15*(2), 33-45.
- Cieciuch, J., & Zaleski, Z. (2011). Polska adaptacja Portretowego Kwestionariusza Wartości Shaloma Schwartza. *Czasopismo Psychologiczne, 17*(2), 251-262.
- Erikson, E. (1963). *Childhood and Society*. New York: W. W. Norton & Company, Inc.
- Erikson, E. (1959). *Identity and the Life Cycle*. New York: International Universities Press, Inc.
- Erikson, E. (1982). *The Life Cycle Completed*. Rikan Enterprises Ltd.
- Jaśtał, J. (2006). Mądrość. In J. Hartman (Ed.), *Słownik filozofii*. Kraków: Wydawnictwo Zielona Sowa.
- Kałużna-Wielobób, A. (2013). Student time perspective in the context of their preferred values, *Annales Universitatis Paedagogicae Cracoviensis. Studia Psychologica*. Kałużna-Wielobób, A. (in review). *Potoczne koncepcje mądrości. VI*, 88-108.
- Kramer, D. A. (2003). The ontogeny of Wisdom in Its Variations. In J. Demick & C. Andreoletti (Eds.), *Handbook of adult development* (pp. 131-152). New York: Kluwer Academic/Plenum Publishers.
- Kunzmann, U. (2007). Różne podejścia do dobrego życia: emocjonalno-motywacyjny wymiar mądrości. In A. Linley & S. Joseph (Eds.), *Psychologia pozytywna w praktyce*, (pp. 284-301). Warszawa: PWN.
- Labouvie-Vief, G. (1990). Wisdom as integrated thought: historical and development al perspectives. In R. J. Sternberg (Ed.), *Wisdom: its Nature Origins, and Development* (pp. 52-83). Cambridge University Press.
- Mudyń, K. (2010). *Rzeczywiste-nierzeczywiste. Podręcznik metody RN-02 do badania orientacji życiowych*. Kraków: Uniwersyteckie Wydawnictwa Medyczne 'Vesalius'.
- Oleś, P. (2012). *Psychologia człowieka dorosłego. Ciągłość – zmiana – integracja*. Warszawa: Wydawnictwo Naukowe PWN.
- Pietrasiński, Z. (1990). *Rozwój człowieka dorosłego*. Warszawa: PWN.
- Reznitskaya, A. & Sternberg, R. (2007). Jak nauczyć podopiecznego mądrego myślenia: program „Edukacja dla mądrości”. In A. Linley A. & S. Joseph S. (Eds.), *Psychologia pozytywna w praktyce* (pp. 132-152). Warszawa: Wydawnictwo Naukowe PWN.
- Riegel, K. F. (1973). Toward dialectical theory of development: The final period of cognitive development. *Human Development, 16*, 346-370.
- Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical Advances and empirical tests in 20 countries: In M. Zanna (Eds.), *Advances in experimental social psychology, v.25* (pp.1-65). London: Academic Press.
- Schwartz, S. H. (2010). Basic Human Values: An Overview. *Theory, Methods, and Applications*. Retrieved from <http://segr-did2.fmag.unict.it/Allegati/convegno%207-8-10-05/Schwartzpaper.pdf>
- Schwartz, S. H., Cieciuch, J., Vecchione, M., Davidov, E., Fisher, R., Beirlein, C., Ramos, A., Verkaslo, M., Lönnqvist, J.E., Demirutku, K., Dirilen-Gumus, O., Konty, M. (2012). Refining the theory of basic individual values. *Journal of personality and Social Psychology, 103*(4), 663-688.
- Schwartz, S. H., Melech, G., Lehmann, A., Burgess, S., & Harris, M. (2001). Extending the cross-cultural validity of the theory of basic human values with a different method of measurement. *Journal of Cross-Cultural Psychology, 32*, 519-542.
- Staudinger, U. M., & Baltes, P. B. (1996). Interactive minds: A facilitative setting for wisdom-related performance. *Journal of Personality and Social Psychology, 71*(4), 746-762.
- Staudinger, U.M, Smith, J., & Baltes, P.B. (1992). Wisdom-related knowledge in life review task, *Psychology and Aging, 7*, 271-281.
- Sternberg, R. J. (2001). Why schools should teach for wisdom: The balance theory of wisdom in educational settings. *Educational Psychologist, 36*(4), 227-245.

- Strack, M., & Dobewall, H. (2012). The Value Structure in Socioeconomically Less Developed European Countries Still Remains an Ellipse. *Europe's Journal of Psychology*, 8(4), 587-602.
- Straś-Romanowska, M. (2011). Późna dorosłość. In J. Trempała (Ed.), *Psychologia rozwoju człowieka* (pp. 326-350). Warszawa: Wydawnictwo Naukowe PWN.
- Trempała, J. (2006). Rozwój poznawczy. In B. Harwas-Napierała & J. Trempała (Eds.), *Psychologia rozwoju człowieka. Rozwój funkcji psychicznych* (pp. 13-44). Warszawa: Wydawnictwo Naukowe PWN.
- Wink, P., & Helson, R. (1997). Practical and transcendent wisdom. Their nature and some longitudinal findings. *Journal of Adult Development*, 1, 1-15.
- Zimbardo, Ph. G., & Boyd, J. N. (2008). *The Time Paradox: The New Psychology* New York: Free Press, Simon & Schuster. [Polish version: Zimbardo, Ph. G., Boyd, J. N. (2009). *Paradoks czasu* (A. Cybulko, M. Zieliński, trans.). Warszawa: Wydawnictwo Naukowe PWN].