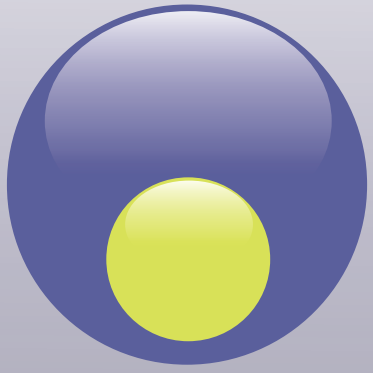
The ECCSSA Journal

From Knowledge To Wisdom—
Equipping Individuals with Sustenance for Life: The Role of Academia

Defining Roles for the Humanities, Behavioral, Social and Natural Sciences, and Administrative Leadership



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Volume 19 – Fall 2020

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Preface

At one of the most critical times in the history of the world, amidst the global pandemic of COVID-19, the theme and focus of this Journal resonates loudly. We desperately need the ability to solve our daily problems and to make distinctions between the acquisition of *knowledge*, which can be equated to book or programmed learning, and *wisdom,* which can be equated to a deeper meaning, understanding, and discernment about life. We are lacking tremendously in equipping humankind with the ability to develop and acquire the insight, commonsense logic, and wisdom needed to solve the practical problems being confronted in their daily lives along with applying the factual knowledge that we have been taught. The two must come together at some point if we are to create holistic human beings equipped to survive and sustain humanity as a species and the future world. Currently, we are paying a heavy price and burden for this lack of insight, ability, and vision.

The lack of wisdom acquisition has been a long-standing issue and topic of debate in academia about the purposes of education and development of human potential. There is such a wide divide between those that follow the traditionalist modes of education leading toward conditioning and programming versus those that believe we should be teaching for understanding, development, creativity, insightful and productive thinking, and the cultivation of wiser human beings who can lead, sustain, and become stewards of humankind, the environment, and the world.

The critical questions that emerge are:

- *What type of development of humankind is more important—the development of human potential for growth and productivity of the economy; or, the growth and development of human potential adequately equipped to contribute to the continual development of themselves, society, future humankind, and sustainability of the world?*
- *Is it important to create a wiser, more compassionate, caring, and sane world?*
- *What is of greater value in the long run? and*
- *To what extent are we thinking beyond the here and now?*

The call issued by many progressive and constructivist scholars over the last decade has focused on education for holistic development, and a specific call for higher education to redirect its focus from solely focusing on the acquisition of knowledge to the incorporation of strategies for teaching wisdom. The plea has been made for helping individuals to acquire a deeper understanding of knowing the self as sustenance for life leading to compassion, peace, sustainability, and survival. Most importantly, the need, opportunity, and ability, for each evolving individual to acquire the skills to address their needs and solve problems confronted in everyday life as well as nurture and cultivate their families and future generations to come.

This volume of *The ECCSSA Journal* explores the research findings, proponents, and scholars who have been making this call as the necessary ultimate aim of education and human development, and which moves beyond preparation of the masses for productivity in the workforce. There is a call for a renaissance and transformation in education along with societal and world changes in the way we socialize, develop, and educate human beings. It is a call to put human consideration and holistic development at the core of academic inquiry. It also includes the social, ethical, environmental, and developmental components that are a critical part of human life. All aspects of society have a role to play.

In this volume of *The ECCSSA Journal*, we explore these issues by beginning with an opening commentary on the theme and overview of the theoretical and research premises, concerns, questions, findings, recommendations, and proposed and existing models for transforming from a knowledge-based to a wisdom-based society, economy, and world.

The remaining articles are presented by several scholars, all of them economists who address other critical concerns which include suggesting a transformation from a knowledge-based to a wisdom-based economy through a comparative analysis of what such a model might look like. Another scholar addresses the field and study of economics and those who are conducting research, offering theoretical analyses, or those teaching in the discipline of economics and writing about it, and how they can better embrace scientific integrity and advance useful knowledge. And, our last discussion focuses on a global look at improving the quality of education in India by revisiting the earlier traditional educational

doctrine and philosophy which at one time, focused on wisdom teaching versus the now singular acquisition of knowledge, and how moving back to the earlier historical approach might combat the poverty and inequality that still exist in India today.

There are so many other pertinent issues that could also be addressed under this theme and we hope that our readers and scholars will look carefully at the other critical questions and subthemes which we proposed for research and discussion in our initial call for papers and research. Answers to many more of these questions would make positive contributions to societal and world transformations toward this end.

We hope that you enjoy this issue of *The Journal* and make a pledge to address some of the issues raised, all of which should be continued in future dialogue on the topic as we work toward finding lasting solutions.

Sincerely,

Rosalyn M. King, Editor-in-Chief &
Editorial Associates & Board of Directors
The ECCSSA Journal

From Knowledge to Wisdom— Equipping Individuals with Sustenance for Life: The Role of Academia

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Abstract

There is a growing belief that wisdom as the sustenance for life should be the central core of education in the development of human potential. Some leading proponents such as Nicholas Maxwell are calling for a more balanced and practical approach to developing human potential with a focus not only on building knowledge and technology, but also addressing the problems of living and how to solve them, the importance of civic responsibility and acting wisely for self, family, society, nation, and world. The role of academic disciplines is discussed along with a presentation of select models and programs. Questions examined include: What kind of inquiry can best contribute to creating a more civilized world? and What are the models currently being proposed, discussed, planned, or implemented, globally, as steps toward transforming institutions to include wisdom-inquiry into education and development? This paper discusses the rationale and critical points made in research and discussions for the inclusion of wisdom-inquiry in current higher education models.

Keywords: *civic education, constructivist theory, ethical leadership, higher education, holistic education, instructional models, knowledge-inquiry, role of academic disciplines in higher education, role of science, sustainability, technology, wisdom, wisdom for sustenance of life, wisdom inquiry, wisdom research, wisdom scales, wisdom theories.*

Introduction

For two centuries or so, academia has been in pursuit of knowledge and technological know-how. This has enormously increased our power to act which has brought us both all the great benefits of the modern world and the crises we now face. Modern science and technology have made possible modern industry and agriculture, the explosive growth of the world's population, global warming, modern armaments and the lethal character of modern warfare, destruction of natural habitats and rapid extinction of species, immense inequalities of wealth and power across the globe, pollution of earth, sea and air, even the AIDs epidemic (being spread by modern travel). All these global problems have arisen because some of us have acquired unprecedented powers to act without acquiring the

> *capacity to act wisely. We urgently need to bring about a revolution in [colleges and] universities so that the basic intellectual aim becomes, not knowledge merely, but rather wisdom …, being the capacity to realize what is of value in life, for oneself and others, thus including knowledge and technological know-how, but much else besides. (Maxwell, 2013, p. 77)*

The ECCSSA 2019 conference was devoted to an exploration of the call for higher education to redirect its focus to teaching and learning strategies that merge knowledge with wisdom. There is a growing belief that *wisdom as the sustenance for life* should be the central core and foundation of education in the development of human potential. Some leading proponents call for a more balanced and practical approach to developing human potential with a focus not only on building knowledge and technology, but also to address the problems of living (e.g., poverty, ill health, injustice, deprivation, and more) and how to solve those problems. In addition, there is a need to emphasize the importance of civic responsibility and acting wisely for self, family, society, nation, and world. Two central questions leading to the development of this topic as a conference theme were: 1) *How and why did we get to valuing knowledge over wisdom?* and 2) *What caused the shift in academia to value knowledge over wisdom?*

It has been noted that a shift back to a focus on wisdom as the aim might lead to a more enlightened and wiser society. Such a shift could have a dramatic impact on institutions of higher learning and change the relationships of and among academic disciplines. Most importantly, a shift to include a wisdom-focused aim would lead to a more holistic approach to education and development that many have been calling for over the decades.

According to a leading proponent of this movement, Nicholas Maxwell, there is a need for a revolution in science and education for intellectual and humanitarian reasons. He believes that focusing primarily on the pursuit of knowledge is not the best ideal for helping humanity realize what is of value in life. The current focus on knowledge-inquiry versus wisdom-inquiry has resulted in the creation of current global problems and the incapacity to deal with them effectively and humanely. A new kind of inquiry is needed that is rationally devoted to improving the quality of human development and human life and the personal, social, and global problems of living (Maxwell, 2013).

It is the purpose of this opening commentary to examine the call for including as the ultimate goal of education a focus on knowledge and wisdom acquisition for purposes of holistic human development moving beyond preparation for work. This inquiry is made in a global context.

Moving Toward Wisdom—Creating an Enlightened, Wiser and More Civilized World

Wisdom, or sapience is the ability to think and act using knowledge, experience, understanding, common sense and insight. Merriam-Webster

In the 2017 conference, ECCSSA's dialogue was centered on education for holistic development, ethical leadership, and sustainability. It was concluded from research and discussion that if the world is to be sustained, we should be educating and preparing individuals holistically, so that they understand the meaning of character, relationships, responsibility, and stewardship. These are important qualities for sustaining a nation of people and the world. Current educational models are inadequate for developing the whole person, not to mention cultivating or laying the groundwork for the ability to become wise. Much of education seems factory-laden with a "*one model fits all"* motto and the outcome is work-driven. As a result, we are producing masses of programmed individuals with set or uniformed standards of learning and other mechanized policies and techniques. This is insufficient to help people move and evolve toward becoming wise or in aiding them in developing their full human potential. As a result, many individuals are ill-equipped with adequate skills to become effective citizens, parents, professionals, or leaders of tomorrow or to demonstrate important qualities like care and responsibility. Some researchers and policy analysts (such as Maxwell, 2007; 2013; & 2014) share this view, and they are calling for reforms in the philosophy, approach, and model currently used in higher education. New perspectives call for a more balanced approach—acquiring knowledge and technology literacy combined with the acquisition of understanding and wisdom.

Related to this call for wisdom over knowledge in a stimulus paper developed by the Oxford Learning Institute at the University of Oxford, researchers outlined the importance of the kind of learning and development deemed important in higher education. Quinlan and others conclude the following:

> *In addition to influencing students' knowledge base, thinking abilities and skills, higher education offers the opportunity to promote other aspects of students' growth as people. Higher education has an important role in shaping our future society because today's [college and] university students will be tomorrow's doctors, engineers, business managers, teachers, faith leaders, politicians, citizens, activists, parents and neighbors. While they need to be able to demonstrate key skills and knowledge to enact those roles effectively, they must also demonstrate personal and social responsibility in carrying*

> *them out. A focus on holistic student development may be particularly timely in addressing the current challenges the sector and society faces.* (Quinlan, 2011, p. 2)

The idea of education for holistic development encompasses not only learning academic knowledge and skills, but also developing other aspects of individuals who strive to become productive citizens and good human beings. This means going beyond knowledge and skills to include growing and maturing emotionally, spiritually and morally, as well as becoming well-rounded individuals with good skills and good character. These characteristics should be the priority. Hence, the goal of education should be rooted in a larger vision; and for Maxwell (2013), it is promoting human welfare by intellectual means. We should be helping individuals who come through the halls of academia become wiser, enlightened, and more civilized beings. This is an evolutionary process that could begin at the start of education and development. Therefore, the critical questions to be addressed toward these goals are:

- *What kind of inquiry can best help us make progress toward a more civilized world? And,*
- *What are the models currently being proposed, discussed, planned or implemented, globally, as steps toward transforming institutions to include wisdom-inquiry into education and development?* (Maxwell, 2013, p. 101)

A basic task of academia then would be to help humanity learn how to become more civically engaged, have meaningful and constructive dialogue, resolve its conflicts and everyday problems with proposals for action and solutions, potential policies, as well as claims to knowledge in just, cooperative, and rational ways. The ultimate outcome then would be the creation of evolved human beings and hence, a better world.

From Knowledge to Wisdom—The Maxwell Model

> *We urgently need a new kind of academic inquiry that gives intellectual priority to promoting the growth of global wisdom. … We have gained increased knowledge, including that of science, but with a lack of wisdom and understanding.* (Maxwell, 2007, p. 99)

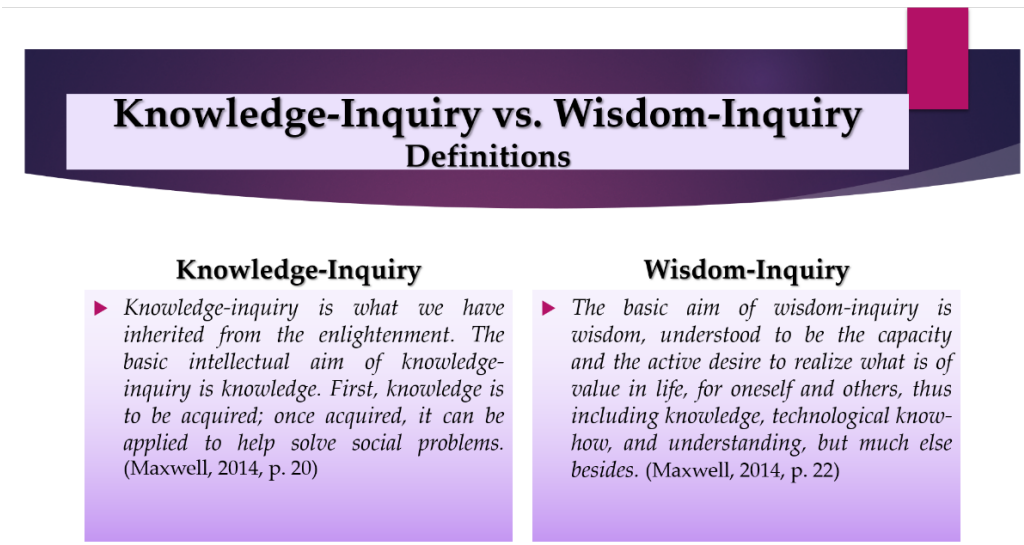
Nicholas Maxwell is a philosopher of science and emeritus reader at University College, London, and has led this movement for more than thirty (30) years, calling for the revamping of higher education and the move away from the focus solely on acquiring knowledge to the inclusion of strategies that help people learn how to become wise. Maxwell believes this is vitally important for seeking solutions to help people resolve problems they encounter in life and for development of life skills. Per Maxwell:

> *We need to bring about a wholesale, structural revolution in the aims and methods, the entire intellectual and institutional character of academic inquiry. At present, academic inquiry is devoted to acquiring knowledge. The idea is to acquire knowledge, and then apply it to help solve social problems. This needs to change, so that the basic aim becomes to seek and promote wisdom—wisdom being understood to be the capacity to realize what is of value in life for oneself and others (and thus, including knowledge, know-how and understanding). Instead of devoting one's self primarily to solving problems of knowledge, academic inquiry needs to give intellectual priority to the task of discovering possible solutions to [the] problems of living.* (Maxwell, 2007, p. 98)

Knowledge-Inquiry vs. Wisdom-Inquiry: Definitions

Maxwell believes there is an urgent need for an academic revolution to help develop well-rounded individuals who are equipped with the ability to solve the daily problems of living as well as to contribute to making the world as good as possible. There seems to be an authentic knowledge of the natural world that is missing. Maxwell defines the differences between knowledge-inquiry versus wisdom-inquiry as described below in Figure 1.

Figure 1. Definitions of Knowledge-Inquiry vs. Wisdom-Inquiry



According to the above definitions, wisdom-inquiry would add the metacognitive dimensions of understanding, an inner knowing, the ability for moral reasoning capacity, values clarification, and the ability to solve problems.

Catastrophes Resulting from a Lack of Global Wisdom

Maxwell supports his claim for the need of a wisdom-based educational system by citing some of the resulting effects and the most recent catastrophes resulting from a lack of global wisdom on society and the world. To summarize a few:

- *A massive increase in scientific knowledge and technology minus a concomitant increase in global wisdom.*
- *Degradation of the environment due to industrialization, modern agriculture, and global warming.*
- *The horrific number of people killed in wars, the arms trade, and the stockpiling of modern armaments.*
- *The immense differences in wealth of populations across the globe, as well as rapid population growth.*
- *The rapid spread of AIDS is included due to contaminated needles used in inoculation programs, and global travel made possible by modern technology.*
- *An incapacity to deal with global problems effectively and humanely.*
- *Evidence of human behaviors, worldwide, of suffering, aggression, violence, rising conflicts, terrorism, mass shootings, mental illness, wars, racial hatred, divisiveness, lack of civic engagement, and more.*
- *Problems of pollution of air, sea, and earth and problems of depletion of finite resources along with the intensifying menace of climate change.*
- *Natural habitats are destroyed, and species annihilated.*
- *Humankind's incapacity to do what needs to be done to solve our problems.*
- *Humankind's innate capacity to intensify the existing problems.*
- *The banking industry that seeks wealth and plunges the world into debt, recession, and poverty.*

Maxwell believes all these incidents and more have been made possible by the rapid growth of science and technology since the birth of modern science in the seventeenth century. He concludes that many of these catastrophes are caused by the crisis of science without wisdom (Maxwell, 1976, 1984, 2007, 2013, & 2014).

Critical Questions

Many questions are posed by this author and ECCSSA as part of the discussion, but not all of them can be answered in this short commentary. These questions are worthy of further study as we move to shift the paradigm to include wisdom-based education. These include those listed below.

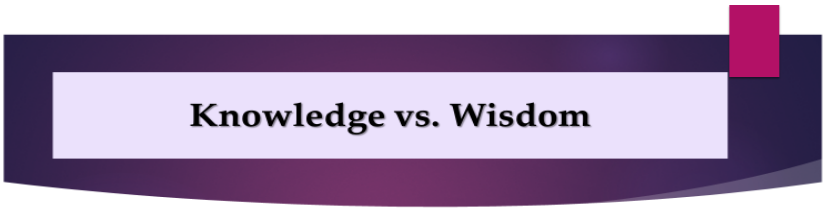
- *How and why did we shift to valuing knowledge over wisdom? When did education change from wisdom-focused to knowledge-focused?*
- *What is the historical purpose of education?*
- *What is the importance of education for wisdom and enlightenment in developing the whole individual?*
- *What have been the principal crises in higher education over the past two hundred years, and how have these affected the notions of purpose and mission at these institutions? How has this history affected current thinking and challenges?*
- *By what framework do we establish what constitutes a good life?*
- *How and why did the disciplines shift from valuing a liberal arts education to an orientation around skills and training—a shift that devalued the humanities and social sciences to the point where they are often viewed as dispensable?*
- *What changes in the history of higher-education administration have contributed to the move away from knowledge to wisdom? (Including the business model.)*
- *How do we best communicate with administrators the view that students will find higher education less appealing if they do not receive a valuable intellectual education in which they have opportunities to develop the whole self?*
- *What are the needs and perspectives of students about knowledge-inquiry vs. development of the whole self and wisdom-inquiry? Do students find higher education less appealing?*
- *How do we create an environment where students learn to value a multi-faceted education?*
- *How do we assist students (and professors) in changing their frame of reference about what education should be?*
- *How do we teach wisdom? What would this look like in a real college curriculum? How would courses be structured? What should be the role of student discovery vs. teacher lecture or didactic learning in the classroom?*
- *What are the implications for so many first-generation college students who have no frame of reference for distinguishing between wisdom and knowledge?*
- *How do we effectively and constructively engage students in civic and public life?*
- *What are the implications of the large demographic of adult students who are seeking a degree principally to further their career, and therefore focus on knowledge rather than wisdom? How is this affecting the academic administration as they seek to boost institutional revenue?*
- *How do we prepare students for global citizenship?*
- *What is the role of higher education in building a world community?*
- *What are the innovative models that are being envisioned, proposed, created, or implemented to address the importance of incorporating wisdom-inquiry into higher education?*
- *What models do we have to reach into K–12 education that promote wisdom-inquiry and socialize students to value a well-rounded holistic education and prepare them for entry into higher education, adult responsibility, and contributions to society and the world?*

Defining Roles of Higher Education and the Academic Disciplines

Role of Academia

For Maxwell, the goal of academia should be to provide a well-rounded educational experience that allows individuals to understand and solve their own problems. Learning then becomes a cooperative endeavor.

> *The proper task of academia is to improve knowledge, technological know-how, and understanding, thereby providing us with means to help us achieve ends in life we decide for ourselves, personally, democratically, or in other ways. It cannot conceivably be acceptable for unelected academics to decide for the rest of us what our goals in life should be, what kind of world we should strive to achieve.* (Maxwell, 2014, p. 114)



"We need to change the aims and methods of higher education."

Role of the Academic Disciplines

Maxwell has been instrumental in carefully examining the academic disciplines and recommending ways discipline groups can incorporate wisdom-based inquiry into their instructional programs. Such inclusion would change the way disciplines operate and allow for more interdisciplinary, multidisciplinary, and crossdisciplinary collaboration. Highlighted below is a brief summary of the role of the disciplines per Maxwell and others.

- ***Economics, Political Science, and Sociology:*** *These disciplines are not sciences but have a fundamental role to improve knowledge about social phenomena. They should articulate the problems of living, propose, and critically assess possible solutions, actions, policies, and wiser ways of living. These disciplines can promote the rational and cooperative ways of tackling and resolving problems and enhancing empathic and personal*

understanding between peoples as something of value in its own right. Acquiring knowledge of social phenomena is subordinate to the above.

- ***Politics:*** *Cannot be taught by knowledge-inquiry and becomes central to wisdom-inquiry. Political creeds and actions should be subjected to imaginative and critical scrutiny.*

- ***National and Global Governance:*** *Every university system needs to include a national shadow government, perhaps virtually, free of the constraints of power and to reflect what the actual government should be doing. The hope is that the virtual and actual government would learn from each other. This would include a virtual world government and what an actual elected world government should be doing, if it existed. This would include a plan for how the actual world government would be elected, democratically.*

- ***Natural Sciences:*** *Should include three levels of discussion—evidence, theory and research aims. Discussion of aims should bring together scientific, metaphysical and evaluative data to discover the most realistic research aims. The natural sciences need to influence and be influenced by problems of living undertaken by social inquiry, the humanities, and the public. Changes in science need to occur in the aims, priorities, and character of pure science and scholarship. Science should reflect the curiosity, the seeing and searching, the knowing and understanding of individual persons that ultimately matters, with the more impersonal, esoteric, and purely intellectual aspects of science being a means to this end. The social inquiry aspect of science should have as an intellectual priority the promotion of empathic understanding and enabling people to flourish.*

- ***Mathematics:*** *There need to be changes in the way mathematics is understood, pursued, conveyed, and taught. Per Maxwell, mathematics is not a branch of knowledge. Mathematics is concerned with exploring problematic possibilities, and developing, systematizing, and unifying problem-solving methods. Further, this author believes that the practical and real-world usefulness of some aspects of mathematics should be described and conveyed to the learner. Otherwise, taking a math class with no understanding of connection to the real world or whether it has practical usefulness is pointless.*

- ***Literature:*** *This discipline should explore imaginatively some of the most profound problems of living and contribute to empathic and personal understanding of life and such problems by allowing the individual to enter imaginatively into the lives of others.*

- ***Philosophy:*** *Should focus on those problems that cut across all disciplinary boundaries. Maxwell believes that philosophy should become again what it was initially during the time of Socrates—the attempt to devote reason to the growth of wisdom in life.*

- ***Education:*** *There should be seminars devoted to the cooperative, imaginative, and critical discussion and reflections of problems of living at all levels of education beginning at the kindergarten level. Moreover, this author believes that education should pay more attention to developing inner human qualities and inner values or education of the heart.*

Disciplines that are not discussed by Maxwell but discussed and outlined by this author and from other research are delineated below.

- ***Behavioral and Psychological Sciences:*** *This set of disciplines and especially psychology has always played a critical role in developing the wise person, correcting psychopathology and more, through cognitive and developmental science and behavioral therapy. The behavioral sciences and psychology have played a critical role in attempting to understand the complexity of the human psyche and the needs and flaws of individuals, singularly, in family units and collectively at all levels of development. As the field today becomes increasingly specialized, some of the interdisciplinary foci and thrusts emphasizing wisdom-inquiry have been lost, with largely mechanized and standardized strategies in some regions of the nation and world. Psychological science should continue to unravel the complexities of the human psyche. There is a need to focus on the cognitive and psychosocial domains, including spiritual development, mindfulness, perception, compassion, empathy, and emotional hygiene and development. Psychological science as an integrated, global, hub science bridging and moving across all disciplines to understand human nature is its greatest contribution.*

- ***Anthropology:*** *This discipline has run a close second to the field of psychology in understanding the origins, evolution, and nature of human beings from every aspect to the current times. Anthropology should continue to work in partnership with psychology and across disciplines in understanding human behavior, culture, and problems in living through ethnographic studies.*

- ***Civic Education:*** *Civic development includes a range over all social spheres beyond the family, from neighborhoods and local communities to state, national, transnational, and global arenas. The effective operation of social systems and successful achievement of collective goals demand the time, attention, understanding, and action of all citizens. Institutions of higher education have both the opportunity and obligation to cultivate in their graduates an appreciation for the responsibilities and rewards of civic engagement, in addition to fostering the capacities necessary for thoughtful participation in public discourse and effective participation in social enterprises (Colby & Ehrlich, 2016).*

- ***History:*** *The role of historians is to record the evolution, changes, trends, patterns, characteristics, and rationale of the transformations occurring in education in general and*

> *higher education in particular. There seems to be a dearth of attention to the historical accounting and analysis of the origin, shifts, and transformations. The role and contribution of historians through careful observation, documentation, and analysis is vitally important to understanding the shifts and transformations taking place.*

The delineation above begins to define the role of academia and the disciplines toward a model of academic inquiry that includes wisdom-inquiry. Such a model would demonstrate how academic inquiry is related to the rest of the human world and how it needs to change dramatically. Academic inquiry should have as a goal to be communicating with, sharing, teaching, arguing, and learning from their colleagues, the rest of society and the world to promote cooperative rationality and social wisdom. Interdisciplinary, multidisciplinary, and crossdisciplinary approaches should be encouraged.

However, Maxwell believes that our current institutions of higher learning have a structural irrationality. He claims that academia is regarded as somewhat irrelevant and that this is a major symptom of its damaging irrationality (Maxwell, 2014). This has been a persistent conclusion advanced by Maxwell over the years in his theoretical model. In an earlier treatise, he states:

> *The creation of our current global problems, and our inability to respond adequately to these problems, has much to do with the long-standing, rarely noticed, structural irrationality of our institutions and traditions of learning, devoted as they are to acquiring knowledge dissociated from learning how to tackle our problems of living in more cooperatively rational ways. Knowledge-inquiry, because of its irrationality, is designed to intensify, not help solve our current global problems.* (Barnett & Maxwell, 2008, p. 103)

For Maxwell, we need to change the aims and methods of academic inquiry. He indicates that we have gained increased knowledge, including that of science, but with the exclusion of the teaching of wisdom and understanding. Upon reflection, this is the divide between the traditionalists' views of education and learning and those of constructivist theorists. This has led to negative effects and the most recent catastrophes cited above in this commentary, which results from a lack of global wisdom in society and the world. It is believed that all these incidents and more have been made possible by the rapid growth of science and technology since the birth of modern science in the seventeenth century. These catastrophes are caused by the crisis of science without wisdom.

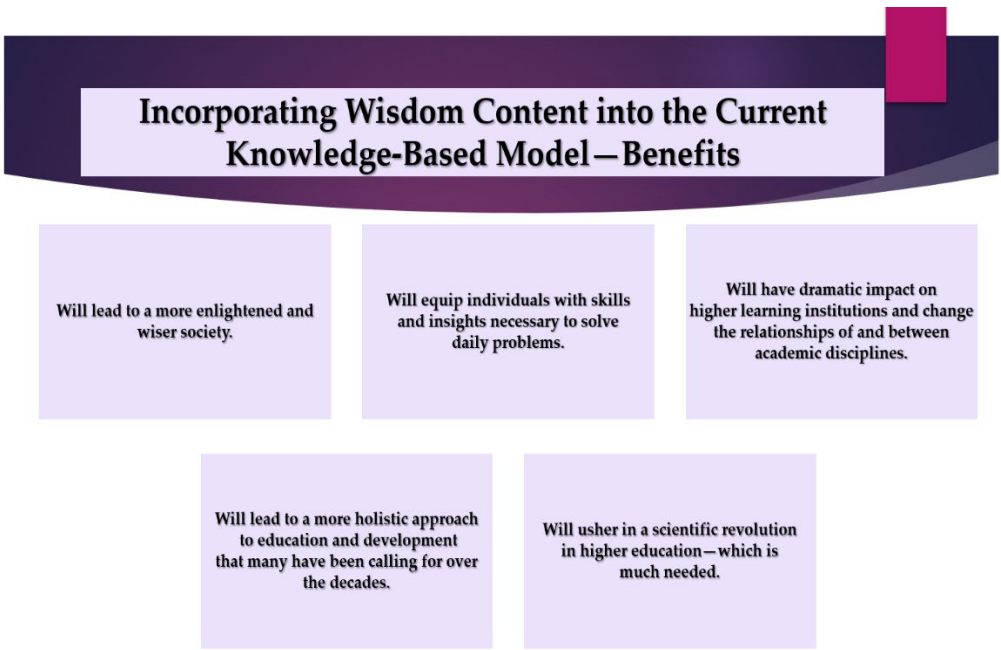
Changing the direction and purpose of education, from a knowledge-focused to a wisdom-focused instructional and educational model could have far-reaching consequences. Such

a transformation in higher education, could be like the Renaissance period where there was enlightenment that prompted a scientific revolution. The outcome could be institutions of learning that help humans realize what is of value in life. This model would need the support and cooperation of all—scientists, scholars, students, research councils, university administrators, chancellors and vice chancellors, teachers, the media, the general public, and the global community (Maxwell, 1984, 2007, 2008, 2013 & 2014).

Benefits of Incorporating Wisdom Content into the Current Knowledge-Based Model

It has been noted that a shift back to such a focus on wisdom as the ultimate aim might lead to a more enlightened and wiser society. It would certainly equip individuals with the skills and insights necessary to solve daily problems. Such a shift could have a dramatic impact on institutions of higher learning and change the relationships of and between academic disciplines. Most importantly, a shift to include a wisdom-focused aim would lead to a more holistic approach to education and development that many have been calling for over the decades. Figure 2 outlines some of the benefits of incorporating wisdom-inquiry into the current knowledge-based model.

Figure 2. Benefits of Incorporating Wisdom Content



What are the Components of a Wise Good World?

The current focus on knowledge-inquiry versus wisdom-inquiry has resulted in the creation of current global problems and the incapacity to deal with them effectively and humanely. Therefore, in terms of instruction, learning, and human development, a new kind of inquiry devoted to improving the quality of human life and the personal, social, and global problems of living, would mean helping humanity make progress towards creating *"as good a world as possible"* (Maxwell, 2013). The question is raised, *what ideally is a wise good world?* Maxwell outlines in his model five (5) major points about what a wise and good world would look like in Figure 3. Such a transformation in higher education will consist of institutions of learning that help people realize what is of value in life. The result must be to help people create a better world.

Figure 3. Components of a Wise Good World

The Berlin Wisdom Paradigm

In the early 1980s, Paul Baltes and his team at the Center for Lifespan Psychology of the Max Planck Institute for Human Development in Berlin, launched the ground-breaking *Berlin Wisdom Project*. The project obtained the most comprehensive empirical understanding of wisdom by any single group in modern psychology, according to *New York Times* journalist Stephen Hall (2010).

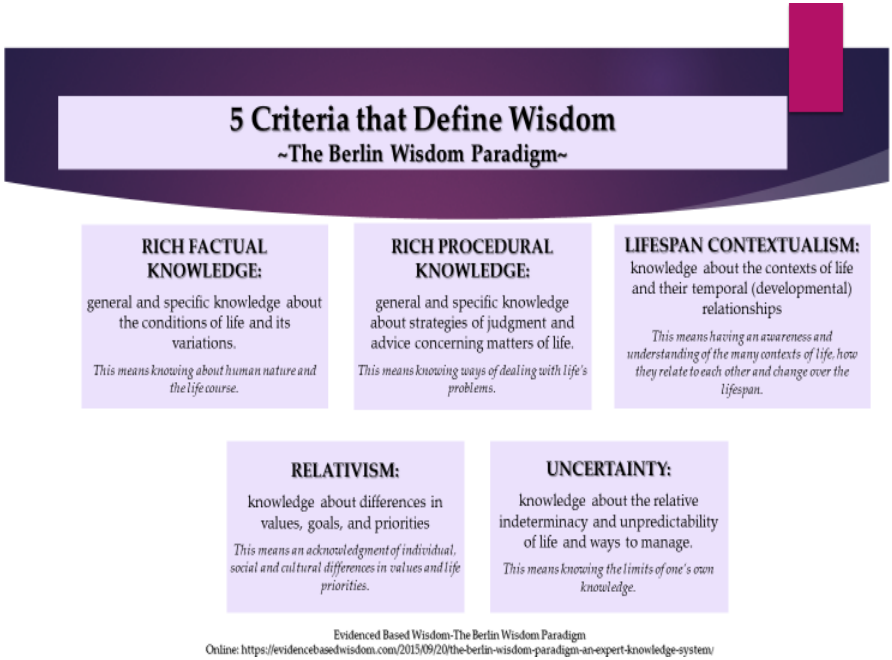
Their conception of wisdom was *expertise in the fundamental pragmatics of life*. Their research yielded a more helpful translation and understandable language about the construct of wisdom, defining it with such qualities as *having good judgment and advice about important but uncertain matters of life.* For the purpose of conducting research on wisdom as a

construct, they viewed these qualities as a type of expertise. According to Baltes and team, expertise is something that psychology has a great deal of experience in measuring and investigating. By framing wisdom in this way, they made it more applicable as a construct to research design and study. There are two categories of theories often discussed in the wisdom research: *implicit theories* and *explicit theories*. *Implicit wisdom theories* are theories developed by asking the public what they think wisdom is. These are sometimes referred to as *'folk theories of wisdom'*. *Explicit wisdom theories* are theories constructed by psychologists, which may or may not consider what the public thinks wisdom is. They also identify behaviors associated with wisdom that may lend themselves to empirical inquiry more readily than implicit theories. The Berlin Wisdom Paradigm, as stated by the team, is an explicit theory.

The Berlin Wisdom Paradigm outlines a family of five (5) criteria that define wisdom. In fact, for a behavior to be considered wise, it must exhibit *all five (5)* of the criteria. Figure 4 defines the paradigm. Baltes' main goal was to come up with a system that could be quantitatively measured. He also wanted to make distinctions between wisdom and intelligence. This model measured knowledge-related wisdom initially. Later Baltes expanded his research to include how knowledge-related wisdom could lead to practical wisdom—understanding how to live a life that matters.

Baltes and team developed hypothetical life dilemmas as scenarios for assessing wisdom with research participants. Individuals would sit in front of a panel of judges and describe aloud how problems should be solved, and they were rated on a quantitative set of criteria based on a scale from 1 to 7.

Figure 4. Evidenced-Based Wisdom—The Berlin Wisdom Paradigm



According to the model, the first two criteria, factual and procedural knowledge, are basic requirements for expertise in any field, and the fundamental pragmatics of life. The final three criteria, lifespan contextualism, relativism, and uncertainty, apply directly to the construct of wisdom. It has been argued that the model is exclusively cognitive without enough focus on reflection and emotion. Baltes acknowledged this and began to conduct research examining and including an emotional dimension in revising his theory but became ill and died before it was completed. Baltes and the Wisdom Project led the way to convincing the academy of the need to study ways to include wisdom acquisition in human development. Other scholars at the Institute continued his work.

The Three-Dimensional Wisdom Scale

Monika Ardelt (2004) challenged the Berlin Wisdom paradigm with her own paradigm. She suggests that Wisdom as expertise in the fundamental pragmatics of life does not measure real wisdom. She proposes a three-dimensional wisdom scale as a more meaningful alternative. Ardelt (2003, p. 277) defines wisdom as an integration of cognitive, reflective, and affective dimensions based on previous work by Clayton and Birren (1980).

The cognitive dimension of wisdom refers to "*a person's ability to understand life, that is, to comprehend the significance and deeper meaning of phenomena and events, particularly with regard to intrapersonal and interpersonal matters*" (p. 278). For Ardelt, this includes knowledge of the positive and negative aspects of human nature, of the inherent limits of knowledge, and of life's unpredictability and uncertainties.

The reflective dimension is a prerequisite for the development of the cognitive dimension of wisdom. Per Ardelt:

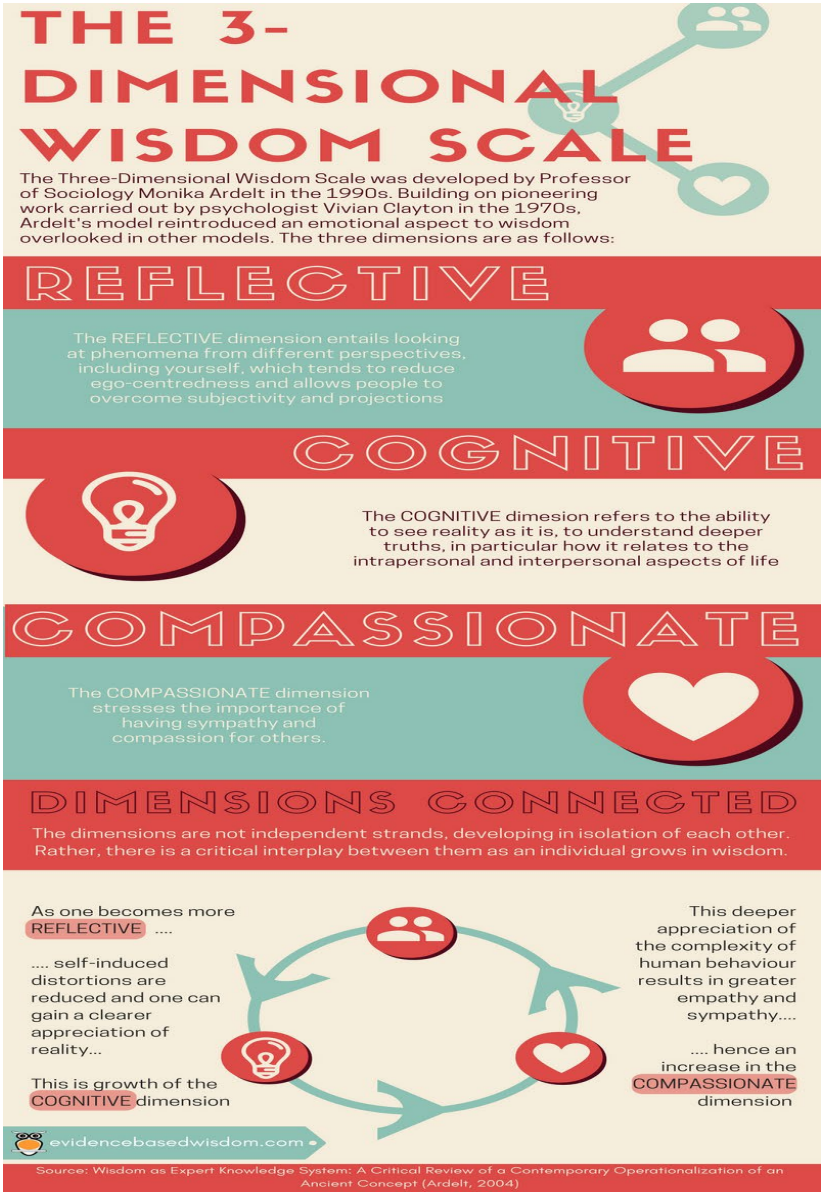
> *A deeper understanding of life is only possible if one can perceive reality as it is without any major distortions. To do this, one needs to engage in reflective thinking by looking at phenomena and events from many different perspectives to develop self-awareness and self-insight. This practice will gradually reduce one's self-centeredness, subjectivity, and projections, and increase one's insight into the true nature of things, including the motivations of one's own and other people's behavior.* (p. 278)

According to Ardelt, the reflective dimension of wisdom is the crucial component among the three because it encourages the development of both the cognitive and the affective elements of wisdom. A deeper understanding of life and human nature arises after the consideration of multiple points of view and an overcoming of subjectivity and projections.

Ardelt equates wisdom to a personality characteristic. Although wisdom per se might be relatively difficult to find, she believes it should still be possible to assess how close people come to this ideal state. Her model focuses on affective domains similar to Erik Erikson's stage theory of psychosocial development, where he defines a resulting positive virtue at each stage of personality, social, and emotional development from birth through mature adulthood. Erikson's early theory was based on early Greek virtues and also considered as an aspect of wisdom development through its attainment of certain virtues.

It is reported on the Berlin Wisdom Project website that Ardelt's model has gained recognition as a successful scale in the field of wisdom research. The scale reintroduced the importance of including the emotional aspects to the construct of wisdom; specifically, the personal dimensions of reflection, cognition, and compassion as depicted in Figure 5.

Figure 5. The Three-Dimensional Wisdom Scale



Evidenced Based Wisdom-The Berlin Wisdom Paradigm.
Online: https://evidencebasedwisdom.com/2015/09/20/the-berlin-wisdom-paradigm-an-expert-knowledge-system/

Constructivist Theories and Maxwell's Model

Maxwell's model is akin to the constructivist theorists' approach to learning. For these theorists, constructing meaning and understanding of what is learned is central to the holistic approach to teaching. Instruction is meant to engage learners and help them learn how to reconstruct their own understanding through interpretation and inner reflection (King, 2008).

- Learners should be able to:
  - Construct meaning for themselves.
  - Reflect on the significance of the meaning.
  - Make self-assessments to determine their own strengths and weaknesses in learning.
- The teacher then becomes the:
  - Mediator of learning and thinking through engagement.
  - Facilitator of understanding.
  - Role shifts from *"sage on the stage"* to *"guide on the side."*

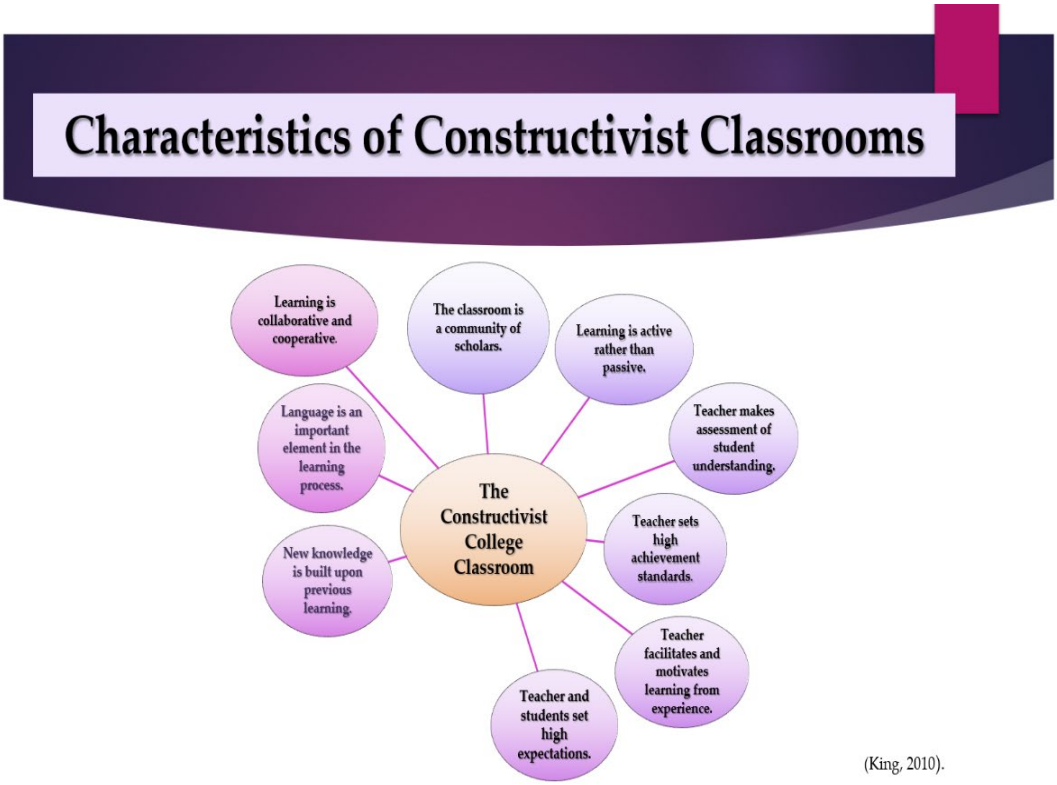
Using the constructivist teaching strategies by no means should be seen as the teacher stepping aside. Constructivist teaching is quite time-consuming in preparing and leading challenging activities for positive outcomes with students.

Learners require a variety of different experiences to advance to different kinds and levels of understanding. To achieve this, educators need to spend time understanding learners' current perspectives and, based on this information, incorporate learning activities that have real-world relevance for each learner.

An important aspect of this model is that of linking information and learning to contextual experiences that would engage learners and contribute to a deeper understanding. This approach to teaching and learning could be used in Maxwell's model to teach wisdom, application, and solving the problems of living.

Therefore, in the constructivist model, teachers and students both have critical roles to play, and the learning and instruction is collaborative. Students have a leadership role, and they are active collaborators in the process. Students are encouraged to do much of the interacting and planning of classroom activities. However, teachers model and shape behavior as facilitators of learning, and they create opportunities for guided and unguided discovery. Figure 6 below summarizes the major characteristics of constructivist classrooms.

Figure 6. Characteristics of Constructivist Classrooms



Transformations: What Can Be Done?

The Role of Colleges and Universities

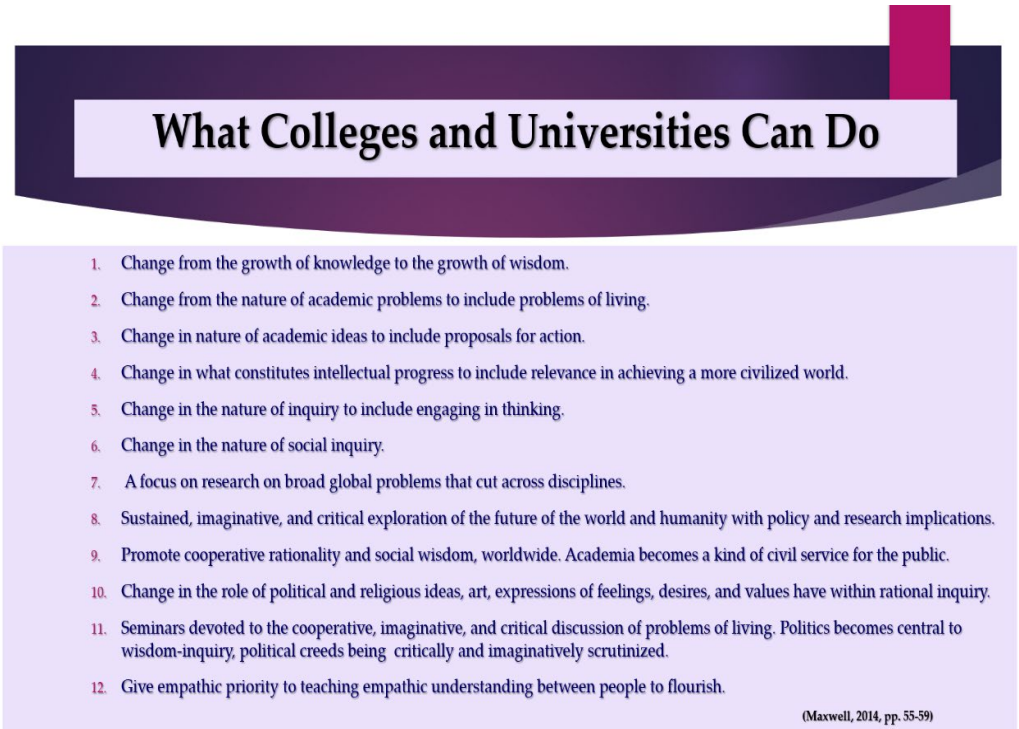
The question is raised: *What can colleges and universities do? And, how can they help create a wiser world?* Below are some of the major points made in the research and from Maxwell's model.

- *A basic task is to help people around the world acquire a good understanding of what our global problems are and what we need to do about them. It needs to be recognized much more widely that the kind of academic inquiry we have inherited from the past—solely that of knowledge—is damagingly irrational.*
- *We need to put wisdom-inquiry into practice in schools and higher education in order to tackle the problems of living—globally. This would transform the relationship between universities and the social world.*

- *Higher education would be charged with becoming fundamentally concerned with promoting public understanding of what needs to be done to create a better, wiser world.*
- *Maxwell and many others are calling for a high-profile campaign to reintroduce wisdom-inquiry into higher education so that people can flourish and grow.*

Figure 7 summarizes other points and suggestions from the research on changing the content and focus of education.

Figure 7. What Colleges and Universities Can Do



The Wisdom-Inquiry Institution

Institutions of higher learning as well as public education would have a greater focus on the problems of living in society and world and how to tackle them, and understanding and clarifying their values and what is important in life along with the undertaking and pursuit of science and knowledge and its role in the whole scheme of things. The model set forth by Maxwell outlines the major components of a wisdom-inquiry institution.

Figure 8. The Wisdom-Inquiry Institution

(Maxwell, 2014)

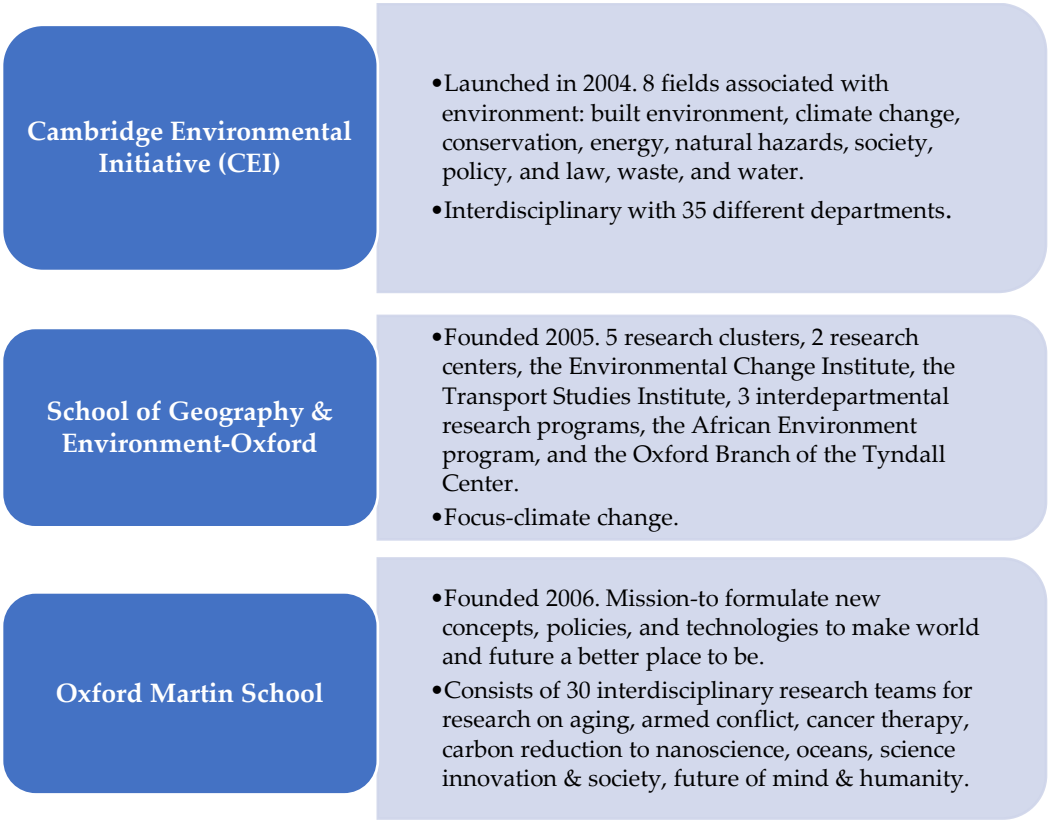
Exemplary Models and Emerging Issues

The initial goal of this investigation was to assess the progress of knowledge vs. wisdom-inquiry and examine pertinent issues and emerging models envisioned or implemented, as well as who is attempting to incorporate or advocate for a wisdom-inquiry component in higher education, related programs and institutions.

A growing number of such emerging models have been identified in the UK, but to a lesser extent in the US and Europe. More time and research is needed to identify other models. Such emerging and new models will require major transformations in academia at all levels and particularly in higher education. A brief overview of a select sample of these models is presented below (see Figure 9). These models provide verification of the need for further dialogue toward this end and support Maxwell's call for education for holistic development and the need and preparation of helping humans everywhere to become wiser beings toward creating a more effective and civilized world. This author agrees with Maxwell and others on the urgent need for such a revolution and transformation in education by incorporating wisdom-inquiry into academic and technological inquiry. Per Maxwell,

Our only hope of solving our problems successfully lies in tackling them democratically. This … requires that a majority of people on earth have a good understanding of what our problems are, and what we need to do about them. Democratically elected governments are unlikely to be able to do what is required if the people who elect them do not understand what our problems are, and what we need to do to resolve them. This requires that we have in existence institutions of learning rationally devoted to helping humanity come to understand what our problems are and what needs to be done to solve them. (Maxwell, 2013, p. 105)

Figure 9. Selected Exemplary Models



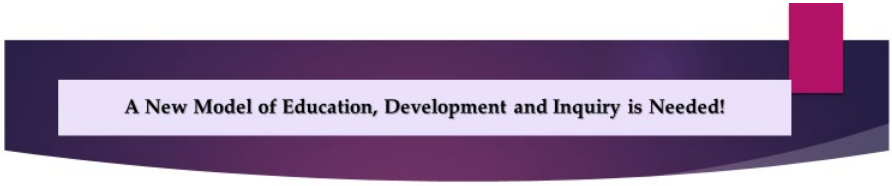
Smith School of Enterprise & the Environment	•Founded in 2008 to help government and industry. •Focus-climate change.
University College- London	•Founded in 2008. UCL Grand Challenges. •4 areas of research: global health, sustainable cities, human well-being, intercultural interaction. Also the Wisdom Agenda.
John Tyndall Center for Climate Change Research & UK Energy Research Center (UKERC)	•Founded in 2000 by 28 scientists from 10 institutions. Based in 8 British universities. •A multidisciplinary approach to the study of climate change.
Global Learning and Observations to Benefit the Environment (GLOBE-US)	•Worldwide science & education program founded by Al Gore in 1994. Run by NASA. See video: https://www.globe.gov/about/overview. •Provides grade level-appropriate, interdisciplinary activities and investigations on atmosphere, biosphere, hydrosphere, and soil/pedosphere, developed by scientists.
Demos-A British Think Tank	•The focus is on the need for more public participation in discussion about aims and priorities of scientific research and greater openness of science to the public. •Supported by the Royal Society of Great Britain, Science in Society Program.
Science in Society Program- Royal Society	•Founded in 2004 for promoting dialogue with society and influencing and sharing responsibility for policy on scientific matters. •Embracing a culture of openness in decision-making which considers the values and attitudes of the public.

The United States Institute of Peace (USIP)	•Founded 1984 by Congress, a nonpartisan, national institute dedicated to the proposition that a world without violent conflict is possible, practical, and essential for US and global security. • USIP provides expertise, training, analysis and support to those who are working to build peace.
Peace Studies	•Bradford U, Sussex U, Kings College London, Leeds U, Lancaster U, Coventry U, London Metropolitan U. •Ctr. for Peace and Reconciliation Studies, Warwick U, Desmond Tutu Ctr. for War and Peace, Liverpool Hope U, UNC, Chapel Hill, UC Berkeley, George Mason U, Colgate U, Georgetown U, Notre Dame, Tufts U.
Character Education Partnership	•Providing leadership, voice and resources to help individuals and groups along their character journey. •Inspiring and empowering ethical, engaged and compassionate citizens worldwide.
Friends of Wisdom	•A group of 347 scholars—an association of people sympathetic to the idea that academic inquiry should help humanity acquire more wisdom by rational means.
Center for Practical Wisdom	•Mission-to deepen scientific understanding of wisdom and its role in decisions and choices affecting everyday life. •To understand how individuals develop wisdom. •To deepen scientific understanding of wisdom, and how to gain, reinforce, and apply wisdom in helping to become a wiser society.
The Berlin Wisdom Project	•Launched in 1980s by Paul Baltes, Center for Lifespan Psychology, Max Planck Institute for Human Development in Berlin. Obtained the most comprehensive empirical understanding of wisdom by any single group in modern psychology.

Outcomes and Implications: Scientific Revolution and Transformation

New Models for the Future

There is a call for a renaissance in higher education and a shift or inclusion of knowledge, technology and wisdom. The goal is to move forward in the twenty-first century with strategies that work better to promote holistic development, rather than solely preparation for work. In addition, this includes a call for a creative class of individuals rather than those who can only respond and apply skills as a result of training. The current knowledge paradigm is no longer effective according to many scholars.



The Inclusion of Wisdom-Inquiry must be a priority to help and save humanity toward creating "as good a world as possible" (Maxwell, 2013).

There is a call for science and institutions of higher learning to change. This requires a scientific revolution. According to many, humanity is in deep trouble, and there is an urgent need to move toward transforming institutions of higher learning and toward developing strategies to make progress toward creating a civilization that can make for a wiser and more civilized world.

It is a call to put human consideration at the core of academic inquiry. This includes educational institutions and the disciplines, along with social, ethical, environmental, and other critical entities and issues at the forefront. It is also a call for well-designed insititutions of learning to move beyond inquiry devoted solely to acquiring knowledge.

Moving in a direction that includes wisdom-based education in addition to knowledge-inquiry will bring about a much needed revolution in academia and science. It is believed that every branch and aspect of academic inquiry needs to change.

According to Maxwell, such a revolution—intellectual, institutional, and cultural, if it ever came about, would be comparable to that of the Renaissance, the period of enlightenment or scientific revolution. *"The outcome would be traditions and institutions of learning rationally designed to help us acquire wisdom"* (Maxwell, 2008, p. 114).

Some would argue that this is too daunting a task for higher education. But the transformation and the scientific revolution is already underway as indicated by the number of programs, departments, institutions, and research centers concerned with social policy, environmental issues, social justice, and other issues which are moving to the forefront and implementing change. Furthermore, the public too is demanding change.

In summary, Maxwell and others believe that we do not have a balanced holistic developmental model at present, but rather institutions of learning devoted solely to the pursuit of knowledge and technological know-how, which leads to the root cause of the national and global problems that currently exist. Such a transformation in higher education to incorporate the cultivation of wisdom, per Maxwell, will be like the Renaissance or the period of Enlightenment as a result of a scientific revolution. The outcome will be institutions of learning that help us realize what is of value in life and become whole human beings. This is similar to Carl Jung's call for *individuation* and Maslow's *self-actualization* and *transcendence*.

Such a transformation would need the support and cooperation of all—scientists, scholars, students, research councils, university administrators, chancellors and vice chancellors, teachers, the media, the general public, and the global community. Academics in higher education and beyond should be the main advocates of the urgent need for such a revolution in our institutions. This will be the beginning of a shift from knowledge-inquiry to include wisdom-inquiry or wisdom-based education.

Interdisciplinary, crossdisciplinary, and multidisciplinary approaches, both inter-departmental and inter-higher education institutions are necessary to solve the problems facing humankind. Key steps would have to be implemented to put the beginnings of this transformation in place.

In conclusion, Iredale (2007) summarizes nicely the future possibilities:

> *When one calls for a revolution … in the aims and methods of the whole of academic inquiry, it is easy to find reasons to be dismissive. Even if one understands what is being called for—a comprehensive intellectual revolution, affecting to a greater or lesser extent all branches of academic inquiry … one may argue that academic inquiry is too well entrenched in its ways to change … but such a reaction would be unwarranted. What we have seen is that parts of the academic community can change, that they can recognize where they have gone wrong before and appreciate the need to change the way they work in the future. And as such, more clearly than ever, one can see the beginnings of a shift from knowledge-inquiry to wisdom-inquiry.* (p. 127)

There is hope for the future of education in general and higher education, specifically. The acquisition of well-rounded individuals and the attainment of wisdom is essential for continual evolution, progression, and sustainability of human civilization, a flourishing life worth living and a wiser world.

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From Knowledge to Wisdom: An Economic Perspective

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Abstract

This article offers a comparative analysis of the knowledge-based economy and the wisdom-based economy. The article suggests the need for a wisdom-based economy, where citizens need to be more resilient, more adaptable, and more responsible for facing the future. Academia plays a vital role in forming a society for the future. This article discusses and recommends some learning models based on the changes needed in higher education institutions and systems that can be beneficial for educators and thought leaders in order to prepare the next generation as society moves from a knowledge-based economy to a wisdom-based economy.

Keywords: *knowledge economy, wisdom economy, higher education.*

Introduction

Evolution in a society is a natural phenomenon. If we look at our history, we can see how societies emerged from the hunting era to the agriculture era, from the agriculture era to the industrial era, from the industrial era to the information era, from the information era to the knowledge era. Currently, we are living in the knowledge era, where we have an abundance of knowledge. Most of the developed countries have been in this era for decades. Now, emerging economies and developing countries are also taking their places on this list. As this era has brought us tremendous opportunities, it has also brought us the numerous challenges that societies are currently facing, for example, climate change, income inequality, and mental health issues. It makes us think of creating a society where we live with a peace, compassion, and basic understanding which is based on empathy for others, where people are committed, passionate, and generous to each other. Social scientists are naming this era the wisdom era. Many social scientists are joining the movement. Philosopher Nicholas Maxwell is the first one who urged for the need for wisdom in society. According to Maxwell (2007), *"Humanity is in deep trouble. We urgently need to learn how to make progress towards a wiser, more civilized world"* (p. 193).

The aspiration for this paper is to identify the economic perspective of moving from a knowledge economy to a wisdom economy. This paper has been divided into four sections,

followed by a conclusion. The first section discusses what the knowledge and wisdom economies are. The second section offers a comparative analysis of the two. The third section analyzes some basic economic theories inherent in knowledge economies. The fourth section discusses the importance of higher education and some high-impact models that can help societies in the transition from a knowledge to a wisdom economy.

Knowledge and Wisdom Economies

The knowledge economy is the economy where the production and consumption of information are driven by technological advancement. The innovations in personal computers and the World Wide Web have considerably changed the nature of work and the economic system during the last two decades. According to Powell & Snellman (2004), *"The key component of a knowledge economy is a greater reliance on intellectual capabilities than on physical inputs or natural resources"* (p. 199). As Shukla (2017b) has demonstrated, the journey of invention from the wheel to the internet demonstrates how humans are inclined toward innovating new goods, new services, and new production process, as well. Of all of the developed economies, which enjoyed the material benefits of the first industrial revolution in the eighteenth century, most of them have continued their advancement in innovation and technologies, and now they are known as knowledge economies, where knowledge is the central part of their economic system.

According to Goede (2011), the knowledge economy (1995 to present) is characterized by connecting the power to share data and information faster and further. Technology enables us to tap into each other's creativity. The knowledge economy is the result of bringing together powerful computers and well-educated minds to create wealth. While knowledge-based economic discourse is comfortable with the technical component of wisdom, it appears less confident in dealing with nous (inscrutable and transcendent cognitions) and ethics, which we argue should be central to innovation and socially intelligent change. It makes us long for a new society where people can make decisions based not only on their knowledge but also on how they use that knowledge ethically and how they adopt wisdom in their actions. According to Rooney & McKenna (2005),

> "*…wisdom is an ability to conduct oneself prudently and well, and to judge correctly and soundly by applying reason to putative 'fact' tempered by intuition and insight. Wisdom must be infused by ethical judgment and is directed to soundly based practical outcomes.*" (p. 308)

The wisdom economy is a vision of the future that will help societies overcome the issues generated by the knowledge economy. According to Blasi (2006), wisdom is the act of choosing one's behavior based on knowledge and shared values in order to enhance the

well-being of all and an awareness that personal actions have social consequences. Wisdom helps people to understand not only their own actions but also their consequences for society. A wise person weighs the knowns and the unknowns, resists overwhelming emotion while sustaining interest, and carefully chooses when and where to take action (Matthews, 1998). A wise person's actions can prevent chaos in societies in many ways. According to Goede (2011), wisdom is the application of knowledge by balancing self-interest and the interests of others. Wisdom can be found on three levels of analysis: the individual, the organization, and society. Wise individuals are required to create wise organizations, and wise individuals and organizations are needed to create a wise economy.

Knowledge economies have their advantages and disadvantages; embracing wisdom through the system can help to resolve many issues that humans are facing right now or will be facing in the future. Today it requires no effort to obtain information about anything. People have answers to all the questions at their fingertips. In this knowledge era, not only adults but also young people have access to all kinds of information. Some information helps them to shape their future, while some information can destroy their future, as well. The quandary prompts reflection on whether or not we are using the given knowledge wisely. According to Maimon (2012), never in the history of the planet has information been more readily available. Knowledge can be defined as the ability to assess and then integrate information into a meaningful whole. Wisdom is the capacity to apply knowledge effectively to new situations.

Knowledge Economies vs. Wisdom Economies

Many social scientists are arguing about the need for a societal shift from knowledge to wisdom. We have the knowledge, but are we using that knowledge wisely to make good decisions, to address social issues, to mitigate the effects of climate change, to deal with mental health issues? If knowledge has not been used wisely, then it is a waste of humans' creativity, and we will never reach a state of wisdom, where we will be able to develop the capacity to apply knowledge effectively to new situations.

In this section, some basic economic concepts are discussed to compare knowledge economies with the wisdom economy, which is a vision that can solve many of the issues generated for humankind by the very same knowledge economies.

To begin with, the production of goods and services in knowledge and wisdom economies are different in many ways. Knowledge economies produce an excessive quantity of products, and the distribution of products is uneven. In contrast, the wisdom economy believes in sufficient production, which is equally distributed among societies. According

to the World Bank, the GDP growth of the world was three (3) percent in 2018. According to Max Roser (2020) the world GDP has increased from $430.53 billion to $108.12 trillion from 1500 to 2015. This excessive production has helped us to combat poverty and hunger in the world. However, it has also generated the enormous waste that occupies land in the form of landfills in many countries. It is not only hurting the environment but also affecting human lives. According to the Waste Atlas, the current annual Municipal Solid Waste (MSW) generation is estimated to be 1.9 billion tonnes, thirty (30) percent of which will go uncollected. As for the collected MSW, seventy (70) percent is taken to landfills and dumpsites, nineteen (19) percent is recycled or recovered, and eleven (11) percent is taken to energy recovery facilities. The number of people who lack access even to the most elementary Waste Management (WM) services is estimated to be at least 3.5 billion. If we continue with a business as usual approach, the situation will worsen significantly, with forecasts estimating that the population with no access to WM services in 2050 will rise to around 5.6 billion. Second, knowledge economies are applying chemical-based fertilizers to their farmland in order to produce more, while wisdom economies believe in the power of nature, arguing that instead of putting chemicals in the soil and harming not only our environment but also ourselves, we need to move toward the use of more natural fertilizers. That will help not only our environment but also our future generations, as well. Lastly, knowledge economies believe in working more to produce more, while wisdom economies do not. Today we can see people are working longer hours. Because of technology, they are not able to disconnect themselves from work even when they are at home. This also has the impact of damaging our workforce due to workers suffering from anxiety and depression more than ever before.

The wisdom economy would focus on working fewer hours but more efficiently, which will help individual well-being. Finally, knowledge economies produce more. As a result, there are many problems like the income inequality, environmental issues, and mental health concerns that are taking place in society. Adopting the concept of the wisdom economy would produce just enough and could can help societies combat the problems generated by the knowledge economy.

Also, whereas the labor force in the knowledge economy focuses on qualifications and experience, that in wisdom economies could continue the emphasis of qualifications and experiences, but other qualities, as well. To begin with, the labor force in knowledge-based economies focuses on the degree you have received, with people who have completed a higher education generally earning a higher income, as well. The wisdom economy focuses on inner qualities, such as how to make a wise decision in the workplace that motivates others to contribute to an increase in productivity. Likewise, the productivity of the labor force in the knowledge economy is based on education. If one has a higher degree, they will produce more. Wisdom economies believe that productivity can be increased by

motivating the labor force, which is possible by cultivating good habits among management. Lastly, managers in knowledge economies are very good at developing relationships in their respective industries. However, wisdom economy managers can build relationships even more efficiently with other firms in their respective industries because they possess good qualities like how to communicate and make decisions wisely. As a result, the labor force in wisdom economies would have more innate qualities than that of knowledge economies, which ultimately makes them better-off, and creates a happier workplace.

Economic Theories and Knowledge Economies

Adam Smith, who was considered the father of modern economics, developed the concepts of *self-interest* and the *invisible hand*. The invisible hand concept describes the unintended social benefits of an individual's self-interested actions, a concept that was first introduced in *The Theory of Moral Sentiments* (1759), which discusses income distribution. If we analyze the concept of the invisible hand in the knowledge-based economy, then self-interest becomes greediness. Yes, we have an invisible hand in our society, but it is not helping society; instead, it is pushing down a very large group of people and pushing up a very small group of people, thereby creating the income inequality gap. The gap between the top five (5) percent and bottom five (5) percent has been increasing in recent years, and it is worse in the developed world. According to the Organization for Economic Co-operation and Development (OECD), the Gini coefficient is based on the comparison of cumulative proportions of the population against the cumulative proportions of the income they earn. This number ranges between 0 in the case of perfect equality and 1 in the case of perfect inequality. World Gini coefficients increased from 0.43 to 0.68 from the year 1820 to 2005 (United Nations), which indicates the increasing gap in the modern world.

In economics, utility is the satisfaction or benefit derived from consuming a product; thus, the marginal utility of goods and services is the change in the utility from an increase in the consumption of that good or service. In the context of cardinal utility, economists sometimes speak of a law of diminishing marginal utility, meaning that the first unit of consumption of a good or service yields more utility than the second and subsequent units, with a continuing reduction for greater amounts (Kreps, 1990). Therefore, the fall in marginal utility as consumption increases is known as diminishing marginal utility.

The law of diminishing marginal utility, as developed by Carl Menger, is axiomatic in nature; that is, it is irrefutably true. According to diminishing marginal utility theory, as people have more and more of a good, it reduces the utility gained from that good (Polleit, 2011). This is certainly valid for knowledge economies. If knowledge is a commodity, more

and more knowledge can reduce the satisfaction achieved through the acquisition of knowledge. It seems ironic, but it is true. The effect of diminishing marginal utility can be explained by an increasing number of cases of mental illness in youth, the lack of sleep, unhappiness, and the general sense of dissatisfaction in the workplace.

Mental Health

According to the U.S. Department of Health & Human Services, in 2014, about one in five American adults experienced a mental health issue, one in 10 young people experienced a period of major depression, and one in twenty-five Americans lived with a serious mental illness, such as schizophrenia, bipolar disorder, or major depression. This is one of the biggest problems faced by other developed countries these days, as well. People are not as social as they use to be; they like to spend their time on electronic devices instead of talking to the person sitting next to them. Social bonding is an essential aspect of keeping humans happy. According to the world happiness index, Finland is the happiest country on earth. There are six variables used to analyze the index, and social bonding is one of them.

Climate Change

Another issue is climate change. There is much evidence in recent years that explains the complexity of the problem. For example, rising global temperatures, warming oceans, shrinking ice sheets, glacial retreats, decreasing snow cover, rising sea levels, declining arctic sea ice, extreme events like snow in Hawaii, and ocean acidification have been some of the challenges faced by humanity in recent years.

Knowledge Economy

Finally, the knowledge-based economy has been affected by societies in many ways, from environmental to health issues. Murtaza (2011) identifies the link between the current major problems and excessive self-interest. He argues for the broad counters of an alternative economic system, built on the totality of human values, which would address these two seemingly unrelated issues. His basic message is that the win-win potential of self-interest is illusory. However, there is an alternative: if everybody pursues self-actualization, this will lead to individual and societal good. Homo sapiens will then justify their species' name and make homo economicus extinct.

To protect this world and to protect humanity, it is time to create wisdom thinking in our societies. Wisdom is an essential part of the knowledge economy. Rooney & McKenna (2005) state:

> *wisdom is a necessary component of knowledge-based economies and that it should not be subordinated to the narrow imperatives of technological development within the socio-economic context of technocratic capitalism. Now economies should move from knowledge to wisdom economies through educating the societies, and adopting wisdom thinking.* (p. 309)

First, the education system needs to be changed. According to Rooney & McKenna (2005), a wisdom-based renaissance of humanistic epistemology is needed to avoid increasing social dysfunction and a lack of wisdom in complex technological societies. According to Lombardo (2011):

> *Wisdom is the highest expression of self-development and future consciousness. It is the continually evolving understanding of and fascination with the big picture of life, of what is important, ethical, and meaningful, and the desire and creative capacity to apply this understanding to enhance the well-being of life, both for oneself and others.* (p. 9)

Education as a Tool

Nelson Mandela has said that education is the most powerful weapon which you can use to change the world. To enhance wisdom thinking education is the best equipment, according to Maimon (2012). If star professors from elite universities are currently transmitting information via the internet free of charge, it is essential that college classrooms around the world go beyond the dissemination of information and focus on the goals of creating knowledge and helping students to attain wisdom. Shukla (2017a) has identified the positive relationship between economic growth and education in India. An educational curriculum based on future consciousness and the development of the wisdom can transform society as a whole, prepared to address and resolve the central issues of the future. According to Maimon (2012), teaching must change fundamentally from the delivery of information to the development of critical thinking. We must transform our classroom practices consequently. As teachers, we must move away from the limelight of expertise to the more challenging role of guiding students to think, assess, integrate, and apply.

Becoming an educated person—a life-long learner—involves living these virtues throughout one's life. It is often said that the main goal in education in this fast-paced, highly evolving world is facilitating the development of life-long learners. Since things keep changing so quickly and knowledge is growing exponentially, everyone needs to keep learning throughout their lives. Character virtues are the key to developing this capacity and desire. They are therefore necessary not only for one's survival – but for one's flourishing – in the future. Wisdom is learning how to access that information through *the*

head, which is an intellectual process, and through *the heart*, which involves empathy, compassion, and loving, and *through instinct*, which calls upon intuition. It is those who can connect with, integrate, and put into action those three aspects of awareness who will lead us in the wisdom economy. Learning the process of wisdom development and applying that process to all aspects of life, both inner and outer, will reduce the unintended consequences.

Finally, there is a need to formulate the actual curriculum and instructional techniques appropriate to a truly *inward educational process*. This work must include methods of selecting students compatible for small group *inner work* parallel to the regular general education coursework. In addition, there is a need to find a college or internet venue willing to restructure four or more years of learning and support services adequate for a trial run or demonstration project of the kind needed. Lastly, there is a necessity to think through in detail the selection of faculty and thought leaders who are prepared to be challenged. Faculty need to share this vision of a thoroughly reformed general education reorganized around the ideal of a real inner life-long learning that keeps mind and body working together harmoniously, in a quest for inner and outer peace, worldwide.

Wisdom Learning in the Education System

We need to change the traditional teaching system. According to John Dewey, the current teaching system needs to be changed, because if we teach today's students as we taught yesterday's, we rob them of tomorrow. This change should begin at the institutional level. For the kind of wisdom that is instilled not only cultivates skills that are transferable but also help to promote civic virtues, and fosters the development of individuals who are able to take active and full responsibility not just in their family life, but also in the public sphere. There are many case studies where we have evidence of wisdom learning in the education system.

Wisdom in teaching and educational institutions needs to be global in its scope and in its modes of understanding; it should be expansive and integrative, incorporating the lessons of the past, and the ecological and even cosmic setting of the human condition; it must be ethically driven and tied to the character development of individuals; it has to be practically connected with the challenges and opportunities of life; it should be supported by good thinking skills and creative imagination; it must serve humanity as a whole, and not just the individual; in essence, it ought to revolve around the cultivation of wisdom. According to Lombardo (2011), we need to generate a new sense of enlightenment within higher education, where guiding the wise along the journey into the future takes center stage.

The first case study is a course on living wisely by Leland R. Beaumont. Beaumont has developed a course on living wisely, and two key concepts form the overall structure of the course, which is the understanding that wisdom is a journey that begins with personal responsibility. This is the first stage of growth and forms the base of the pyramid. The second key concept is seeing beyond the illusion. If we can think enough to recognize nonsense and dismiss it, if we can explore our world and know what is real, if we can imagine the possibilities of what can be, and if we attain the guidance to choose what ought to be, we have begun to lift the veil that has occluded our view of the world. This newly found clarity prepares us to do good for everyone and be kind for everyone. That will not only help the individual but also society as a whole.

Figure 1. Living Wisely Pyramid

Online: https://commons.wikimedia.org/wiki/File:Living_Wisely_Pyramid.jpg

According to Beaumont, the overall structure, represented by the pyramid, encompasses various concepts of wisdom. Consider the idea that wisdom is good judgment applied to make choices that lead toward a preferred future. The possibilities stage explores possible future states. The ought stage develops good judgment and considers other views. Practical wisdom emphasizes wise deliberation about human affairs. This prepares us for doing good. Contemplative approaches to wisdom seek ultimate wisdom through meditation, reflection, and other forms of introspection. This is being good. These are sometimes characterized as Western and Eastern philosophies, respectively.

Beaumont has begun to develop the Applied Wisdom curriculum at Wikiversity. It is being designed by asking how we can best prepare ourselves to solve the great universal problems that prevent us from realizing and enjoying all that is most important in life.

Knowledge has not been enough; we need the broad scope, human perspective, and good judgment of wisdom.

The second case study is based on the learning by doing model. Maimon (2012) has argued that as societies are moving into the twenty-first century, there is a paradigm shift in teaching and learning environments because of an underlying change in epistemology. Teaching must change fundamentally from the delivery of information to the development of critical thinking. Moreover, we must transform our classroom practices accordingly. As teachers, we must move away from the limelight of expertise to the more challenging role of guiding students to think, assess, integrate, and apply. His strategies include learning by doing and in writing. When students write, they learn. Some of his tools include the following:

- Common intellectual experiences
- Learning communities
- Writing intensive courses
- Collaborative assignments and projects
- Diversity/Global learning
- Project-based learning
- Service learning/Community-based learning
- Internships
- Capstone courses

The third case study discusses the curriculum provides a foundational framework for moving to the next level of our argument: educating the wise cyborg. According to Lombardo & Blackwood (2011), this entails the development of students possessing a broad and integrated future-focused knowledge base who can ethically apply their knowledge for the betterment of themselves, their community, and humanity as a whole. Their supporting integrative educational goals include the following:

- Future consciousness (personal and general)
- Personal character development
- Higher cognitive capacities (deep learning, critical thinking, and multiple modes of understanding)
- Communication, interpersonal skills, and composition
- Humanistic and artistic awareness
- Historical consciousness
- Global and cultural consciousness and social conscience
- Ecological-environmental consciousness
- Scientific, mathematical, and technological awareness

- Information Literacy – computer technology proficiency and awareness

The last case study discusses web-based teaching approaches to increase wisdom learning. According to Maimon (2012), in an online world, colleges have to think hard about how they are going to take information on the web and turn it into learning, which is a complex social and emotional process. How do we create complex learning environments that will transform the communication of information into knowledge and wisdom? The solution is to build a meaningful connection between the web and the classroom. Using a web-based approach in our classes not only increases student engagement in the classroom but also helps them to use the easily available knowledge and make wise decisions based on wisdom thinking. According to Lin & Hsieh (2001), the presence of the internet in an educational setting will reflect some model of learning. It can empower the individual learner by handing over to them control over their learning experience.

Finally, the next important step in the further development of a model of an integrative future education is to incorporate the central importance of wisdom. Wisdom is both the central ideal of higher education and the highest expression of future consciousness. According to Lombardo (2011), wisdom should be at the heart of an integrative and holistic future-focused educational program.

Conclusion

Even though the knowledge economy brings benefits to humans, we cannot ignore its negative effects on society. There is a need to find a middle way where societies can be constructed on both knowledge and wisdom. Wisdom emerges from the fusion of thinking, feeling, and acting at their highest levels of maturity. Cognitive skills require an intelligent, knowing, and pragmatic observer. Reflection requires introspection and intuition based on a true and deep understanding of the world and human-based values. Affective skills require a peace, compassion, and understanding based on empathy for others. This deep thought, reflection, and feeling is expressed through actions that are always committed, passionate, and generous. According to Rooney & McKenna (2005), to act wisely and humanely will inevitably mean producing and maintaining equity, the 'sacred balance' of the environment, and prudent, responsible practices that are built into the daily lives of people in business and government. Wisdom is a journey rather than a destination, and the wise individual realizes that knowledge is continually evolving, that the world is a dynamic and perpetually changing place, and that one must remain humble and open to the possibilities of the future (Lombardo, 2011).

To conclude, knowledge economies have provided a positive foundation, but there is a need to move further to expand to the wisdom economy in order to resolve the global

challenges the world has been facing currently. It is achievable only if wisdom becomes the goal of higher education. Higher education can help society to cultivate wiser people who are guided by wise values, and they will form the backbone of the wisdom economy. As Maxwell suggests, wisdom learning is the revolution we need to bring in our traditions and institutions of learning if we are to create a love of wisdom, and if we are to learn how to make progress toward a wiser economy.

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*Redirecting Academic Economics to Embrace Scientific Integrity and Advance Useful Knowledge**

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Abstract

This paper examines the incentive system that economics professors face, and how that system needs to improve. It focuses on the differences between the scientific pursuit of knowledge and the competitive publication "game" that academic economists are often compelled to play. The paper concludes with a series of recommendations for stronger leadership and accountability within the profession. One recommendation is that all contributors to economic literature should challenge the way that literature is cited, which currently underlies much of the incentive system. Such a challenge would involve the development and utilization of new metrics that classify citations according to how much they truly reflect useful discovery, as opposed to paying homage to winning "contestants" in a "game" of intellectual amusement.

Keywords: *economics, scientific integrity, leadership, publication, citations, top journals, cronyism, useful knowledge.*

Introduction

This paper presents a harsh criticism of the academic economics profession in the United States, which some readers, especially those who are least familiar with the profession, may see as provocative, or perhaps even difficult to believe. The criticism has little connection to how economics professors teach their classes; rather, it is about how they perform research and publish their work in efforts to advance their careers in areas that are beyond their abilities in the classroom.

While many academic economists perform excellent research, and produce excellent publications, unfortunately, they appear to be in the minority. Yet, even if they are not in the minority, the proportion of academic economists to whom this criticism applies is still

* This paper represents the author's views only and does not represent the views of any organization to which he belongs.

quite substantial, especially with regard to the academic economists who are at the most prominent levels of the profession.

As background for understanding the criticism that is about to be presented, consider the following: strangely enough, the profession at large, especially within its highest ranks, may be seen as being effectively *obsessed* with defining the worth of its members, and the worth of the literature they produce, in terms of *numerical scores* and little else. These scores are the counts of journal publications (or working papers, etc.), weighted by the prestige (or ranks) of those journals, or by citation counts to these publications. Since the prestige of any journal is itself based on the average citation counts among that journal's articles, the argument can be made that citation counts alone are the ultimate measure by which academic economists evaluate their written work (Bergstrom, 2007; Card and DellaVigna, 2013; Engemann and Wall, 2009; Hamermesh, 2015, Heckman and Moktan, 2018; Kalaitzidakis et al., 2003; Laband and Piette, 1994; Liebowitz and Palmer, 1984; Moed, 2010; Önder and Terviö, 2015; Oswald, 2007; Palacios-Huerta and Volij, 2004; Payson, 2017; Pinski and Narin, 1976; Powdthavee et al., 2018; RePEc, 2018a; Stern, 2013; Wall, 2009; Zimmerman, 2012).

To many casual observers, both inside and outside the profession, the strong reliance upon citation counts as the primary measure of the value of its literature would not, in itself, constitute a criticism. In fact, many, if not most, academic economists openly accept this practice, and very few would use the word "obsession" to describe it. Many, indeed, may well ask: "Just what is so wrong with our evaluating each other's work based on the prestige of the journal in which it is published, or on *the citation counts it receives?"* As discussed in this paper, this reflects a rather strong amount of *indoctrination* that has existed in the profession in support of this practice—an indoctrination that begins in graduate school.

The criticism expressed in this paper, however, is that this situation has caused academic research and analysis in economics, for the most part, to abandon the higher objective of promoting positive change in the world through the advancement of useful knowledge. Rather, it has caused the profession to embrace, as an alternative raison d'être, the pathetic goal of winning an "intellectual game of amusement," since that is often what the accumulation of citations and high-ranking publications ultimately, and quite sadly, requires. Because of this, academic economists have become much less like scientists, and much more like sports contestants, in the intellectual game of amusement that they have created for themselves. The term "useful knowledge" will be used here to refer to either a better understanding of the world as an end in itself or a better understanding that can benefit the development of public policies or other applications of economics. The "or"

here is inclusive because useful knowledge can also do both, since these objectives frequently overlap.

What the Profession's Own Members Have Sometimes Said

The highest-ranking members of the academic economics profession are those who (for lack of a more formal term) "pull all the strings." They are the chairs of academic departments, or senior committee members in those departments, who determine whom those departments will hire and promote (e.g., for tenure). These same individuals, for the most part, serve as the editors and referees of technical journals and thus decide whose work will be published in the highest-ranking journals. They are, as well, the reviewers of research grant proposals, and the *recipients* of research grants, which bring money and prestige directly to their institutions, and to them as individuals. These factors, and the strong interconnections among them, are what controls discourse in academic economics and are what largely hold in place all positions of power in the profession.

Indeed, it is an incredibly circular (even incestuous) "system" of cause and effect: those in the highest positions have landed there by having the most high-ranking publications and by having received the most impressive grants. Yet, one is much more able to achieve high-ranking publications if one happens to be situated in a high-ranking position (in a top-ranked institution, or in a prestigious academic position within a middle-ranked institution). It is also much easier for one to have their work accepted for publication if the research was supported by a substantial grant from a prestigious foundation. Conversely, it is much easier for one to receive a substantial grant from a prestigious research foundation if one already holds a top-ranked position and has impressive publications to one's name. Thus, prestige of position, publications, and grant money all work together, in harmony, causing the academic economics profession to be dominated, primarily, by a very small, and well-defined, minority of its most elite members. This fact is widely known, especially within the profession itself.

Although cronyism within the profession, and the profession's obsession with publication in top-ranked journals, receive little attention, the attention that they have actually received can hardly be dismissed. For example, a rather important, recent study by Colussi (2018) found that "a large fraction of the published papers" in top-ranked journals "are authored by scholars connected to an editor of the journal at the time of the publication. The share is particularly large for editors' former PhD students and faculty colleagues" (p. 49).

As another example, one of the latest public-relations strategies by the profession's leadership has been to acknowledge the obsession with top-ranked publications and purport to address it. They are now beginning to address it with a broad appeal for economics departments to rediscover their ability to read and evaluate people's research. As a case in point, in September 2018, Professors James J. Heckman (who is extremely prominent, i.e., a Nobel laureate) and Sidharth Moktan published a National Bureau of Economic Research Working Paper entitled *Publishing and Promotion in Economics: The Tyranny of the Top Five.* By the "top five," which they abbreviate "T5," they mean the five highest-ranked journals in economics in the US. In their article they remark:

> *In light of the many adverse and potentially severe consequences associated with reliance on the T5, … The need for change is … apparent by the T5's inadequacy as a predictor of … article quality … Akerlof (2018) sounds the alarm about the practice of relying on external rankings rather than individual reading of papers. The appropriate solution … will require a significant shift from the current publications-based system … to a system that emphasizes … peer-review of … the quality and integrity of a scholar's work.* (pp. 53–54)

As an aside, the tongue-in-cheek title of their paper, with its inclusion of the word "tyranny," appears to reflect an apparent effort by the profession's highest elite to appear to be "cool," in their humility and honesty before the masses of low-ranked academic economists. As also expressed in Payson (2019), realizing that Akerlof is also a Nobel laureate:

> *While this is progress, for which Heckman, Moktan, and Akerlof deserve some credit, it is also incredibly ironic, and for some of us disheartening, how Heckman and Moktan describe Akerlof's article as "sounding the alarm" about all this. As a point in fact, the same alarm has been sounded already in numerous publications on this topic by economists for decades, but just not by anyone in the profession's most elite circle, which until just now has apparently collectively agreed to remain silent on the issue.* (p. 11)

Nevertheless, in their new (though decades-overdue) admission that substantial cronyism does exist in academic economics publishing, the profession's elite are finally appearing to "come clean" on this problem, at least in this recent paper by Heckman and Moktan, where they even admit:

> *It is well-documented that journals in economics tend to publish work by authors who are connected with the journal's editors (see Brogaard et al., 2014, Laband and Piette, 1994, and Colussi, 2018). We corroborate this … by estimating incest coefficients that quantify … inbreeding in publications … Editors are likely to select the papers of those*

> *they know. … Whether this practice capitalizes on … inside information … or whether it is … cronyism is much-discussed.* (pp. 5–6)

Unfortunately, a careful reading of Heckman and Moktan's paper leaves much to be desired. They admit that T5 journal editors may, in fact, be biased in their selection decisions, but whether such bias reflects unacceptable "corruption" or acceptable "impact-maximizing behavior," to them, is anyone's guess (again, with my own emphasis using bold typeface):

> *[G]iven the available evidence, one must allow for the possibility of strong network bias against … faculty who lack connections …, regardless of whether such bias stems from* ***blatant editorial corruption*** *or from the above conjectured impact-maximizing behavior of editors who seek quality papers*. (p. 51)

The bottom line of their entire paper is that they offer no expectation, nor even appeal, for any of the top-ranked journals to change their publication-selection practices. Rather, the economics community must simply accept whatever they do, but then decide what to do from there in terms of how much credit the community should give to authors of T5 articles. Using a term often used in public policy arenas, their working paper could be categorized as "taking a giant step *sideways*" in spite of its *superficial* appearance of being honest and "cool" (in the sense of caring about the "little people" in the profession).

Why, in the end, does their paper place the onus on the rest of the economics community to change, rather than prescribe any changes to be made regarding the admittedly biased practices of the T5 journals? One could hypothesize an answer to this question. At the beginning of the paper, a rather important fact is stated about the lead author: *"James Heckman receives compensation for his role as Editor at the Journal of Political Economy, which is one of the 'Top Five' journals discussed in this paper"* (p. i). This demonstrates a blatant conflict of interest. How could Heckman himself agree to author a paper that purports to critically report on the "tyranny" of the top-five journals, when he, himself, is, *tyrannically* (in some sense), paid to represent one of those very journals, presumably in as favorable a light as possible?

Fortunately, none of this is very complicated. The elite within the profession have recently noticed that the community at large has been raising the heat on the cronyism that blatantly exists in the management and practices of the top-ranked journals, and so, as a public-relations effort to reduce that heat, journal editors, like Heckman, are now responding favorably to the masses by signaling, "Hey, we hear you!" At the same time, their paper conveniently remains inconclusive as to whether the journals should change any of their policies or practices, or even admit to any wrongdoing, recalling that their "biases,"

according to the paper, might arguably be acceptable in the sense that they may simply be "optimizing." Heckman did, indeed, perform his paid job quite well, in "defusing the situation" on behalf of the top-five journals.

In defense of this apparent incestuous relationship between the top-ranked journals and the institutions that employ the authors of those journals' articles, the leaders of both the top-ranked journals and the top-ranked economics departments would simply claim (and have claimed) that this is all to be expected because they are (supposedly) the *"smartest people"* in the field of economics. Therefore, by this argument, the best journals and the best departments should have the smartest people (and it follows that those who object to the situation must only be acting out of jealousy for not being recognized as being as smart as they are).

A substantial amount of evidence exists, however, to the contrary (Payson, 2017, 2019). For example, as mentioned in Payson (2019, p. 11):

> *It is also a well-known fact that most academic … [economists] …, who believe they have good papers, will simply not bother to apply to top-ranked journals under the assumption that they do not have the necessary "connections" for their paper to be accepted, or that they will be discriminated against by not being affiliated with a top-ranked institution.*

A Four-Pronged Solution

Criticism of the academic economics profession as well as hope, are not substitutes — they are complements. (Those who have no hope for the profession will not bother to criticize it in the form of a paper that would take time to research and write.) Consistent with this principle, now that an unprecedently strong criticism of the profession has been espoused, an unprecedently strong hope for it may be offered as well. Specifically, a four-pronged solution will now be presented, in which academic economists, and those associated with the profession (such as issuers of economic research grants), MUST do the following:

1. Identify, single out, and discredit the literature that serves only intellectual amusement, and conversely, identify, praise, and reward genuine contributions to useful knowledge.
2. Destroy the myth and propaganda that citation counts, and publication counts weighed by journal rank, measure the true value of economic literature, since they certainly do not.
3. Address the distinction between the advancement of useful knowledge and playing an intellectual game of amusement.

4. Approach the profession's problems as economists, by redirecting research funding away from intellectual games of amusement, and toward the pursuit of useful knowledge, thereby reducing the demand for the former while increasing the demand for the latter.

These measures will now be discussed.

In order to identify, single out, and discredit the literature that serves to provide only intellectual amusement, and to identify, praise, and reward genuine contributions to useful knowledge, the concept of *Literature-Only Economic Theory* is defined in Payson (2017). Literature-only economic theory does not represent all of economic theory. Rather, it is economic theory that must meet every one of the following three criteria:

1. It is literature that relies on strong arbitrary assumptions that are not at all robust. That is, if the assumptions upon which the literature is based were replaced by other, equally defensible, alternative, assumptions, then the reported findings would be substantially different.
2. It contains highly mathematical constructs that are generally incomprehensible to other economists, even those who are adept in the mathematics that is utilizes. Rather, it is comprehensible only to the few experts in the world who happen to be thoroughly familiar with its particular thread of mathematical modelling, or those who are not familiar with that thread but who would be willing to spend days to study it (and very few people would be willing to do that).
3. It will never see the light of day in any textbook or standard classroom lecture and will never be put to any practical use. Therefore, if one does encounter this theory in a textbook or standard lecture, then it does not meet this criterion, and it is not literature-only economic theory.

It is important to note that most advanced, graduate-level textbooks in economics are chockful of highly mathematical theory. By this third criterion, *none* of their material would then qualify as literature-only economic theory. (Quite simply, that material is not "literature only" if it is being used in education!) This paper is *not* critical of the economic theory that appears in textbooks, though of course it does not offer a blanket endorsement of *all* textbook theory either. The topic of improving textbook material is a different one from that of this paper, and one that would best be assigned to the experts in each subfield, though this "wheel has already been invented" in the thorough peer review of textbooks before they are published.

It is also important to note that the vast majority of technical journal articles in economics may lay claim to the idea that they are not "theoretical papers" because they "present and

analyze data." In addition, many of them will add that they are "policy relevant" because the topics they explore have bearing on policy decisions. Nevertheless, in most of these cases, as argued in Payson (2017), the empirical testing of their model, and their claim to policy relevance, serves primarily only as window dressing for the mathematically impressive theories that they have developed and for which their articles were ultimately accepted for publication. If their empirical findings were actually useful, then of course, that would disqualify them from being literature-only economic theory. However, if their empirical findings serve to "rediscover" their model's arbitrary assumptions, then neither the data they present, nor the analytical findings they derive from these data, would exempt their work from being "literature only."

It is comical, in fact, how those who applaud the technical journal articles will speak about empirical discoveries or policy-relevant discoveries in their articles, while the news media, and practitioners in policy analysis itself (like Congressional staffers), will be lucky even to be aware of these journals' existence, let alone ever read them as a reference for their work. With few exceptions, the audience for academic, economic journal articles is essentially the same as the population of the *authors* of academic, economic journal articles. One of the exceptions would be in cases in which the article was written under a grant, where the grant was issued by people who are genuinely interested in the article's findings.

In short, literature-only economic theory serves only one purpose, which is to be published in a technical journal (or a published working paper, etc.)—and to be accepted for publication on the basis of its impressiveness to the journal's editor and reviewers. We can now use this definition to distinguish between economic literature that is simply the product of an intellectual game of amusement, and economic literature that results from the scientific pursuit of useful knowledge. Quite simply, the former is literature that is based on literature-only economic theory, and the latter is not.

To many people, both academic economists and others, literature-only economic theory looks like legitimate and valuable scientific inquiry. This is because our perception of things is often greatly influenced by whatever surrounds those things—a fact the magicians, among others, know very well. The things that surround literature-only economic theory, and make it *look like* a legitimate science, include: its esoteric mathematical models (which many people find impressive and scientific looking); the research grants it receives from science and research foundations (who may blindly assume that the work proposed by the most prominent academic economists must be worthwhile); the fact that university economics departments stand behind it; and the fact that technical journals in economics publish it. Likewise, as already mentioned, we see that positions of leadership in academic economics (and in other economics-related professions as well, such as an economist position at the Federal Reserve Board of Governors) are often

offered to the champions of the intellectual game of amusement that produces literature-only economic theory. To top it off, there is often media coverage of what those champions of the game have to say (to lay people) about economics, and those champions are often surrounded by naïve believers who, in many cases, are simply too impressed with the mathematics in their theories to ever question the scientific legitimacy of those theories.

As already suggested, there has been widespread criticism of literature-only economic theory for many decades, across all levels of the profession. This was especially the case in the wake of the Great Recession of 2008. At that time, three relatively recent Nobel laureates in economics, Joseph Stiglitz (2010), Paul Krugman (2009), and Robert Solow (2010), spoke against what they referred to as bizarre and completely unrealistic, highly theoretical work (and many other less prominent observers espoused the same view). Although these Nobel laureates and others did not specifically call it "literature-only economic theory," they were essentially referring to the same thing in their criticisms of the field (Payson, 2017).

All of these facts beg the question of why such prominent economists did not exercise their power and authority within the profession to reduce literature-only economic theory, besides playing "Monday-morning quarterback" after the Great Recession. Another Nobel laureate, Leontief (1971), was an exception to this, being outspoken about the same problem thirty-seven years earlier in his Presidential Address to the American Economic Association! If they exercised their power to address this problem, perhaps it would not exist today, and since they did blame the problem on having contributed to the Great Recession, perhaps the Great Recession itself could have been avoided or at least mitigated, by their own argument. The reason they did not use their power and influence against literature-only economic theory is partially explained by previous discussions in this paper, and it is also attributable to the simple fact that they generally view themselves as passive witnesses to the deplorable state of their profession, as opposed to activists of any kind for positive change in their profession, or as the very managers of economic literature (which they essentially are in serving as journal editors, etc.). Their behavior is explained in much greater detail in Payson (2017).

Another sad factor to be considered, with the possible exception of Leontief, is that since the 1970s, all others including prominent economic professors, achieved their prominence from contributing in their own way to literature-only economic theory early in their careers. They also likely mentored numerous graduate students to do the same over the course of their careers. Perhaps, then, their reluctance to oppose literature-only economic theory would have made them feel somewhat hypocritical about their own history with the discipline.

At the Western Economic Association International, in 2016, the Presidential Address was delivered by Professor David Card. Card has been the editor of *American Economic Review*, and the lead author of an article in the *Journal of Economic Literature* (another one of the top-five), entitled, "*Nine Facts About Top Journals In Economics*." Accordingly, Card's Presidential Address to the WEAI was entitled "*What Gets In? Editorial Decisions at Top Economics Journals*." This was before an audience of thousands in a rather large ballroom, since it was part of a major economics conference.

In his presentation, Card made it absolutely clear that editors of top-ranked journals (of which he is one) select papers for publication based *primarily* on their assessment of which publications will receive the most citations. He further told the audience directly that, if they, therefore, wanted to submit a paper to a top-ranked journal for possible publication, they had better provide a paper that would be perceived by the editors of that journal as one that would receive numerous citations. (This idea is something that Card and many others have also stated explicitly in their published work.)

At one point, during the question-and-answer period, someone from the audience mentioned to Card that her own expertise was in another field of science besides economics, and in her field the bottom line for paper acceptances to journals is the *scientific merit* of the paper. She added that, in her view, scientific merit could easily be peripheral to how many citations a paper would be expected to receive, and she then asked Card if he had any comment about this. At that point many would have expected Card to espouse "the party line" by claiming that the economics profession simply assumes that citation counts *is* a good indicator of scientific merit (which, by the way, is a claim that is often made, though it is completely invalid). However, Card surprised me by providing an even more disappointing response, which was essentially that, to him, she raised a good point, and that he *was making no claim that citation counts reflect scientific merit*. And so, he remarked, if we wanted to base our assessment of literature upon scientific merit, we might not want to use citation counts as the indicator.

On the one hand, the honesty in that response was refreshing, but on the other hand, it implicitly assumed that *scientific merit* was not a goal of the article selection process by technical journals in economics—not even a *pretended goal* for the sake of public relations (for the Journal or the academic economics profession in general)! Card's response made it crystal clear that he was there, giving his presidential address to the WEAI, for the express purpose of advising a large audience of would-be article contributors on *how they, too, could win at the publication game*. Whether that game had anything to do with such crazy, blue-sky topics, that they seem to worry about in other fields, like *scientific merit*, appeared (from his response) to be totally irrelevant to him, and apparently, to the journal's policies regarding their selection of papers for publication. Under this world view, things are very

simple: authors have *their* game to play (of getting published) while the journals have *their own* game to play, of getting the most citations, on average, among their articles, so they can keep or improve their rank among their competitor journals (by such things as "impact factor" scores).

Payson (2019) similarly discusses a presentation given by Nick Powdthavee at the American Economic Association meetings in 2018, also devoted to the seemingly most popular topic at economics conferences—how publication counts help to promote an academic economist's career. In Powdthavee's presentation (Powdtavee et al., 2018) he offered the following quotation, which was apparently important enough in his view to be the only words offered on an entire presentation slide: *"The reason why most academic economists judge their own and their peers' achievements by numbers of publications in top journals is simple: the signals of achievement require very little effort in gathering information and necessitate almost no thought"* (Hamermesh, 2015). As explained in Payson, (2019), what is so remarkable about the presentation of this idea was that it was offered as if it were actual *wisdom* by Daniel Hamermesh (who is a highly prominent economist). It was not stated as a joke (nor received as one), and the audience in the room appeared to be nodding in acceptance of such supposed wisdom that had been bestowed upon us through this cited NBER working paper by such a prominent figure.

Indeed, it was not only seen as *wisdom*, but as *happy news*! After all, it allows us to value economic literature, and each other, *without having to think*! All of this merely indicates that there are only three things that are clearly missing, in general, from the academic economics profession: (1) a universal commitment to advancing useful knowledge; (2) basic common sense; and (3) leadership responsibility. Only those three—everything else in the profession is perfect.

As discussed in Payson (2019), the vast majority of citations is not by any means a true endorsement or indicator of the value of the cited work. In short, in the vast majority of cases, citations are based on arbitrary circumstances, i.e., luck, and on circumstances that will bias the citations in various ways, such as whether the work is published in a top-ranked journal or by the author's friends or department colleagues, etc.

Payson (2019) offers a relatively simple solution to this problem, which is for authors to classify all of the citations that are listed in their work into the following categories: (1) *Essential Citations*, where the cited work played "a *key, substantive role in affecting the outcome of the paper or the paper's ability to justify its methods and findings*"; (2) *Relevant Citations*, where the work had "*a significant effect on the paper in terms of its findings, methods, or justification*"; and (3) *Fodder Citations*, which are all other citations that are neither essential citations nor relevant citations. While this exercise may seem somewhat burdensome, in most cases it

will be quick and easy for authors to identify the essential and relevant citations, which is all that is needed, since all of the other citations would then fall under fodder presentations by default. In addition, another dimension of the classification is added: positive versus negative citations, i.e., any essential, relevant, or fodder citations could be either positive or negative, though negative citations would be rare in most publications, and so the vast majority of citations could be assumed to be positive by default. A negative citation is a citation "*to work that is being criticized in the paper as being invalid, factually wrong, misleading, or generally harmful to economic discourse (in one way or another)*" (Payson, 2019, p. 13).

It is hoped that the adoption of such categories of citations will completely revolutionize how citations are understood in the profession and contribute to the cultivation of the basic common sense and honesty that the profession desperately needs in its approach to the topic. It is also expected to completely change the profession's current findings with regard to how much top-ranked journals and top-ranked authors actually contribute to the advancement of useful knowledge.

Summary and Conclusion

This section will begin by repeating one of the ideas that was stated at the very outset of this paper: there is, indeed, a great deal of good work being done in academic economics, in both teaching and publications, and much of this good work is actually published in top-ranked journals, and in all journals for that matter. This statement, however, appears to express the exact opposite of what this paper has presented—but it does not. This positive statement about the profession's work is being reiterated, because it is easy for anyone to predict exactly what will happen if it is not reiterated, which is that many readers will see this paper as nothing more than a condemnation of all academic economics in general. Such would not be true whatsoever, though, for those readers who did not enjoy reading this paper's critique of the profession, it would provide them with the perfect, nuclear defense against that critique.

This paper mentioned and provided references to four Nobel laureates in economics who have shared publicly the same major concerns that were expressed in the paper with three of those Nobel laureates receiving the award within the last twelve years. Also cited were papers by two other Nobel laureates in economics who shared the same major concerns expressed in this paper. Countless other prominent and non-prominent economists have also expressed the same concerns in books, articles, countless blogs, and more. However, this paper disproportionately presented more on what the Nobel laureates had to say because the writings of any "lesser" experts (lesser by plebeian assumptions that is) would have likely generated the response, "Yeah right, but what do *they* know?" Truthfully, little

work was required for these six supporting Nobel laureates' statements to be found; indeed, many more could have been found, but it would have been unnecessary.

This paper, by design, did not include more about how the profession also produces some excellent research and literature. The reason was because the purpose here was *not* to give the profession any type of overall grade, but to focus on where the profession greatly needs to improve. In this sense, the paper could hopefully lead toward positive change.

This paper is written to be easily understood by most readers, including those who may not be economists. This all but precluded the presentation of any economic model as an example of good economic theory that is not literature-only. If any readers feel they would have wanted to see that, they may alternatively consult any standard, graduate-level textbook or consult online resources or courseware on economic theory on the web. Of course, people have found various problems in certain textbook material at various levels, but from the perspective adopted in this paper, those problems are nothing in comparison to the lack of scientific integrity that can be found in literature-only economic theory.

The distinction was made between intellectual games of amusement and the honest pursuit of useful knowledge, where "useful" in this context does not necessarily mean "applied." Useful knowledge can be for application or it can also be for advancing our understanding of the world as an end in itself. And, needless to say, "the world" refers to the *real world*.

It was argued here that many academic economists view their chosen line of work in addition to educating, as performing research for the express purpose of accumulating publications to their name, in the most reputable journals that will accept their papers. They either truly believe that this objective coincides with scientific merit, without having a clue in many cases what scientific merit is; or, they pursue this work blindly and incorrectly assuming that the publication process selects on the basis of scientific merit. Many are either naïve or simply apathetic about the profession's game playing and showmanship (while some of the biggest winners of the game may simply be complicit). What is even worse, is that some are even happily amused by it, as demonstrated by 'Research Papers in Economics' online fantasy game offered to academic economists (RePEc, 2018b & 2018c), which is a sort of "fantasy football" for economics departments accumulating prestigious publications, as discussed in Payson (2019).

This author offered little discussion on the cost to society of this horrific problem of the profession's game playing, beyond the obvious waste in the labor of the professionals involved. Of course, the cost is enormous, because it carries over into producing bad economics, which could in turn lead to bad policies. It is mentioned how Joseph Stiglitz,

Paul Krugman, and Robert Solow spoke against the profession's obsession with esoteric "beautiful models" (which were called "literature-only economic theory"). They and many other leaders of the profession after the Great Recession of 2008, condemned this obsession as being partially responsible for the crash itself by blindsiding economics professors and other economists, causing them to ignore all the warning signs of the impending financial meltdown. Thus, the ultimate cost of the game playing problem is hardly small! One is reminded of the documentary movie *Inside Job* (Ferguson, 2011) that uncovered the causality behind the Great Recession, which focused on the issues expressed in this paper. In the film's promotion, there was a rather clever advertisement in the posters for the film and on the cover of the DVD which read: "The Film that Cost Over $20,000,000,000,000 to Make."

Yet, what have all of these leaders, including most recently Heckman and Akerlof, done to remedy the problem other than to credit themselves for having spoken against it in various ways (and in Heckman's case, researched it as well)? The leadership within the profession has long known about the problem. They have made continual altruistic appeals for professors to stop their game-playing, and for academic departments to stop rewarding them for doing so. However, the journals managed by these same leaders have greatly encouraged the game-playing.

All of this has been *show business*, not responsible leadership. All economics professors should already know something from the introductory classes they teach, and from the most basic of all economic principles, which is this: *if you want to stop someone from doing something that you consider to be incorrect, the best way to stop them is to stop paying them to do it*! Writing a paper about why they should stop, even if the paper gets published in the most prominent economics journal in the United States (like *American Economic Review*), would not have the same effect!

Joseph Stiglitz might write an op-ed in the *Financial Times* about how silly some of the esoteric economic models have been (as he had done in Stiglitz, 2010). However, when he goes to the American Economic Association's annual meetings to recruit for new faculty for the economics department at Columbia University, is he going to select the candidates that have the best and brightest ideas in economics that will most likely contribute to advancing useful knowledge and to making the world a better place? Or, is he going to select the candidate who has already impressively published in a T5 journal, and who will have the greatest chances of continuing to publish in the T5 journals? Will he choose the latter, thereby upholding the status of Columbia University's economics department in the "top ten" among departments, ensuring a flow of grant money from research foundations which that candidate is expected to receive on the basis of their top-ranked contributions

to publications? Unfortunately, the answer to this question is more likely to be "yes" than "no."

Quite simply, the profession is too entrenched in the problem itself: high-ranking economics departments are not willing to sacrifice their status by abandoning the system that gives them their high ranks, even though they and everyone else knows the system is wrong. The same applies to professors seeking tenure.

As mentioned earlier, some academic economists who share the same criticism of the profession's game playing and cronyism have tried to do something about it in their own way. As referenced above, some have published research papers which have demonstrated through the use of fancy econometric tests, the prevalence of such cronyism. In these publications (e.g., Colussi, 2018; Önder and Terviö, 2015) the establishment of the tests themselves had to be shown as the main contribution to knowledge, which enabled those papers to be published in a journal. The actual revelation of cronyism was not, by any means, enough to secure the paper's publication, since it is not an "intellectually impressive idea;" and besides, it is already commonly known. Studies such as these are now becoming more frequent, are getting people published and making them feel good about themselves for promoting a worthy cause (and they *should* take pride in seizing the higher ethical ground on these matters). Unfortunately, these works are not leading to positive change only because of the profession's solid entrenchment. This entrenchment is fortified by all the propaganda that has existed over the years to promote the misconception that only the brightest minds, at the top institutions, publish in the top journals, so anyone who complains about that must necessarily be jealous and also unable to accept their alleged inferiority.

In summary, this author proposed two ways in which we can enter the house that needs to be broken into, in case the appeals that this paper and others have made to common sense, scientific integrity, and leadership responsibility are simply not enough to effect change. One is to promote a new program that will expose and counter the absurdity that now exists in the way that citations are glorified by the profession, by singling out only those citations that really matter, i.e., the citations that truly reflect a significant contribution to knowledge. The editors and promoters of top journals will likely hate this, because it will likely demonstrate that most citations reflect nothing other than authors cutting and pasting references to top-journal articles to make their paper look good, as opposed to the laughable assumption that all such citations are endorsements of the cited references as if they actually contributed to useful knowledge. If it is then demonstrated that "essential and relevant" citations are not dominated by the top-ranked journals, the "house of cards" that is the citation system (as described in Payson, 2019) will begin to fall.

The other entry point would be for the foundations that fund the production of literature-only economic theory to finally realize what they are actually doing, and develop entirely new standards. They most likely also need to bring in professionals with fresh perspectives for their peer review panels to seriously address what they are truly getting for the grant money that they distribute. Their leadership needs to realize that, when they fund a study that gets published in a top-rank journal, they may still have completely wasted their money for all practical purposes, regardless of the defensibility of their actions by pointing to that publication and pretending it means something. Moreover, if they are a government foundation, they should realize that wasting money in this manner is the waste of taxpayer money. This should be something that oversight agencies look into, as it would be those agencies' responsibility to do so.

If we can put an end to the citation showbusiness in the academic economics profession, and the gravy train of grant money for esoteric nonsense, then the party will be over for those economics professors (and some others) who have always focused their work on literature-only economic theory. From there they can move on to contributing to useful knowledge. After that, when academic economists still have that certain urge to play an intellectual game of amusement, they can join a local chess club (or just play it online). And, if they win a chess tournament, they will probably not be able to add that to their CV, but they will receive, instead, a nice-looking trophy that they can display in their family room. In this way, they can still take pride in showing the world how smart they are, for winning at a game of intellectual amusement!

Note

In this analysis, publications weighted by journal rank does not mean the weight of the journal is its rank (which makes the more prestigious journal have a lower weight); but simply means there is some weighting system where the journal ranked #1 has the largest weight — a weight of 10, in comparison to a much lower weight that would be placed on the 50th ranked journal, with a weight of 1.

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* In accordance with the classification of citations in Payson (2019), the Essential Citations for this paper were: Acemoglu and Restrepo (2018); Heckman and Moktan (2018); Payson (2017); and Payson (2019). The additional Relevant Citations were: Akerlof (2018); Colussi (2018); Krugman (2009); Leontief (1971); Solow (2010); and Stiglitz (2010).

Improving the Quality of Education in India by Shifting the Focus from Knowledge to Wisdom

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Abstract

Quality education is a very powerful instrument for combating poverty and inequality in India. Therefore, ensuring universal access to quality education is central to the economic and social development of the country (The World Bank, 2011). The current Indian educational system lacks access to technology and qualified teachers. The pedagogical strategies used in higher education do not support character development, as is evidenced by an increase in violence and social unrest. India can learn from its ancient history, when its educational system was first designed to develop the whole person, by adopting this approach for its current system. India should consider incorporating wisdom into its current educational system in order to promote a sense of civic responsibility and social values in students.

Keywords: *character, wisdom, whole person, holistic education, social responsibility, knowledge, ancient Indian education.*

Introduction

Education is a nation's strength, and it is important for the personal, social, and economic development of the nation and the individual. Education empowers a mind by enabling it to conceive good thoughts and ideas; it helps in choosing the correct path to follow in life. Education is not about completing a degree; it is about how you can learn to stand on your own two feet, and it also provides you with the power to change the world. Education reduces poverty, boosts economic growth, and increases income. It increases a person's chances of having a healthy life, reduces maternal death, and combats life-threatening diseases such as cancer, HIV, and AIDS. The goal of education is to gain knowledge and have a desire to learn and change the entire world. Education is one of the most important investments developing countries can make to improve their economy and social structure. In the modern era, the educational system has become overly focused on how to follow instructions in order to earn a degree, whereas in the ancient Indian educational system, the purpose of an education was to inculcate good values and morals in an individual's development and consciousness. Today we have drifted away from this ideology because of the rapid commercialization in the education sector.

The great spiritual leader His Holiness the Dalai Lama has said that when we are motivated by compassion and wisdom, the results of our actions benefit everyone, not just our individual selves or some immediate convenience. When we are able to recognize and forgive ignorant actions of the past, we gain strength to constructively solve the problems of the present (Brown, 2015).

According to Mahatma Gandhi,

> *The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated.* (Patil, 2013, p. 4)

An educated person should have all kinds of qualities. Education should make every individual capable physically, mentally, intellectually, emotionally, and spiritually. Therefore, the universal ideals of "love, peace, respect, tolerance, forgiveness, co-existence and non-violence" should be practiced by all educators. These values are truly indispensable, devoid of which, our society cannot sustain itself, and people will forget their own humanity.

In the current educational system, the opportunities for acquiring knowledge have considerably increased, but the wisdom aspects are missing. Wisdom is the capacity to apply knowledge effectively to new situations (Maimon, 2012). Sadly, we can gain a lifetime of knowledge, yet never see the wisdom in it. We can be wise, but still miss the deeper meaning. As a result, the number of educated people has reached a high level, but murder, hatred, and selfishness have spread like a wildfire everywhere. Many institutions are open, but only a few civilized people emerge. Degrees are available for all, but the dignity has declined. Trained people are produced at many institutions, but sincere people are very few. Many books are written; much research is done; many professional achievements are attained, but humanity is threatened (Patil, 2013). Therefore, we need to infuse wisdom into the current educational models in order to support a more holistic development of the individual and society.

Knowledge-Based vs. Wisdom-Based Education

Knowledge-based education is the accumulation of facts and data that you have learned about or experienced (Lifehack, 2014). It is being aware of something and having information. According to the Merriam-Webster dictionary, "knowledge" is really about facts and ideas that we acquire through study, research, investigation, observation, or

experience, while "wisdom" is the ability to discern and judge which aspects of that knowledge are true, right, lasting, and applicable to one's life. At the most general level, wisdom is defined as knowledge of how to live the best life (Grimm, 2015). It is the ability to apply that knowledge to the greater scheme of life. It is also deeper; it is about knowing the meaning or reason, about knowing why something is and what it means to one's life (Lifehack, 2014). Moreover, it is about knowing why something is and what it means to your life. If knowledge is information, wisdom is the understanding and application of that knowledge.

Before the advent of modern science and technology, the lack of global wisdom did not matter too much. We lacked the power to wreak too much havoc on ourselves and our surroundings. Now, with modern science and technology, our power is terrifying, and global wisdom and civilization have become, not a luxury, but a necessity (Maxwell, 2004). Maxwell has called for a shift in academic focus from knowledge acquisition for its own sake to "what is of value in life" for human beings. Knowledge acquisition is to continue, of course, but now in the service of realizing that which is widely beneficial. As he states: "*The basic task of rational inquiry is to help us develop wiser ways of living, wiser institutions, customs and social relations, a wiser world*" (Maxwell, 1984, p. 66).

Challenges in Higher Education in India

India faces many challenges in regards to its educational system, especially in higher education. Faculty shortages and the inability of the state educational system to attract and retain well-qualified teachers have posed challenges to quality education for many years. Large numbers of PhD candidates are unemployed even though there are many vacancies in higher education. These potential candidates then apply in other departments where there may be more opportunity (Sheikh, 2017, p. 41). Lack of qualified teachers can also contribute to a lack of quality education. There are no colleges or universities in India that people would travel to attend; they are not in a position to be among the top universities of the world. Raman (2018) explains that Indian colleges and universities could have much to offer students, especially foreign students, and that Indian higher-education institutions "*need to change their teaching–learning practice. They need to exercise better quality control measures*" (p. 809). Many of the post-secondary institutions do not even meet the minimum requirements laid out by the University Grand Commission (Sheikh, 2017, p. 40).

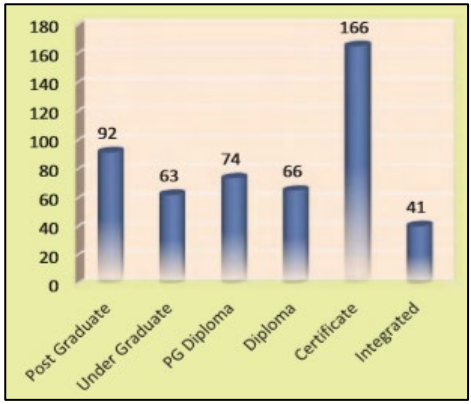
One of the reasons why there are a number of candidates that may not even bother to apply for teaching positions in Indian universities is because they are not accredited. According to the National Assessment and Accreditation Council (2010), only twenty-five (25) percent of the higher-education institutions in the country are accredited, with a ranking between A and C. Among those accredited, only thirty (30) percent of the universities and forty-five

(45) percent of the colleges were found to be of sufficient quality to be ranked at an A level (Sheikh, 2017, p. 41).

As a result of not being at an accredited or internationally recognized institution, Indian students encounter significant challenges in forging links with fellowships or research centers. There are very few scholars in India whose writing is cited by famous western authors, and there is an inadequate focus on research in institutions of higher learning (Sheikh, 2017, p. 41). Without access to quality educators, students lack the ability to innovate and conduct proper research. Their resources are severely limited. Not only are resources limited, but the Indian higher-educational system also has a poor infrastructure, especially at those institutions run by the public sector. Those colleges and universities suffer from poor physical facilities (Sheikh, 2017, p. 41). Another unfortunate challenge is a lack of a definitive structure for the higher-educational system.

Kumar (2015) explains how the burden of administrative functions at colleges and universities has significantly increased, and the core focus on academics and research has become diluted. This burden is the result of colleges and universities being centralized, dealing with new bureaucratic structures, and the consequent lack of accountability, transparency, and professionalism. Enrollment also has been affected, as only fifteen (15) percent of the Indian population has enrolled into post-secondary education, which is low in comparison to other countries, both developing and developed. Moreover, there is no equity among different sectors of society, such as males vs. females (Sheikh, 2017, pp. 40–41). The gross enrollment ratio for male vs. female is shown in Figure 1. At all levels, the share of male students is higher than that of female students except for certificate courses.

Figure 1. Number of Female Students Per 100 Male Students



Source: Department of Higher Education, Ministry of Human Resource Development (2018). All India Survey on Higher Education 2017–18.

Ancient Educational System of India

The history of education in ancient India is fascinating and has been recorded to trace back to the ancient era itself. The ancient Indian educational system produced some of the greatest minds in the world across several disciplines, such as science, mathematics, and literature. Aryabhatta, who was a great mathematician, invented zero as a concept (Gorain, 2012); and there is evidence of ancient aircraft created by Indian scientists, as detailed in the holy books known as the *Ramayana* and the *Mahabharata* (Shruti, 2015).

Education in ancient India began around the third century BC, with elements of religious training and the imparting of traditional knowledge. Sages and scholars imparted education orally. School lasted for seven to eight hours a day. Most of the teaching was done outside in nature, often under a canopy of trees and especially when the weather was favorable, which is often in the Indian climate. It was part of their belief system that one would learn quickly and efficiently while amidst nature. They even went as far as utilizing it, such as palm leaves and tree bark, as writing tools. Nature was an essential part of ancient Indian education (Chouhan, 2016).

The major points of ancient Indian education centered around developing a wholesome personality. The primary aim was the development of one's personality and character. Moral strength and moral excellence were developed to the fullest extent, both in the sense of formal and informal education. The student was expected to devote himself wholeheartedly to the cause of learning while he remained with his teacher (Chouhan, 2016).

The relationship between student and teacher was essential to the educational process. Never in the history of education could one find such a close bond between teacher and student. The teacher was the spiritual father. The student also regarded the teachers as he regarded his parents, king, and god. The student also had to observe strict regulations. Instruction was important, but even more significant than teaching was discipline. A student was required to give up lust, anger, greed, vanity, conceit, and excessive joy (Keay, 1992).

The primary aim of ancient education was instilling into the minds of pupils a spirit of being pious and religious for the glory of God and the good of man. The *gurus* wanted to improve character development by instilling in them good characteristics and behavior. The inculcation of civic virtues and social values was an equally important objective of education in India. The *guru* in ancient times realized that the development of the personality was the sole aim of education. Human personality was regarded as the supreme work of God. Vedic culture, which is preserved in the Hindu holy books and

scriptures, was kept intact and transmitted through word of mouth to succeeding generations (Keay, 1992).

Modern Educational System in India

India's current educational model focuses on knowledge-based learning. It is one of the methods that teachers and education departments employ in order to provide their students with the best learning environment possible. Understanding knowledge-based learning is important for education.

Moral values that have a lasting impact on society are not a part of the regular curriculum. These values will be important, especially in regard to the type of programs that are often selected by Indian students.

According to the Indian Department of Higher Education (2018), the greatest number of students chose to go into Bachelor in Arts programs, with majors in language, history, and law, slightly over thirty-three percent (33.42) out of all enrolled students during the 2017–2018 academic year. The remainder were all Bachelor in Science or Technology, which is predominantly selected by males (p. 10). Education is now largely driven by employment requirements, especially at the post-secondary level. Raman (2018) states that "*most of the Indian academics today think that perpetuating rote memory-based learning is the best teaching practice and Indian education administrators encourage the same*" (p. 809).

Rote memorization and purely knowledge-based curricula are not the only way to teach. The advantage of education for the inculcation of moral values remains to be realized by the people responsible for deciding on the curriculum. It is time that we realize the importance of including wisdom-based education in the curriculum for the general well-being of society and so that they are equipped to solve the problems of daily life. The old values which held society together are disappearing, and there is no effective program to replace them with a new sense of responsibility. Wisdom-based education creates a strong learning environment that enhances academic attainment and develops social skills that last a lifetime (Amollo and Lilian, 2017, p. 194).

Incorporating Wisdom into Higher Education

All our modern global crises are the outcome of science without wisdom. If we are to avoid in this century the horrors of the last one — wars, death camps, dictatorships, poverty, environmental damage — we urgently need to learn how to acquire more wisdom, which in turn means that our institutions of higher learning need to devote themselves to that end. Many people admire wise individuals but assume that wisdom's arrival in their own

life is just a matter of chance. That, however, is not the view of people who have spent time exploring what wisdom is and the various factors involved in its development. They understand that people can help themselves and each other to become wiser. We need a revolution in the aims and methods of academic inquiry.

Instead of giving priority to the search for knowledge, academia needs to devote itself to seeking and promoting wisdom by rational means, wisdom being the capacity to realize what is of value in life, for oneself and others, and thus including knowledge but much else besides. A fundamental task ought to be to help humanity learn how to create a better world (Maxwell, 2000).

Many western universities recently initiated a program designed to help place a greater emphasis on a number of the qualities of wisdom, including doing one's best, integrity, contributing to local, national and global society, recognizing and acting on the obligation to inform one's own judgment, relinquishing a sense of entitlement, engaging diverse and competing perspectives, and refining ethical and moral reasoning (Core Commitments: Educating Students for Personal and Social Responsibility, 2007).

Every university needs to create a seminar or symposium devoted to the sustained discussion of fundamental problems that cut across all conventional academic boundaries, including global problems of living, as well as problems of knowledge and understanding. Incorporating wisdom requires a shift in thought processes in academia from knowledge-based inquiry to wisdom-based inquiry.

There is need for a change in what constitutes intellectual progress, so that progress in ideas relevant to achieving a more civilized world is included as well as progress in promoting the acquisition of knowledge, the former being indeed intellectually fundamental. Institutions need to develop programs to consider the serious global problems to which Maxwell has called attention, especially the environmental problems of global warming, the destruction of tropical rain forests and other natural habitats, the rapid extinction of species, the depletion of vital natural resources such as oil, and the pollution of the sea, earth, and air (Maxwell, 2007; Maxwell, 2004). Some western countries have already taken on these initiatives, but developing countries still need to act (Environmental Studies Programs at Other Institutions, 2007).

We lack what at present we most need: sustained, intelligent, imaginative, unconstrained exploration of our local and global problems of living and what we might do to help solve them, carried on in an open, public, meaningful manner (Maxwell 2004, p. 93). Social inquiry should be at the heart of the academic enterprise, as something intellectually more fundamental than natural science (Maxwell, 1986). The revolution we need would change

every branch and aspect of academic inquiry. A basic intellectual task of academic inquiry would become to articulate our problems of living (personal, social, and global) and then propose and critically assess possible solutions and possible actions.

The Relevance of a Wisdom-Based Education in Modern India

Currently, the educational system is strictly information-based, with the use of technology and books, which can to a certain extent be a deficient way of dispensing education. India is badly in need of a wisdom-based educational system which inculcates in students the values that they need in order to develop. As we see how society is losing its core values day by day, it is necessary to develop the programs for inculcating values in the young.

The current educational system now focuses primarily on employability and not morality or building an ethical conscience among people. Today's Indian youths are a little bit confused because of the bombardment of new technological devices, the explosion of information, and the inescapable news of terrorism and violence reported by the press and other media. To inculcate the value system in their confused minds and make them value-oriented, powerful leaders and educational institutions should take the initiative to impart wisdom-based knowledge to current and future generations.

According to Rena (2006),

> *Imbibing the qualities of good conduct, self-confidence and high values would help students earn a significant place in society. Students should realize that character building is equally important as career building. A good character in life is the ultimate thing that stretches a person's self-realization.* (p. 3)

Rena rightly points out that "*there is a popular misconception that values are 'better caught than taught'*" (p. 3). In reality however, values are both caught and taught. Today's generation is not going to catch the values without being taught them as well. We have to teach the values to this generation before they are overwhelmed by the forces now in play. Wisdom needs to be taught through mutual interaction. Discipline is still a great lesson that has to be imparted. The young should learn what is moral and what is immoral. Wisdom learning should be included in higher-educational levels.

Studying spiritual books such as the *Vedas* allows one to develop a rich character along with the development of personality. This is precisely what will help bring back a sense of goodness in character among the masses of today's new India. For modern India to achieve

its full potential not just in economic development, but also in the conscience of its masses, it is important that it does not forget its rich ancient Vedic heritage.

Conclusion

India has a rich historical tradition of learning and education since antiquity, focused on the goal of all-round human development — physical, mental, and spiritual. India's current educational model omits this early tradition and fails to teach character development and good behavior, resulting in an increase in racial and gender discrimination, violence, corruption, honor killing, and terrorism.

Students learn facts and master certain concepts, but they lack the wisdom to apply this knowledge beyond the pages of a test or other assessment. The Indian educational model should shift from knowledge-based to wisdom-based, and focus on the goal of intellectual development manifested in an individual by a solid knowledge base, effective critical thinking skills, creative problem solving, and a sense of duty and altruism toward humankind. The curriculum must include aspects of wisdom in addition to subject knowledge and the use of technology in order to foster the development of good personality and conduct. There is more to education than getting high grades. Education should also be about learning how to become a considerate person toward your peers, a wise citizen for your country, and a good person in the world.

In conclusion, the mere desire or aspiration to progress in life is not enough; success should be based on values. And for that to happen, wisdom must be imparted in today's institutions so that the students may emerge as good leaders in their chosen fields.

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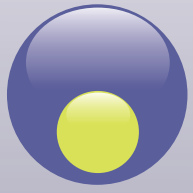

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