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Developing and validating the wisdom training package and examining its effectiveness on self-compassion and psychological well-being of students

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ABSTRACT

Objective: Wisdom is a behavior that is defined through learning from experiences with creative and successful solutions to life problems. The present study was conducted with the aim of developing and validating a wisdom educational package and then examining its effectiveness on self-compassion and psychological well-being in students.

Methods: The research method was a mixed (qualitative-quantitative) with a sequential exploratory approach. In the qualitative part, which was used to develop the educational package, the content analysis method was used, and in the quantitative part, which was used to examine the effectiveness of the package, the semi-experimental method with a pre-test-post-test design and a control group was used. The research community in the qualitative part was all the theories, sources, and various researches in the field of wisdom and wisdom education. Based on the inclusion criteria, the sources that were most related to the topic of wisdom and wisdom education were selected using the purposive sampling method. After reviewing these sources, 9 components were identified in relation to wisdom education, and based on these components, the educational package sessions were developed in 8 90-minute sessions. In order to validate (content validity of the package), the opinions of 10 experts in psychology and philosophy of wisdom were used, and the content validity ratio index (CVR= 0.78) and content validity index (CVI= 0.84) were obtained. The research population in the quantitative part were undergraduate psychology students at Roudehen Azad University in the academic year 2022-2023, of which 45 people were selected as a sample of the quantitative part by the available sampling method. The research tools included the Neff Self-Compassion Questionnaire (2003) and the Riff Psychological Well-Being Questionnaire (1989). After providing the wisdom educational package to the experimental group, the data were analyzed using the multivariate analysis of covariance method.

Results: The findings showed that the wisdom educational package was effective on self-compassion and psychological well-being ($P<0.01$).

Conclusion: Based on this, it can be concluded that a wise person will have higher psychological well-being by accepting their own undesirable aspects and being open to the experiences and perspectives of others. This happens when a person has come to the understanding that many aspects of life do not depend on human choice. They will have very little control over external factors.

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Introduction

Throughout life, people may make decisions that harm not only themselves but also others (Sternberg & Gluck, 2021). These experiences, although unpleasant, can be opportunities for learning and growth, provided that the person can use them to gain wisdom and improve themselves. In fact, mistakes and challenges in life are an inevitable part of the path of personal growth that can increase awareness and empower people to make better decisions. This process leads not only to personal development, but also to the promotion of social relationships and an increase in the quality of life.

Wisdom is a fundamental human characteristic that plays a key role in individual and social decision-making. Throughout life, people may find themselves in situations where, due to ignorance, momentary emotions, or poor judgment, they take actions that have negative consequences for themselves and others. Such experiences, when accompanied by critical thinking and reflection, can pave the way for growth and learning. Wisdom, as a psychological trait, includes the ability to effectively use past knowledge and experience to solve life problems, balance personal and collective interests, and make ethical decisions based on empathy and the common good (Sternberg & Gluck, 2021). For this reason, being wise does not only mean having extensive knowledge, but also depends on the ability to analyze and process information, understand the complexities of life, and adapt to different situations. In addition to having advanced cognitive skills, wise people have high self-awareness and pay attention to the long-term consequences and social impacts of their decisions (Powell et al., 2024). These people, with a flexible and open attitude, are able to adopt creative and ethical solutions when facing life's challenges. Wisdom is also associated with traits such as critical thinking, empathy, and self-compassion, which play an important role in psychological well-being.

In this regard, one important aspect of wisdom is the ability to understand and accept oneself and others through self-compassion or self-compassion. Self-compassion means having a kind attitude towards oneself, accepting one’s shortcomings and failures, and understanding that suffering, failure, and error are an inevitable part of the human experience (Neff & Germer, 2017). Unlike excessive self-criticism, which can increase anxiety, depression, and lower self-esteem, self-compassion helps people be more flexible in the face of challenges and solve problems more calmly. Research has shown that self-compassion is not only associated with better mental health, but is also a key factor in increasing resilience, regulating emotions, and improving social relationships (Bluth & Neff, 2018).

On the other hand, wise people, by having an open and accepting attitude, can better understand the feelings and perspectives of others and have more empathy and fairness in their social relationships. These characteristics have a significant impact on psychological well-being

and help individuals feel more satisfied with life, experience personal growth, and communicate more effectively with others (Ardelt & Ferrari, 2019; Gluck & Weststrate, 2022). Therefore, cultivating self-compassion and wisdom can help improve the quality of individual and social life and pave the way for increased social cohesion and morality in different societies. However, despite the importance of these concepts, formal education systems mainly focus on the transfer of knowledge and cognitive skills and have paid less attention to the cultivation of wisdom, self-compassion, and skills related to moral decision-making (Fraser, 2017). In many cases, despite academic success, students are weak in facing the challenges of their personal and social lives and lack a flexible and balanced attitude when facing problems (Sternberg, 2018). This indicates the importance of teaching wisdom and self-compassion in increasing resilience and empowering the new generation to face the complexities of life.

Also, in today's societies that are facing increasing complexities, the need for people who are not only intelligent, but also wise, moral, and concerned about the collective good is felt more than ever before. While some research has pointed to the importance of teaching wisdom in improving the quality of life of individuals, there is still limited empirical evidence on the impact of educational interventions in this field (Puchalska-Wasyl, 2023). Therefore, examining practical solutions for teaching and strengthening wisdom and self-compassion in educational systems can help improve the mental and social health of individuals.

Accordingly, the present study aimed to develop and validate a wisdom educational package and examine its effectiveness on self-compassion and psychological well-being of students. The results of this study can be used as a basis for designing effective educational programs to promote psychological capabilities and improve the quality of life of students. This study attempts to present a wisdom-based educational intervention and evaluate its effect on improving the individual's attitude towards himself and increasing the psychological well-being of students.

Materials and Methods

The present research method was applied in terms of purpose and was of a mixed type (qualitative-quantitative) with a sequential exploratory approach. In the qualitative part, which was intended to develop the educational package, the content analysis method was used, and in the quantitative part, which was carried out to examine the effectiveness of the package, the semi-experimental method with a pre-test-post-test design and a control group was used. The research community in the qualitative part was all the theories, sources, and various researches in the field of wisdom and wisdom education. Based on 6 inclusion criteria, the sources that were most related to the topic of wisdom and wisdom education were selected using the purposive sampling method. The criteria for inclusion of sources in the research are:

1) Theoretical Validity – Researches that were based on solid theoretical foundations and well-known models of wisdom were selected.

2) Scientific Methodology – Studies that used rigorous research methods such as factor analysis, structural equation modeling, in-depth qualitative analysis, and mixed methods to examine mindfulness.

3) Appropriate Sample – Studies that were conducted on different age, cultural, and social groups and whose findings are generalizable to a wider population.

4) Validity and Reliability of Measures – Studies that used validated and standardized instruments.

5) Citation and Scientific Acceptance – Studies that were published in reputable scientific journals and have been cited by other mindfulness researchers.

6) Interdisciplinary Approach – Studies that address mindfulness from psychological, cognitive, social, philosophical, and ethical perspectives and consider different perspectives.

After selecting and reviewing these sources, 8 main components (self-awareness, emotional regulation, acceptance of uncertainty, empathy, cognitive flexibility, reflective thinking, moral orientation, and balance between individual and community interests) were extracted in relation to mindfulness, and based on these components, the training package sessions were developed into 8 90-minute sessions. A summary of the content of the mindfulness training package is presented in Table 1:

After developing the educational package; in order to validate (content validity of the package), the opinions of 10 experts in psychology and philosophy of wisdom were used, and the content validity ratio index (CVR = 0.78) and content validity index (CVI = 0.84) were obtained, which indicated the appropriate validity of the content and objectives of the educational package.

After developing and validating the educational package of wisdom, the stage was to examine the effectiveness of this package on self-compassion and psychological well-being of students, which was implemented in the form of a quantitative design. The research population in the quantitative section was undergraduate students in psychology at the Roudehen Azad University in the academic year 1401-1402.

The sample size was calculated using Cohen's table with a power of 0.8 and an effect size of 0.4 and 0.5 and using the software (G-Power) as 20 people, but to prevent subject attrition, 45 students were selected as a sample using the convenience sampling method and 23 people were placed in the experimental group and 22 people in the control group. The entry criteria for the study were willingness to participate and commitment to attend all sessions and the exit criteria were non-cooperation and absence of more than one session. The research tools included the Neff Self-

Compassion Questionnaire (2003) and the Riff Psychological Well-Being Questionnaire (1989), which are introduced below.

Self-compassion questionnaire: Neff (2003) designed this scale, which consists of 26 items and is scored on a Likert scale. The components of this questionnaire, although conceptually different, are theoretically related, which include: common humanity, mindfulness, and kindness. Although the main structure was defined by these three aspects, the factor analysis showed six subscales that represent the positive and negative aspects of each facet (Neff, 2003). These six subscales are self-kindness, self-criticism, common humanity, isolation, mindfulness, and extreme assimilation. Some items of this scale have reverse scoring. The minimum score is zero and the maximum score is 130; the higher the score, the higher the level of self-compassion. Convergent validity and discriminant validity studies have shown the appropriate internal consistency and retest reliability of this scale (Sheyvandi, Naimi, Farshad, 2015). Neff (2003) reported the Cronbach's alpha coefficient of this test version as 0.93. In the research of Rostami, Abdi, and Heydari (2013), Cronbach's alpha coefficient for the subscales of self-kindness, self-judgment, human commonalities, isolation, mindfulness, and extreme identification were 0.81 and 0.79, respectively., 0.84, 0.85, 0.80 and 0.83 were obtained. Also, in Khosravi et al.'s research (2013), the validity of the questionnaire was confirmed by professors and experts in this field (Zakeri et al., 2015).

Psychological well-being questionnaire: This tool was designed by Rif in 1989, and its original form has 120 items. But in the later investigations, shorter forms of 84, 54, and 18 items were also compiled. The short form of the Riff and Case psychological well-being scale has 18 items, which is used for teenagers as well as adults. The scoring of the psychological well-being scale of Riff and Case is based on a six-point Likert scale from one (strongly disagree) to six (strongly agree) (Riff and Case, 1995). This scale has 6 subscales (self-acceptance, positive relationships with others, self-adherence, mastering the environment, purposeful life, and personal development), and 3 items are considered for each subscale and have a total score. In this scale, 3 items are scored inversely and the rest of the items are scored directly. In this scale, the higher a person scores, the higher the psychological well-being. The validity of the scale was confirmed based on the form and content validity indicators. Also, the reliability coefficients calculated for the short form of this questionnaire were checked by Riff and Case and the results were equal to 0.89. In Iran, Ahmadian, Jamhari, Ohadi, and Farrokhi estimated the reliability coefficients calculated for the short form of this questionnaire to be 0.78 (Ahmadian et al., 2010). Cronbach's alpha, in the present study, for the whole test, 0.92, self-acceptance subscale 0.54, positive relationships with others subscale 0.67, self-adherence subscale 0.71, environment mastery subscale 0.61, The purposeful life scale was 0.58 and the personal development subscale was 0.66 (Delfroz et al., 1400).

After conducting the pre-test and post-test, the data were analyzed using multivariate analysis of covariance in SPSS-26 software.

Results

In response to the research questions about whether the educational package of wisdom affects self-compassion and psychological well-being of students or not? The following results have been obtained:

The mean and standard deviation of the age of participants in the experimental group were 28.34 and 7.96 years, respectively, and in the control group, 29.77 and 9.08 years, respectively. It should be mentioned that in both experimental and control groups, 16 people were single, 7 people were married in the experimental group, and 6 people were married in the control group. Table 2 Mean and standard deviation and Shapiro-Wilk values (significance level) of each of the components of self-compassion (self-kindness, self-judgment, shared humanity, isolation, self-consciousness, and extreme identification) and psychological well-being (positive relationships with others), environmental mastery, personal growth, self-acceptance, autonomy, and purposeful life) in the experimental and control groups and the pre-test and post-test stages.

Table 2 shows that in the experimental group compared to the control group, the average scores of self-compassion and psychological well-being components have increased in the post-test stage. Table 2 shows that the values of the Shapiro-Wilk index related to the component of positive relationships with others (p=0.046) in the control group in the pre-test stage and autonomy in the experimental group in the pre-test stage (p=0.047) are significant. Although this article indicates that the distribution of the data related to those components is not normal, despite this, considering the significance level of the Shapiro-Wilk index obtained for those components and the resistance of the statistical methods of the analysis of variance family against deviation from the assumption It can be expected that this problem does not invalidate the results of the analysis. It is necessary to explain that the value of the Shapiro-Wilk index related to any of the components of self-compassion in the two experimental and control groups and the two stages of pre-test and post-test and index were not significant. This article shows that the distribution of data related to the components of self-compassion was normal.

Table 1. Summary of the content of the Mindfulness training package

Session	Component	Objectives	Content
Session 1	Balance between individual and social interests	Understanding the importance of balancing personal and collective interests in daily decision-making	Understanding the concept of balancing interests, examining discussion outcomes, making wise short-term and long-term decisions

Session	Component	Objectives	Content
Session 2	Self-awareness	Enhancing self-awareness of personal beliefs, thoughts, and emotions	Examining the causes of problems (motivations, needs, perceptions), self-assessment, identifying strengths and weaknesses
Session 3	Acceptance of uncertainty	Accepting the instability of the world and increasing readiness for unexpected situations	Understanding the limitations of knowledge, unpredictability of certain matters, providing effective strategies for dealing with uncertainty
Session 4	Reflective thinking	Developing the ability to analyze information, assess doubt and ambiguity, and make logical decisions	Examining evidence, evaluating conclusions, managing emotional reasoning, strengthening critical thinking
Session 5	Empathy	Strengthening empathy skills, increasing mutual understanding, and improving effective interaction	Recognizing cognitive biases, listening without judgment, examining one's own and others' emotions when facing problems
Session 6	Emotional regulation	Enhancing the ability to regulate emotions, maintain calmness, and solve problems effectively	Accepting emotions, managing feelings, planning, and making independent decisions
Session 7	Cognitive flexibility	Increasing the ability to change perspectives, accept new ideas, and adapt to changing situations	Examining listening skills, problem-solving techniques, and understanding positive and negative influences in relationships
Session 8	Ethical orientation	Strengthening moral judgment and understanding the importance of responsibility in personal and social life	Summarizing discussions, evaluating ethical decisions in complex situations

Table 2. Mean ± standard deviation and Shapiro-Wilk (significance level) related to the components of self-compassion and psychological well-being in the experimental and control groups

variable	componenets	group	Mean ± standard deviation		Shapiro-Wilk (sig)	
			Pre-test	Post-test	Pre-test	Post-test
Self-compassion	Kindness to yourself	experimental	12.39 ± 3.94	16.65 ± 3.41	0.951 (0.300)	0.962 (0.503)
		control	11.91 ± 3.21	12.68 ± 2.66	0.932 (0.133)	0.944 (0.243)
	Self-judgment	experimental	9.22 ± 2.97	14.09 ± 2.92	0.949 (0.281)	0.965 (0.566)
		control	10.68 ± 2.66	10.91 ± 3.24	0.948 (0.285)	0.926 (0.102)
	Common humanity	experimental	11.74 ± 3.18	17.43 ± 4.05	0.966 (0.605)	0.947 (0.251)
		control	10.59 ± 2.32	10.91 ± 3.45	0.973 (0.787)	0.921 (0.079)
	Isolation	experimental	8.65 ± 2.55	14.48 ± 2.37	0.935 (0.143)	0.974 (0.784)
		control	8.91 ± 2.41	8.82 ± 2.24	0.951 (0.337)	0.978 (0.883)
	Mind fullness	experimental	10.48 ± 2.19	14.09 ± 2.48	0.955 (0.365)	0.963 (0.519)
		control	9.64 ± 2.32	9.59 ± 2.97	0.916 (0.062)	0.931 (0.131)
	Extreme assimilation	experimental	9.04 ± 2.87	13.87 ± 2.22	0.961 (0.476)	0.962 (0.511)
		control	9.64 ± 2.68	10.18 ± 3.14	0.923 (0.087)	0.962 (0.536)
Psychological well-being	Positive relationship with others	experimental	8.08 ± 2.47	12.87 ± 2.43	0.939 (0.172)	0.941 (0.193)
		control	7.86 ± 3.20	8.41 ± 2.86	0.909 (0.046)	0.936 (0.166)
	Environmental dominance	experimental	8.26 ± 2.93	13.30 ± 2.99	0.919 (0.062)	0.936 (0.083)
		control	9.18 ± 2.19	10.68 ± 2.99	0.921 (0.078)	0.914 (0.057)
	Personal growth	experimental	8.13 ± 2.51	12.57 ± 2.39	0.954 (0.350)	0.956 (0.057)
		control	7.36 ± 2.01	8.77 ± 2.33	0.960 (0.493)	0.959 (0.472)

variable	componenets	group	Mean ± standard deviation		Shapiro-Wilk (sig)	
			Pre-test	Post-test	Pre-test	Post-test
	Self-acceptance	experimental	11.65 ± 2.87	13.74 ± 2.85	0.923 (0.077)	0.954 (0.358)
		control	10.64 ± 2.06	9.41 ± 3.16	0.941 (0.206)	0.917 (0.067)
	Autonomy	experimental	8.83 ± 2.72	13.61 ± 2.79	0.913 (0.047)	0.960 (0.465)
		control	9.55 ± 3.75	9.77 ± 2.94	0.938 (0.177)	0.960 (0.495)
	Objective life	experimental	9.61 ± 2.15	14.13 ± 2.36	0.947 (0.249)	0.947 (0.252)
		control	10.59 ± 2.09	10.73 ± 2.64	0.927 (0.108)	0.925 (0.096)

Leven's test was used to test the establishment/non-establishment of the assumption of homogeneity of the post-test error variance of self-compassion and psychological well-being components. Table 3, in addition to the results of Leven's test in evaluating the assumption of homogeneity of error variances, shows the results of the assumption of homogeneity of the slope of the regression line.

Table 3. Leven's test about the equality of error variances of self-compassion and psychological well-being components in experimental and control groups

variable	components	Homogeneity of variances		Homogeneity of the slope of the regression line	
		F	P	F	P
Self-compassion	Kindness to yourself	0.46	0.501	0.102	0.074
	Self-judgment	2.04	0.160	0.72	0.449
	Common humanity	3.47	0.069	0.45	0.728
	Isolation	0.30	0.589	1.48	0.937
	Mind fullness	2.19	0.146	1.18	0.162
	Extreme assimilation	4.09	0.049	0.94	0.322
Psychological well-being	Positive relationship with others	0.14	0.706	2.03	0.041
	Environmental dominance	0.22	0.643	1.99	0.045
	Personal growth	0.98	0.328	0.92	0.533
	Self-acceptance	0.48	0.492	1.55	0.137
	Autonomy	0.43	0.514	0.67	0.768
	Objective life	2.92	0.094	0.96	0.496

Table 3 shows that the difference in the error variance of the extreme imitation component (p=0.049) of the self-compassion variable in the two experimental and control groups is significant. This issue indicates that the assumption of homogeneity of error variances for that component is not established. Table 3 also shows that the assumption of homogeneity of the slope of the regression line for the components of positive relationships with others (p=0.041) and environmental dominance (p=0.045) of the psychological well-being variable is not established. Despite this, according to the significance level obtained, it can be said that the deviation from the assumptions is not severe and this issue can be ignored. Table 4 shows the results of the test of homogeneity of variance-covariance of dependent variables and Bartlett's sphericity for the

components of self-compassion and psychological well-being in the experimental and control groups.

Table 4. Evaluation of assumptions of homogeneity of variance-covariance and Bartlett spheroid

Variable	Assumption	Evaluation M. Box	Bartlett spheroid
Self-compassion	value	22.90	0.001
	F	0.93	-
	χ^2	-	49.77
	Degree of freedom	21	20
	Sig	0.557	0.001
Psychological well-being	value	19.99	0.001
	F	0.77	-
	χ^2	-	56.03
	Degree of freedom	21	20
	Sig	0.763	0.001

The evaluation of the "M-Box" statistic in Table 4 shows that the assumption of homogeneity of variance-covariance of dependent variables is established among the data related to both dependent variables. In addition, Table 4 shows that the result of Bartlett's sphericity test is statistically significant for both dependent variables. Therefore, it was concluded that multivariate covariance analysis is a suitable method for evaluating the effect of the implementation of the independent variable on the level of the dependent variables. As previously mentioned, the method of multivariate covariance analysis was used to answer the research questions. The results of multivariate covariance analysis showed that the F value for self-compassion (Wilks Lambda = 0.158, □ = 0.842, P = 0.001, F = (32 and 6) 28.46) and psychological well-being (221 Wilkes Lambda=0/0, □=0.779, P=0.001, F= (32 and 6) = 18.76 are significant. This issue indicates that at least one of the components of self-compassion and psychological well-being has changed under the influence of the implementation of the independent variable in the two groups. To clarify this issue, Table 5 shows the results of one-way covariance analysis in evaluating the effect of the implementation of the independent variable on the components of self-compassion and psychological well-being.

Table 5. The results of one-way covariance analysis in the test of the effect of the independent variable on the components of self-compassion and psychological well-being

Variable	Component	Between- group mean squares	Mean squared error	F	p	η^2
Self-compassion	Kindness to yourself	159.04	9.25	17.19	0.001	0.317
	Self-judgment	132.55	9.05	14.64	0.001	0.284
	Common humanity	431.89	15.65	27.60	0.001	0.427
	Isolation	310.22	5.50	56.41	0.001	0.604
	Mind fullness	191.49	7.79	24.05	0.001	0.394
	Extreme assimilation	136.12	6.33	21.52	0.001	0.368
Psychological well-being	Positive relationship with others	157.56	5.94	26.52	0.001	0.417
	Environmental dominance	92.72	8.61	10.77	0.002	0.225
	Personal growth	206.83	4.53	45.64	0.001	0.552

Variable	Component	Between- group mean squares	Mean squared error	F	p	η^2
	Self-acceptance	203.60	7.80	26.09	0.001	0.414
	Autonomy	89.16	7.22	12.36	0.001	0.250
	Objective life	147.54	5.88	25.11	0.001	0.404

Point: at all levels of the dependent variable, the degree of freedom of the group is equal to 1 and the degree of freedom of the error is equal to 37

Based on the results of Table 5, the implementation of the independent variable of the components of self-kindness (P = 0.001, F = (37 and 1) 17.19), self-judgment (P = 0.001, 14.64 = (1 and 37) (F), common humanity (P = 0.001, F = (37 and 1) 27.60), isolation (P = 0.001, F = (37 and 1) 56.41), Beshiari (0.001) (F = 24.05, P = (37, 1)) and extreme identification (P = 0.001, F = 21.52, (37, 1)) significantly affected self-compassion. Also, the effect of the independent variable on the components of positive relationships with others (P = 0.001, F = 26.52 (37 and 1), environmental mastery (P = 0.002, F = (37 and 1) 10.77), personal growth (P = 0.001, F = (37 and 1) 45.64), self-acceptance (P = 0.001, F = (37 and 1) 26.09), autonomy (P = 0.001, 12.36 (F) = (37, 1)) and purposeful life (P = 0.001, F = (37, 1)) Psychological well-being was also significant. To evaluate the direction of the differences, Benferroni's follow-up test was used, the results of which are presented in Table 6.

Table 6. Ben Feroni test for the components of self-compassion and psychological well-being

Variable	Component	group	Mean difference	Standard error	Sig
Self-compassion	Kindness to yourself	experimental control	4.06	0.987	0.001
	Self-judgment	experimental control	3.70	0.967	0.001
	Common humanity	experimental control	6.68	1.272	0.001
	Isolation	experimental control	5.66	0.754	0.001
	Mind fullness	experimental control	4.45	0.907	0.001
	Extreme assimilation	experimental control	3.75	0.809	0.001
Psychological well-being	Positive relationship with others	experimental control	4.08	0.792	0.001
	Environmental dominance	experimental control	3.13	0.953	0.002
	Personal growth	experimental control	4.67	0.692	0.001
	Self-acceptance	experimental control	4.64	0.908	0.001
	Autonomy	experimental control	3.07	0.873	0.001
	Objective life	experimental control	3.95	0.788	0.001

Table 6 shows that under the influence of the implementation of the independent variable, the averages of all components of self-compassion (self-kindness, self-judgment, common humanity, isolation, self-consciousness, and extreme identification) and psychological well-being (positive relationships with others, environmental mastery, growth individuality, self-acceptance, autonomy, and purposeful life) increased in the experimental group compared to the control group. Therefore, it was concluded that wisdom training increases self-compassion and psychological well-being in students.

Discussion

The present study was conducted with the aim of investigating the effectiveness of the wisdom educational package on self-compassion and psychological well-being. This finding is in agreement with the findings of kunzmann & Bltes (2013), Lee et al. (2019), Mikaeli & Hedayat (2019), Ameri et al. (2018), Macbeth & Gumley (2013), Marsh, Chan & Macbeth(2017), Zessin, Dickhauser & Garbade (2015), Karramans, Schellekens & Kappen (2017), Reise, Maniaci & Rogge (2017), Tamera et al. (2021), Booker & Dunsmore (2015), Sadat Tasaloti (2016), Jeste (2018), Gluck et al. (2019), Patricia Kennedy & Arlin (2013), Gluck & Bluck (2005, 2011), Lee et al. (2019), Nejati Far et al. (1400), Ameri et al. (2018), Rahimpour et al. (1400), Webster, Behlmeijer & Westerhof (2014), Nusbaum & Hockner (2016), Khatoon Zabihi Hissari & Chaji & Zare Moghadam (2016), Ghorbani & Yousefi (2017), Dunn et al. (2022), Grossman et al. (2016), Zacher & Staudinger (2018), Ardelt & Bergsma (2012), Webster (2010), Sadat tasaloti (2016), Ardelt & Bailey (2003), Golestani Bakht et al. (2022), Anusic & lucas yap (2014), Ardelt & Edwards (2015), Etezadi & Pushkar (2013), Grossman et al (2020), is aligned And it is inconsistent with the research of Berlin, Kunzmann & Baltes (2003), Gluck, Weststrate & Scherpf (2022).

When analyzing these findings, one can argue that wisdom involves the ability to effectively utilize knowledge and skills to serve the greater good. This is achieved by balancing individual, interpersonal, and extra-individual interests over the short or long term, guided by positive moral values to adapt, shape, and navigate one's environment (Sternberg and Gluck, 2021). Merely acquiring knowledge is insufficient; rather, the application of knowledge in real-life situations and the ability to learn from experiences are crucial aspects of wisdom. Many educational institutions prioritize rote memorization and the passive accumulation of knowledge without fostering a strong connection to students' future lives. To navigate life’s challenges, individuals must develop critical thinking skills and adopt constructive attitudes that allow them to move beyond self-centered perspectives and superficial solutions derived from limited personal experiences. By asking logical questions and continuously evaluating potential solutions, they can make informed and rational decisions. In essence, critical thinking enables individuals to analyze both minor and major life issues, ultimately leading to sound and dependable conclusions (Hossein Khani et al., 1400).

Moreover, achieving a balance between various interests in line with positive moral values necessitates self-awareness, which encompasses an understanding of one's own traits, strengths and weaknesses, desires and needs, and a realistic perception of personal beliefs and values. This process shapes a person's mindset and decision-making (Halaji and Tehrani, 2019). An individual who understands their emotions accepts them, even when they are complex or unwelcome, recognizing that emotions provide valuable insights into different situations. Such awareness fosters empathy—the ability to perceive and respect the emotions of others. By stepping into someone else's perspective, an individual can detach from their own biases, gain a broader understanding of the situation, and ultimately propose the most effective strategy (Dortaj and Danesh Payeh, 1401).

Now this is through self-compassion (Neff, 2016), which includes things like being kind to yourself in front of your judgment (understanding yourself instead of judgment or criticism and a kind of kindness and support towards your shortcomings and incompetence), a general sense of worthiness to oneself (recognition that all human beings are flawed and make mistakes) and a balanced awareness of personal emotions (a balanced and clear awareness of present experiences that causes the painful aspects of an experience to be neither ignored nor frequently occupies the mind), which means that self-compassion simultaneously requires that people do not avoid their painful feelings and do not suppress them (Cracker et al., 2003; quoted by Mikaeli and Hedayat, 2019).

Empathy involves stepping into the perspectives of others, a process primarily facilitated by cognitive empathy. As a component of wisdom, cognitive empathy enables wise individuals to approach complex problems by considering multiple viewpoints. They not only attempt to simulate these perspectives in their minds but also actively listen to understand how others perceive the issue. In contrast, emotional empathy is more intricate; as humans, we are biologically wired to experience and share the emotions of others. While emotional empathy can help us provide emotional support, it does not always serve as the most reliable guide for making wise decisions. To work toward the common good, it is essential to recognize both the needs and emotions of all individuals (Dortaj & Danesh Payeh, 1401). Many definitions of wisdom incorporate compassion for others (Ardelt, 2004; Clayton, 1982; Meeks & Just, 2009; cited in Siegel & Germer, 2012). However, compassion must be exercised with wisdom to ensure that our actions genuinely benefit others rather than unintentionally causing harm. Developing self-compassion fosters inner peace and allows us to recognize that suffering is a shared human experience. This realization naturally encourages us to extend kindness and support to others. Research suggests that self-compassion is linked to higher levels of empathy, emotional adaptability, altruism, forgiveness, increased self-efficacy, and an awareness of both professional and personal boundaries (Viskovich & George-Walker, 2019).

A good life or well-being can be shaped through both social and personal construction. Social construction refers to the influence of societal systems, institutions, and media in shaping individuals' understanding of knowledge, reason, and well-being. In this view, well-being is seen as a product of wisdom—people who demonstrate knowledge and rationality tend to feel good about themselves, and this sense of self-satisfaction motivates them to contribute to the well-being of society as a whole (Sternberg, 2022; Cheung & Oie-Wah Chow, 2020). On the other hand, personal construction occurs when an individual cultivates well-being independently of social structures, relying on personal wisdom to shape their sense of fulfillment. Weststrate and Gluck (2017) suggested that highly intelligent individuals may experience greater hedonic well-being due to their openness to life's complexities and their willingness to engage with its challenges. It can be argued that exceptionally wise individuals, having an acute awareness of life's uncertainties and unpredictability, learn to find joy in small moments. Their deep self-knowledge allows them to remain independent of external validation, enabling them to live according to their own needs and priorities. Additionally, by applying their knowledge and skills, they become adept at navigating life's challenges, managing difficult situations, and ultimately regulating negative emotions based on their accumulated experiences (Weststrate & Gluck, 2017).

Like any research, this study has certain limitations. One key limitation is the lack of empirical examination regarding the direct implementation of wisdom education in different educational settings. Additionally, the study does not explore potential cultural and institutional barriers that may hinder the integration of wisdom-based teaching. Future research should focus on evaluating the effectiveness of various wisdom education models and identifying practical strategies for their seamless incorporation into curricula.

Despite its significance, wisdom education currently has no place in the schools and universities of our country. Given the profound impact of wisdom on personal growth, societal advancement, and national progress, its absence in the education system may slow down the country's development in an era of rapid global change. To address this gap, students should be nurtured as creative and active learners who perceive problems as challenges rather than obstacles and develop the skills to solve them. These individuals will eventually take on leadership roles, making ethical, strategic, and forward-thinking decisions that contribute to the nation's progress and social well-being.

In light of these considerations, researchers recommend that wisdom be integrated into daily classroom activities rather than being introduced as a standalone course. This integration can be achieved through methods such as wise thinking, critical thinking, and philosophical inquiry. To facilitate this, educators across various disciplines should be trained to incorporate wisdom education into their teaching practices. Utilizing existing wisdom training programs, teachers can

guide students in applying life experiences to real-world challenges, equipping them with the necessary skills to navigate complex issues and make informed decisions.

Conflicts of interest

The author declares no conflicts of interest.

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