"TIME FOR WISDOM" – THE RELATIONSHIP BETWEEN WISDOM AND THE TIME PERSPECTIVE

Timoszyk-Tomczak Celina,
ORCID ID 0000-0002-8314-0476
Szcześniak Małgorzata
ORCID ID: 0000-0002-6637-2304

Abstract

Analysing the relationships between wisdom and time is increasingly becoming an important and interesting issue. The purpose of the study is empirical verification of the relationship between wisdom and the five categories of the temporal perspective: the positive past (PP), negative past (NP), hedonistic present (HP), fatalistic present (FP) and the future (F). It has been assumed that wisdom will positively correlate with the combination of three dimensions considered the balanced time perspective (past-positive, present-hedonistic, and future) and negatively correlated with the temporal profile considered less functional (past-negative and present-fatalistic perspective).

The study has been conducted on a group of 279 Polish respondents, including 67% women, aged 16-28 (M=19.13; SD=3.01). The group has been composed of secondary school pupils and students. Two research tools were used: The Three-Dimensional Wisdom Scale (3D-WS) by Ardelt (2003), in Polish adaptation by Steuden, Brudek and Izebski (2006) and the Zimbardo Time Perspective Inventory (ZTPI-short version), adapted by Cybis, Rowiński and Przepiórka (2012).

On the basis of the obtained results, it can be assumed that: 1) participants of the study characterised by general wisdom and its cognitive dimension do not focus on the FP and NP; 2) in case of the reflexive dimension of wisdom, the predictive function is performed by the NP, FP and, to a lesser extent, the PP; 3) the only predictors of the affective dimension of wisdom have turned out to be the FP and the F.

The obtained results seem to have the theoretical and empirical justification. Individuals with lower scores on wisdom have expressed aversion to past events and have been convinced that they have no control over the present, and that what is happening is a result of capricious fate. Significant correlations of wisdom concern the negative temporal profile, both in the general dimension of wisdom and in relation to its individual dimensions.

Keywords: Time perspectives, Balanced time perspective, Wisdom, Positive past, Negative past, Hedonistic present, Fatalistic present, Future

Introduction

In recent years, interest in wisdom has increased. On the basis of gerontology and developmental psychology, there have been appearing numerous empirical studies showing the relationship between wisdom and, among other things, the sense of well-being (Ardelt and Edwards, 2016), identity (Bang, 2009; Bang and Zhou, 2014), religiosity and personality (Adamovová, 2013), as well as the post-formal thinking, the complex concept of God and success in school (Benovenli, Fuller, Sinnot, and Waterman, 2011). Researchers have been

searching for the relationship between wisdom and the sense of happiness and emotional intelligence (Zacher, McKenna and Rooney, 2013) or irrationality (Kardačová, 2010). They point out that wisdom necessitates the integration of emotions and cognition to develop towards self-awareness, self-transcendence and leading people to promote dignified life among themselves and their communities (Ardelt and Ferrari, 2014).

Researchers have verified to what extent wisdom is associated with age (Asandi, Amiri and Molavi, 2015, Cheraghi et al., 2015). They have studied its relationship with maturity and whether wisdom leads to higher level of well-being in late adulthood and a decrease in the level of death fear (Ardelt et al., 2013). The obtained results show that wisdom in older ages increases life satisfaction, both directly and indirectly, through mature personality of the elderly. Moreover, an increase in mature personality traits in women is associated with wisdom (Ardelt, 2006).

Despite growing interest in wisdom, little is known about the relationship between the perception of time and wisdom, and human behaviour is hard to understand without reference to time (Zakay, Ray and Glicksohn, 2014). Subjective time perception has an impact on the basic human processes, including motivation, cognition and emotions. Time provides basis for most behavioural and cognitive processes (Carstensen, 2006). In psychology, interest is primarily aroused by subjective time, which is analysed, among other things, in the context of the time perspective, temporary orientation, and attitude towards time or temporary competences (Block, 1990; Nuttin, 1985; Lens, 2006; Uchnast, 2006). The temporary

perspective is a significant part of human space (Timoszyk-Tomczak and Bugajska, 2013) and a dimension that organises human life experiences (Król, Boniecka and Rzepa, 2016). On the other hand, high temporary competence is associated with integration of the past, present and future dimensions, experiencing their continuity, and being open to the present, accepting the past and taking into account the future (Lamparska-Zając, 2013). Webster (2014), the author of an extensive publication on time and wisdom, indicates two ways in which time is inextricably connected with wisdom: the historical time relating to changes in understanding wisdom over the centuries and the developmental (so called ontological) time which is related to the time perspective. Webster was one of the first psychologists to analyse the dynamic relationships between time and wisdom.

It is anticipated that wise people can draw on their own past, use the present and adequately plan the future (Baltes and Staudinger, 2000). For this reason, analysing the relationships between wisdom and time is increasingly becoming an important and interesting issue. Authors of psychological models of wisdom point to the fact (Ardelt, 2003; Baltes and Staudinger, 2000; Webster, 2016) that learning from past experiences is considered an important element of wisdom. In addition, empirical research (Webster, 2016) shows that recalling episodic positive experiences (memories) accompanied by positive anticipation of future events is associated with cohesion. In addition, having a balanced time perspective is a characteristic trait of wisdom (Webster, Bohlmeijer, and Westerhof, 2014). Scheibe, Kunzmann and Baltes (2011) also claim that wisdom is a skill which comprises the past, present and

future dimensions as well as the related uncertainties.

Wisdom

The definition of wisdom itself is not unambiguous and as such it has fascinated researchers, both conceptually and empirically. Attempts at systematising the ways of understanding wisdom show that it can be treated as: a configuration of specific personality traits and personal competences, a positive result of individual development, a complex system of practical knowledge or a process that manifests itself in everyday life (see Steuden, Brudek and Izdebski, 2016, Yang, 2008). Different ways of defining wisdom lead, in consequence, to various methods of its operationalisation and measurement (Ardelt, 2004, 2011; Taylor, Bates and Webster, 2011). Such variety of interpretations suggests a relationship between wisdom and other concepts which are close to it, such as intelligence and spirituality. Research carried out among experts (Jeste et al., 2010) shows that specialists differentiate and differently characterise wisdom. For example, they attribute to it distinctive traits: it is unique to human species, constitutes a form of advanced cognitive and emotional development, constitutes a rare personal quality which can be learned and which increases with age. A wise person is someone who is competent and fulfilled in his/her life, but can also share his/her wisdom and experience with others. This means that a wise person is characterised by concern for others, empathy and reciprocity (Taylor, Bates and Webster, 2011).

Ardelt (2011) bases his Three-Dimensional Wisdom Scale (3D-WS) on the concept of Clayton and Birren (1980) and presents wisdom as a combination of cognitive, reflexive and emotional dimensions of personality. The cognitive dimension is defined as the understanding of life and striving to understand the deeper meaning of the phenomena, in particular those of interpersonal character. This dimension also refers to knowledge and acceptance of positive and negative aspects of human nature, natural boundaries of knowledge as well as the unpredictability and uncertainty of life. The reflexive dimension is defined by Ardelt (2011) as perceiving the phenomena and events from several perspectives, which is associated with self-assessment, self-awareness and gaining insights into oneself. A wise person is able to transcend his/her subjectivity and look at things from many different perspectives. The affective dimension, on the other hand, refers to an approach full of fondness of and love towards others based on emotions and compassion.

Ardelt (2011) assumes that such features as: mature and integrated personality, mental health, autonomy, well-being, the sense of happiness and humour are related to wisdom, or are its consequence. The term wisdom used by Webster (2003) refers to wisdom as a multidimensional coherent system of five inter-related factors, such as: experience, emotional regulation, reminiscence/reflectiveness, openness and humour. If these dimensions are combined, then a given person can be considered wise. It follows that wisdom is a complex construct requiring in-depth analyses, but also a reality which cannot be overlooked in search for better understanding of human behaviour.

The purpose of the article is empirical verification of the relationship between wisdom and the five categories of the temporal perspective: the positive past

(PP), negative past (NP), hedonistic present (HP), fatalistic present (FP) and the future (F).

Time and time perspective

Individual's perception of time changes throughout his/her life. This is due to the "multidimensionality of time". It may be differently understood and differently marked and depends on the system of empirical references, in which the duration and sequence of the observed phenomena or events is recognised (Trempała, 2000). The experience of time itself includes three main types of references and the related classes of temporal determinants, such as: neurobiological, psychophysical and also civilisation and cultural ones (Nosal, 2010). Such complexity calls for a justified and ordered method of analysis. For this reason, many researchers attempt to describe subjective time of an individual by means of selected categories. For the purpose of this paper, we will mainly focus on the conception of Zimbardo and Boyd (1999, 2008), who describe their time perspective conception by reference to such time perspective dimensions as: the past, present, and the future.

The time perspective (TP) conception integrates the motivational, emotional, cognitive and social processes (Zimbardo and Boyd, 2015). The TP constitutes a fundamental dimension of psychological time structure, defined by Zimbardo and Boyd (1999, 2008) as an unconscious process as a result of which the personal and social experiences of an individual are assigned to specific time categories which help in making them orderly, coherent and meaningful. The researchers conclude that the time perspective is one of the basic processes of individual and social human functioning. It can also be individualised

due to individual's predispositions, cultural influences and other modifying interactions. It has a ubiquitous and powerful, but largely unrecognised, influence on many human behaviours (Zimbardo and Boyd, 1999). Studies show that TP has an impact, among other things, on pro-health behaviours and risk (Boyd and Zimbardo, 2005), use of tobacco, alcohol and drugs (Keough, Zimbardo and Boyd, 1999) as well as on risky driving (Zimbardo, Keough and Boyd, 1997). TP dimensions related to the past reflect two orientations: a negative one which is associated with trauma, pain and regret and a positive one which reflects warm and sentimental attitudes towards the past. Dimensions related to the present also indicate two orientations: the hedonistic one that focuses on pleasure with little concern about the future consequences and the fatalistic one revealing a helpless and hopeless attitude towards the future and life. The future TP dimension focuses on the presentation of future consequences, fears, responsibilities and striving for future goals and rewards (Cretu, 2012; Zimnardo and Boyd, 1999).

Zimbardo and Boyd (1999) focus on the balanced time perspective and define it as an "ideal time frame", which, depending on the situation at hand and evaluation of individual and social resources, allow people to flexibly move between the categories – the past, present and the future. Webster (2011) defines the balanced time perspective as a frequent and fairly balanced inclination to think about one's past and future in a positive manner. Each of the respondents also slightly differently operationalises the balanced time perspective. The Zimbardo and Boyd Time Perspective Inventory ZTPI is used to measure the positive and negative past, the

hedonistic and fatalistic present and the future. A profile with a relatively high scores for the positive past, hedonistic present and the future, and relatively low scores for the negative past and fatalistic present is considered to be a balanced time perspective. Operationalisation of the balanced time perspective, as presented by these authors, can be carried out in at least three ways described by Zhang, Howell and Stolarski (2013).

Research questions and hypotheses

The purpose of the study is empirical verification of the relationship between wisdom and the five categories of the temporal perspective: the positive past, negative past, hedonistic present, fatalistic present and the future. The theoretical basis of these analyses is a statement of Boniwell and Zimbardo (2004) that the time perspective is the reality that has a real impact on all aspects of human life. In addition, Webster (2016) underlines that people characterised by wisdom can analyse past events, live in the present and plan the future. Wise people can simultaneously learn from past experiences and have an optimistic and expansive future orientation (Webster, Bohlmeijer and Westerhof, 2014). For this reason, it has been assumed (Hypothesis 1) that wisdom will positively correlate with the combination of three dimensions considered the balanced time perspective (past-positive, present-hedonistic, and future) and negatively correlated with the temporal profile considered less functional (past-negative and present-fatalistic perspective). Besides, it has been also assumed that the selected temporal perspectives will perform a predictive function for wisdom (Hypothesis 2).

Methodology

Participants. The study was conducted on a group of 279 Polish respondents, including 67% women, aged 16-28 (M=19.13; SD=3.01). The group has been composed of secondary school pupils and students. The study has been of a group nature and has been conducted by trained interviewers. After obtaining their consent to participate in the study, participants were presented with its goal and brief instructions, then the questionnaire battery has been handed out.

Research tools. Two research tools were used: The Three-Dimensional Wisdom Scale (3D-WS) by Ardelt (2003), in Polish adaptation by Steuden, Brudek and Izebski (2006) and the Zimbardo Time Perspective Inventory (ZTPI-short version), adapted by Cybis, Rowiński and Przepiórka (2012).

Both in the original and in the Polish version, the Three-Dimensional Wisdom Scale consists of 39 statements, to which the respondent responds on a 5-point Likert-type scale, from 1 - I strongly agree to 5 - I strongly disagree. In case of some items, a reverse scoring has been used. In the original version, the scale consists of 3 sub-scales with satisfactory levels of reliability: for the cognitive sub-scale Cronbach's alpha has been α=0.85; for the reflexive sub-scale α=0.71, and for the affective one α=0.72. In the Polish version, the factor analysis has indicated a four-factor scale structure. The Cronbach's alpha measures of reliability have also proved satisfactory. For the cognitive sub-scale α=0.77, for the affective sub-scale α=0.64, while the original reflexive sub-scale in the Polish version has shown two factors: the self-awareness factor α=0.73 and the empathic factor α=0.72 (Steuden, Brudek and Izdebski, 2016).

In its shortened version, the Zimbardo Time Perspective Inventory (Zimbardo and Boyd,1999) consists of 15 statements, to which the respondent responds on a five-point scale, where 1 means "very true", and 5 "very untrue". The questionnaire examines five time perspectives, including two past ones (positive and negative) and two present ones (hedonistic and fatalistic), and the future time perspective. Reliability levels obtained for individual sub-scales are satisfactory: negative past $\alpha = .74$, positive past $\alpha = .51$, hedonistic present $\alpha = .63$, fatalistic present $\alpha = .56$, future $\alpha = .71$.

Balanced time perspective:

$$\sqrt{(oNP - eNP)^2 + (oPP - ePP)^2 + (oFP - eFP)^2 + (oHP - eHP)^2 + (oF - eF)^2}$$

Ideal levels for each time perspective have been adopted after an optimum value presented by Zimbardo: 1.95 [oNP], 4.60 [oPP], 1.50 [oFP], 3.90 [oHP], 1 4.00 [oF]). If the final score is high, it indicates a significant deviation from the balanced time perspective and is considered to be non-adaptive. Low scores are close to an ideal temporary balance.

Statistical data analysis has been carried out by means of IBM SPSS Statistics 20 package. Thanks to the obtained normal distribution of the examined variables, parametric tests, i.e. Student's t test for independent samples, Pearson correlation (r) and regression analysis, was employed.

Results

Verification of the formed hypotheses has been preceded by a check whether the variable distribution is normal. Because the absolute values for skewness and kurtosis have not exceeded the arbitrary value equal +/-1 for the former and +/-2 for the latter,

In addition, deviation from the balanced time perspective has been calculated. The purpose of the evaluation has been to determine whether and in what way a combination of fairly strong retrospective positive time perspective, moderate hedonistic time perspective and moderate prospective perspective, with simultaneously weaker fatalistic and negative perspectives, correlates with general wisdom and its individual dimensions. A formula proposed by Stolarski (Stolarski, Vowinckel, Jankowski, Zajenkowski, 2016) has been used.

the distributions have been considered to be close to distribution configuration of a normal character. Then Pearson correlation (r) and stepwise regression analysis were carried out. Upon consultation with authors of the Polish adaptation, a decision has been made to use in the study original dimensions of wisdom, i.e. the sub-scales differentiated by Ardelt (2011), due to greater consistency in the obtained results. Statistical analysis of the Pearson correlation (r) has shown that in this group of respondents there is a strong negative correlation between wisdom and the two-time dimensions: negative past and fatalistic present, and a weak positive correlation between wisdom and the present (Table 1). Moderate or strong negative correlations emerge between all dimensions of wisdom and also the negative past and fatalistic present. Moderate, weak and at the trend level positive correlations emerge between the reflexive dimension of wisdom and the positive past and the future and between the

affective dimension of wisdom and the future. There is no correlation between wisdom and hedonistic present. In addition, negative correlation has been noted between deviation from the balanced perspective.

Table 1. Pearson correlations (r) for the variables: wisdom and time perspective (N=279)

Variables	PP	NP	HP	FP	F	BTP
Global wisdom	.107[t]	-.401**	-.003	-.403**	.099[t]	-.461**
Cognitive wisdom	-.042	-.322**	-.006	-.392**	-.015	-.328**
Reflexive wisdom	.192**	-.453**	.044**	-.291**	.107[t]	-.468**
Affective wisdom	.099[t]	-.155**	-.021	-.264**	.157**	-.285**

Key: PP positive past, NP negative past, HP hedonistic present, FP fatalistic present, F future, BTP balanced time perspective; [t] correlation at the trend level

The obtained results have partially confirmed the first hypothesis showing a negative correlation between wisdom and the less functional time profile. They have not, however, confirmed any correlation with the temporal profile of a balanced character, i.e. the positive past, hedonistic present or the future. There have only appeared a positive correlation with the past, which is however weak and not related to the other elements of the profile characteristic for the balanced time perspective.

During the next stage, consisting in verification of the second hypothesis, it has been noted, as a result of the stepwise analysis of regression, that both time dimensions correlated with wisdom have turned out to be its predictors: the fatalistic present and the negative past (Table 2). The indicated temporary categories account for 27% of wisdom variance, while the strength of their mutual relationship is moderate. On the basis of the obtained results, it can be assumed that participants of the study characterised by wisdom do not focus on the fatalistic present and do not recall or remember negative events from their past (Table 2).

Table 2. Results of stepwise regression for the dependent variable: global wisdom (N=279)

Independent variable	R= .520; R²= .271; ΔR²= .265 F(2.272)=50.062, p< .000				
	B	*SE*	*Beta ß*	*t*	*p*
Constant	158.200	3.560		44.436	.001
FP	-6.776	1.062	-.339	-6.381	.001
NP	-5.142	.824	-.331	-5.237	.001

The purpose of subsequent tests has been to carry out a stepwise regression analysis for individual dimensions of wisdom in order to verify which temporary perspectives are predictors of individual dimensions of wisdom (Tables 3, 4 and 5).

Table 3. Results of stepwise regression for the dependent variable:
the cognitive dimension of wisdom (N=279)

Independent variable	R= .469; R²= .220; ΔR²= .214 F(2.275)=38.402, p< .000				
	B	*SE*	*Beta ß*	*t*	*p*
Constant	58.618	1.641		32.995	.001

FP	-3.093	.487	-.346	-6.347	.001
NP	-1.768	.379	-.255	-4.667	.001

Predictors of the cognitive dimension of wisdom have turned out to be fatalistic present and negative past, which account for nearly 22% of variance. The result is similar to the result for globally treated wisdom. The cognitive dimension of wisdom is only slightly better explained by the fatalistic present, while the strength of both explanatory variables is moderate.

Table 4. Results of stepwise regression for the dependent variable: the reflexive dimension of wisdom (N=279)

Independent variable	R= .518; R^2= .268; ΔR^2= .260 F(3.276)=33.356, p< .000				
	B	**SE**	**Beta β**	**t**	**p**
Constant	47.542	2.157		22.038	.001
NP	-2.435	.336	-.386	-7.239	.001
FP	-1.838	.430	-.226	-4.275	.001
PP	1.296	.450	.151	2.879	.004

In case of the reflexive dimension of wisdom, the stepwise regression analysis model shows that the predictive function for this variable is performed by the negative past, fatalistic present and, to a lesser extent, the positive future. The model accounts for approximately 27% of variance. This means that the high scores on the wisdom scale in the reflexive dimension are also associated with less focus on negative past events, less fatalistic view of the present as well as with focus on positive past experiences.

Table 5. Results of stepwise regression for the dependent variable: the affective dimension of wisdom (N=279)

Independent variable	R= .307; R^2= .094; ΔR^2= .087 F(2.273)=14.059, p< .000				
	B	**SE**	**Beta β**	**t**	**p**
Constant	41.690	2.020		20.640	.001
FP	-2.244	.497	-.261	-4.513	.001
F	1.129	.443	.148	2.551	.011

The last of the carried out analyses shows that the affective dimension of wisdom is to the least extent explained by the temporary dimensions, which account for only 9%. The only predictors of this dimension have turned out to be the fatalistic present and the future. This may suggest that people with a developed affective dimension of wisdom, thus more focussed on relationships, empathy and compassion, also demonstrate a less fatalistic attitude towards the present and are positively oriented towards the future.

Discussion

The obtained results, indicating the correlation between wisdom and the negative temporal profile, seem to have the theoretical and empirical justification. Zimbardo and Boyd (2008) identify the negative past and fatalistic present as time

dimensions that are most detrimental to human functioning. In turn, Reznitskaya and Sternberg (2007) believe that a wise person takes a long-range view and perceives his or her life and the surrounding reality in a long-term time perspective. The memory of the past is a key element of wisdom, which means that wise people can draw conclusions from their own experiences and distance themselves from them. The balanced time perspective accounts for 7.1% and 12.5% of the variance in ego-integrity and wisdom (Webster, 2016). On the other hand, in this study we found that individuals with lower scores on wisdom have expressed aversion to past events and have been convinced that they have no control over the present, and that what is happening is a result of capricious fate.

What is more, the results are consistent with the analyses carried out by Ardelt (2011), who points out that traumatic events and thinking about the past may be necessary, but are not enough to shape wisdom. Without adequate assessment, auto-reflextion and insight into oneself, negative and difficult life experiences may rather lead to depression, anxiety or distress. It is natural that almost all of us would like to be happy and satisfied with life individuals, that is: individuals who do not care for their fate and do not experience any losses associated with ageing (Ardelt and Oh, 2010). Usually, we try to be happier in the future than in the past or the present. We cannot, however, escape the fact that our lives are dynamic and unpredictable. At any moment, we may experience a life crisis or difficulties. Perhaps the inability to functionally reinterpret past events and conviction that we are unable to influence

the reality is an important aspect which negatively correlates with wisdom.

Although few positive correlations and several trends have been noted between individual dimensions of wisdom and the functional time perspectives, deviation from the balanced time perspective has correlated negatively with global wisdom and all its dimensions. In this sense, our study has confirmed the results obtained by Webster, Bohlmeijer and Westerhof (2014). Their studies have shown that the balanced time perspective correlates with a better frame of mind and wisdom across the entire adult age range. Skilful use of one's own past, memory of those periods when we coped with problems, developed and spent time with our nearest and dearest, can improve the mental, emotional and social well-being and have a positive impact on mental health. Similarly, imagining future goals, dreams of successes and imagining future exciting achievements can be beneficial for our mental health. Researchers apply the same conclusions to relationships between the balanced time perspective and wisdom. Memories can regulate emotions, support more effective actions and beneficially build the strength. In addition, wise people appreciate motivation for setting long-term goals. Of importance is, however, not only a separate memory of the past and the vision of the future, but a combination of these two elements.

Significant correlations of wisdom concern the negative temporal profile, both in the general dimension of wisdom and in relation to its individual dimensions. Persons with lower scores on the wisdom scale also more intently focus on the negative past experiences and have a more fatalistic view of the present day. Tulving (2002) points out that we drag behind the

entire past, but what our memory allows to the present, what we have access to, includes either accidental memories or what supplements our current situation. This means that individuals with fatalistic orientation more easily focus on past failures. This could mean that such people do not experience the positive effect associated with our autobiographical memory (Maruszewski, 2011), which is associated with low level of wisdom. Such results may be due to cultural differences, current socio-economic conditions or an effect of ambiguous definition of the balanced time perspective. Some studies show for example a decrease in positive emotions and an increase in negative emotions with age, in particular in respondents from Post-Communist Western European Countries (Pinquart, 2001). Perhaps under Polish cultural conditions, with pronounced negative asymmetry (Czapiński, 1988), more important than a positive temporal profile for the development of wisdom is lack of focus on negative aspects of our own past and being less fatalistic in thinking about the present and the future. This implies the need for broader studies, including both the Polish and intercultural aspects.

Looking at the additionally obtained results of regression analysis relating to individual dimensions of wisdom, it should be noted that in the reflexive dimension of wisdom, an important predictor, in addition to the negative temporary profile, is the positive past. Persons with higher scores on the reflexive wisdom scale are less fatalistic, have a less negative and more positive view of their own future. The result corresponds to the results obtained in studies relating to wisdom and meaning, which show that wisdom is positively correlated with drawing conclusions from difficult experiences (Webster, Weststrate, Ferrari, Munroe, and Pierce, 2017), and that there is a relationship between wisdom and the method of recalling life experiences (Webster, 2014). Wisdom in the reflexive dimension is not only conducive to reducing negative memories of the past, but also to forming a more positive view of the future.

The emerging weak significant correlations between wisdom and the future perspective show, in more precise analyses, that the dimension of wisdom, which the fatalistic present and the future account for, is the affective dimension. This means that persons who are more focussed on positive attitude towards others, based on empathy and compassion, also demonstrate a less fatalistic view of the present and think more of the future. It can be assumed that wisdom, in particular in its affective dimension, is associated with the future aspect. This is confirmed in the studies by Ardelt and Edwards (2016), which show that the correlation between wisdom and well-being is partially mediated by purpose in life, both directly and indirectly, by mastery. In other studies, such attributes of the elderly as wisdom, having a goal in life or spirituality are predictors of subjective well-being and death fear (Ardelt et al., 2013). Wise people feel better in their own company, have higher self-esteem and expect positive experiences in the future (Webster et al., 2017). The examples cited indicate the need for more detailed studies that would show what role the future perspective plays in wisdom.

The results presented have some limitations, the sample group of respondents are adults, but from different stages of life, which may not indicate the existing differences, e.g. in early, middle and late adulthood. Another question is the

conceptualisation of wisdom and the time perspective which are differently defined and operationalised (Ardelt, 2011; Taylor, Bates and Webster, 2011; Webster, 2011; Zimbardo and Boyd, 1999).

Conclusion

The results obtained indicate correlations between wisdom and the negative temporal profile. Individuals with lower scores on wisdom have expressed aversion to past events and have been convinced that they have no control over the present. Few positive correlations and several trends have been noted between individual dimensions of wisdom and the functional time perspectives, deviation from the balanced time perspective has correlated negatively with global wisdom and all its dimensions. Significant correlations of wisdom concern the negative temporal profile, both in the general dimension of wisdom and in relation to its individual dimensions. Persons with lower scores on the wisdom scale also more intently focus on the negative past experiences and have a more fatalistic view of the present day. In the reflexive dimension of wisdom, an important predictor, in addition to the negative temporary profile, is the positive past. Persons with higher scores on the reflexive wisdom scale are less fatalistic, have a less negative and more positive view of their own future. Wisdom in the reflexive dimension is not only conducive to reducing negative memories of the past, but also to forming a more positive view of the future. The future study directions could include persons at various stages of adulthood, take into account sex, and could be carried out with the use of various measurement tools. It would be advisable to include intercultural comparisons.

Previous studies show differences in the level of wisdom depending on age (Ardelt, 2006; Asandi, Amiri, Molavi, 2015) and also depending on sex (Cheraghi et al., 2015) and culture (Bang and Zhou, 2014; Hu, 2017).

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