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A QUALITATIVE ANALYSIS OF AUGUSTINE'S THEORY OF EDUCATION

By

ERIK DAWSON THOMAS

A doctoral dissertation submitted to the
College of Education
in partial fulfillment of the requirements
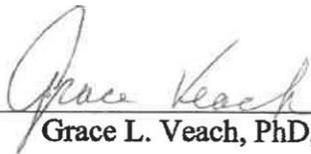for the degree Doctor of Education
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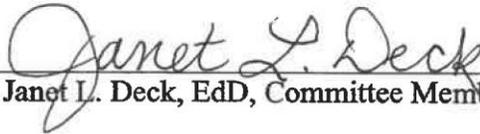A QUALITATIVE ANALYSIS OF AUGUSTINE'S PHILOSOPHY OF EDUCATION

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Abstract

A philosophy of education consists of varying values and beliefs that coalesce to form a coherent and structured approach to curriculum and instruction. Today, a diverse number of philosophies exist, each with its own set of standards, priorities, and points of emphasis like intellectual and vocational development. However, philosophies emphasizing moral development as an integral feature of both intellectual and vocational development are not as popular. Although some forms of moral education exist, disagreements over its value, purpose, and implementation remain prevalent. The following qualitative study examined the works of Augustine of Hippo, a proponent of moral education, to identify his philosophy of education. Utilizing qualitative content analysis, themes within the works of Augustine concerning education were codified and used to form a narrative describing his philosophy of education. The study identified truth, morality, instruction, and teacher authority as the primary themes of his philosophy of education. Additionally, the sub-themes of *scientia* (knowledge) and *sapientia* (wisdom) and their relationship formed the core of his philosophy. The conclusion of this study is that Augustine's philosophy of education provides a well-structured theory of learning that is able to harmonize the intellectual, vocational, and moral components of education via an external and objective standard.

*Keyword*s: education, curriculum, moral education, Augustine, content analysis, scientia, sapientia

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I. INTRODUCTION

A philosophy of education consists of varying values and beliefs that coalesce to form a coherent and structured approach to curriculum and instruction. Consequently, a variety of philosophies exist today, each emphasizing different values and beliefs, which results in a diverse assortment of theories of learning and models of education. Common points of emphasis within education include academic (intellectual), political and economic (vocational), and social or personal (moral or spiritual) development. Today, greater emphasis has been placed on vocational development; as such, the curriculum and pedagogy are designed to provide the necessary training for specific vocations so as to improve an individual's physical and socio-economic well-being. Education, therefore, is primarily seen as a means to acquire a job. Therein lies the importance of a study of Augustine. He was a proponent of moral education, and his works and ideas were instrumental in the development of classical paideia and can help determine the value and role of moral education today. This study seeks to identify the elements and themes of Augustine's philosophy of education. The dissertation's central question is What is Augustine's theory of education? To answer this question, the dissertation will present a broad survey of the classical tradition of education, offer an extended analysis of the works of Augustine to identify his theory via qualitative content analysis, and conclude with the implications of his theory for modern application and further study in curriculum and pedagogy.

Background of the Study

Augustine

Augustine of Hippo was born in the municipium of Thagaste, North Africa, in 354. His many books, treatises, letters, and sermons, still extant, were fundamental to the development of western culture during the transitional period from the fall of the Roman Empire in the fifth century to the Middle Ages. Augustine's influence is evident in many different fields of study, most notably theology, philosophy, and education.

A hallmark feature of Augustinian thought is the integration of Platonic ideas guided by reason within the Christian ontological and epistemological framework. This contribution was integral to the development of western philosophy, and Augustine's influence is present within the works of Boethius, John Scotus of Eriugena, Anselm of Canterbury, Thomas Aquinas, Rene Descartes, Malebranche, and Ludwig Wittgenstein, to name a few (Possidius & Weiskotten, 2008). Augustine is foremost remembered and valued for his contribution to the Church, specifically as a great teacher who advocated and practiced education in the light of God's word. Thus, an analysis of his writings and theory of knowledge is warranted to determine the contemporary value of his ideas and philosophy of education.

Augustine's youth was plagued with internal dissatisfaction, both intellectually and spiritually. After reading Cicero's *Hortensius*, Augustine became intrigued by philosophy and passionately pursued the truth (Augustine, 2001). However, a deep contrast between his philosophical ideas and his actual life made living intolerable, thus, began his search for a philosophy and a religion that could lead him to the attainment of his ideas. In this frame of mind, Augustine was first affected by Manicheanism. In time, he came to realize that none of the Manichees could answer his questions sufficiently. Nevertheless, Augustine did not immediately

abandon Manicheanism, for he knew no better religious or philosophical system (Augustine, 2001).

Following his dramatic conversion to Christianity in 386, Augustine resigned his teaching position in Milan and arranged to go to Cassiciacum for an extended retreat with his friends and family (Schaff, 2006). In early 387, Augustine returned to Milan and was baptized before returning to North Africa, where he intended to live out the rest of his life. In 391, he set up a monastery in Hippo, sold his inheritance, and became an ordained presbyter. The years spent in the presbyterate (391-395) mark the end of Augustine's formative period. His earliest works, written during his episcopate, demonstrate fully developed theological thinking and application. Augustine was principally concerned with the Manichean controversy, but by the end of the fourth century, he was also actively involved with anti-Donatist polemics and the Pelagian controversy. Each of these controversies was vital to the development of his theory of knowledge and education as each was a form of rigid moralism (Augustine, 2001; Schaff, 2006).

By 395, Augustine was consecrated Bishop of Hippo, which he remained until his death in 430 (Schaff, 2006). During his lifetime, Augustine's influence extended far beyond North Africa because of the power of his writing and his compelling sermons, which were also widely circulated and read (Augustine, 2003). Among his many extant works, Augustine's autobiography entitled *Confessions*, his comprehensive critique of secular culture in *The City of God*, and his exposition of Christian hermeneutics in *On Christian Doctrine* are among the most influential texts of western civilization. Augustine's legacy is evident in modern philosophy, theology, and education, among others, and the intellectual development of the West hinged on his systematic and compelling presentation of the true, the good, and the beautiful. His

conversion to Christianity was the catalyst that fueled and augmented his intellectual and spiritual pursuits.

As Puolimatka (2005) notes, Augustine's theology was the basis for his entire worldview; no discipline was separated from his religious beliefs. In fact, he believed no bifurcation between the sacred and the secular was possible; any attempt to do so would only result in further confusion, for it was a false dichotomy. Thus, his philosophy of education was rooted in his theological convictions. His approach to knowledge and intellectual life began and ended with God. Augustine believed that people were inherently incapable of grasping all things apart from God. Whether natural or supernatural, profane or divine, nothing was comprehensible to the individual mind without God. Consequently, the mind needed to be purified by the fires of the divine in order to know the truth in a fuller sense.

Augustine placed great importance on the life of the mind (Topping, 2008). He adopted the ancient idea that the summum bonum is happiness and directed his philosophy of learning toward that end. The classical model of education was based on the belief that the summum bonum was achievable through reason and knowledge of the truth (Topping, 2008). However, in opposition to the classical tradition, Augustine believed that true happiness is found only in God. Although spirituality and morality were features of classical education, they were not considered fundamental and essential to actual knowledge and the truth of reality. Augustine believed the starting point to a fuller sense of knowledge and understanding of truth begins with the atonement of Jesus. The incarnation of Jesus, the Logos (reason) in the flesh, functions as a bridge that links and leads people to the knowledge and understanding of the eternal Logos (Nash, 2003). Augustine argued that there could be no understanding apart from the sacrificial work of Jesus and, subsequently, refused to deal with anything above the mind (e.g., truth)

without first achieving the purification of the mind of the individual via Jesus's atonement (Augustine, 2003; Topping, 2008). Therefore, a person's purpose in life is to pursue happiness in God, and, for Augustine, the primary means to accomplish this end is education.

Apart from his indelible impact on theology and philosophy, Augustine's impact on education is of equal value (Kahumburu Kiragu, 2008). Education played an integral role in Augustine's life, and his transition from pagan to Christian was fueled by his desire to know the truth of reality. Following his conversion, Augustine's life was one of continual learning and an endless pursuit of knowledge of God, for he believed such knowledge to be the only revealer of life's purpose and significance. This critical and personal approach to knowledge became a fundamental feature of his philosophy of education.

Classical Education and the Modern Educational Landscape

In the aftermath of the Enlightenment, a new model of education emerged. Advancements in science and technology, fueled by the Industrial Revolution, reshaped the educational landscape (Kerr, 2001). The classical model of education became passé, and the liberal arts, which formed the core of the classical curriculum, were either relegated to the periphery of the new, modern curriculum or abandoned completely as the sciences became the center of the modern model (Flexner, 1930). Similarly, the classical emphasis on the development of the entire person, not simply their intellect and skillset, via moral education was abandoned in favor of creating a curriculum designed around the vocational desires of the students.

The modern model of education is based on practices and associations that serve a specific purpose and vocation; it neither provides for nor intends to offer a unified and coherent theoretical framework for all disciplines, and so, each institution and field of study draws upon competing visions of purpose (Lickona, 1993). Many books and articles have been written that

describe, support, and criticize these changes to education. For example, John Stuart Mill's (1924) *Autobiography* decried the failures of the utilitarian model in his upbringing and praised the classical model for its focus on the entire person, not simply the physical and vocational dimension. In the 1880s, Thomas Aldous Huxley debated Matthew Arnold concerning the superiority of the new scientific model and argued that it was more practical and progressive (Roos, 1977). In the first half of the twentieth century, Eliot (1939) wrote *The Idea of a Christian Society* in support of the classical model, and by the late twentieth century, critiques of the utilitarian model from Allan Bloom (1987) in *The Closing of the American Mind* and Hirsch (1987) in *Cultural Legacy* only furthered the debate. Yet, despite all the derision and criticisms, there is universal agreement that education is valuable.

In antiquity, education was only available for the elite, those with the necessary wealth and time to hire tutors to train and educate their children (Bauer, 2007). Thus, education was considered a privilege and was recognized as the defining feature of those with power and wealth. Education remains important today and, although not considered a privilege reserved for the elite, is still considered an important component in a person's socio-economic status; it continues to promise political, economic, and social stability and growth. Education, therefore, serves as the primary means to achieve human happiness, the summum bonum, regardless of what one identifies as the summum bonum.

The focus of the classical model is the liberal arts, which emphasize the study of language and morality. Intellectual skills like critical reading, thinking, and writing were considered integral to the acquisition of wisdom and virtue and the means for the pursuit of knowledge and truth (Topping, 2008). In contrast, the modern model cultivates the same skills for a different end, namely, to improve a person's physical estate. These skills are applied in

service to professional and vocational interests in multiple fields such as business, industry, entertainment, science, technology, and medicine. Further contrast was provided by the absence of a moral educative component within the modern, utilitarian-focused model of education. The narrow focus of the curriculum on vocational, technical, and professional training results in education that is chiefly concerned with the material well-being of the learner.

Therein lies the impact of Augustine's philosophy of education: the creation of an educational model that serves to harmonize the classical and modern methodologies in the pursuit of the summum bonum. The insistence that an individual's spiritual dimension is more important than his physical estate is the guiding principle and, for Augustine, necessitates theological integration in education, which informs and reshapes humanity's conception of happiness as the summum bonum. The result is a greater value on education than the modern model can provide. Augustine, like everyone else, sought happiness, and he knew education could provide a means to it (Augustine, 2001, 2014a). However, he also knew that practical, vocational skills were not enough; people must be instructed on the deeper, spiritual realities of life. In this sense, Augustine elevated the role of education and granted it more power and efficacy in the pursuit of the summum bonum, and this became the model for liberal education.

In antiquity, the liberal arts were the disciplines suited to the free person (*liberalis*) and were contrasted with the aspirations of the slave. The free individual had interests outside of the practical world, the world of work, and the liberal arts were designed to help the free individual achieve those interests (Topping, 2008). Thus, the liberally educated person properly exercised freedom for ends that extended beyond mere self-interest. Similarly, the university was considered the bastion of defense against anarchy and the collapse of order and virtue. Accordingly, liberal education was intended to protect, preserve, and inculcate the sentiments

and moral virtues that underlie and buttress a just and ordered society, the natural environment of the summum bonum (Hugh of St. Victor, 1991).

In a different sense, the liberal arts taught society the best methods of implementing the various disciplines and exhorted people not to undertake study for the sole purpose of acquiring a job or increasing one's wealth (Topping, 2008). Rather, the liberal arts ought to be studied because they orient people toward the most basic of human ends. Augustine, like many in the ancient world, divided the liberal arts into two categories: the trivium and quadrivium. The trivium consisted of grammar, logic, and rhetoric and the quadrivium consisted of arithmetic, music, geometry, and astronomy. Each division served as preparatory disciplines for man qua man, to the extent that every person has an interest in achieving the summum bonum. Thus, liberal education has constantly been concerned with the freedom and happiness of humanity.

Modern research has studied the effects of both the classical and modern models of education. Classical education has been demonstrated to further both personal and academic growth. Additionally, studies conducted in the past 20 years all concur that the moral component of classical education is instrumental in developing a safe and effective learning environment through its promulgation of ethical and moral values, which have, in turn, proven their significance in the political, economic, and social development of society at large (Abourjilie, 2001; Finck et al., 2003; Haynes & Thomas, 2007; Wiley, 1997; Wynne & Ryan, 1997). Moral education programs were gradually reintegrated in American schools during the 1990s due to public criticism concerning the quality of education (Lickona, 1991). However, in stark contrast to the traditional classical model, these programs were limited in scope and were not a significant component of the curriculum. They compartmentalized moral education by both ages (elementary, middle, and high school) and class content. Moreover, the emphasis on moral

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education tapered off as the student entered high school. Research performed in the 1990s postulated that for schools to produce high functioning citizens who benefit and improve society, moral education must be a central component of the curriculum (Bennett, 1996; Leming, 1993; Lickona, 1991). In addition, studies indicated a greater academic success rate in schools that incorporated moral education programs and initiatives in their curriculum (Sergiovanni, 2000). The results of these early studies demonstrated the importance of not only moral education but also the classical model of education. Additionally, the research has suggested possible ways to incorporate the classical model in contemporary education. Thus, the literature concerning moral education has had a causal-comparative focus, which addresses the overall need for moral education implementation because of its impact on student development and, subsequently, societal flourishing (Haynes & Thomas, 2007; Lickona, 1991).

Moral education research has mostly examined the programs and practices in place to develop the character of the learner. The research has suggested the fundamental byproduct of successful moral education implementation to be a positive and safe environment that is conducive to learning. The primary method for producing a safe and productive academic environment requires effective teachers who can create, foster, and maintain the appropriate environment (Calderhead, 1996; Pianta, 1999; Watson, 2003). Therefore, academic institutions, at all levels, need to make every effort to develop teachers via professional development opportunities to enable them to create and maintain productive learning environments, motivate their students, and instruct them in professional skills and personal development. Furthermore, teachers need to recognize moral education as foundational to curriculum development and not view it as a mere supplement to more important subject matters.

The importance of the teacher revealed in these studies points toward the value of authority in education. The classical model is structured around the existence of authoritative instructors, that is to say, educators who not only hold authority in title but also demonstrate it in their pedagogy (Borg, 2015). Instructors must possess extensive subject area knowledge in addition to the fundamental skills of a leader. The authoritative approach to teaching requires the teacher to have mastery of the subject matter, convincing practical demonstrations, and the ability to confront alternative arguments and challenges posed by the learner. The authoritative method of instruction represents a form of teaching based on the expertise and authority of the teacher. Thus, teaching for different learning styles and time constraints is built into the plan for implementation, and the instruction itself includes a level of self-directedness on behalf of the student (Borg, 2015; Dirksen, 2016).

Theoretical Framework

Qualitative researchers understand the importance of the philosophical assumptions that inform all research and serve as the conceptual and theoretical framework for a study. Creswell and Poth (2018) discussed several common frameworks used in qualitative research, such as postpositivism, postmodern, pragmatic, and critical theory. This research used the social constructivist theoretical framework, sometimes referred to as interpretivism (Denzin & Lincoln, 2017; Mertens, 2015). According to this theory, individuals seek a greater understanding of the world in which they live and work and, consequently, develop diverse meanings from their experiences. The goal of the research, therefore, was to interact with and rely on the subject's view of the situation or experience and to form (construct) meaning through the historical and cultural norms that operated in the individual's life and behavior (Creswell & Poth, 2018).

The research questions posed by the social constructivist researcher are broad and general to allow for the construction of the meaning to take place through interaction with the source material and analysis of the data. The more open-ended the question, the better because the researcher will have greater interactivity with the participant's ideas and data. Often, the constructivist researcher addresses the process of interactions and experiences and focuses on specific contexts in which people work and live to better understand the historical and cultural setting of the participant (Creswell & Poth, 2018).

The constructivist framework is appropriate for this research because of the fundamental philosophical assumptions that undergird the study's focus and structure. Ontologically, the study assumes that multiple meanings can be constructed or interpreted through lived experiences and interactions with others, thereby valuing various viewpoints and experiences while simultaneously providing a greater understanding of reality, which form the axiological and epistemological assumptions. The constructivist approach to inquiry uses more of a literary style of writing and the methodology used is often inductive, relying on emergent ideas from textual and content analysis (Creswell & Poth, 2018).

Significance of the Study

Augustinian philosophy has been formative in the development of western thought. For example, Augustinian philosophy has been an integral component in philosophy, science, and theology (Heffernan, 1990; Possidius & Weiskotten, 2008). Due to the pervasive influence of Augustine, this study seeks to provide contemporary relevance to his philosophy of education through the identification and application of his theory of knowledge and learning within the context of modern education. This study is significant because of the direct and indirect implications of Augustine's theory of knowledge on contemporary curriculum and pedagogy.

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The extant research about Augustinian philosophy and learning focuses on his divine illumination theory and theological contributions. Scholars such as Ronald Nash (2003) have argued for a distinct Augustinian theory of learning and, similarly, other studies, such as Topping's (2010) study, have supported this idea by studying Augustine's theological implications on the liberal arts. Sharing the concerns of such scholars, this study proposed to deepen and redirect the contemporary understanding of moral and classical education by recovering Augustine's classical theory of education. Although contemporary work on moral and classical education already acknowledges the significance of personal moral development as a part of the education process as well as the basic features of Augustinian philosophy, this study added the vital and missing element of coherence. No unified, coherent Augustinian curricular model for modern education exists. Therefore, among the subjects within the Augustinian corpus, his ideas about education constitute the aim of the study.

The examination of Augustine's writings contributed to the existing scholarly research by analyzing and identifying his theory of knowledge within the modern educational context and will aid the field of education, in particular, by demonstrating the implications of his thoughts and ideas on both curriculum and pedagogy, such as the role of education in the development of the entire person, which is a result of linking the ontology of an individual with the epistemology of an individual. This study sought to synthesize the disparate features and values of modern education into a single unified model that maintains the value and significance of the skills-based approach while simultaneously augmenting the model by integrating aspects of classical education and Augustine's philosophy.

Purpose Statement

The purpose of this study was to identify Augustine's philosophy of education. Content analysis was employed to identify the various characteristics and aspects of his theory of learning and knowledge, which helped frame his philosophy. In so doing, this study sought to determine the significance of Augustine's philosophy in contemporary education.

Overview of Methodology

Research Design

This study utilized content analysis employed through a qualitative research framework. The resources analyzed were the primary writings of Augustine, specifically those which contain his thoughts and discussions regarding education and instruction. As discussed by Creswell and Poth (2018), this method enabled the researcher to study human behavior and thoughts indirectly through written communication. By analyzing the central phenomenon, the researcher codified the information into categories and themes to summarize the results of the analysis. The a priori coding method allowed themes to emerge and evolve during the analysis process; however, to increase reliability and validity, there were predefined categories related to the research questions. The benefits of this research design are its unobtrusive method, its ability to be replicated, and its overall simplicity. Moreover, because of Augustine's robust library, the data available were limited in scope, which aided in the validity of the research (Creswell & Poth, 2018).

Research Questions

The following question guided the research:

1. What are the principal themes of Augustine's philosophy of education?

Additionally, the following served as supplementary questions:

2. What are the implications of his philosophy on contemporary education?

3. How does his philosophy of education contribute to modern curriculum and
   pedagogy?

The secondary questions are discussed in the implication section of the conclusion and serve as possible central questions for future research and application.

Data Collection

The data for the study were the primary works of Augustine, specifically, those texts which contained a discussion of education and instruction. Supporting resources were used for comparison and review. However, the researcher only used the Augustinian texts in the coding system. The following works were analyzed:

- *Contra Academicos*

- *The City of God*

- *Confessions*

- *The Enchiridion*

- *On Christian Teaching*

- *On Grace and Free Will*

- *De Ordine*

- *On the Nature of the Good*

- *On Faith and Works*

- *On the Perfection of Righteousness*

- *On the Spirit and the Letter*

- *Soliloquies*

- *De Trinitate*

- *De Magistro*

Due to the access to online databases and print source material, the primary site for research collection and analysis was the researcher's home office. Additionally, the amount of text examined required the use of concordances and other digital resources to identify and analyze the appropriate portions of Augustine's works quickly. The use of concordances aided in the reliability and validity of the coding process.

The data collection process consisted of several phases. Phase 1 was the development of a coding system to classify and organize the selected texts. In so doing, the scope of interpretation and analysis was limited, aiding in the validity and reliability of the study (Crano & Brewer, 2002; Krippendorff, 2018; Stemler, 2000). Additionally, the study employed the a priori coding system, which means that the initial analytical categories were created before the reading and examination of the source material and were based on the purpose of this study. However, following the analysis phase, those initial categories were altered or added to as the text warranted.

Procedures

Once collected, the data were analyzed according to their connection with the categories established by the researcher. The individual codes were assigned to the appropriate category from which themes emerged. The frequency of each theme was recorded by the researcher, and matrices were used to organize the data according to theme and category. The categorization of the coded words and themes enabled the researcher to infer their meanings and relationships, thereby allowing for the identification and analysis of Augustine's theory of education. To ensure effective measurement, reliability, and validity, reclassifications of themes occurred.

The study used content analysis to identify an Augustinian theory of education. This method was described by Weber (1990) as a process that uses a "set of procedures to make valid inferences" (p. 56) from the text in question. The technique requires the researcher to review primary source material and assign appropriate codes according to their particular characteristics. Therefore, content analysis categorizes specific words from textual data to allow the researcher to deduce detailed meanings and characteristics, which are corroborated by the text itself and other forms of collecting data (Stemler, 2000). Stemler (2000) and Krippendorff (2018) stated that the important points of examination in content analysis are the subject of the data, the definition of the data, the overall context, the inherent limitations of the analysis, and the objectives or goals of the inferred themes.

Limitations

The proposed study was limited by Augustine's primary focus on theology and philosophy. He did not specifically apply his philosophy to education, and no work was solely devoted to that endeavor. Thus, attempts to identify his philosophy of education and its implications were subjective. Additionally, some of Augustine's literary material relevant to the proposed study are no longer extant. Thus, the researcher relied on secondary source material that discussed those missing writings and ideas.

Definition of Key Terms

The following are the key terms of the study:

- **qualitative analysis**: a type of research analysis that is employed when themes and data cannot be objectively analyzed through quantitative analysis (Creswell & Poth, 2018).

- **content analysis**: a research method that makes valid inferences from textual analysis through the identification and determination of the relationship of meanings from coded words and themes (Weber, 1990; Stemler, 2000).

- **moral education**: a form of education that focuses on the personal and character development of the learner (Abourjilie, 2001; Lickona, 1991).

- **classical education**: the model of education that predominated from the Middle Ages to the Renaissance, emphasizing both personal and intellectual development consisting of the trivium and quadrivium (Topping, 2008).

- **Augustinian philosophy**: the collective thoughts and ideas of Augustine

Summary

Despite the comprehensive literature concerning Augustine's philosophy and theology, there is a distinct lack of research concerning his philosophy of education. Yet, his theory of learning and knowledge has direct implications on modern educational theories in curriculum and instruction. The study focused on the identification of the key characteristics and themes that comprise his philosophy of education through content analysis and inferring the meaning and relationship of his themes and ideas.

II. REVIEW OF LITERATURE

Augustine's literary output is immense and varied. In the *Retractationes*, Augustine suggested a tripartite division of his works into sermons, letters, and books (Augustine, 2010b). Collectively, about five hundred religious sermons and treatises, three hundred letters, and one hundred books remain extant (Tornau, 2020). His first writings can be traced back to his time in Cassiciacum in 386, and the subject matter deals largely with the fundamental topics of epistemology (*Contra Academicos)*, purpose in life and happiness (*De beata vita*), morality (*De Ordine*), and the immortality of the soul (*Soliloquia: De immortalitate animae*). Augustine continued to write about these issues in later works but also integrated other topics such as the nature of language and learning (*De magistro*) and the definition and function of freedom, choice, and human responsibility (*De libero arbitrio*). During his episcopate, Augustine's writings evolved from a dialogue format and structure to sermons and treatises against specific groups and their ideologies, such as the Donatists (*Contra litteras Petiliani*), the Manicheans (*Contra Faustus Manichaeum*), and the Pelagians (*Contra Iulianum, De spiritu et littera*). Yet, all his works maintain a coherence of thought and process, thereby unifying them and making it worthwhile to read and examine each (Tornau, 2020).

The present study analyzed the works of Augustine that relate to education, and, due to the scope of his corpus of work, concordances were utilized to identify the relevant passages from his texts. The following literature review begins with an examination of Augustine's

general philosophy and theoretical framework to provide context. Following this, Augustine's

theory of knowledge and learning, his pedagogy, and his beliefs about and implementation of

moral education are reviewed. Throughout, Augustine's works are reviewed in conjunction with

other secondary sources and research concerning each topic so as to provide a robust review of

the relevant material. The goal was not to provide an exhaustive analysis of every facet of

Augustine's works but to focus on the way education was understood by Augustine as a means of

extending the purposes and ends of his comprehensive philosophy.

Augustine's Philosophy and Theoretical Framework

Augustine inherited the ancient notion that philosophy, as the love of wisdom, is the

pursuit of happiness, which was understood as the summum bonum, that is to say, the greatest

good (Augustine, 2001, 2003). Augustine, therefore, encouraged all people to seek insight into

the true nature of things and to live accordingly. However, in contrast to the traditional secular

understanding of the summum bonum, as articulated by individuals such as Plato, Aristotle, and

Cicero, Augustine incorporated his religious beliefs, thereby equating the summum bonum with

God and believing that the true philosophy is Christianity (Augustine, 1988, 2014b). Influenced

by both Platonic and Neoplatonic thinking, Augustine pursued his goal "to know God and the

soul" (Augustine, 2007, p. 41) by answering the traditional questions about the true nature of the

human being and the first principle of reality. In so doing, he outlined the concept that

knowledge of the true self necessitates knowledge of divine origin, namely God, and how a

person can return to him (Plotinus, 1992). Although modified as he aged, this understanding of

knowledge becomes the foundational characteristic of Augustine's philosophy throughout his

life. There is no distinction between philosophy and theology in the thought of Augustine, for he

believed the two are inextricably intertwined. Consequently, any analysis of his philosophy should not attempt to disentangle them by focusing exclusively on the individual elements.

According to Augustine (1943), the purpose of life is to pursue the summum bonum, happiness, and, ultimately, to acquire it. Furthermore, happiness can never be obtained so long as a person lacks their desires and, moreover, even if a person has what they desire, happiness is still not guaranteed. Thus, the problem of life consists of two primary needs: the discovery of the proper good to be desired and the knowledge of how that good can be obtained in practice. Because people can become mistaken on both issues, training in the knowledge of the proper end and in the knowledge of the proper method is necessary and required to bring about the actuality of that end, namely, the acquisition of the summum bonum. Hence, for Augustine, education was vital to the individual's quest for happiness, and so his philosophy is rooted in a theory of knowledge and learning without which the mind is unable to advance from the corporeal realities to the incorporeal realities (Augustine, 2010b).

Upon his retirement from professional education in 386, Augustine spent several months in Cassiciacum, where he underwent an intellectual conversion (Tornau, 2020). Here, at Cassiciacum, Augustine sought to develop an educational program that would purify the intellect of the students, thereby enabling them to overcome the two aforementioned obstacles regarding the discovery of the proper good and the knowledge of how to achieve that good in the pursuit of the summum bonum. Regarding his ambitious program, Augustine wrote some drafts and treatises, but the project never fully came to fruition. Of Augustine's extant works, there are substantial volumes concerning the subject matter he deemed important, such as grammar, dialectic, and music, but no comprehensive philosophy of education was ever written down or

detailed in any of his works. However, that does not mean no philosophy of education is discernable.

To identify the elements and themes of Augustine's thought, one must examine key aspects of his philosophy throughout all of his works. A cursory review revealed several themes, which themselves necessitate further study. First, Augustine claimed that "all teaching is of things or of signs" (Augustine, 2014a, I.ii). That is to say, Augustine focused on the way words and material objects or things communicate about reality and whether they ought to be used, enjoyed, or both. Second, because some things are to be used and others enjoyed, Augustine employed Christian ethics and morality within his educational framework to determine which things are to be enjoyed as ends and which things are to be used as means. Therein, Augustine emphasized the role of charity (love) within education, that is, within learning about reality. In so doing, he connected education with virtue and established moral education as a cornerstone feature of the educative process. Third, faith and reason were not considered two distinct categories in Augustine's philosophy. No bifurcation occurs in his works, so his philosophy of education maintains this feature. Thus, the ends of education, for Augustine, can be partitioned according to immediate, proximate, and final purposes. The immediate end is the acquisition of moral and intellectual virtues, demonstrated in the skills and dispositions that allow a learner to think, feel, and act in ways that promote human flourishing. The proximate end of education is the formation of a community of learners, wherein friendship and cooperation are encouraged through interpersonal relationships. Both the immediate and the proximate ends will, in turn, lead to the final end of education, which is happiness.

Modern scholarship concerning the evolution of education from the ancient paideia model can be traced back to Marrou's (1948) *Histoire de l'education dans l'antiquite*. Marrou

(1948) asserted that antiquity possessed "only one coherent and clearly defined educational system" (p. xii). Throughout the text, Marrou examined how the Greek educational model was adopted by the Romans, preserved by the Byzantines, and, with some modification, preserved in the monastic traditions of the West. Although other studies have endeavored to fill in the gaps within Marrou's robust survey (see Too, 2001), no one challenged his central thesis of the singular nature of education in antiquity. In another study by Marrou (1938), *Saint Augustin et la fin de la culture antique*, Augustine is portrayed as the paradigm of intellectual movements in antiquity and is considered an integral figure in the transmission of that form of education to the Middle Ages.

Other studies about Augustine have focused on the degree of influence he exerted on educational reform and the extent of his influence on education since the Middle Ages. For example, Vessey (2005) highlighted the singularity and originality of Augustine's integration of moral theology into classical curricula and his overall attempt to synthesize the classical and Christian perspectives of education, learning, and the pursuit of happiness. Recent work has moved beyond a generalized study of Augustine's epistemology and ethics to focus on the specific texts of Augustine and the specific disciplines of study he described, such as music or rhetoric. Although such a narrow focus is beneficial, not all questions can be studied and answered in this manner. Isolating constituent parts in analysis can obscure the comprehensive relationship between those ideas and the role they played in Augustine's own mind and intellectual evolution. This danger has been noted by O'Donnell and Topping (2012), who both have pointed out the distinction and transformation of Augustinian thought prior to his conversion and ordination. Thus, to develop an accurate Augustinian theory of education, it is

imperative to survey the corpus of his works, albeit in a limited capacity due to the natural limitations of such a study.

Augustine's Theory of Knowledge and Learning

All analyses of Augustine's theory of knowledge are confronted by several difficulties. First, there is no bifurcation between theology and philosophy. Augustine believed that true philosophy is also true theology (Nash, 2003). Thus, faith and reason do not diverge and are not psychologically autonomous activities that can be exercised independently of each other. Faith and reason complement each other and work together in the educative process. Thus, they are both necessary elements of learning and knowledge. If one were to isolate either element, the result would be a fragmented framework of thought that is not representative of Augustine's philosophy, for it is entirely foreign to his heart and spirit. The second difficulty is the lack of systematization and completeness in Augustine's thought. Gibson (1960) noted this vagueness, stating that many who delve into the works of Augustine "often regret the unfinished quality of most of [his] fundamental positions" (p. 245). However, Gibson also said that one should not necessarily search for a system within Augustine's writings because they are not meant to provide a convenient and perfectly connected collection of truths that are easy to remember and understand. Rather, his writings have provided a method, that is, an ordered approach that the reader is meant to follow; they require the readers to make decisions themselves. Similarly, Oates (1948) described Augustine's philosophy as an "open" system as opposed to a "closed" system. Oates likened Augustine's philosophy to that of Plato, whose open system comprehended "all aspects of reality, one which admits the fact that human speculation on ultimate questions is always in process and cannot in any final sense be completed" (Oates, 1948, p. ix) Therefore, as Oates suggested, it was never Augustine's intention to give the world a system of philosophy.

Instead, he sought to develop a flexible system capable of adapting to the culture and the problems of each generation.

One final difficulty, which is particularly relevant to this study, is Augustine's intention to not develop a systematic theory of knowledge (Nash, 2003). Throughout his works, he repeatedly insisted that knowledge is not to be sought for its own sake; rather, people are to pursue knowledge so that they can attain the summum bonum, that is, true happiness. Augustine did not claim that knowledge makes the attainment of happiness easier but that knowledge itself is a prerequisite condition for true happiness. However, it must not be inferred that no order can be found in Augustine's epistemology. His philosophy is not an amalgamation of haphazard, confused, and incoherent thoughts about faith, reason, truth, and knowledge. On the contrary, his writings maintain the same framework of knowledge throughout, from his earliest writings to the definitive texts from his mature years.

Many of the distinctive features of Augustine's theory of knowledge are the result of the influence that Platonism and, especially, Neoplatonism had upon him in his early years (Nash, 2003). For example, matters, such as illumination theory, the relationship between the body and soul, the immortality of the soul, and theodicy, all have clear affinities to the beliefs of both Plato and Plotinus. However, Augustine's fidelity to Christian doctrine and his own natural ability produced significant alterations to these issues resulting in a unique theory all his own.

Augustine conceived of God as the source of all geneses, including truth (Nash, 2003). Thus, the goal of human existence was the knowledge of being and of truth. Augustine's ontology consisted of a hierarchical structure of reality in which God was at the apex, and the physical world was at the nadir. Similarly, his epistemology incorporated this hierarchical framework but in reverse order, beginning with humans at the lowest level attempting to use

reason to ascend to the highest level, the eternal ideas in the mind of God. Augustine linked his ontology with his epistemology, in the fashion of Plato, and emphasized the similarity between the structure of being and the structure of knowing. As Nash (2003) detailed in his study, Augustine's theory of knowledge began with a person's ontology, which is a downward way of becoming. In this ontological structure, there are three levels of reality with a corresponding *ratio* or principle. On the lowest level of reality are the material bodies, where the *rationes seminales*, or seed-like principles, exist in the nature of the world's elements. When God created the universe, he embedded these principles to guide its subsequent development. On the highest level of reality is God himself, where the *rationes aeternae* exist. This eternal principle is understood by Augustine as the "principle forms or stable and unchangeable essences of things" (Augustine, 2010a, p. 46). The rationes aeternae are not formed themselves but are eternal and enduring. They are everlasting and always in the same state, never in flux, because they are contained in the mind of God, his intelligence. Thus, they neither come into being nor pass away. Yet, everything that can or does come into being and pass away is "formed in accordance with them" (Augustine, 2010a, p. 46). These divine ideas are archetypal forms of created reality and bear semblance to Plato's world of forms. Augustine argued that the material universe is modeled or patterned after the divine ideas, thereby making the divine ideas the basic foundation of all created reality. Furthermore, because the judgments of an individual must accord with the eternal forms, they are, by necessity, indispensable in human knowledge and learning and are a key feature in education as the pursuit of the summum bonum via the acquisition of knowledge.

The middle reality within the tripartite structure of being is where humans exist and where Augustine located the *ratio hominis*, the rational soul of a person, which has two functions (Nash, 2003). First, a person is able to use reason to look upward, so to speak, toward the eternal

reality (God) via the *ratio superior*, the higher reason, and, second, they are capable of looking downward toward the corporeal reality (material bodies) by means of the *ratio inferior*, the lower reason (Augustine, 1943). Augustine (1943) did not consider the ratio superior and the ratio inferior as two different faculties; rather, he believed them to be two different functions of the same mind. However, the two functions of reason differ not only in their object but also in their result, which, according to Augustine, results in two kinds of knowledge. The knowledge acquired through the ratio superior is what he called *sapientia*, or wisdom, and the knowledge acquired through the ratio inferior is what he referred to as *scientia*, or knowledge (Augustine, 1943).

Augustine (1943) believed wisdom and knowledge differed in several key respects. First, science was understood as the knowledge of true things, but wisdom was the knowledge of truth. In other words, science is a rational understanding of the temporal and finite material world, but wisdom is an intellectual understanding of the eternal and supernatural world. Therefore, the principle means of discovery in science is through the method of investigation, and the principle means of discovery in wisdom is through intuition. The purpose of science is to study and comprehend the temporal and mutable, but the purpose of wisdom is the study and comprehension of the eternal and immutable. Furthermore, the ends of each form of knowledge differ. The end of scientia is action or achievement. For example, through scientia people are able to create various technology to help them flourish. They create tools, like a plow or tractor, to cultivate and harvest better crops. They develop new modes of travel, such as vehicles, and they improve communication through items like satellites. Society's lack of knowledge frustrates their efforts to do one thing or another. As such, scientia is pursued and applied accordingly. In contrast, sapientia is understood by Augustine as contemplation, the end of which is godliness or

the worship of God (Augustine, 1914, 1943). Sapientia, therefore, is considered superior to scientia because it is concerned with the acquisition of happiness and the ultimate goal of human existence. Yet, Augustine was always concerned with the pragmatic importance of knowing and recognizing the value of scientia: "Man has no reason to philosophize except with a view to happiness" (Augustine, 2003, p. 419). Although the contemplative life is superior to the active life, scientia remains important because through it is the preservation and sustaining of human life (Augustine, 1948, 2010a). Such knowledge as is provided by scientia is indispensable to practical living. Thus, the superiority of sapientia over scientia is not in the means but in the ends itself. Both are vital because scientia helps to make sapientia possible.

In his epistemological structure, Augustine distinguished between three levels of perception, which correspond to the three types of objects an individual can know (Augustine, 1943). The first type of objects a person can know are physical objects, such as plants, animals, people, buildings, and the like, which are perceived through the senses. These objects exist on the lowest level of perception, referred to as sensation, and are common to both humans and animals (Nash, 2003). The second type of knowable object is located on the level of cogitation (*cogitatio*), where a person judges sensible things according to the unchanging standards of divine ideas. These objects are representations of physical objects and are formed by the memory or imagination—for example, an image of a tree or a past experience within the mind. The third level of perception, the highest level, is intellection, and it is unique to humans. Here resides the contemplation of eternal truths by the mind. The type of objects perceived on this level is non-corporeal, which are not capable of being represented in corporeal ways.

Augustine's downward path of being and upward path of knowing links scientia to sapientia. In so doing, he outlined how an individual is able to move from sensation to the

rational understanding of temporal things and then, ultimately, to the intellectual cognizance of eternal reality. This is the general framework of thought found throughout the works of Augustine, and it forms his basic theory of knowledge and learning.

Divine Illumination

Augustine's theory of knowledge hinges on the existence of God and is a key feature in his doctrine of illumination, which is one of the most discussed features of his philosophy, with little agreement among scholars concerning its meaning (Nash, 2003; Schumacher, 2011; Topping, 2008). The lack of agreement is a byproduct of Augustine's limited explanation of this idea of a divine light of illumination in the minds of each individual that provides knowledge and leads individuals to truth. He does not treat the matter systematically or comprehensively, probably because he assumes the concept of light and illumination would be intelligible to his readers as it was a common explanatory principle in the Platonic and Neo-Platonic theories of cognition. Consequently, many different interpretations of his doctrine of illumination have come to exist. Nash (2003) identified three primary views: the Thomist, ontologist, and formal, while Schumacher (2011) added an additional three: the Franciscan, idealist, and innatist interpretations. Thus, six interpretations of Augustine's illumination theory predominate: Thomism, ontologism, Franciscanism, idealism, formalism, and innatism.

The primary interpretations are divided into two categories: intrinsic and extrinsic illumination. The intrinsic interpretation considers divine illumination to be an inherent intellectual capacity within every human to form ideas from experience. In contrast, the extrinsic view considers illumination an external force that is added to a person's cognitive capacity (Schumacher, 2011). Accordingly, the extrinsic view does not provide the ability for one to form

ideas; rather, it bestows the ideas themselves either by providing the very content of thought or by regulating the thought processes that, in turn, verify the certitude of the thoughts formed.

Thomism is an intrinsic interpretation of divine illumination attributed to Thomas Aquinas, which claims that illumination is the source of the mind's capability to form mental images of sensible and intelligible objects. Those mental images are then employed to formulate ideas about correlated realities. In this way, divine illumination is a form of abstractive reasoning. The Thomistic interpretation is rooted in the Aristotelian understanding of an active intellect and is based on a particular passage in Augustine's *De Trinitate*. In this passage, Augustine states that the intellectual mind is able to comprehend and learn things by a "sort of incorporeal light of an unique kind" because of the disposition of God, who created an intelligible order in the natural world (Augustine, 1943, p. 358). Aquinas (1948) believed that the light mentioned by Augustine is of the same substance as the mind. Thus, Aquinas claimed that the divine light belongs in some sense to an individual's mind. In his *Summa Theologica*, Aquinas (1948) expounded on this and said that God is the cause of the light, which functions as the active intellect in the mind of every person. In *De Veritate*, Aquinas further explained his position and claimed that a person acquires knowledge of things he does not know through two things: "intellectual light and self-evident primary concepts" (Aquinas, 1954, p.351). Even the self-evident primary concepts have a connection to the intellectual light, which adorns the soul and imprints the first principles within every individual (Nash, 2003; Schumacher, 2011). In other words, the Thomist interpretation states that the divine illumination is God's creative act of the mind of each person and the subsequent maintenance and interaction with the said mind.

The ontologist interpretation emerged during the Renaissance and was espoused by Marsilio Ficino and Nicholas Malebranche and was later supported by some modern scholars

such as Vicenzon Gioberti and Johannes Hessen (Schumacher, 2011). According to this interpretation, every person who thinks or learns about the eternal truths is, in a sense, looking into the mind of God and, therefore, the divine intellect illumines their mind to the truth. Central to the ontologist view is the ability of a person, regardless of age, gender, intellectual ability, or moral status, to directly know the mind of God (Nash, 2003). Therefore, divine illumination immediately imparts the content of knowledge in its entirety, whether empirical or abstract, to an individual's mind on the basis of experience. Consequently, all things are considered in God because he gives the mind his own ideas about everything that is created (Nash, 2003; Schumacher, 2011).

Bonaventure formulated the Franciscan interpretation in the thirteenth century and stated that illumination is the source of certain a priori concepts that do not afford the actual content of knowledge, like in ontologism (Schumacher, 2011). Instead, illumination regulates the reasoning processes so as to ensure the veridicality of the concepts formed in the mind according to their correspondence to the divine ideas, thereby ensuring their certitude. Although this is the standard Franciscan view, some Franciscans, most notably William of Auvergne and Roger Bacon, believed the mind that performs this work is not the mind of man but the mind of God himself (Schumacher, 2011). Regardless, the Franciscan interpretation considers human learning and knowing as a cooperative effort between the human mind and the divine mind.

Idealism is akin to the Franciscan interpretation in that illumination is the source of a priori concepts called principal ideas (Schumacher, 2011). Accordingly, an individual gains access to these principal ideas when it attends to the "inner man" through contemplation and meditation. The idealist interpretation views the principal ideas as the blueprint that enables one to comprehend all of created reality, thereby serving as rules of judgment (Schumacher, 2011).

Unlike the other interpretations, idealism attempts to modify Augustine's illumination theory in non-theistic terms, similar to other idealist epistemologies, which is problematic if one is attempting to correctly understand Augustine's philosophy due to his religious convictions and the centrality they had in his life.

The formalist interpretation claims that illumination plays a formal role in human cognition by evaluating the truth values of the ideas, concepts, and claims formed according to lived experiences. Formalism understands innate ideas as rubrics by which the mind measures, substantiates, and justifies ideas (Nash, 2003; Schumacher, 2011). Thus, the divine light of illumination is the guarantor of certitude and validator of the mind's ideas. Formalism, therefore, anticipates divine illumination as both the source of human intellectual understanding and the means by which ideas are impressed upon the mind itself.

Among the interpretations of Augustine's illumination theory, the most popular among contemporary scholars is innatism. According to this interpretation, illumination is the source of a set of innate ideas present in every person (Schumacher, 2011). These innate ideas consist of both ordinary objects and abstract concepts such as the virtues of truth, goodness, beauty, and justice. The view of innatism maintains that Augustine considered the innate ideas to be located in the mind of God and, thus, essential to human knowing. Moreover, the mind has access to the eternal and immutable intelligible truths about reality and becomes illumined when it turns inward where the ideas are formed. Once this illumination is accomplished, the mind gains access to the genuine knowledge of things that it could not otherwise derive from its own ability and experiential knowledge. Therefore, the innate ideas are constitutive of the human mind, and, for Augustine, they are also the sign of God's presence in the mind. Therefore, whenever a

person utilizes innate ideas, they are under the influence of God through his continued illumination (Schumacher, 2011).

The primary element of the extrinsic interpretations is the intellectual conditioning of a person's mind by the ongoing aid of the divine ideas commensurate with the divine mind of God. This is consistent with Augustine's thought, which makes those interpretations more plausible than the intrinsic interpretation of Thomism, especially since Augustine's divine illumination theory is based on a Neoplatonic reading of Plato's doctrine of recollection, not Aristotle's doctrine of an active intellect (Burnyeat, 1987; King, 2014; Nash, 2003; Schumacher, 2011). Nevertheless, because Augustine never fully explained what he meant by divine illumination, no interpretation should be considered an accurate and comprehensive rendering of his thought. Rather, the various theories merely serve as sufficient models of interpretation and, therefore, will be used accordingly for the sake of identifying his philosophy of education.

Augustine's Moral Education

Since Augustine's theory of knowledge and learning does not bifurcate reason and faith, there is an inherent ethical component to his philosophy of education. Thus, a discussion of ethics and theology is warranted. The ethical framework of Augustine takes the form of ancient eudaimonism, but with the important addition of Christian doctrine (Tornau, 2020). Accordingly, true and complete happiness is fully attained and experienced in the afterlife and only found in God. Happiness cannot be reached in this life by philosophical inquiry alone (Augustine, 2003, 2007; Wolterstorff, 2012).

In Ciceronian fashion, Augustine believed axiomatically that all people pursue happiness as the summum bonum (Augustine, 1943, 2001, 2003). Additionally, he concluded that the only thing capable of fulfilling the requirement for the summum bonum in eudaimonism is the

Christian God himself. God, as the supreme being and creator of the universe, is the summum

bonum, and every person's desire for happiness can only be satisfied by God (Augustine, 2001).

For Augustine, to have God means to know and to love God, which he believed to be the end

(telos) of all persons (Augustine, 2003; Tornau, 2015). Thus, one can only be happy, wise, and

virtuous if one turns to God and cling to him.

The virtue ethics laid out by Augustine do not discard the intellectual element of learning;

rather, it is considered a part of it and concomitant to the pursuit of knowledge and truth. Thus,

Augustine defined virtue as "love that knows its priorities" (Augustine, 2003, 2007, p. 309).

Virtue is in complete accord with the natural order (*de ordine*). In this sense, Augustine enhanced

the classical eudaemonistic model by incorporating the Christian doctrine of love and virtue with

the intellectual element of learning and knowledge (Augustine, 1938; Cary, 2008; Topping,

2012).

Augustine extended this eudaemonistic model even further by incorporating it into his

theory of education. He believed happiness was not only the end of each person but also the end

of education. To achieve happiness, people must pursue wisdom and knowledge, which is most

easily accomplished via education. Education, therefore, is an indispensable component of life

and the acquisition of the summum bonum (Augustine, 1943, 2013). As Doignon (1986) has

pointed out, Augustine's early dialogues presented this form of curriculum and pedagogy. In the

Contra Academicos, Augustine focused on the process of discovering the truth; in *De beata vita*,

he discussed the quest for the happy life; in *De Ordine*, the proper order of learning was

explained; and through the *Soliloquia*, the proper method for the knowledge of the soul and of

God was analyzed. Thus, Augustine portrayed education as a means to enlightenment; it is

designed to direct people to objective truth about reality, both natural and supernatural, material

and immaterial, concrete and abstract. Although presented within the classical framework, Augustine developed a unique philosophy of education that emphasizes moral education. He believed the chief end of education is not worldly success but a taste of real freedom (*verae libertatis*) because freedom promises happiness (Augustine, 1995).

Modern research and practice concerning moral education in the United States can be traced back to the eighteenth century when schools provided explicit character development by inculcating moral values and beliefs based on Christian ethics. However, as the country aged and entered the twentieth century, moral education within the schools became less explicit and, in some cases, nonexistent. In the 1960s, moral education experienced a revival, and the contemporary model began to form as a result of the values of clarification movement pioneered by Louis Rath (Lickona, 1993). In contrast to the earlier model of moral education, the new clarification model believed the chief duty of the teacher was to help students learn how to clarify their own individual values instead of trying to teach values explicitly according to a standard, whether it be the standard of the state, school, or religious institution (Lickona, 1991). Lockwood (1993) and Berkowitz & Bier (2007) claimed that the clarification movement was short-lived for two primary reasons. First, there was no distinction between moral values and personal preferences. So long as the students provided a rationale for their choice, their decision was considered acceptable and right. The second reason was the lack of empirical support of its impact on society. This latter reason would become the focus of future academic research regarding moral education. This understanding of moral education and the role of the teacher is not a model that aligns with Augustine's philosophy or worldview. His belief in absolute truth, external to individual feelings and desires, prevents the clarification model from being incorporated into the Augustinian philosophy of education.

In the decades following the 1960s, Kohlberg's cognitive-developmental approach, also referred to as moral reasoning or moral dilemma discussion, became popular (Lickona, 1993). In his research, Kohlberg attempted to nurture students via increasingly complex moral reasoning exercises and dilemmas (Howard et al., 2004; Kohlberg & Hersh, 1977; Narvaez & Bock, 2014). Similar to Piaget's theory of cognitive and moral development, Kohlberg's model includes six stages of increasing sophistication and complexity in cognition as the learner develops (Lickona, 1993). The first level is the early formation of moral development that begins in infancy and early childhood. At this level, an individual's behavior is based on the extrinsic factors of rewards and punishments. The second level of development occurs as the individual engages in more sophisticated interaction with others and with the community at large. From this stage forward, the individual's relation to other people and with society becomes more complex and nuanced until the final stage, when individuals are able to distinguish morality across many cultures, ideologies, and belief systems. Additionally, they are able to evaluate the various moral sentiments and make the necessary distinctions and judgments within their own lives, thereby enabling the person to develop moral "autonomy and a more adequate conception of justice" (Kohlberg & Hersh, 1977, p. 54).

The Kohlberg model, however, is not universally seen as an improvement over values clarification, nor is it without criticism. Lickona (1993) claimed that it is no different than the values clarification approach because it still underestimates the role of the academic institution as a moral socializer. Thus, Kohlberg's focus was only on moral thinking, not on the development of the entire person based on an objective standard of goodness (Lickona, 1993). Kohlberg's levels were biased against females and criticized his research results because of a lack of diversity (Salopek, 2013). As such, the Kohlbergian model is not aligned with the

Augustinian view or moral education. Additionally, the distinct absence in an ethic of care from the Kohlbergian model and also noted that multiple moral orientations are used by people instead of a single orientation used by everyone, and so, like the clarification model, the Kohlbergian understanding of moral education is not indicative of Augustinian thought.

The moral education movement that began in the 1990s was, in part, a response to the report issued by the National Research Council of the United States in 1992 (Lickona, 1993). The report claimed that the United States was the most violent among industrial nations. Lickona called this new model character education, which, in contrast to the former values clarification and Kohlbergian model, attempted to instill students with moral values, or virtues that are objectively "good human qualities that transcend time and culture" (Arifin, 2017, p. 3). According to this definition, it would appear that the model of the 1990s mirrors that of the colonial period in the United States. Lickona was the pioneer of this movement and, in the same fashion as the eighteenth-century model, posited that the schools should incorporate in their curriculum an emphasis and focus on universal moral values (Arifin, 2017). Of all the existing models of moral education today, this version aligns most closely with Augustine's philosophy of education and his Christian worldview.

All these models are still present today and maintain influence throughout the United States as well as in other countries. For example, the model espoused by Lickona is part of the curriculum in the United Kingdom (Arthur et al., 2015). This diversity in approaches to moral education is indicative of the research, which is generally divided between a values-neutral approach and a values-based approach.

Educators who practice the value-based approach or the progressive/constructivist approach focus on the development of moral reasoning. In this schema, reason and judgment are

rooted in a philosophical perspective that is pragmatic. Nucci and Narvaez (2014) described this approach as an "autonomous justification for moral actions based on principles of justice or fairness" (p. 658). Both the values clarification model of the 1960s and 1970s and the Kohlberg model of the 1980s fall within the values-based category because both models contain the assumption that teachers are not to moralize in the classroom. Rather, teachers are to help the students in the valuing process by withholding their own personal opinions because that external factor might influence the student's judgment. Moreover, the teacher is to respect whatever values the student determines. Current researchers who subscribe to this position include Rest et al. (2000), who refer to themselves as Neo-Kohlbergian and, in their research, follow a similar approach to conceptualizing moral judgment. However, they do differ in how they develop students' moral reasoning and postulate three moral schemas to distinguish their approach from that of Kohlberg's approach.

The values-based approach is quite different from the neutral position taken by the values clarification and Kohlbergian methods because it seeks to inculcate students with objective moral virtues and utilizes cognitive moral reasoning as one of the strategies in accomplishing this goal (Lickona, 1999). Because this method can be traced back to antiquity, the values-based approach is also referred to as the traditional approach to moral education. Lickona's (1999) model of moral education is regarded as a values-based approach because it seeks to cultivate virtues within the students via the teachers or schools that promote them explicitly.

Contemporary research and theory on moral education have stressed the value of borrowing elements of classical educational models for the present (Lickona, 1993, 1999). Scholars such as Kohlberg and Lickona represent the two predominant approaches to moral education today: the values-neutral and values-based approaches. Concomitant to the concerns

and hopes of modern moral education scholars, this study deepens the contemporary understanding of moral education by recovering Augustine's classical theory of education. The modern debate remains centered on whether education should include a moral component at all and, if so, whether it should be based on external, absolute morals, as in the values-based approach, or whether it should be more fluid in its definition and application, as in the values-neutral approach. Augustine's theory of education will help in this debate.

Conclusion

Augustine's cognitive framework of learning and education is built around his theory of illumination and moral education. Modern scholars remain divided about the exact meaning of his theory of illumination and rely on historical interpretations. Although it was never systematically presented, most modern scholars agree that the basic elements of his illumination theory are evident throughout his works, and the innatist interpretation most closely represents Augustine's intended meaning. However, scholarly discussion about divine illumination remains focused on its theological and philosophical implications, and many modern scholars do not consider divine illumination to be a serious philosophical possibility or a reliable theory of cognition due to its insistence on the influence of a divine supernatural intelligibility. However, by identifying Augustine's theory of education, this study will contribute to the discussion of illumination theory by focusing on another aspect of it, namely, its application in education and not simply theology or philosophy.

Similarly, Augustine's emphasis on morality and his presentation of moral theology assist in the modern discussion about moral education. Whether morality should be a feature of education and how it should be implemented if it is a feature are the primary questions debated by scholars today. In this debate, Augustine's theory of education can also help. Augustine's

emphasis on absolute morality, which has been examined from a theological perspective, is beneficial but, when combined with his theory of illumination and theory of knowledge, one begins to see how he contributes to the ongoing conversation about the purpose of education and the role of morality in both curriculum and pedagogy. The closest model that resembles Augustine's theory today is the model proposed by Lickona, but that model does not commit to the same degree of absolutist moral thinking that Augustine proposed, partly due to its design to be used in both secular and religious schools.

The present study, therefore, sought to bring these seemingly disparate elements together and transition the research of Augustine's philosophy from the theological realm to the realm of education. A review of the literature revealed not only that Augustine's works coalesce to form a single, unified philosophy and worldview that should not be relegated to a single categorical analysis, such as theology, but the review also demonstrates the value his theories of knowledge have regarding education and the improvement thereof.

III. METHODOLOGY

The purpose of this study was to identify Augustine's philosophy of education and, subsequently, to determine its relevance and methods of application in education today. The primary research methodology used in this qualitative study was content analysis. What follows is an examination of content analysis, the processes involved in the implementation of it, the development of the coding system, the selection of texts and the usage of concordances, and the various procedures used.

Content Analysis

Content analysis is defined by Weber (1990) as the process of using a set of "procedures to make valid inferences from text" (p. 56). Stemler (2000) described content analysis as a process that allows for the inference of specific meanings and characteristics and as a method that is particularly beneficial in identifying patterns in textual material. Similarly, Schreier (2012) defined content analysis as "the method for describing the meaning of qualitative material in a systematic way" (p. 1), which is typically accomplished by assigning different parts of the material to various categories within the coding frame established by the researcher. In so doing, the data can be studied in such a way that cross-textual relationships and themes can be identified, and a single coherent philosophy can be established. The ability to infer meaning and to identify patterns is the primary reason content analysis was used for this study.

Content analysis has three features. The first feature is its systematic approach to the data, which is seen in its comprehensiveness and sequential processes. All the relevant material is meticulously and carefully examined to determine its position within the coding frame via a series of steps that form the general method of content analysis. A research question is then chosen to analyze and appropriate material is selected to answer that question. Following this selection, a coding frame is constructed that will consist of various categories and subcategories. The material is then divided into various units of coding, and the coding frame is progressively revised as necessary to ensure accuracy, reliability, and validity. The coding process continues within the revised framework and results in the data being interpreted and presented. Each of these steps provides for a systematic approach to data and enables content analysis to be both a valid and consistent method of research analysis (Schreier, 2012; Weber, 1990).

The second feature of content analysis is its flexibility, which is most evident in its coding frame, specifically in the way the coding frame is constantly being adapted to the material as the research is ongoing (Schreier, 2012). The constant revision process aids in both reliability and validity as the coding frame, which serves as the basis for the final interpretation and presentation of the data, becomes attuned to the various nuances within the data. Beginning with various predefined categories and subcategories, the coding frame is progressively altered as the assumptions of the researcher change, resulting in modification. Sometimes, the categories are too broad and need to be narrowed. Other times, the categories are combined, and subcategories need to be created, or the categories are removed altogether due to a lack of supporting evidence. Regardless, the revision process enhances content analysis and augments the result of the research (Schreier, 2012).

The third feature of content analysis is the reduction of the amount of data (Schreier, 2012). Researchers can easily become overwhelmed by the amount of data available for analysis, and the quantity can make the research both difficult and time-consuming. Content analysis, however, reduces the amount of data in two ways. First, it does not take into account all of the information provided by the case. Rather, only the portions of the information that are relevant to the research question are considered and analyzed. For example, the present study analyzed Augustine's philosophy of education. All of Augustine's works do not need to be examined to answer the research question because they do not all apply. Moreover, there are some texts, like Augustine's *The City of God*, which contain only small portions that are relevant to the research question. Thus, the entire text did not need to be studied in-depth; only the relevant passages needed to be examined. The second way content analysis reduces the amount of data is through its coding frame. The categories of the framework provide a higher level of abstraction than the material analyzed and, by classifying the information, the researcher eliminates the more concrete specifics of the data, which can be irrelevant to the study (Schreier, 2012).

Content analysis can be used both quantitatively and qualitatively (Schreier, 2012). Choosing which form to use can be difficult, but the research question and the data provide guidance. The qualitative form focuses on latent meaning; that is to say, it enables the researcher to look for meaning that is not immediately obvious, which requires the use of context. Additionally, a significant amount of content is necessary for qualitative content analysis, and more inferences are made to context, author, and recipients. Furthermore, the qualitative form is subject to greater variability in its methodology. Thus, the qualitative form is interpretive, situational, reflexive, inductive, case-oriented, and contains emergent flexibility with an

emphasis on validity in a more naturalistic context (Schreier, 2012). For these reasons, the qualitative form of content analysis was utilized for this study.

Coding System and Coding Frame

The coding system in content analysis is a conceptual device designed to question the data and open new meanings from the information examined (Krippendorff, 2018; Schreier, 2012). Although coding styles can be different, each system consists of common features. First, coding systems must be descriptive and capable of identifying relations between the data. However, they must be not only data-driven but also concept-driven, which is a key feature of all qualitative research. In their design and function, coding frames need to be linear in procedure and contain certain cyclic elements to aid in both reliability and consistency. Consistency is achieved first by creating and applying codes at different steps throughout the research, and it is maintained by the relation of the code to the text analyzed. The focus of each code is on identification within the text. Moreover, when developing the categories of the coding frame, it is important to create subcategories that are mutually exclusive to avoid redundancy and confusion. To further the validity of the coding frame, the researcher must divide the material into manageable units of coding before engaging in the coding process itself (Schreier, 2012).

The central component of a coding system is the coding frame. A coding frame is a way of structuring the research material and consists of main categories and subcategories (Schreier, 2012). The categories are the dimensions of the coding frame that are aspects of the research focus, and the subcategories specify what is detailed by those aspects of focus. Thus, the categories are used to specify the relevant aspects of the material, and the subcategories are designed to specify the various categorical meanings (Schreier, 2012). Effective coding frames are unidimensional, contain subcategories that are mutually exclusive, exhaustive in their

comprehensiveness, and have an appropriate level of saturation, which means that there are no empty or unused subcategories. Common errors made in developing coding frames include mixing dimensions or categories, creating short labels that lack specificity, and staying too close to the data, which does not allow for abstraction and inference (Schreier, 2012).

Selection of Material

The present study examined the works of Augustine that contained discussions on education to identify his philosophy of education. To distinguish the relevant material from Augustine's vast corpus of literature, concordances were used to isolate the specific texts and passages relevant to the study. The original coding frame was developed prior to the analysis and was based on the researcher's assumptions. As the research progressed, the categories and the subcategories of the coding frame were altered to maintain consistency and reliability. Only the themes related to Augustinian writings about education were selected and considered during the research. In accordance with content analysis, the categories were given specific definitions for the purpose of clarity. Similarly, the subcategories were clear and mutually exclusive to avoid overlapping ideas which could result in unreliable results. Secondary resources were used, but only for comparison and review purposes. Only the primary resources of Augustine were used in the coding frame. Table 1 presents a list of the works of Augustine analyzed for the study and the reading schedule implemented by the researcher.

Table 1

Research Schedule and Texts Analyzed

Week	Text(s) Analyzed
1	*Contra Academicos; The City of God*
2	*Confessions; The Enchiridion*
3	*On Christian Teaching; On Grace and Free Will*
4	*De Ordine; On the Nature of the Good*
5	*On Faith and Works; On the Perfection of Righteousness; On the Spirit and the Letter*
6	*Soliloquies; De Magistro; De Trinitate*

Data Collection

The primary sources of data for the present study included the aforementioned extant books and letters of Augustine. The source material was selected according to scope and content regarding education as it relates to the research question. Adhering to the common steps associated with content analysis, the researcher developed a coding frame that limited the scope of interpretation and analysis of the text (Krippendorff, 2018; Schreier, 2012). The initial categories and subcategories of the coding frame guided the research but were altered and amended as appropriate during the data collection and analysis processes. A codebook that contained the categories and subcategories for the study was created and served as the primary reference tool of analysis and comparison.

The material was classified into categories and subcategories through the identification of words and phrases relevant to the research question and related to the coding frame once the

coding frame and codebook were created. Any word or phrase that was close to the coding frame but not clearly defined by the predetermined categories was placed in another category and reviewed later to determine if it was appropriate for the study and whether the coding frame needed to be changed to accommodate and better reflect the data. Categorization was conducted on the basis of similarity of meanings in both words and phrases and to account for variations in syntax, reference, proposition, and overall grammatical nuance, such as the use of idioms, cultural and linguistic commentaries were used when needed.

Data Analysis

The data obtained from the research were analyzed according to their connectedness to both the categories in the coding frame and the research question. Matrices were used for organizational purposes, and, to assist in the analysis process, the coded data were arranged according to frequency.

The primary matrix developed was used to identify the characteristics of Augustine's philosophy. For reference, the categories of the coding frame were as follows:

- **education**: This category refers to any text that discusses the formal transference of knowledge from one generation to the next.

- **learning**: This category applies to those texts that discuss the accumulation of knowledge through various forms of experience, whether formal or informal.

- **instruction/teaching**: This category refers to those texts that describe teaching methods in education.

- **truth**: This category is broader than the others and refers to the texts that discussed and described truth. To better define and classify the material, two subcategories were created; one was knowledge (scientia), and the other was wisdom (sapientia).

- **teacher**: This category applies to the sources that discussed the teacher's role and responsibilities as a teacher, and it also applies to those texts that contain discussions about what Augustine called the inner teacher.

- **moral education**: This category refers to those texts that contain a discussion about morality and ethics within the academic setting, whether via pedagogy or curriculum.

Reliability

The criteria used to evaluate the quality of the coding frame within this study indicate its level of reliability. Creswell and Poth (2018) and Bryman (2006) described a number of different strategies to determine reliability in qualitative research. However, two of the strategies they listed are relevant for assessing the reliability of a coding frame in content analysis. The first strategy is to compare across persons. If two or more coders are involved in the research, they need to use the same coding frame to analyze the same units and, to ensure greater reliability, the coding needs to be done independently (blind coding). This intersubjectivity of the coding process serves as the underlying concept of reliability. The second strategy is to compare across points in time. Unlike the first one, this strategy is used when there is only one coder who uses the same coding frame to analyze the same units of data throughout the research process. The underlying concept of reliability in this method is stability. Regardless of the strategy used to measure the reliability of the coding frame, the key characteristic of reliability in each strategy is consistency (Bryman, 2006; Creswell & Poth, 2018; Schreier, 2012). Moreover, as Creswell and Poth (2018) and Schreier (2012) noted, it is important to understand that the question of reliability is not about whether an instrument is or is not reliable. Rather, it is about the extent of its reliability. Since this study was performed by one coder, the second strategy, which analyzes the stability of the coding frame and the research across time, was used.

Reliability, as intersubjectivity and as stability, is helpful in determining the quality of the coding frame and in providing information about the acceptability of the analysis. If low consistency is present, then there are possible flaws in the coding frame. Additionally, low consistency amongst coders may also indicate possible contentions in interpretations of the text. Thus, accurately measuring consistency is integral to the study. Common methods of measuring reliability in quantitative content analysis are to calculate the coefficient of agreement. Scott's pi, Cohen's kappa, and Krippendorff's alpha are frequently used coefficients of agreement (Schreier, 2012). However, in qualitative content analysis, narratives and discussions between coders can replace coefficients as acceptable methods to measure reliability (Schreier, 2012, p. 174).

Validity

In methodological literature, an instrument, like the coding frame in content analysis, is considered valid if it captures what it is designed to capture (Krippendorff, 2018; Neuendorf, 2002; Schreier, 2012). In the case of the present study, the coding frame is considered valid as far as the categories adequately represent the concepts contained in the research question. In the same manner as reliability, validity is measured in degrees. Thus, an instrument is neither valid nor invalid; rather, it is either more valid or less valid.

Qualitative content analysis uses four types of validity: face validity, content validity, criterion validity, and construct validity. Face validity refers to the extent to which the coding frame measures what it is designed to measure and is best suited for data-driven coding frames (Krippendorff, 2018). Content validity is present if the coding frame covers all the aspects of the concept of the study and is ideal for concept-driven coding frames. Both criterion and construct validity are more complex and nuanced than face and content validity. Criterion validity refers to the relationship between the coding frame and another indicator of the concept. Construct

validity is determined by examining the relationship between the concept studied and other related and relevant concepts (Krippendorff, 2018; Schreier, 2012). Since this study is concept-driven, seeking to identify the elements of Augustine's philosophy of education, content validity is apropos.

Use of Data

The themes of Augustine's works relevant to the research question were identified through an examination of the written material via content analysis. The categories and subcategories of the coding frame were created and modified to illustrate the key characteristics of Augustine's philosophy of education. The most frequently used categories were considered the primary and fundamental principles of his philosophy. A narrative based on these results outlines the findings of the research and helps to frame a distinct Augustinian philosophy of education.

IV. RESULTS

This chapter outlines the results of the qualitative research study, which used content analysis to identify the primary themes of Augustine's philosophy of education. The central research question that drove the study was

1. What are the principal themes of Augustine's philosophy of education?

Concomitant to the central question were two supplementary questions:

2. What are the implications of his philosophy on contemporary education?

3. How does his philosophy of education contribute to modern curriculum and pedagogy?

The Coding Book

The codes used in this study were first developed prior to the research process and were based on the researcher's knowledge of the material and assumptions about the data. As the research progressed, the coding frame was modified to better align with the data. The framework of the coding system comprised a set of categories and subcategories, each clearly defined and mutually exclusive to avoid overlap and redundancy. This structure maintained both the reliability and validity of the study and the instrument. Following the general practices of content analysis as described by Schrier (2012), each portion of the data that was coded was recoded after an interval of 10 to 14 days.

According to the data, the most prevalent themes were truth and moral education. These themes are to be expected given Augustine's general philosophy on the acquisition of knowledge and truth as well as his religious beliefs. Thus, these themes form the core of his philosophy of education. The remaining themes identified in his writings are supplemental to the core and are extensions of thought regarding his philosophy of education. Therefore, the other themes are more specific and, in some cases, more practical and less abstract. What follows is an analysis of the research findings.

Truth

The most discussed topic throughout the works of Augustine analyzed in this study is truth. The theme is recurrent and, frequently, central to the texts examined. Rarely is Augustine silent on the issue of truth. Instead, nearly every portion of the writings examined includes a lengthy discussion of the nature of truth and how truth relates to the subject matter of the book. Therefore, the issue of truth is at the core of Augustinian thought and serves as the central component of his philosophy of education.

Throughout his life, Augustine was an adamant defender of the truth and attacked skepticism voraciously. His refutation of skepticism, however, was more practical than theoretical. Augustine (2008) believed the question of skepticism concerned life, morality, and the soul. Therefore, if skepticism was true, the pursuit of truth itself, as well as the pursuit of the greatest good (happiness) and God, is destined to fail from the beginning because skepticism is antithetical to known, absolute truth and eliminates the need for faith, thereby making eternal life unattainable (Augustine, 2008). In the latter portions of *Contra Academicos*, Augustine (1943) argued that skepticism, if true, results in a purposeless life filled with immorality. Considering this argument, it is not surprising that he defended the pursuit of truth, stating that it "is neither a

trifling nor a needless occupation for [people], but rather a necessary and important one"
(Augustine, 1943, p. 127). Augustine's concern with skepticism was also personal because he
had experienced the effects of it in his own life and described its stultifying effect on the mind
throughout his works, most notably the *Confessions* (1963) and *Contra Academicos* (1943). As a
young man losing his faith in Manichaeism, he said

> The notion began to grow in me that the philosophers whom they call Academics were
> wiser than the rest, because they held that everything should be treated as a matter of
> doubt and affirmed that no truth can be understood by men. (Augustine, 1963, p. 87)

> Augustine's interest in skepticism caused him to question his fundamental beliefs and

forced him to move beyond the question, "What do I know?" to the more important question,
"How do I know?" The shift from what to how is a recurring theme of Augustine's early writings
and an important feature in his philosophy of education, specifically, the reliance of
epistemology on ontology.

Most of Augustine's discussions about skepticism are contained in his *Contra
Academicos* (1943), which was the first major work he undertook following his conversion. The
version of skepticism he attacked was that which was taught by the New Academy, a form of
Aspect. The New Academy argued that nothing is free from error and believed it was wrong to
form opinions about uncertain things. They claimed the wise person was the one who refused to
give assent to anything. Pursuing the truth, not claiming the attainment thereof, was sufficient for
the New Academy skeptics because everything is uncertain and unproved, and so, the only assent
the wise skeptic can give is the assent to what is uncertain and would fall into error (Augustine,
1943). Augustine noted the implications of this reasoning and warned that "a man who accepts
nothing as certain, must refrain from all activity" (Augustine, 1943, p. 87) because their refusal

to give assent will ultimately paralyze all human action, for no one does anything without first giving assent to something. Moreover, Augustine (1943) pointed out the self-contradictory and laughable nature of the skeptic because "they assert that in life they are following what resembles the true, although they do not know what truth itself is" (p.101).

The Augustinian conception of truth has two aspects: conformity to fact and faithfulness (Nash, 2003). The former is simply the correspondence theory of truth. A claim is true if it is an accurate representation of the way things are, thereby standing in an appropriate corresponding relation. An idea, statement, or belief is considered true if what it is about is as it is presented. Truth may not be directly verifiable, but it is always the alignment of an idea to reality (Augustine, 1943, 1995, 1998). The latter, faithfulness, presupposes correspondence theory and can be understood as the correspondence between a person's actions and assertions of truth.

Throughout Augustine's writings, the word truth describes both propositions and the reality to which propositions refer. Thus, Augustine draws a crucial distinction between truth (*veritas*) and true things (*verum*), stating at least three important differences between the two. First, true things are particular instances of truth; that is to say, particular things of this world imitate the eternal and intelligible standard. Second, truth is immutable despite the changing nature of true things. For example, a mathematical truth, like a ratio, is "no truer yesterday than today, nor will it be truer tomorrow or a year hence. Even if the whole world should fall to ruins, that ratio will always necessarily be: it will always be such as it is now" (Augustine, 1888, p. 116). Third, truth is eternal, but true things may perish (Augustine, 1888, 2007). The eternality of truth is discussed at length in Book Two of *Soliloquies*. Accordingly, if truth were not eternal and immutable, then truth would no longer be absolute and objective. By placing the characteristics of truth external to the mind, Augustine prevents truth from being subject to the judgment of the

mind, which would, in turn, make it inferior to the mind. To avoid error, to be immutable, and to be eternal, truth must be more excellent than human reason and, therefore, it must be outside of the mind (Augustine, 1888, 2010a).

The distinction between truth and true things reveals Augustine's belief in an objective depiction of truth rather than the view that it is subjective. Accordingly, truth is discovered, not created. Thus, all truth claims are established as true or false by reality itself; they are entirely independent of a person's desire, action, or belief in their veracity. For Augustine, truth conforms to three fundamental laws of logic (Nash, 2003). The first is the law of identity, which states that a proposition is identical to itself and also different from other things. For example, both sound and color exist, and they are both identical to themselves but different from each other. Sound is not the same thing as color and vice versa. The second law truth conforms to is that of noncontradiction, which states that a claim cannot be both true and false in the same sense at the same time. A person cannot be both alive and dead at the same time and in the same sense. The third point of conformity is to the law of excluded middle, which states that a proposition is either true or false. Or, to phrase it differently, the proposition "Augustine is alive" (G) is either true or its negation, "Augustine is dead" (not G), is true. By conforming to these basic principles of logic, Augustine does not maintain a subjective and relative depiction of truth (Moreland & Craig, 2017). Therefore, when Augustine spoke of truth, he understood it, in part, from a correspondence point of view. The other aspect of Augustine's conception of truth comes from his Christian beliefs. He identified the truth maker as God and, therefore, so long as the truth bearer is positioned in the proper and corresponding relation to the truth maker, a proposition is true. Therein lies the importance of wisdom (sapientia) and faith within Augustine's philosophy of education.

However, a further distinction must also be made regarding the difference between the truth and true things. Augustine distinguished between the Truth, which he equated with God, and the eternal truths of things like mathematics, ethics, and beauty. These latter truths serve as the standards used by Augustine in making judgments within the various disciplines, but although they are like truth in that they are eternal and immutable, they are still considered subordinate to the Truth (i.e., God). Accordingly, a person "will never deny that there is an unchangeable truth which contains everything that is unchangeably true" (Augustine, 2010a, p. 213). With direct parallels to Plato's doctrine of the form of the Good, Augustine interpreted the form of the Good as God, which then directed him to the relationship between his God and the eternal truths. For Augustine, God serves as the ontic reference point of the forms and the efficient cause of the spatio-temporal world that is patterned after the forms. The forms are the eternal truths (rationes aeternae) and must, therefore, never be confused with the particular things that are said to be true nor be equated with the ultimate truth, which is God (Augustine, 1919, 1925).

During the content analysis process of the study, the researcher deemed it necessary to create two subcategories within the theme of truth to both avoid abstraction and confusion as well as to elucidate the Augustinian concept. The two subcategories created to better define and classify the material were knowledge (scientia) and wisdom (sapientia). Scientia refers to the knowledge acquired through the ratio inferior that results in action or achievement. In contrast, sapientia was understood by Augustine as contemplation with the goal of godliness and the acquisition of happiness. Regardless of the form, Augustine was explicit in his belief that the attainment of knowledge is not the primary goal or purpose of an individual. Rather, knowledge,

in its proper context, should be understood as the means by which a person can understand God (Augustine, 1943, 1963, 1998).

Augustine (1987) construed knowledge (scientia) as a product of both the mind and the world because "knowledge is brought forth from both, from the knower and the thing known" (9.12.18). Thus, sense experience is a distinctive feature of knowledge, but it must be accompanied by reason and the person's ability to apply universal standards to the data provided by the sense for the knowledge (scientia) to serve some practical purpose. Mere sensation is unable to produce scientia unless the mind passes judgment on the information furnished by the senses. The faculty of the mind to pass judgment and, therefore, attain scientia is through a process that Augustine called cogitation (cogitatio).

Augustine (2001) defined cogitation as the ability of the mind to arrange, "recollect," (p. 128) and consider the seemingly disparate images and pieces of information stored in the memory. Utilizing prior perceptions stored in the memory, the mind acts upon sense knowledge, and when it is "brought together, in the mind, [it] is properly said to be cogitated, or thought upon" (Augustine, 2001, p. 128). Accordingly, Augustine (1887) considered cogitation to be the product of three things: the memory, the internal vision, and the will.

The memory is understood by Augustine as the depository of all potential or latent information acquired by the mind, whether it be the images of past experiences or innate ideas representative of the eternal forms: "When I speak, the images of all I speak about are out of the same treasury of memory" (Augustine, 2001, p. 67). This way of thinking about the memory explains why Augustine viewed thinking, learning, and remembering as the same, which seems paradoxical if one were to approach memory with the modern understanding of the term. The belief that memory is the storehouse for thoughts of the eternal truths is an integral feature of

Augustine's theory of knowledge and, consequently, his philosophy of education. Knowledge (scientia) is only possible because a person is able to judge sensible and "corporeal things according to incorporeal and eternal reasons" (Augustine, 1887, XII.2.2) and standards. According to Augustine (1887), the source of these eternal standards has to be "above the human mind" (XII.2.2) and immutable. Thus, only God can be the source and standard of truth. Therefore, without the ability to judge sensible things according to the laws and nature of God, no standard of judgment is possible, and, therefore, knowledge cannot be obtained. If knowledge cannot be acquired, then, similarly, truth is unattainable.

The second feature of cogitation, the internal vision, is an aspect of cogitation that is not fully understood by Augustine and which evolved throughout his writings. Originally, he thought of cogitation as "the inner sense [that] not only perceives that which is presented by the five bodily senses, but also perceives the bodily senses themselves" (Augustine, 2010a, II.4.10). Thus, cogitation distinguishes the things that belong to each sense from the things that belong to the several senses. For example, when an image, like a color or an object, is perceived, it affects the sense organ of sight, and the eyes, in turn, report the sensation to the interior sense (Augustine, 2010a). This interior sense is then responsible for reporting directly to the reason. However, Augustine did not equate this interior sense with the other senses of man, and, moreover, he did not refer to it as reason, although he acknowledged that most people do because it is a feature of the animal world. Augustine considered reason to be a distinctive feature of humans and did not believe that animals possess this particular feature. Using the example of sight, Augustine (2010a) thought animals are unable to understand that the image they see is perceived by their eyes and not another sense organ, like their ears. Thus, animals lack reason

and, therefore, the interior sense cannot be the same thing as reason, for "reason itself is made known by reason, and grasped by knowledge" (Augustine, 2010a, II.4.10).

However, references to the interior sense are absent from Augustine's later works, and it is possible that he eventually concluded that interior sense was unnecessary. Nevertheless, the notion of cogitation and the interior sense is important because it reveals two significant aspects of Augustine's philosophy of education. First, the information furnished by the senses, such as the sight of a tree or the taste of an apple, does not become knowledge until it is judged by reason. Secondly, as information progresses from sensation to reason, a need for an intermediate step arises because the sense information is too complicated to be immediately relayed to reason. This gap in the process is filled by the interior sense, and although its function was not entirely clear to Augustine, he still believed there to be a gap. In his later writings, this gap was filled by the memory, and in certain respects, the problem of the gap was resolved by his theory of divine illumination.

In *De Ordine* (2007) and *De libero arbitrio* (2010a), Augustine provided an in-depth analysis concerning faith that, for Augustine, is considered an area of scientia but is more closely associated with his notion of sapientia. The primary aspect of scientia, namely reason, was considered by Augustine as immediate knowledge; that is, it is acquired directly and empirically. Consequently, scientia precedes faith because only the person who can reason is able to believe, and evaluation of authority via reason is required if one is to have faith and believe in something or someone. Faith, on the other hand, is considered mediated knowledge because it is the act of assuming, whether consciously or unconsciously; but, as Augustine (2006) notes, faith is also a precondition to knowing:

Let faith precede reason, by which faith the heart may be purified so as to receive and

bear the light of great reason … for it is reasonable that, without reference to certain great

things which cannot yet be grasped, faith should precede reason. (p. 120)

The seeming contradiction between these two assumptions of Augustine is resolved by

how Augustine defined faith, claiming that there are three senses in which the concept should be

understood.

According to Augustine (1887), faith is acquired in three ways. First, it can be acquired

via authority. An individual's faith, or belief that something is true, can be the result of the

authority of someone else. Knowledge from authority, in this sense, is necessary because life is

short, and it is impossible to wait until every question is answered via the direct method. No

person "can possibly live long enough to acquire direct, personal knowledge of all truth,

therefore, faith, as mediated knowledge from witnesses who are trustworthy" (Augustine, 1887,

102.38) and authoritative individuals, is necessary by the natural limitations of human

knowledge and life. Many truths must be accepted on the testimony of some authority.

So long as faith is understood in this context, it is true that faith plays no role in

immediate knowledge (scientia). However, another sense of the word exists in which faith does

play a role, at least in regard to sense perception. Unless individuals assume the senses are

reliable, they will not be able to regard the information received through the senses as

knowledge. This point is emphasized in *Contra Academicos* (1943)*, where Augustine

demonstrated the Academician's depreciation of sense experience and inevitable skepticism.

Augustine claims that a person does not need to be aware of or conscious of the confidence they

have in the senses for the senses to be a source of knowledge, but when a person is conscious of

their own doubts against the senses, they will no longer be regarded as a source of knowledge. "I

believe that the senses are not untrustworthy … restrict your assent to the mere fact of your being convinced that it appears thus to you. Then there is no deception" (Augustine, 1943, p.184). Thus, when faith is understood as the act of assuming, there is a way in which it becomes indispensable for knowledge, even immediate knowledge. Knowledge of anything depends, to some degree, upon one's presuppositions. Augustine used mathematics as an obvious example because mathematical truths cannot be present until certain axioms and postulates are assumed. This reliance on presuppositions is not unique to mathematics; rather, it is also a feature of other areas of knowledge. However, Augustine also referenced the senses of taste, hearing, and sight as sources of legitimate knowledge through faith in the senses:

> For an Academic can[not] refute a man who says: "I know this appears white to me. I know that I am delighted by what I am hearing. I know that this tastes sweet to me. I know that this feels cold to me." (Augustine, 1943, p.185)

Thus, faith is an important feature of direct, immediate knowledge, especially evident in the senses. A person must first believe before he can understand.

Yet, Augustine (1925) used faith in a third way: "For what is believing but consenting to the truth of what is said?" (p. 54). Thus, belief itself is nothing other than thinking with assent. Faith, in this third sense, is when someone accepts something as truth by assenting to the truth. When a person trusts and relies on the truth, Augustine would say that is an act of faith and, therefore, a form of knowledge (Augustine, 1963, 1998, 2003). Augustine did not consider faith to be strictly spiritual. Rather, faith is the awakening of the mind to truth. In this way, Augustine likened faith to a new way of seeing reality and thus, a means of understanding that which did not make sense before. Faith is the acquisition of new categories of interpretation by means of which a person's entire experience and thought become rational and coherent. Yet, for Augustine

(2006), this awakening and assent must be grounded in the Bible; otherwise, it is not founded on truth. The Bible should be "placed on the highest pinnacle of authority" (Augustine, 1887, 82.3, 5) and should be accepted "without questioning the trustworthiness of its statements" (Augustine, 1887, 82.3, 5). This sentiment was reiterated in *De libero arbitrio* (2010a). Augustine (2010a) argued that a man ought to

> believe that God exists because that is taught in the books of great men who lived with the Son of God, and because they have written that they saw things which could not have happened if there were no God. (p. 33)

Augustine's reasoning in these passages is not offered as a paradigm of good argumentation, but the statements do support the claim that faith is, fundamentally, assent to the truths contained in the Bible. Although reasoning is helpful and necessary to the acquisition of knowledge and the pursuit of truth, so, too, is faith, so long as it is tied to scriptural authority, which will prevent reason from going astray.

> We are impelled towards knowledge by a twofold powerful force—the force of authority and the force of reason. And I am resolved never to deviate in the least from the authority of Christ, for I find none more powerful. (Augustine, 1943, III.20.43)

Because of faith's obvious connection to religion, the relation between faith and wisdom (sapientia) is obvious. The most important instance of wisdom is the knowledge of God, which is acquired by the soul via the beatific vision of God (Augustine, 1998). Faith plays an important and necessary role in the progress of the soul toward contemplation and, ultimately, wisdom, which includes a person's apprehension of eternal, unchangeable reality. Thus understood, Augustine believed that knowledge and wisdom, both immediate and mediated, are the means to truth.

Considering Augustine's understanding of truth, the educational relevance is apparent. Academic institutions provide the means to truth, and the learning process is the methodology employed by the person who seeks after truth. As discussed in Augustine's early writings during his time at Cassiciacum, Augustine repeatedly framed education as a personal endeavor or method that results in the betterment of the individual because the knowledge received and then used rightly directs the individual toward truth and thus, God himself. Presented in this manner, education's primary and direct effect is not on society but on the individual. However, the knowledge gained through education compels the individual to use that knowledge to better their own life and the lives of others, thereby having an indirect effect on society. Yet, in the absence of wisdom, this result will not take place, and, according to Augustine (2007), without wisdom, there will be naught but disorder and chaos.

In *On Christian Doctrine*, Augustine (2014a) claimed that wisdom "comes down from the Father of Lights" (p. 124) and describes it as a series of precepts about morality and, in so doing, he links truth and morality together, for each have their ontic reference point in God. Thus, he claimed that, without the observation and implementation of morality, truth does not exist. Furthermore, Augustine stated that misunderstandings, misinterpretations, and misuse of knowledge originate from the lack of moral foundation to correctly judge and evaluate the real meanings and applications of known ideas and theories. Consequently, Augustine (1925) believed that an integral aspect of academic undertaking and the education process is moral education. If education lacks a stable moral base, the entire enterprise is futile. In fact, the entire pursuit of truth will fail if a person lacks moral education and training. This moral component of truth is another predominant theme throughout Augustine's works, and, as the analysis revealed,

his views about moral education share some features with the modern moral education movement.

Moral Education

In *Contra Academicos* (1943), Augustine promised Romanianus, his patron, that the purpose of the pursuit of knowledge and truth, of education itself, is not worldly success but a taste of true freedom (verae libertatis). This freedom is the result of the discovery of truth, which itself promises happiness (Augustine, 1943). By framing education as the means to pursue truth and by adhering to the classical notion that the greatest good in life is happiness, Augustine lays the groundwork for the moral component of his philosophy of education. Augustine's philosophy is a description of a living model for education in which he is not simply concerned with theory. Rather, both intellectual and practical disciplines are to be cultivated in school, with the greatest good of happiness serving as the direct object. However, Augustine diverged from the classical conception of happiness as the summum bonum. His Christian beliefs rooted happiness in the person of God. As such, both the curriculum and pedagogy of Augustine's model are not the same as the other classical models of moral education. For Augustine, the quest for the happy life begins and ends with God. Thus, Augustine's moral education is centered on the personhood of God and the relationship God has with humans. The relational component of Augustine's philosophy indicates a need for personal and moral development in education alongside cognitive and intellectual development. Truth is not external to the person of God and, therefore, to pursue truth within education is to simultaneously pursue moral rectitude. In *De Ordine*, Augustine (2007) stated that wisdom "imposes a double order: of life and of learning" (p. 83), and in Book II, he revealed the effects of moral education on a person's life. In *Soliloquia*, Augustine (1888) presented the proper method for gaining knowledge of God and the soul, that

of reason, which "is to the mind as sight is to the eyes" (p. 21). As the eyes of the mind, reason provides not only the eyes fit for use but also the ability to look and see. Together, along with many other examples from his works and letters, Augustine (1888, 1943) revealed an integral aspect of his theory of education, namely, that moral education and the development of the individual, apart from his intellectual acuity, in content, form, and manner of life are necessary features of education, as they serve the end of happiness, the greatest good.

Augustine's assertion of the nature of truth, that it be absolute, corresponding to reality, and in accordance to the character of God, naturally makes morality an integral feature of learning and education. Accordingly, truth is to be determined through assessing and evaluating the acquired knowledge through the absolute values of right and wrong (Augustine, 1963, 1998). Adhering to correspondence and absolutist theory of truth, morality is also absolute, and its values are objective, not determined or created by an individual or a society. Grounded in a theistic worldview, the objectivity of moral values, obligations, and responsibility is protected and ensured so long as God exists. Accordingly, God's nature, as holy and perfect, is the standard by which actions and decisions are determined moral or immoral. God is both the locus and source of moral value. Consequently, in his absence, morality is measured according to human standards; that is, morality becomes relative and, therefore, subjective and revocable in an absolute sense at all times and in all places corresponding to the ever-changing whims, desires, and beliefs of the given person or culture.

Instead, an atheistic and naturalist worldview considers morality to be determined by the individual or the broader culture, given a particular time and place. For morality to exist, a standard must also exist by which an action or decision is judged as right or wrong. If the standard is eternal and transcendent, as in the nature of God, then there is an objective standard

that applies to all individuals. However, if the standard is individualistic and culturally relative, then the standard remains in constant flux and, consequently, right and wrong are in flux. When morality is in flux, it becomes relative; and, when morality is relative, actions and decisions can be neither right nor wrong, and, moreover, justice cannot be applied due to their variability. What is considered right and just for one person or society could be considered wrong and unjust by another. Moreover, what could be considered right and just for a society could change over time and be considered wrong and unjust in the future. Thus, if actions and decisions are to carry significance, then there must be an objective standard by which one can measure their rightness or wrongness. When Augustine spoke of true knowledge and wisdom, when he spoke about absolute truth and morality, he assumed a theistic worldview according to which those absolutes are rooted in the nature of God, which is objective and eternal. Otherwise, those absolutes become relative and temporal.

The instruction of moral values takes a similar form as modern transmission theory. In the Augustinian form, critical analysis is the primary method employed in identifying the behavior that needs changing, but transmission education is used to teach, correct, or improve a given behavior (Augustine, 1963, 2014a). However, unlike most modern forms, Augustine described the transmission as an individual process that is initiated through divine illumination. All truth and knowledge, including moral knowledge, come from God. Moreover, the ability to learn and understand all truth and knowledge is a direct result of the light of God, who illumines the mind of every person (Augustine, 1998, 2014a). This transmission of moral knowledge from God to the individual has wider implications. For Augustine, moral education not only directly impacts the individual but also reforms society. The indirect social transformation is concomitant to the individual effect. Underlying both individual development and social transformation is

Augustine's insistence on Christian values and morals as the foundation of moral education. Thus, his moral theology is the essence of his moral education.

Augustine's moral theology represents the convergence of his theory of knowledge and Christianity. The first feature is wisdom (sapientia), of which faith is an important aspect and the role it plays in the pursuit of happiness. Augustine's notion that faith is the progress of the soul toward contemplation and wisdom means faith is not only an epistemological category but also an ethical category. Faith is essential for the moral purification needed for true understanding and its consequence, ultimate happiness. Unless the soul "is pure from every fleshly taint, that is, when all desire of mortal things is purged and far away, which task Faith alone is, at the outset, equal to" (Augustine, 1888, 1.12), then one cannot attain to wisdom. Augustine considered wisdom a form of knowledge that meditates on the abstract principles undergirding practical living, and so, he attempted to formulate the various educational conditions that turn the search for happiness from an abstract pursuit to a practical way of life. However, Augustine took for granted that happiness is the object and reason for which wisdom is to be sought and, consequently, in some of his writings, he did not provide a detailed explanation of how happiness as the object of reason is organized within the grand scheme of education. Part of the reason he took happiness for granted is that it was a common notion in classical education, and, like Cicero, the classical philosophical tradition assumed the same position (Augustine, 1887, 1963, 1998). Nevertheless, it is evident how Augustine's theory of knowledge and truth play a role in his understanding of moral education.

An additional feature of Augustine's moral education is its impact on both the individual and society. In *The City of God*, Augustine described how social transformation must begin from an individual through moral education. He first asserted that all people are social creatures and,

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as a consequence, "the life of a city is a social life" (Augustine, 2003, p. 1182). Thus, if the happy life is to be attained, "the wise man must be social" (Augustine, 2003, p. 1180). Building upon the social theme, Augustine noted that because society is made up of individual people, their education and, more specifically, their individual character and ethics will shape society at large. Therefore, for society to function well and flourish, it needs to consist of individuals who are of good, moral character who pursue the truth. The Augustinian philosophy of education, therefore, maintains the integration of moral theology in education.

Teacher

The next theme that emerged from the analysis of Augustine's works is labeled teacher. Referring to the individual responsible for instruction, specifically within the formal context, but acknowledging the informal method as well, the theme of teacher was explained and described in a variety of ways. In his *Confessions* (2001), Augustine described the role of the teacher through the lens of one looking back upon his life. He discussed the role teachers played in his own life and how their influence impacted him and motivated him. Whether it be at the lower level or higher level of education, Augustine illustrated the importance of the teacher within the educational structure.

One of the primary features of the teacher that Augustine (1963) discussed is the personal component of the position. Throughout *Confessions* and *On Christian Teaching*, Augustine referenced the personal nature teachers naturally possess and the concomitant influence that personhood wields. Although not always explicit, especially in his *Confessions*, one can see this personhood component in the reactions of Augustine to the various teachings and actions of his instructors. For example, his encounter with the leader of the Manicheans and his interaction

with Ambrose in Milan both affected Augustine personally and intellectually (Augustine, 1963, 2014a).

> That man [Ambrose] of God received me as a father and showed me an Episcopal kindness. … Thenceforth I began to love him, at first indeed not as a teacher of the truth, but as a person kind towards myself. And I listened diligently to him teaching. (Augustine, 2001, p. 66)

By relating experiences such as the one he had had with Ambrose, Augustine intimated that the personhood of a teacher is a relevant feature of his philosophy of education because it is the starting point of every relationship, including the teacher-student relationship.

In addition to the personhood of teachers is the authority teachers possess. Not only do the aforementioned encounters reveal teachers' personhood, but Augustine's experience with those individuals also reveals authority they had as teachers, which has equal weight, if not more, on Augustine's intellectual development. Authority refers to the teacher's power to teach the truth, to make decisions about the learning process, and to enforce obedience to rules, whether they be institutional, intellectual, or cultural. This power is derived from the teacher's mastery of the material and their position in society. A robust discussion of authority can be found in *On Christian Teaching* and *De Ordine*. Drawing from the example of Jesus, Augustine noted the importance of authority to the learning process and the acquisition of knowledge. Considered medicine for the "sick soul" (Augustine, 2001, p. 67), authority is necessary for education and opens the door of the mind and heart in the learner to receive the truth it communicates (Augustine, 2001, 2007). The mediation of authority is the only way to arrive at an understanding of God and the soul, and, unless a person assents to authority, the individual will never be able to learn propositional truths and gain knowledge (Augustine, 2007, 2014a).

Teaching with authority requires mastery of the content matter as well as the ability to critically think, confront, and address any arguments or challenges posed by the student or skeptic. The emphasis on the expertise and authority of the teacher within the authoritative model is due in large part to the veracity of objective, universal truth. Augustine not only described the need for authority in his writings but also demonstrated how authority can be practiced. Many of his writings, especially his early dialogues, are presented in such a way where the teacher, Augustine, is actively instructing individuals and responding to their questions, criticisms, and challenges accordingly. Dialogues, by nature, are helpful in revealing the implementation of authoritative teaching as their structure warrants a conversational and instructional approach. An additional benefit to Augustine's dialogues, however, is their alignment with his philosophy as described throughout his writings. The presentation of the dialogues and the way the conversations are described in them are illustrative of his philosophy of education in general and the role of authority. Thus, the authority of a teacher is another characteristic of Augustine's philosophy of education. An individual cannot learn properly and cannot acquire the truth if they do not first assent to authority and its reliability in the transmission of knowledge.

Instruction

Related to the theme of teacher is the theme of instruction. Unlike the former theme, instruction refers to the pedagogy of the teacher and the methods and practices implemented to relay knowledge and help the students learn and develop, both intellectually and personally. The primary method Augustine discussed and employed himself is a dialectic. Augustine often employed the Socratic, Platonic, and Aristotelian dialectical methods in which a person's assumptions and basic concepts are examined to arrive at better assumptions and concepts through discourse between opposing sides. At other times, the dialectic takes a form similar to

the Hegelian dialectic when two seemingly contradictory truths, not individuals, are posed (Augustine, 1963, 1998). *Soliloquies*, *De Ordine*, and *De Magistro* all contain demonstrations of each dialectical method. For example, in *De Ordine,* Augustine (2007) asked Licentius and Trygetius, "What do you think might be contrary to order?" (p. 21). In response, both Licentius and Trygetius engaged with Augustine's question, forming their own ideas and asking their own questions in the process. Licentius responded with, "Nothing. How can anything be contrary to a whole encompassing everything? Anything contrary to order, strictly speaking, ought to be outside it. But I see nothing outside order, therefore there must be nothing contrary to it" (Augustine, 2007, p. 21). This answer was followed up by Trygetius, who asked, "Ah, but isn't error contrary to order?" (Augustine, 2007, p. 21) which, in turn, compels Licenitius to respond in more detail about the causes of errors and their place within order. Regardless of the form, Augustine recognized the value of this form of instruction to resolve the contradiction between a thesis and antithesis to arrive at a higher level of truth. Augustine considered dialectic necessary for illumination but not sufficient by itself for knowledge. Thus, by employing the dialectic technique of cooperative argumentation to resolve quandaries, Augustine demonstrated not only a valid form of instruction but also an important characteristic of education, namely, the role of the student in the learning process. Augustine's theory of knowledge and his philosophy of education rests on the premise of cooperation between the teacher and the learner as well as between God and the learner.

In various portions of his writings, such as *The City of God*, *Confessions*, *On Christian Teaching*, and *De Ordine*, Augustine acknowledged the power and importance of words and language. He often referred to words as signs and insisted they be utilized according to their ability to convey truth (Augustine, 2014a). Moreover, Augustine (2014a) stated that "all

instruction is either about things or about signs; but things are learned by means of signs" (p. 1). Thus, words are not meant to be merely spoken; they have a greater design and purpose. Referencing the methodology of Jesus and God, Augustine explained the importance and value of imaginative language, such as parables and metaphors. According to Augustine (1995), effective instruction employs imaginative language that not only states what is but also explains and describes what is in such detail that the heart of the learner becomes enraptured by the content. A figurative method of instruction is to be encouraged, not shunned, and dismissed as futile. Narratives and stories reflecting common life experiences, the use of common literary motifs and devices relevant to the culture, and the general use of metaphor to transmit both implicit and explicit signals to the learners are all examples of how Augustine understood the figurative instructional method. He himself demonstrated the figurative method in several of his books, including *The City of God*, *Confessions*, *The Enchiridion*, and *Soliloquies*.

For Augustine, the enamoring of the heart toward the truth can be and should be fostered through the language of teaching, which he saw as an integral feature of pedagogy specifically, and education generally.

In contrast to the figurative method, Augustine also described the importance of a more direct and explicit form of instruction. According to Augustine (2008), a traditional monologic narrative format is another viable and appropriate method of instruction. In *The Enchiridion* and *De Ordine*, Augustine discussed the importance of this approach, noting its value in moral education and instruction about the correct way of living.

Now clearly, language, in its proper function, was developed not as a means whereby men could deceive another, but as a medium through which a man could communicate

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his thought to others. Wherefore to use language in order to deceive, and not as it was

designed to be used, is a sin. (Augustine, 2008, p. 12)

Direct communication and instruction are needed not only for clarity but also to avoid moral

error. According to Augustine, direct instruction is not only the fulfillment of language's purpose

but also a means to moral education, teaching students to be articulate, unequivocal, and honest

in speech as well as to conduct. Confusion is avoided in the direct approach, and although the

one-way format of communication in this method seems counterproductive, Augustine remarked

on the use of questions for reflective, interpretative, and counter-questioning purposes. In fact,

The Enchiridion was written for Augustine's son so he could have an "enchiridion (manual), as it

might be called—something to have 'at hand'—that deals with [his] questions" (Augustine,

2008, p. 2). Regardless of the approach, whether direct, figurative, interpretative, reflective, or

counter-questioning, Augustine's philosophy of education assumes a pedagogy that is not linear

and restrictive but is robust, flexible, and able to adapt to different learning backgrounds and

abilities.

Conclusion

The analysis of the source material resulted in the creation of the following thematic

codes: religion, education, learning, instruction, truth, teacher, and moral education. The theme

of truth was subdivided into two categories, knowledge and wisdom, and the theme of teacher

was also subdivided into the categories of personal and authority. Each of these themes and

subthemes is an identifiable characteristic of Augustine's works and aid in developing a narrative

about his philosophy of education. The most prevalent theme was truth, and the analysis revealed

a consistent insistence on the pursuit of truth as the means of ascertaining the greatest good of

happiness. Moreover, the subthemes of knowledge and wisdom extend the educational

philosophy of Augustine beyond that of mere epistemology and into the realm of ontology. This extension into ontology is also evident in the theme of moral education. By emphasizing and focusing on the need to develop the entire individual, not simply the cognitive and intellectual faculties, Augustine indicates the need for both epistemology and ontology within the curriculum and pedagogy of academic institutions. Moreover, the themes of learning, instruction, teacher, and education provide greater context for how the two dominant themes of truth and moral education can be implemented. The role of the teacher as an authoritative source and model of both knowledge and wisdom creates the necessary educational environment in which both instruction and learning can flourish, thereby enabling the learner to develop not only intellectually but also personally, which, in turn, is the essence of the pursuit of truth.

V. DISCUSSION

The following is a summary of the findings from the content analysis, which includes answers to the research questions and a brief review of the themes that emerged during the coding process of the analysis phase. Following the summary, the implications of the study on contemporary education are discussed. The chapter concludes with recommendations as well as considerations for further research.

Summary

The present research study was a qualitative analysis of the works of Saint Augustine. Using content analysis, the research was designed to identify the primary characteristics of Augustinian thought regarding education. In so doing, the researcher hoped to develop an Augustinian philosophy of education. The works analyzed in this study consisted of the primary works of Augustine that related to education and learning. Due to the vast corpus of material, concordances were used to narrow down the relevant portions of Augustine's works suitable for the study.

The books *Contra Academicos, Letters, De Trinitate,* and *The City of God* generally described the attributes and more nuanced facets of Augustinian philosophy of education and, therefore, served as the primary sources of the data for the present study. The books *De Ordine, Soliloquies, De Magistro, Confessions,* and *On Grace and Free Will* were also analyzed, but the data from those texts were less substantial and, therefore, they served as reference material to

support the conclusions drawn from the content analysis and were beneficial in providing examples for the themes identified, especially the theme of truth and its subcategories of knowledge and wisdom. The works *On Christian Teaching, On the Spirit and the Letter, On the Perfection of Righteousness, The Enchiridion, On the Nature of the Good,* and *On Faith and Good Works* provided the basis for an Augustinian philosophy of pedagogy, especially the notion of social transformation and the role of religion within the field of education. Collectively, the sources analyzed in the study answered the primary research question about the principal themes of Augustine's philosophy of education as well as the two supplementary questions regarding the contemporary implications and contributions of his philosophy.

The principal themes of Augustine's philosophy of education are religion, truth, moral education, teacher, and instruction. Truth was subdivided into two subcategories, knowledge (scientia) and wisdom (sapientia), and was the predominant theme throughout all Augustine's works. Thus, Augustine's philosophy of education is centered around the idea that there is absolute and objective truth. Moreover, his philosophy maintains that this truth must be pursued because truth is inherent in each person's life; part of everyone's purpose is to pursue truth. This aspect of Augustine's philosophy mirrors the philosophy of the ancient world and the notion of the greatest good (summum bonum). For the ancients and for Augustine, the greatest good to be obtained was happiness. However, unlike his predecessors, Augustine differed on the nature of happiness and, in accordance with his Christian faith, believed happiness to be found in God alone. Therefore, to be fulfilled and to acquire the greatest good (a personal relationship with God), people have a moral obligation to pursue the truth because it leads them to God.

The second foundational element of Augustine's philosophy of education is the moral component. Education should not only provide knowledge and develop the cognitive abilities of

the learner but also develop the individual personally and morally. Since the greatest good in life is relational, students need to be taught how to live relationally. As an extension of Augustine's theology, moral education is the natural accompaniment to the pursuit of truth. Consequently, Augustine believed academic institutions are obligated to instruct students in what is true, in how to pursue the truth, and in how to live according to the truth. The remaining themes provide more nuance to Augustine's philosophy by explaining in more detail the various ways these two principles can be practiced. For example, the themes of teacher and instruction describe Augustine's philosophy about the role of the teacher in the development process and how pedagogy can be formed and structured to facilitate the pursuit of truth and moral development. Additionally, the analysis phase yielded three other minor features of Augustine's philosophy: religion, education, and learning. These three features functioned, in part, as presumption and lacked the sufficient data to be classified as themes.

Christianity

Christianity is the foundational and unifying aspect of Augustine's worldview. Moreover, Christianity is the presumption that guides and, to a degree, determines Augustine's philosophy of education. Thus, in every theme, whether it be truth, moral education, or instruction, Christianity is the ever-present constant undergirding them all.

Furthermore, due to the nature of Christianity, the analysis of the text did not focus on the precepts of the Christian faith. Instead, the researcher merely observed the role it played in the development of the other themes and in their harmonization. For example, because Augustine believed God to be the greatest good, the pursuit of truth culminates in a relationship with God. Thus, knowledge and wisdom are not only the result of God but also come to fruition in God. This belief in God as the source, means, and ends of learning and knowledge, as expressed in

Augustine's divine illumination theory, is the central thread woven amongst all the features of his philosophy of education. God is not only the ontic reference point for all knowledge but also the end or goal of education and the pursuit of truth. Knowledge (scientia) and wisdom (sapientia) are part of the method, so to speak, of pursuing the truth, that is to say, pursuing God.

Education

The concept of education occurred throughout the works of Augustine but was not considered a theme because it is that which the themes described. Nevertheless, education is an important aspect of Augustine's life and the development of his thought. In his *Confessions*, Augustine described his early education and revealed some basic aspects of its structure, rote memorization, and strict discipline being some of the standout features of his remembering. General Roman education was briefly discussed in *The City of God*, but the bulk of Augustine's discussion concerning education in a more direct way comes from *On Christian Teaching* and *Soliloquies*. After retiring from teaching, Augustine retreated to Cassiciacum and wrote some of his early dialogues. These works, like *Soliloquies*, revealed his interest in creating an educational model that was different than what was in place at the time. Furthermore, the Cassiciacum works reflect some of Augustine's early attempts at developing a curriculum that would best serve the needs of the individual in their quest for happiness and truth. Adapting the classical concept of the trivium and quadrivium structure of education, Augustine developed a distinctly Christian approach to education that did not dismiss nor disparage the secular model but rather incorporated aspects of it, which ultimately became the model used throughout the Middle Ages (Augustine, 1888; 1998).

For Augustine, education represented the moral obligation to pursue meaning and purpose. Academia was designed to meet the basic needs of people to know and to live according

to that knowledge. The institutions, therefore, served as a training ground for future men and women who would pursue the path to happiness, truth, and, ultimately, God via the knowledge acquired and skills developed at an academic institution. Throughout his works, v. Although education was only readily available to the wealthy during his lifetime, Augustine insisted on its value and encouraged all people, regardless of gender, ethnicity, or age, to educate themselves continually, whether formally in schools or informally through individual study. Augustine's own mother demonstrated this informal yet lifelong pursuit, and, as described in the *Confessions*, she passionately pursued knowledge even though formal education was not a viable option (Augustine, 2001).

Recognizing the historical and personal context of education in Augustine's life is important in identifying the central components of his philosophy of education because they provide the requisite information to better understand his worldview and perspective. Additionally, the historical context aids in content analysis by avoiding potential problems associated with language and word choice. Unaware of the milieu in which Augustine grew up and lived can create confusion when examining his works, especially his explanations concerning the more difficult and abstract topics of his philosophy. Such knowledge avoids certain anachronisms that can occur during the research phase. Therefore, although education is not considered a theme of Augustine's philosophy of education, his understanding and experience of it are integral to the study.

Learning

Learning refers to the accumulation of knowledge through various forms of experience, whether through formal means, like an academic institution, or through informal means, such as daily experiences and interactions. Compared to the other themes that emerged from the analysis

of the content, the concept of learning was less frequently encountered. Augustine spent most of his time discussing the philosophical nature of knowledge, truth, and morality rather than the learning experience. However, the small quantity of data does not mean he did not focus on it at all, nor does it imply that learning was seen as a nonconsequential factor within his philosophical framework. Rather, the approach of Augustine was to lay the foundation for his philosophy of education first so that he and others could build upon it with practical forms that could be implemented. In the *Confessions*, Augustine provided information about his background in education and how his learning evolved over time. He described the school settings where he learned and, eventually, taught. Augustine believed the accumulation of knowledge is an ongoing process that one must pursue. Because "truth will still be, even though the world should cease to be" (Augustine, 1888, p. 55), the journey of the mind in pursuit of truth and the greatest good never ceases. To fulfill one's purpose and achieve the greatest good, a person must constantly be in development, so to speak, as one's intellectual capabilities enhance and one's moral maturity refine (Augustine, 1963; 1998; 2014b).

Within this worldview, Augustine discussed the component of learning within his philosophy of education. In *The City of God, On Christian Teaching*, and *On the Trinity*, Augustine explained the role of learning within the educational context utilizing the previously mentioned themes. Having established the purpose of learning, Augustine sought to explain the process of learning beginning with the ontic reference point of God and then, through a sort of epistemic ascent, ending with God. God serves as the starting point of learning because he is the divine light that illumines the mind of every person and thus enables them to learn. Furthermore, the learning process is directed toward God and so, epistemologically speaking, a person's knowledge and understanding have an upward trajectory in both purpose and implementation.

Not only does all knowledge, so long as it aligns with the truth, point to God, but each person must intentionally align, so to speak, with the direction of knowledge as it returns them to their source of being, their ontic reference point (Augustine, 1888 1963; 1998). The primary obstacle in learning, therefore, is the ascent from the material and empirical world to the transcendent supernatural world where God dwells. The way to overcome the challenge of ascent in the learning process is through the acquisition of scientia, the development of sapiential, and the integration of the two. In other words, a person is unable to learn, understand, and know the truth if they remain in the realm of scientia. One must transcend scientia to the supernatural truths of reality, which is accomplished in part by sapientia. Wisdom, when combined with knowledge, provides the means by which one can ascend the epistemological ladder of Augustine to reach the knowledge of God himself, a truth that is not strictly natural but supernatural and, thus, only attained through divine illumination.

Conclusion

In conjunction with the primary themes, Christianity, education, and learning demonstrate a distinct Augustinian epistemology and curriculum design. When all of these themes are considered collectively, Augustine's philosophy of education is seemingly simple. Consisting of two basic elements, truth and morality, his philosophy can appear unfinished, abstract, or rudimentary and naïve. Yet, as the other themes reveal, his philosophy is well thought out and more nuanced than first perceived. Moreover, Augustine's philosophy has the flexibility to adapt to changing cultures and advances in learning and development research. Every academic institution, whether religious or secular, private or public, can integrate Augustin's philosophy of education in its simplest form. Indeed, every level of education, from pre-school to the

university, can successfully utilize Augustine's philosophy to improve the learning experience as well as learning outcomes, including long-term societal outcomes.

Implications

The supplementary questions of the study concerned the contemporary implications and contributions of Augustine's philosophy of education as identified by the principal themes that emerged during the content analysis phase of the research. The benefits of the study are addressed first, followed by a discussion of the limitations, and concluding with recommendations for future study.

Religious Education and Virtue Ethics

The underlying assumption of Augustine's philosophy of education is his Christian belief. Every text examined in this study included a discussion of the divine according to traditional Christian doctrine. In the *Confessions*, Augustine (2001) detailed his conversion to Christianity and, as a result, Christianity became the basic philosophy upon which all the other facets of Augustine's philosophy of education rest. Within this Christian framework, God is the only and supreme source of both knowledge and wisdom. Accordingly, Augustine's philosophy of learning assumes God as the ontic reference point for all reality, including all truth and knowledge. However, Augustine (2001) extended this idea further and claimed that God is also the source of all learning, which is why the *Confessions* include many passages of praise to God for revealing the truth. Throughout the analysis phase, ascertaining the extent of God's influence in the learning process was difficult. No explicit outline of Augustine's thought on the matter is provided apart from his general theory of divine illumination. Consequently, whether Augustine believed God merely created the cognitive capacities and then let the individual use them and develop them as they see fit, or whether he believed God has direct control over every aspect of

learning, which would limit the individual's autonomy as they learned, is unclear. Regardless of the extent of God's role in the learning process, it is clear that Augustine believed all truth and knowledge comes from God and the ability to acquire both through the learning process is the result of God's will.

Augustine's support of education based on religion is evident throughout his writings, especially in his constant and passionate advocacy for the pursuit of truth and the acquisition of knowledge and wisdom. For example, *De Trinitate* (2008) explained how Christianity is the basis for education and how religion can function as a motivating factor to increase student engagement and learning, specifically, how one's love for God is the kindle for "the studious zeal of those who learn" (p. 274), because "that of which any one is utterly ignorant, he can in no way love" (p. 274). The prevalence of this theme and Augustine's own religious beliefs would naturally lead one to assume that Augustine intends to create an education system that is explicitly Christian in every respect. However, the data do not support the assumption. Instead, Augustine desired the morals and values common to people, such as the virtues of prudence, justice, courage, and temperance, to be the basis for learning, the acquisition of knowledge, and the development of the individual. So long as the curriculum and pedagogy are founded upon these virtues, the academic institution will be effective and will result in both the individual and social transformation described by Augustine.

Objective Truth and Morality

Augustine's understanding of truth and morality is complex, and throughout his writings, he distinguished between the absolute and objective meanings of both truth and morality. The term absolute is contrasted with the term relative, and the term objective is contrasted by the term subjective. Absolute is not the same as objective and, similarly, relative is not the same as

subjective. Absolute truth or morality refers to a proposition or value that is true or moral regardless of the circumstances and conditions of a given event. For example, the statement "no squares have round corners" is an absolute truth. In contrast, relative truth or morality refers to a proposition or value that is context-dependent and varies with the circumstances. For example, killing a person is not wrong in the absolute sense because, depending on the circumstances, killing may be morally justified or, even obligatory, as in war or self-defense.

However, affirming moral values and duties to be relative and varying with the circumstances does not negate the existence of objective moral values and duties. To say that objective truth and morality exist means that something is true or moral independent of a person's opinion. Consequently, subjective truth and morality mean something is true or moral according to an individual's opinion. If objective moral values and duties do exist, then every person is either obligated or forbidden to do certain actions, regardless of what they think. In addition to this notion of objectivity is the issue of universality. Universality refers to the number of people who share a belief and does not imply objectivity because it could be evidence of opinion. Similarly, objectivity does not imply universality, for, in certain places and times, some actions may be objectively wrong, and in other times and places, they may be morally permissible. Distinguishing between the terms absolute and objective is important in understanding Augustine's philosophy and in the integration thereof. When Augustine speaks of education as the pursuit of the truth, he is referring to truth that is objectively true, not absolutely true, for he recognized the contextual component of both truth and morality. Therefore, in recommending a standard of morality for academic institutions to adhere to, Augustine was insisting on objective moral values and duties, which vary with circumstances and yet remain objectively true, whether or not they are also absolute or universally believed.

Augustine's moral argument that objective moral values and duties do exist is grounded in moral experience and is considered a properly basic belief, that is, a belief that is not based on other beliefs but is held because of experience. Properly basic beliefs are rational to hold in the absence of a defeater, which is evidence that counts against a belief. Like sense experience, moral realism is considered the default position by Augustine because in moral experiences, the objective moral values and duties impose themselves, and, in the absence of a defeater, people are rational and justified in holding the belief in objective morality. Augustine's argument is not a theistic justification of belief in objective moral values and duties but of moral ontology. His argument is not about the source of moral values; rather, his argument is about the existence of moral values outside of human will. Thus, Augustine maintained the belief that objective moral duties and values are a properly basic belief and, therefore, able to be integrated easily within academic institutions, whether secular or religious.

By integrating objective moral values and duties, schools may not only develop the individual learner more fully but also affect change in the larger community. However, for moral education to be successful, curriculum and instruction must emphasize the objectivity of morality. In other words, an external standard by which right and wrong are determined independent of opinion needs to be an integral feature of the curriculum and instruction. Otherwise, the standard becomes subjective and determined by the individual or society. If the standard is subjective, then right and wrong are also subjective. The issue of subjectivity is why Augustine stressed the objective nature of truth and morality as something that is not only rational but necessary.

The difficulty lies in establishing the standard by which academic institutions should follow and teach. As discussed in the previous chapter, the difference Augustine drew between

knowledge and wisdom and his distinction between truth and true things provide a practical model that can help with this obstacle. Academic institutions do not disagree about the external standards of eternal truths like mathematics, language, or science, nor do they find instruction about the true things experienced in life that imitate or point to these eternal truths difficult. Agreement on knowledge concerning these truths as a standard to be followed is not in dispute. Instead, the standard that is more challenging to establish concerns moral issues. Thus, Augustine's recommendation to teach students not only scientia but also sapientia via moral values and duties according to a single, external, and objective standard is essential.

Adopting the moral standard as understood in natural law theory is a practical and easily implemented model. Since virtue ethics is incorporated into natural law theory, and since natural law forms a fundamental component of political theory, an established basis already exists upon which moral education can rest. Natural law theory maintains an external, moral standard that all people not only know but also are obligated to obey. The primary motivation for obedience to the natural law is happiness and human flourishing, both personal and collective. The concept of natural law is not new; it is rooted in antiquity and was central to the eudaemonistic pursuit. Because the natural law is considered external to the individual and still binding to every person, the virtues of the natural law serve as a practical standard that schools, whether private or public, religious or secular, can adopt, follow, and teach.

However, the incorporation of an objective moral standard such as the natural law does not suffice alone without wisdom. Teachers should model the virtues, foster a moral community within the classroom, develop positive peer relationships, use discipline as a tool for moral and character development, and build a classroom where all students are involved in the learning process; and, they should do so with wisdom in mind. Teaching scientia alone fails to account for

the non-binary nature of human interaction and experiences. Yet, sapientia, when used in conjunction with scientia, fosters critical thinking that can confront and manage the more challenging issues in life, such as racism, sexism, or questions about identity, purpose, and value. The incorporation of a moral standard, like the natural law, provides a basis for people to learn and develop wisdom in the pursuit of truth.

Augustine's Notion of Truth, Wisdom, and Curriculum Coherency

Augustine's notion of truth is the central theme of his philosophy of education and upon that theme rests his theory of learning, curriculum, and pedagogy. According to Augustine, God is not only the ontological key to knowledge but also the end of all truth and knowledge. He believes that all knowledge and truth point to God and, therefore, lead people to God. While the ontological flow within Augustine's schema is top-down, originating in God and flowing down to the individual, so to speak, the epistemological flow is from the bottom up; that is, as a person begins to learn, the individual gradually ascends in knowledge upward towards God. In a unique structure, then, Augustine's theory of learning within his philosophy of education begins and ends with God himself.

The benefits of such a structure include coherency and unity, specifically in curriculum, as well as an objective standard of truth and morality. Although Augustine considered Christian education superior to all other forms of education, whether secular or not, other institutions have similar features. A quality curriculum must be both coherent and unified. The process to the end goal, as well as the goal itself, must be clear from the start. Ambiguity, especially in learning objectives, does not result in desirable learning outcomes. Furthermore, the lack of an objective standard for truth and morality establishes the basis for learning and development. In the absence of an objective standard, subjectivity will reign, and, as a result, some chaos will be present as

order disintegrates and each person or society develops their own standards for what is true and false, what is right and wrong. Accordingly, Augustine saw value in religious education and, specifically, Christian education. He considered religious education the only true form of education because it frames the curriculum appropriately, with God as the source of all knowledge as well as the object and end of all knowledge. Thus, Christian education is coherent, unified, and aligned with a single objective standard for truth and morality.

Regarding faith and the acceptance of assumptions or presuppositions, one can expect long-term implications on an individual's mental organization and interpretive framework. For example, if a person accepts, uncritically, a naturalistic view of reality, they will interpret everything in terms of nontheistic categories; this includes the abstract properties of mathematics and philosophy, including the virtues themselves. As a result, one's framework for learning does not allow for the existence of immaterial and supernatural explanations or assumptions. Only the empirical data will be considered authoritative, and issues concerning value will be left rejected, unanswered, or person-relative.

According to Augustine, wisdom is intimately connected to truth. He believed truth to be more than information and believed wisdom to be more than the moral life. Becoming wise is a matter of formation that involves not only a right relationship to God but also a right relationship to truth and to others. In this way, wisdom is considered the practice of living the good life. Goodness and wisdom are aspects of a single, unified whole; they cannot be separated. Wisdom (sapientia) involves both moral participation and moral commitment. The connection between truth and wisdom is why Augustine's philosophy of education emphasized moral education and social transformation.

Moral Education and Social Transformation

A distinctive feature of Augustine's moral education was his emphasis on its role in the larger community. He did not relegate moral education to merely individual development but extended the role of moral education to society. In so doing, Augustine revealed the widespread influence of education itself. Individual learners are not the only ones being educated, developed, and transformed. Moreover, education is not merely a funnel for socio-economic success. Rather, education is a means to better the individual and society. Education naturally results in both personal and cultural progress. Thus, without education, and especially the moral component of education, society will plateau in progress, become stagnant, and then decline.

Augustine recognized the critical role of the individual in effecting change, and so his philosophy recognizes that education is more than the transmission and consumption of information. True education and learning necessitate the application of the acquired knowledge. If knowledge does not lead to wise application, then the education system has failed. Therefore, the curriculum of academic institutions must be focused on more than the acquisition of knowledge; the curriculum must also focus on the application of knowledge. In this way, education becomes relational because the application of knowledge itself only occurs in relation to other personal beings. Moral education, therefore, is the natural response. Teaching about objective morality and fostering the appropriate use and practice of said morality is considered the duty of every school and every instructor.

The benefits of Augustine's view are clear and extensive. Moreover, his view of the individual as the catalyst for social reform and progress is expansive by attributing great dignity and worth to every person while simultaneously placing great responsibility on each individual. Augustine believed everyone has the moral responsibility to use their education for more than

themselves. He described life as a crystalline structure in which every person is connected to each other in enduring bonds. As such, failure to learn and to help others result in the collapse of that structure and, ultimately, self-demise. Thus, the moral component of education is an integral feature of Augustine's theory of teaching and learning.

Implications for Modern Education

Augustine's philosophy of education provides a model for a system that emphasizes the inherent value and dignity of a person through its emphasis on the pursuit of truth and all the goodness therein because it assumes moral values and duties that exist independent of human desire. By integrating the existence of objective truth and morality, Augustine's philosophy creates a robust, unified, and coherent model of curriculum and pedagogy. Furthermore, the reliance of his epistemology on ontology underscores the importance of metaphysics and, in particular, relationships in the long-term bourgeoning of both the individual and society. An integral byproduct of Augustine's ontological component is implicit instruction. Assuming an individual's identity, their source of being, ought to compel the teacher to behave in such a way that acknowledges and respects the learner. This assumption will result in a pedagogy that is both explicit and implicit. The students will learn from their instructor's behavior. Simply speaking the truth or about the truth is not enough; teachers must also live out the truth. The way a teacher speaks about their subject or to their student, the types of jokes they tell or laugh at, their body language, and facial expressions all speak to the underlying beliefs and understanding of a person and are all forms of implicit education directly connected to the understanding of a person's identity. Augustine's integration of ontology as the first mover, so to speak, of a person's epistemology, assumes this principle of identity. Who is the learner in the classroom? Where did they come from? What are their purpose and value? Such questions require an

ontological framework; and, for the student's learning to be effective and beneficial, relationships are the necessary byproduct.

Most people, and especially teachers, know the value of education. They understand its role in life and the socio-economic impact it can have on the learner and on society. Moreover, people generally know the importance of teaching students how to behave in life and how to respond to disagreements. Yet, the clarion call for education reform is seemingly ever-present. Augustine's philosophy is beneficial in addressing this call. He reminds society of the need for objective truth and morality to create a unified and coherent curriculum capable of addressing the problems and issues of the modern world. He demonstrates the inherent and inseparable connection between truth and wisdom as well as between education and society. When education fragments and becomes disjointed, so, too, does society. To prevent this fragmentation of curriculum, the two pillars of Augustine's philosophy, namely, truth and morality, must never be removed or minimized. Both pillars must be present in the curriculum of every school and at every level of education. Truth and morality must be taught, modeled, and practiced from the lowest levels of education, such as preschool or kindergarten, all the way through college. Moreover, because Augustine encouraged the lifelong pursuit of the truth, every person ought to continue to learn, model, and practice truth and morality until the end of their life.

Such an approach is radical in contemporary education, especially the integration of moral education at the highest levels and beyond. Generally, moral education begins to fade from the curriculum in high school. Yet, Augustine claims that it should be an integral feature throughout all curricula. The reason for this integration is to maintain the coherency and harmony of the curriculum. Furthermore, if the pursuit of truth is lifelong and, thus, never fully attained or completed, then moral education must be present as part of the pursuit.

Augustine also provided a beneficial pedagogical structure and guides. He emphasized the need for professional development that is specific and relevant to the teacher. Advocating for the advancement of their own learning and the extension of their authority, Augustine stressed the need for teachers to ever increase in their knowledge of the subject matter and to be skilled and imaginative rhetoricians and orators within the classroom. To facilitate this pursuit, the teacher must know how to connect an individual's ontology to their epistemology, so they can grow in knowledge and wisdom; they must know both scientia and sapientia. Augustine, in short, stressed the fundamentals of teaching. He did not focus on minor concerns but emphasized the primary issues that form the structure and direct the trajectory of education and learning.

Limitations

The primary practical limitation of the present study was time. Augustine's body of literature is vast, and the researcher had to be judicious with time to conduct a study that was thorough, manageable, and beneficial. Moreover, given the plethora of studies about Augustine, a limitation of scope was also encountered. As a result, focusing solely on the works of Augustine and the portions of his writings that discussed education and learning became the approach. This narrow approach not only limited the number of texts to be reviewed but also filled a gap in the existing literature about Augustine and within the field of education.

The works of Augustine present another limitation: availability and language accessibility. As a result, reliance on older publications and copies published in other languages was necessary. However, some meaning and nuance are lost in translation; and so, when the only surviving copies are in other languages, some discontinuity in the contextual analysis is present.

The primary theoretical limitation of the present study is the absence of a systematic presentation of Augustine's teachings about education. Not only did Augustine fail to provide

this outline, the secondary sources related to the field of education and Augustine were also deficient. Thus, concordances were used to identify relevant passages from a large number of his written texts.

Suggestions for Further Study

Further study regarding Augustine's philosophy of education should be in the practical implementation of his theory of learning. The themes identified in this study should be used to formulate a formal curriculum or teaching plan that can be implemented in a classroom. Despite his religious beliefs, the implementation could take place in either a secular or Christian school to legitimize some of the conclusions of this study. Testing a lesson plan or curriculum in both learning environments is recommended. Furthermore, the educational theory described in this study should be evaluated and compared to other existing methods to determine its relative worth and effectiveness.

The second recommendation is to develop a teacher-training program centered around the principles and themes discussed in this study. Curriculum development and pedagogical integration would be key aspects of this study. For example, how should a teacher create a lesson plan that accommodates the Augustinian concept of learning that is rooted in ontology and divine illumination? Or, how should teachers speak and act during the lesson to maximize Augustine's theme of authority and moral education? The first step in such a study would develop the individual teacher's awareness and understanding of the Augustinian model and the terms he used. The second step would involve setting up workshops to determine the various ways Augustine's themes can be implemented in the classroom. Educating the teachers about Augustine's ideas as well as incorporating their feedback and application thereof will provide a greater understanding of the relevance of Augustine's ideas and the effectiveness of his approach

in the modern classroom. Finally, a study to measure the outcomes of the implementation of this model would assist in determining its benefits and weaknesses as well as areas of improvement for future models.

Conclusion

Although a product of late antiquity, Augustine's philosophy of education is not antiquated. Rather, Augustine's theory of learning contains elements that are relevant, practical, and applicable in modern academia. The most significant element is Augustine's notion of objective truth and morality. Built upon this fundamental principle is Augustine's conception of how a person learns, that is, how they acquire knowledge about the world, reality, and truth itself. Linking the ontology of a person with their epistemology transforms the learning experience by forcing the teacher to assume identity and compelling the learner to understand identity. Beyond the notion of truth and morality, Augustine's use of scientia and sapientia as a sort of bridge that not only connects a person's ontology to their epistemology but also serves as the catalyst to greater knowledge of both the world and of truth provides a coherence that is lacking in modern education. Additionally, Augustine's insistence on moral education is a part of this unified structure of thought. Since education is rooted in a person's identity, the learning process must include a relational component to be successful. Without personal, moral development, the learner's understanding of scientia is not complete. Thus, sapientia must also be a component of the curriculum to instruct the student in the proper understanding and execution of morality. Although Augustine did not provide explicit examples of a curriculum or learning model based on his philosophy of education, he did provide the key characteristics of his philosophy, which serve as the foundational components of such a model that is able to be implemented into modern education.

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Appendix A

Matrix I: Frequency of Themes

Education	Instruction	Knowledge	Learning	Moral Education	Teacher	Truth	
0	3	5	0	2	0	10	*Against the Academics*
20	17	121	17	233	12	152	*The City of God*
5	10	60	25	12	95	17	*Confessions*
0	0	21	0	20	0	32	*The Enchiridion*
21	20	80	10	22	20	98	*On Christian Teaching*
1	0	1	1	30	6	30	*On Faith and Works*
0	0	20	0	4	3	10	*On Grace and Free Will*
0	1	5	0	21	0	7	*On the Nature of the Good*
0	30	23	8	2	3	7	*On Order*
0	1	5	1	2	1	10	*On the Perfection of Righteousness*
11	1	330	22	195	1	160	*On the Trinity*
43	2	26	4	4	7	115	*Soliloquies*
1	5	9	1	2	15	40	*The Teacher*
102	90	706	89	549	160	688	