

AUGUSTINIAN PHILOSOPHY: BETWEEN CRITICAL PEDAGOGY
AND NEO- SCHOLASTICISM

A Dissertation Proposal

Presented to

The Faculty of the School of Education

Liberty University

Lynchburg, VA

In Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

By

Emad N. Francis, Ph.D.

November, 2012

AUGUSTINIAN PHILOSOPHY: BETWEEN CRITICAL PEDAGOGY AND NEO-
SCHOLASTICISM

Emad N. Francis, Ph.D.

A Dissertation Presented in Partial Fulfillment
Of the Requirements for the Degree

Doctor of Education

Liberty University, Lynchburg, VA

November, 2012

APPROVED BY:

Samuel J. Smith, Ed.D., Committee Chair

His Grace Bishop Youssef, M.D., Ed.D., Committee Members

Kenneth Cleaver, Ph.D., Committee Member

Scott B. Watson, Ph.D., Chairperson of Graduate Studies

ABSTRACT

Augustinian thoughts have been widely revered for their great influence on the development of Western philosophy. While most of St. Augustine's ideas were adapted in various fields of modern thought, his ideas on education have been rarely discussed. In reality, one should recognize that St. Augustine, being one of the greatest teachers of the church and a towering figure in all ages of Western philosophy, had implicitly detailed in his works and portrayed in his colorful life important ideas of teaching on education.

Although this may be open for arguments and debate, this study set out to examine Augustinian ideas on education. This study used theoretical and qualitative research and employed content analysis. It must be noted, though, that this study presents analysis of Augustinian philosophy based only on the subject of educational pedagogy supported by relational analysis with critical pedagogy. Significantly, this study sought credible evidence from St. Augustine's works that may reveal the presence of relation of his teachings on education to critical pedagogy. Through content analysis, this study concludes that although St. Augustine did not write a book on education, Augustinian thoughts contain a clear pedagogy on education, and some of his teachings point toward the same directions wherein critical pedagogy is situated with regard to its theoretical positions.

Acknowledgements

First and foremost, I would like to thank my Lord and my Savior Jesus Christ who strengthened me to carry out this study about one of His saints, St. Augustine, whose life, books, and researches brought blessings to many and glory to God's name. My dream was to give this study to the Augustine of the 21st centuries, His Holiness the Pope Shenouda III, the 117th Patriarch of the Coptic Orthodox Church; however, he departed from our world in March 2012. May the Lord repose his soul in the heavenly Jerusalem.

This dissertation would not have been possible without the help of Dr. Samuel Smith. My workload was greatly revealed because of his meticulous effort, his inspiration, and his guidance. Therefore, I really thank him sincerely for his support and leadership. He is a talented man according to the teachings of the Holy Bible. I aspire to emulate my mentor, Dr. Smith, in his professionalism and Christian character. St. Luke says, "A disciple is not above his teacher; but everyone when is fully trained, will be like his teacher" (Luke 6:40 King James Version).

I owe sincere and earnest thanks to the contribution of Liberty's faculty during this important program, especially Dr. Parker, Dr. Watson, Dr. Ackerman, and Dr. Dunn for their encouragement and their guidance at the early stage of this research. My deepest gratitude is also due to our beloved bishop, His Grace Youssef, the Bishop of the Coptic Orthodox Diocese of the Southern United States, for his support, his guidance, and his prayers. Furthermore I would like to extend my appreciation to Dr. Cleaver for his support and his wealthy knowledge.

Last, but not least, I would like to thank my family, especially my wife Ghada Francis for her support during this program, according to the Holy Book of Proverbs,

(31:10) “An excellent wife who can find? She is far more precious than jewels.” Finally, it is my pleasure to thank everyone contributed to my efforts and allowed me to be here today.

Table of Contents

Acknowledgements.....	4
List of Tables.....	11
CHAPTER ONE: INTRODUCTION.....	14
Background.....	14
The Impact of Augustinian Philosophy.....	14
What is Critical Pedagogy?.....	18
The Relationship between Augustinian Philosophy and Critical Pedagogy.....	19
Problem Statement.....	20
Focus of Inquiry.....	20
Purpose Statement.....	20
Significance of the Study.....	21
Research Questions.....	22
Research Plan.....	23
Assumption.....	24
Delimitations.....	25
Definition of Terms.....	26
CHAPTER TWO: LITERATURE REVIEW.....	28
Augustinian Philosophy and Theoretical Framework.....	28
Educational Themes in Augustinian Writings.....	28
Augustinian Pedagogy.....	32
The Relation between Augustinian Pedagogy and Critical Pedagogy.....	32

The Value of Community Life in Augustinian Pedagogy.....	34
Student-Teacher Relationship.....	36
The Theme of the Inner Teacher.....	37
Good Habits: The Building Blocks of Learning.....	37
Education in Augustinian Pedagogy.....	38
Transformation in Augustinian Pedagogy.....	39
Forms of Mentoring in Augustinian Pedagogy.....	41
Augustine as an Educator.....	42
Augustine as a Christian Model of Aristotle and Plato.....	42
Augustinian Pedagogy Promotes Self Motivation and Happiness.....	46
Augustine’s Knowledge of Educational Theories.....	47
Faith Is His Framework.....	48
Educating Both Mind and Soul.....	48
Critical Pedagogy.....	49
Consciousness in Critical Pedagogy.....	51
Transformation in Critical Pedagogy.....	52
The Role of Education in Critical Pedagogy.....	53
Transformative Education.....	54
Social Transformation.....	54
Dialogical Method in Transformational Education.....	56
Teacher’s Role in Transformational Education.....	58
Social Consciousness in Transformational Education.....	60
Transmission Education/Neo-Scholasticism.....	63

The Role of Education in Transmission Education.....	64
Teacher’s Role in Transmission Education.....	65
The Relationship between Transformation and Transmission.....	66
The Paralleling between Augustinian Philosophy and Critical Pedagogy.....	68
The Transformational Nature.....	68
The Dialogical Method.....	70
Mutual Respect in Dialogical Process.....	70
Social Consciousness in Education.....	71
Autonomy of Students and Learner-Centered Education.....	72
The Liberation Theology and Marxism.....	73
Attributes of Liberation Theology.....	73
Criticism of Liberation Theology and Comparison with Marxism.....	75
Comparison and Contrast with Augustinian Philosophy.....	76
Summary.....	77
CHAPTER THREE: METHODOLOGY	79
Research Questions.....	80
Primary Questions.....	80
Secondary Questions.....	80
Research Design.....	81
Content Analysis.....	81
Participants.....	85
Site	86
Selection of Books	86

Researcher’s Role	87
Data Collection	88
Data Analysis	90
The Difference between Frequency Recording and Prevalence Rate.....	94
Reliability and Validity	94
Reliability.....	94
Validity.....	95
Ethical Considerations.....	98
Use of Data to Answer Research Questions.....	99
CHAPER FOUR: PRESENTING RESULT.....	104
The Coding Book.....	104
Discussion of Collected Data Sets for Each Book.....	105
Validity and Cohen’s Kappa.....	169
Matrix 1: Knowledge and Truth.....	170
Knowledge	170
Truth	171
Teaching	179
Matrix 2: Critical Consciousness and Social Transformation.....	181
Social Transformation	181
Critical Consciousness and the Role of Teacher	182
Matrix 3: Teacher as a Facilitator and Learning Process through Dialogue.....	186
Answer to Research’s Questions.....	187
QuestionsAugustine Philosophy and Critical Pedagogy	187

CHAPER FIVE: DISCUSSION.....	202
Summary.....	202
Implications and Discussion	204
The Benefits of Using Religion as Basis for Learning and Analysis	204
The Benefits of Using Guided Reasoning in Teaching Truth.....	206
Individuals Have the Capability to Initiate Social Transformation.....	208
Implication for Modern Society and Education	211
Limitations	214
Conclusions.....	215
Suggestions for Further Studies	215
REFERENCES	217
APPENDICES	232

List of Tables

Key:

Matrix 1 – Identifies the characteristics exhibited by Augustinian philosophy

Matrix 2 – Categorizes the identified relationships between critical pedagogy and Augustine philosophy

Matrix 3 – Describes scholars' relation of Augustinian philosophy and theme to transmission/ neo-scholasticism and transformation/critical pedagogy

Table 1: Matrix 1: Against the Academics.....	107
Table 2: Matrix 2: Against the Academics.....	108
Table 3: Matrix 3: Against the Academics.....	108
Table 4: Matrix 1: On Order	110
Table 5: Matrix 2: On Order	111
Table 6: Matrix 3: On Order	111
Table 7: Matrix 1: Soliloquies.....	113
Table 8: Matrix 2: Soliloquies.....	114
Table 9: Matrix 3: Soliloquies.....	114
Table 10: Matrix 1: Letters	116
Table 11: Matrix 2: Letters.....	117
Table 12: Matrix 3: Letters	117
Table 13: Matrix 1: On Eighty-Three Various Questions	119
Table 14: Matrix 2: On Eighty-Three Various Questions	120
Table 15: Matrix 3: On Eighty-Three Various Questions	120
Table 16: Matrix 1: De Magistro	122
Table 17: Matrix 2: De Magistro	123

Table 18: Matrix 3: De Magistro	123
Table 19: Matrix 1: To Simplicanus.....	125
Table 20: Matrix 2: To Simplicanus.....	126
Table 21: Matrix 3: To Simplicanus.....	126
Table 22: Matrix 1: On Christian Doctrine	128
Table 23: Matrix 2: On Christian Doctrine	129
Table 24: Matrix 3: On Christian Doctrine	129
Table 25: Matrix 1: On Christian Teaching	132
Table 26: Matrix 2: On Christian Teaching	132
Table 27: Matrix 3: On Christian Teaching	132
Table 28: Matrix 1: Confessions	134
Table 29: Matrix 2: Confessions	135
Table 30: Matrix 3: Confessions	135
Table 31: Matrix 1: On the Nature of God.....	137
Table 32: Matrix 2: On the Nature of God.....	138
Table 33: Matrix 3: On the Nature of God.....	138
Table 34: Matrix 1: On the Trinity	140
Table 35: Matrix 2: On the Trinity	141
Table 36: Matrix 3: On the Trinity	141
Table 37: Matrix 1: On Catechizing Beginners	143
Table 38: Matrix 2: On Catechizing Beginners	144
Table 39: Matrix 3: On Catechizing Beginners	144
Table 40: Matrix 1: On Faith and the Creed	146

Table 41: Matrix 2: On Faith and the Creed	147
Table 42: Matrix 3: On Faith and the Creed	147
Table 43: Matrix 1: On the Spirit	149
Table 44: Matrix 2: On the Spirit	150
Table 45: Matrix 3: On the Spirit	150
Table 46: Matrix 1: City of God	152
Table 47: Matrix 2: City of God	153
Table 48: Matrix 3: City of God	153
Table 49: Matrix 1: On the Perfection of Righteousness	155
Table 50: Matrix 2: On the Perfection of Righteousness	156
Table 51: Matrix 3: On the Perfection of Righteousness	156
Table 52: Matrix 1: The Enchiridion	158
Table 53: Matrix 2: The Enchiridion	159
Table 54: Matrix 3: The Enchiridion	159
Table 55: Matrix 1: Catechumens	161
Table 56: Matrix 2: Catechumens	162
Table 57: Matrix 3: Catechumens	162
Table 58: Matrix 1: On Grace and Free Will	164
Table 59: Matrix 2: On Grace and Free Will	165
Table 60: Matrix 3: On Grace and Free Will	165
Table 61: Matrix 1: On the Predestination of the Saint	167
Table 62: Matrix 2: On the Predestination of the Saint	168
Table 63: Matrix 3: On the Predestination of the Saint	168

CHAPTER ONE: INTRODUCTION

Hailed as the greatest patrician thinker of the medieval period, the Christian neo-Platonist and the North African Bishop Aurelius Augustinus, also known as St. Augustine, left behind an intellectual legacy that arguably, and no one else has ever achieved. Although his diversely vast and enriching ideas are particularly known as the influential force that paved the way for the foundation of Western philosophy and of the Western Catholic Church, no one take the time to put St. Augustine on the philosophical or educational map (Nibley, 2010).

His ideas legacy is far greater than one can fully imagine. His large body of works that endured many centuries of philosophical tribulations and evolutions remains as significant as ever. This corpus of timeless philosophical ideas actually became an important footnote to so many great philosophical thoughts many centuries later after his death. Even at present, St. Augustine's astonishing philosophy endures and continues to amaze dedicated scholars that have reviewed and studied his extensive works. This is particularly evident in the present philosophical musings on varied subjects using St. Augustine's thoughts. Indeed, philosophy may have developed and evolved, but philosophers would often defer to fundamental themes established by St. Augustine (Possidius & Weiskotten, 2008).

Background

The Impact of Augustinian Philosophy

St. Augustine's successful use of platonic ideas as a guided reasoning in revealing the mysteries of the Christian faith marked not only his baptism of Plato to Christianity,

but his conversion of many Christians to the philosophical truths of the accurate understanding of faith also. Moreover, this is not the limit to St. Augustine's pervasive philosophical influence (Possidius & Weiskotten, 2008). In fact, Augustinian thoughts was so significant that most philosophers who came after him sought his counsel and guidance through his plethora of works that reveal more philosophical knowledge when each is studied in new and existing philosophical contexts. Not many doubt this claim especially when one realizes that St. Augustine's philosophy is widely used and so honored from the early medieval to modern period. Among those he notably influenced were Boethius, John Scotus of Eriugena, Anselm of Canterbury, Bonaventure, John Peckham, Henry of Ghent, Thomas Aquinas, Rene Descartes, Malebranche, and Ludwig Wittgenstein's (Possidius & Weiskotten, 2008). Foremost among St. Augustine's reputation was his being a great teacher of the Church. The ideas he conceived in his writings reveal the wealth of his knowledge and the depth of his spiritual reflections. While many view St. Augustine's works as primarily theological and philosophical in nature, some modern pundits continue to explore his teachings on education in an attempt to find out his pedagogy.

These great philosophers lived in different historical and philosophical periods that spanned many centuries from the early medieval era of Boethius to the twentieth century of Wittgenstein. Even in the present century, Augustinian philosophy is still widely held as an important philosophical foundation by both the Church, especially by Reformist Christians, and the philosophical community; therefore there are many second hand sources on Augustinian thoughts (Possidius & Weiskotten, 2008).

Augustine's relationship with his mother Monica proved influential in his

eventual intellectual and spiritual stances. Though she was superstitious and partook of African church rituals, which the intelligentsia frowned upon as ignorant and barbaric, she was not devoid of intelligence (Brown, 2000). She saw the benefit of even a pagan education that could improve the life of her son Augustine, as an important enough factor in cultivating him (Brown, 2000).

The opposition that Augustine's mother, Monica, mounted to his Manichean phase helps one understand the two enduring facets of his life: a love for wisdom and a sense of respect for religious truth, which he sought to arrive at by pursuing philosophy. His fascination with Manichaeism was fostered by the claims to rationality and philosophical sophistication that were offered by its defenders, and when he converted to Christianity it was because his philosophical opinion had evolved (Harvey & Hunter, 2008).

Augustine's fondness and predisposition for Christianity and Christian wisdom is partly explained by his upbringing in a household where the mother held to her Christian faith steadfastly and by his own personal aesthetical appreciation of the *solemnity* of Christian rituals (Brown, 2000). His earliest experience of disappointment with the Bible's stylistic form, which was both slang and jargon, added in equal measure and the contexts of which were informed by barbarous 'actions, would later be allayed by identifying in the figure of Christ the wise man whom philosophers had perennially sought (Brown, 2000).

What can be gathered by the skepticism, rigor, and openness to revising one's position found in Augustine is that he was obsessed with congruence between understanding and experience. This heuristic informs his attitude towards pedagogical

methods where his aim is to help the student recollect what is in him rather than smother him with this much information (Kiragu, 2008). For St. Augustine, Christ was present in each one as an internal teacher who could be heeded only “by the interior and intelligible eye of the soul” (Kiragu, 2008, p. 89).

After his secession from the Manicheans, he took up the task of critiquing them with the express intention to save the Christian congregation from their philosophical sophistries. His personal phase of youthful rebellion had been the act of joining the Manicheans, and when he had felt apprised of the philosophical bankruptcy of the sect, he critiqued them for the benefit of weaker intelligences in the Christian fold (Brown, 2000). Thus, St. Augustine displayed a remarkable capacity for re-evaluation and reflection on the motives behind his own intellectual stances.

His capacity to deal with ambiguous or paradoxical facets of truths was also hone by his personal experiences. In his dispute with the Christian puritans who objected to the use of music in worship, he conceded that music could become an emblem of sensual excess but asserted strongly the emotive and penetrating power of music (Chadwick, 2009). Thus, though he had strong opinions about what was desirable and true. He was not averse from taking objection to the elements contained in these things, which stood for contrary values. As with his life experiences St. Augustine’s eye for the basic nature of things was honed by the emotional insight.

Thus, St. Augustine’s biographical incidents molded his particular way of looking at the world and relating to it. In his educational philosophy, he sought to communicate the most subtle revelations that were made available to him to the dullest of pupils, for he believed that persistent love would overcome their inability to grasp the matter (Kiragu,

2008).

What Is Critical Pedagogy?

Critical pedagogy is an educational theory and approach which critically examines the existing inequity in an educational system which it defines as a result of influence of the power relations in society. In the classroom setting, critical pedagogy advocates the development of critical consciousness among students and downplays the traditional authoritarian role of teachers (Amsler, 2010; Bercaw & Stooksberry, 2010; Hooks, 2003; Kellner, 2000).

For critical pedagogues and educators, the teacher-student relationship must be mutual and collaborative, while the learning process must be critically-oriented and directed at the aim for social transformation. In essence, critical pedagogy attempts to disrupt the dominance of prevailing powerful forces in society that define the legitimacy of knowledge. Critical educators recognize that in the school institutions, racial, ethnic, gender, and class biases are prevalent (Hooks, 2006).

They attribute these issues to the hegemonic control of the powerful class in society who dominates the political, economic, intellectual, and cultural aspects of life of the people. While schools are perceived critical pedagogues as neutral institutions, critical educators believe that these are actually becoming instruments of maintaining the status quo by presenting an ideology in schools that conforms and agrees with the prevailing social conditions, even if those conditions are exploitative and oppressive (Bercaw & Stooksberry, 2010).

In view of the theory and the educational approach of critical pedagogy, this study finds reason to apply Augustinian teachings and themes to the field of education. If one

should use appropriate examples for this connection, the Augustinian and critical pedagogy's dialogical method in teaching as well as their social transformation and egalitarian ideals on teaching may well serve the purpose (McCloskey, 2010; Andrews, 2006).

The Relationship between Augustinian Philosophy and Critical Pedagogy

It must be noted that amidst St. Augustine's plethora of works, he implicitly proposed some ideas which are significantly related to some of the major tenets of critical pedagogy. Any form of attempt to distill these ideas from the rich Augustinian reflections would have to recognize the theoretical nature of that project (McCloskey, 2010; Augustine, 1887).

In the case of this study, an attempt was carried out with due consideration to the existing limitations. In some respect, the supposedly limited Augustinian pedagogy on education is characteristically spiritual and social in nature. In contrast, critical pedagogy is both social and political in all its forms and characteristics. Reconciling both ideas and theories will be considered a bold attempt. Nonetheless, this study sets out to work on the subject without pretending that the general thesis would be defended as exhaustive and comprehensive.

It must be noted at this point, however, that it is unlikely that an academic study can totally read St. Augustine as a critical educator nor treat his eclectic teachings on education as completely related to critical pedagogy. The only significant issue in this endeavor points to the fact that St. Augustine can be said to have shared a unique pedagogy on education. One may find this perspective interesting, in the sense that one can relate it to critical pedagogy without losing the consideration to its distinctive

character.

Problem Statement

As there was so much debate about St. Augustine's thoughts on education, there was a need to find where scholars can accurately relate his philosophies, either through the theme of transmission/ neo-scholasticism, or transformation/ critical pedagogy (Portalié, 1907; O'Callaghan, 2011). Furthermore this study will suggest Augustinian principles of education which provide a theoretical framework that could offer commensurability between critical pedagogy and a biblical worldview, or any principle in critical pedagogy of value to today's Christian perspectives. Moreover, this study will try to form an Augustinian Educational Theory (AET) that can be used to enrich the field of education.

Focus of Inquiry

The paper's main focus of inquiry is centered on the Augustinian thoughts on education and their theoretical relation to critical pedagogy. This is directly related with the aim to examine St. Augustine's teachings on education in the light of critical pedagogy. On the other hand, this study also seeks to identify any unique Augustinian pedagogy on education that may form a theory. In line with this purpose, some of the pertinent works of St. Augustine are highlighted and examined along with various interpretations from different primary and secondary sources.

Purpose Statement

The purpose of this study is to identify the Augustinian pedagogy on education in view of St. Augustine's largely significant and far-reaching philosophical influence which touches on the sphere of teaching and learning. This study also aims to delve deeper on

his ideas and probe other underlying philosophical themes on his main body of works. Primarily, this study is directed at the goal of finding recurring themes in his writings that may allow vantage of analysis for identification of his philosophy as being in line with the spirit of critical pedagogy. To some degree, this study will demonstrate the connection between critical pedagogy and Augustine's general thoughts and philosophical positions.

Significance of the Study

The importance of this study is to find a new relevance to Augustinian thoughts by finding out a soul of St. Augustine's ideas in critical pedagogy. This endeavor is closely connected to the aim of understanding St. Augustine's parallel or contrast views on the ideas espoused by critical educators which the author believes has contemporary significance in scholastic studies.

Augustinian philosophy's far-reaching significance in the development of Western thought is a given fact. For instance, the Augustinian philosophy has been an integral part of modern themes both in religious faith, devotion and academic discipline found in many Western philosophies such as that of Descartes (Heffernan, 1990; Possidius & Weiskotten, 2008). However, beyond the philosophical ideas and theological teachings of St. Augustine, one is always tempted to find more meanings on his philosophy other than what he explicitly presented in his works. It is not surprising therefore, that an analysis of St. Augustine's philosophy can be found in many scholarly articles and papers dealing with varied philosophical and sociological subjects and framework. In the case of this study, a similar attempt is being made to analyze St. Augustine's ideas and teachings on education in the light of critical pedagogy.

In view of the argument anchored on the pervasive philosophical influence of St.

Augustine, this study sees importance in giving a new relevance to Augustinian philosophy by identifying and applying Augustinian philosophy within the context of the ideas in critical pedagogy. This endeavor is closely connected to the aim of understanding St. Augustine's comparable or complementary views on the ideas promoted by critical educators which the author believes has modern implication in scholastic studies.

Among the various subjects contained in Augustine's opus, his ideas on education and teaching inspired this study's main aim. In this regard, it will be safe to ask, "What is St. Augustine's philosophy on education?" In the present context, can it be considered transformational education in the tradition of critical pedagogy? Although it will be an outright exaggeration totally to classify or relate St. Augustine's theological philosophy to critical pedagogy, it is not an unfeasible endeavor to try to understand St. Augustine in the light of critical pedagogy theories. Moreover, it is the author's belief that this examination of St. Augustine's teachings will contribute to the already rich Augustinian studies and aid in the educational analysis and application of his teachings.

Research Questions

Given the purpose of this study, this paper seeks to answer and be guided by the following questions:

1. What are the main philosophical educational themes of St. Augustine's works?
2. What are the elements of critical pedagogical theory that can be considered compatible with St. Augustine's philosophy?
3. If St. Augustine's philosophy can be closely linked to critical pedagogy, what are the valid points for the argument and what are the evidences that can be taken from his works?

4. Are themes found in St. Augustine's educational philosophy aligned more with transmission theories, such as neo-scholasticism, or with transformational theories, such as critical pedagogy?

Essentially, this study wishes to examine whether there is an Augustinian pedagogy on education so that an Augustinian pedagogy of education can be formed based on both transmission and transformation akin to the development of critical pedagogy that is mostly based on transformation. Although the aim to find a theoretical connection between the Augustinian teachings on education and critical pedagogy is the main focus of inquiry, the search for an Augustinian pedagogy is the core reason for this study. To understand the main thesis which this study sets out to probe, one must understand the great limitations presented, both theoretical and practical.

In view of this goal, the secondary guiding questions are the following:

1. What are the Augustinian philosophical themes that can be used to create pedagogy on education, or to form an Augustinian Educational Theory (AET)?
2. What makes the Augustinian theory on teaching and education unique?

Research Plan

The research design used in this study is content analysis employed through relational and qualitative analysis. The materials subjected for analysis are primary Augustinian writings which are perceived to have discussions on teaching and education. A coding system was also designed to aid in the analysis, especially in making inferences from the Augustinian texts being reviewed. Raters were asked to identify themes classified in categories which are related to the subject of this study. This was also employed in this study to classify, analyze, and enumerate St. Augustine's themes on

Education. This is important not only in the process of relating the Augustinian philosophy on education but also in discovering a unique Augustinian educational pedagogy.

Through the categorization of coded words that refer to themes of Augustinian philosophy that are used in the Augustinian works, their meanings and relationship were inferred, allowing for analysis of Augustinian thoughts on education. In the analysis, themes situated in the context of Augustinian teachings on education were categorized and analyzed for their connection to themes related to critical pedagogy. For effective measurement and to ensure reliability and validity of the research results, reclassifications were made. In addition, since in the classification process ambiguities may result, especially because of different meanings that can be inferred on categorized themes, key words are utilized.

In the coding process, cautions were also made. To ensure reliability, the researcher designed a classification process that would maintain consistency. Moreover, the coding system used in the analysis of the Augustinian materials utilizes the frequency coding method. In the process, the design of analysis particular on the coding process is characterized by comparison of results of frequency coding analysis conducted by different researchers.

Assumptions

Given the aforementioned purpose of this study, the paper attempts to make the analysis based on the following general assumptions:

1. The Augustinian pedagogy on education is veiled in the philosophical teachings of St. Augustine.

2. The Augustinian philosophy on education and critical pedagogy can be studied together in the light of making a connection between their specific educational theories.
3. St. Augustine's philosophy can be closely linked to the ideas of critical educators.
4. There might be some evidences that some of St. Augustine's ideas point toward the same philosophy espoused by the critical pedagogues despite some stark differences.
5. The influential thoughts of St. Augustine might have found implied relevance in critical pedagogy
6. Finding its connection with critical pedagogy is important in the analysis of St. Augustine's educational pedagogy.
7. Through content analysis, it might be possible to identify connections between St. Augustine's philosophy and critical pedagogy.
8. It is relevant to study the Augustinian philosophy in the context of critical pedagogy in order to form an Augustinian pedagogy on education that is focused on transmission that links personal development of the soul to the attainment of knowledge.

Delimitations

In view of these limitations, this study relies on an extensive investigation of the available works by St. Augustine in an effort to find pertinent ideas that may be used to analyze his theory on education. At this point of the paper, the author deems it is important that the readers must understand, beforehand, the complexities present in the conduct of this study. The search for an Augustinian pedagogy on education is primarily

limited by the nature of the Augustinian works. Since St. Augustine's teachings are primarily philosophical and theological, the search for an educational theory becomes more rigorous. Conversely, the same can be said on the attempt to find its connection to critical pedagogy. On the other hand, it can be argued at this point that this is one of the necessary challenges posed on this study which makes the analysis more meaningful and significant.

Another limitation is the difficulty surrounding the comparison of two theories, with the intention of identifying similar themes within the context of each other to establish an educational pedagogy based on Augustinian philosophy. Such an endeavor will require prolonged studies and interpretation that can comprise a lifetime of work, making the findings of this preliminary in nature.

Definition of Terms

The following terms are defined to facilitate this study as follows:

- **Augustinian philosophy:** The ideas and thoughts of St. Augustine.
- **Augustinian pedagogy:** The conceived ideas and thoughts of St. Augustine on teachings and learning which theorists consider an Augustinian philosophy of education.
- **Critical pedagogy:** An educational theory that originated from the critical theories of the Frankfurt School thinkers and inspired by Freire (2000). This educational theory aims for the transformation of teaching methodologies, which is built on the idea of developing critical consciousness to challenge and disrupt the existing social inequities.
- **Critical educators:** Proponents and advocates of critical pedagogy.

- **Dialogical method:** Method of teaching where the teacher-student relationship is founded on a mutual journey toward knowledge. In this method, the traditional authoritarian role of teachers (as the only active agents in the distribution of knowledge) ceases to exist while students are characteristically empowered (from being passive recipients of knowledge to active key players in the search and study of knowledge).
- **Banking theme/method of education:** Teacher-centered method introduced by Freire that he defined as the traditional style of teaching in which the students are viewed as mere empty vessels that need to be filled with knowledge by the teacher.
- **Content analysis:** Method of research employed with set procedures intended to make valid inferences from textual materials subjected for study (Weber, 1990). This is being done by determining the relationship of meanings of categorized themes within the textual materials used for study.
- **Relational analysis:** A methodology in content analysis in which the themes are identified in the reviewed textual materials used in this study. The purpose of this method is to find meaning of themes within the context of the textual materials.
- **Qualitative analysis:** A type of analysis used for themes that cannot be quantified or objectively analyzed.

CHAPTER TWO: LITERATURE REVIEW

In the previous chapter, the problem and the purpose of this study are presented. In this chapter, the author reviews some of the pertinent materials used in this study and analyzes their relevance in the context of the subject this study sets out to present and discuss. In connection with the problem of this study, the following review of literature details some of the theoretical similarities of the Augustinian philosophy on education with critical pedagogy. The discussion/review is outlined as follows:

- Augustinian Philosophy and Theoretical Framework
- Augustinian Pedagogy
- St. Augustine as Educator
- Critical Pedagogy
- Transformative Education
- Transmission Education/ neo-scholasticism
- The relationship between Transmission and Transformation
- The Paralleling between Augustine Philosophy and Critical Pedagogy
- The liberation theology and Marxism.

Augustinian Philosophy and Theoretical Framework

The Augustinian philosophy's far-reaching significance in the development of Western thought is a given fact. However, beyond the philosophical ideas and theological teachings of St. Augustine, one is always tempted to find more meanings on his philosophy other than what he explicitly presented in his works. It is not surprising therefore, that an analysis of St. Augustine's philosophy can be found in many scholarly

articles and papers dealing with varied philosophical and sociological subjects and frameworks (Bubacz, 1981). This therefore means that many scholars are very much interested in Augustinian philosophy in order to study its significance in the development of Western thought.

Augustinian philosophy is a rich resource of ideas on teaching and learning. This is according to reflective analysis conducted by many scholars all around the world (Canning, 2004). In a way, this study makes the attempt to find a unique Augustinian pedagogy on education feasible. The evidences are abounding, although most may be implicitly implied in his works. However, the most important issue, which has more relevance in this study, is finding a connection between St. Augustine's teachings and critical pedagogy theories. This is the challenge which this study undertakes. To set the background, it is only fittingly right to define and identify the basic theories contained in critical pedagogy as well as St. Augustine's teachings on education. By so doing, uniqueness of Augustinian pedagogy on education feasible will be found and also identification of connection between St. Augustine's teachings and critical pedagogy theories will be realized effectively.

Augustinian philosophy is defined through its use in all facets of a Christian's life. This is contrary to what many scholars think that Augustinian philosophy is defined based on its educational application. St. Augustine did not formally construct his teachings to resemble an easily recognizable framework for education because that is essentially not his main purpose. The Augustinian philosophy is not supposed to be defined by its educational application, but rather through its use in all facets of a Christian's life. One must be diligent and faithful enough to apply his principles and

beliefs in order to create a framework to be used exclusively for education (Crosson, 1989; Topping, 2010). The emphasis here is that one must have a proper definition of Augustinian philosophy before applying it in any context.

Augustinian philosophy has implicit ideas on education similar to the principles put forward by critical educators in critical pedagogy. In some of his works, St. Augustine emphasized a method for learning that also calls for the development of critical consciousness among students. While critical pedagogy can be considered purely political in nature, St. Augustine's pedagogy on teaching and learning is theological. Despite this difference, both placed the same significance in the development of critical consciousness and in the active role of students in the learning process. In matters concerning the idea on the transformative nature of education, both the Augustinian philosophy and critical pedagogy considered the vital importance of social awareness (McCloskey, 2010; Augustine, 1987). Thus, Augustinian philosophy has the same idea with critical pedagogy on education.

There is a reasonable merit in view of the possibility of reading the Augustinian philosophy in the light of critical pedagogy, or vice versa. In some sense, the similarities and connection between the ideas and principles of both with regard to education provide the research an objective theoretical foundation and framework, to make the study academically relevant.

Educational Themes in Augustinian Writings

Augustinian ideas on teaching and learning are set in the larger context of his philosophical and theological teachings. One should understand the fact that his ideas on teaching and learning are set in the larger context of his philosophical and theological

teachings. St. Augustine did not make a formally written document explaining his beliefs and principles about education. This is the key, for no one can know St. Augustine nor successfully dissect his teachings without placing oneself in the rigorous study of Augustinian theology which basically embraces his whole philosophy. However, there are recurring themes in his work that can give readers a clear understanding of St. Augustine's teaching philosophy. It should be noted that St. Augustine's principles and beliefs regarding education all contain themes derived from Christian ethics and values (Canning, 2004; McCloskey, 2010). Due to this, scholars have put emphasis on Augustinian ideas

Rev. Gary McCloskey (2010), in his paper titled, *Augustinian Pedagogy*, reiterates that although St. Augustine's teachings contain themes on education, he did not actually leave behind a systematic pedagogy for teaching and learning. What St. Augustine provided, he says, is a guide for practical education, which is focused on the principle of morally sound and communal transformative journey towards the understanding of truth (Augustine, 1998). Having said that, McCloskey (2010) questioned whether there are sources available that discuss Augustinian pedagogy in a scholarly manner.

However, McCloskey gave his argument on whether there are sources available that discuss Augustinian pedagogy in a scholarly manner. In a paper delivered as a speech at the *2005 Order of St. Augustine Educators International Congress in Rome, Italy*, Gary N. McCloskey presented an Augustinian pedagogy which, in most part, aimed at the improvement of Augustinian educational programs. Interestingly, he admitted that there are not many sources available that discuss Augustinian pedagogy in a scholarly manner.

Of course, this shortage of sources is understandable.

Most of the available sources focus on the theological and spiritual discussions contained in the Augustinian philosophy. McCloskey (2005) also admitted that although he found some materials, he said they were more focused on the theological and spiritual discussions contained in the Augustinian philosophy. Despite his rigorous search, he could not really find a source that tackles on the subject of Augustinian pedagogy. He resigned to the fact that St. Augustine actually did not leave through his writings a clear pedagogy on education despite touching on subjects of teaching and learning in some of his works. Instead, he argued that the Augustinian principles on teaching are implicitly contained in his life and works.

Augustinian Pedagogy

The Relation between Augustinian Pedagogy and Critical Pedagogy

Does Augustinian pedagogy relate to critical pedagogy? One would ask, given Augustinian blueprint on his pedagogical philosophy. Does this relate to critical pedagogy? To make effective comparison, it is important to first understand critical pedagogy. Essentially, critical pedagogy is focused on introducing an educational approach that calls for progressive and critical learning in which the ultimate end is people empowerment a significant impetus for social change. The main tenets of critical pedagogy are founded on the idea that the system of traditional education is a product of and is reflective of the existing power relations and class struggles in society. Critical educators rest on the argument that the dominating and powerful class in society determines the type of education that people receive, in which the main purpose is the maintenance and protection of the status quo (McLaren & Jaramillo, 2007).

In contrary, critical pedagogy is on the opposite side of the ideological fence of this maintenance and protection of the status quo in society. Critical educators criticize this hegemonic control in culture and education, asserting that this by-product of political and economic domination of the powerful social class stunts the growth of educational institutions. Critical pedagogues push for a pedagogy that helps students develop social awareness and critical consciousness (Walker, 2006).

Augustinian Philosophy has an impact on student's character and understanding. In his *Considerations and Practices of Augustinian Pedagogy*, Gary M. McCloskey (2010) stresses that the Augustinian pedagogy can be glimpsed by looking at St. Augustine's teachings on education as "reflective learning through transforming experiences," (p.76) indicating that a form of change process is integrated with Augustinian Philosophy and the desired outcome of education is a change in the student's character and understanding. Personal experiences are the primary source of information and knowledge that may contribute to a student's personal perception of his environment.

St. Augustine's value of learning imbibes the idea that one should possess wholehearted love for learning and be passionate for learning the truth. These experiences should be explained and analyzed through the lens of morality and ethics in order for a student to realize the truth (McCloskey, 2006). This observation invites view from another scholar, Simon Harrison.

Simon Harrison (2006) further affirms the pedagogical component of St. Augustine's teachings, stating in his work titled, *Augustine's Way into the Will: The Theological and Philosophical Significance of De Libero Arbitrio (On Free Will)*, that various important points are often "misunderstood and misinterpreted in Augustine's

teachings on education” (p.95) including St. Augustine’s curricular description and critical theory of his journey to love through this study of rhetoric and grammar to arithmetic, geometry and music (Curren, 2003; Harrison, 2006). The presence of this critical theory in the Augustinian philosophy provides a possible connection with critical pedagogy through the fusion of Platonic and Christian principles.

The Value of Community Life in Augustinian Pedagogy

St. Augustine regarded community life as essential for learning. McCloskey (2010) through his interpretation, stated that this fact is presented too clearly in some of St. Augustine’s writings which include *The Rule, De Opera Monachorum, De Civitate Dei* his *Sermons*, and his *Letters*. McCloskey also argued that St. Augustine did not believe in individualistic learning, but rather on education inspired by community life. These clearly show St. Augustine’s valuation of community life as indispensable for teaching and learning.

Scholars should understand that communal life for St. Augustine was essential to quality learning. In community life, St. Augustine saw the sharing of knowledge wherein students learn not only from the teacher but also from their fellow learners (McCloskey, 2010). McCloskey thinks that this collaborative learning characterizes the main core of Augustinian pedagogy. This emphasize teaching according to St. Augustine’s theory on teaching, that teaching lies in the idea of being with others and not being for others.

Great thinkers accept the community as an important place for learning activity. The notion was further supported by McCloskey (2010) by citing references from St. Augustine’s works which reveal the great thinker’s belief on the community as an important place for learning. Some of these works are *De Opera Monachorum* St.

Augustine's *Sermons, Letters De Civitate Dei and the Rule*. Moreover, McCloskey (2010) said that St. Augustine finds in a community a place to reciprocate his ideas. This is the same place which also makes learning transformative through the Inner Teacher. For St. Augustine, true learning requires humility of heart, humility in deeds, and humility in intentions.

The idea of community life is St. Augustine's version of the idea of a social sphere is common to the theories of critical educators. For St. Augustine, education achieves nothing if it is situated in isolation. According to Augnet (2010), St. Augustine believed that students had to learn in the context of the community. Moreover, just as critical educators challenge the gender bias as well as the racial, ethnic, and class divide in society, St. Augustine also believed that any division and discrimination in society should not exist (Augnet, 2010). His belief in the communion in peace of all human beings sharing the same dignity and destiny towards God called for the unity of all human beings (Augnet, 2010).

During the time of St. Augustine social framework was marginalization of the weaker class. St. Augustine was sharing a revolutionary thought, giving the social framework of the time in which he lived a time when marginalization of the weaker class was prevalent. This era was extremely characterized by slavery which St. Augustine openly abhorred and criticized in some of his teachings (Augnet, 2010). In the subject of social injustice, inequality, and oppression, it can be said that St. Augustine is one of the prominent Western thinkers who advocated a communitarian spirit, calling for people to respect human dignity (Augnet, 2010).

Student-Teacher Relationship

Student-Teacher Affiliation is very important in education fraternity. In *De Magistro*, the component that St. Augustine has explained to be the cornerstone of the mentor-student relationship involves understanding and acting on core ethical values of the Christian faith (Augustine, 1995b). Furthermore, St. Augustine states that a relationship founded on mutual trust and respect between the student and mentor will help promote the integration of values on all aspects of education and not just on specific parts or discussion involving academic knowledge (Augustine, 1995b).

McCloskey provides the support to the St. Augustine's explanation. According to McCloskey (2010), a student must first realize the need for learning, and such realization is difficult without first establishing an open relationship with the teacher. When a student accepts that he knows nothing and lacks complete understanding of the world, then the teacher can now effectively provide guidance in seeking the truth. Therefore, students highly need to have a strong relationship in order to effectively acquire knowledge and skills.

James and Schall (1988) pointed that St. Augustine made it clear that the teacher-students relationship should stay formal and the relationship that should exist inside the classroom should be that which only directs everyone to the goals of learning. James & Schall also stated that St. Augustine emphasized that since the main goal of learning is to know the truth, the setting where learning takes places is insignificant.

Furthermore, an effective relationship between a teacher and a student should always include the emphasis on making positive changes within the student, and that

restrictions and limitations would not contribute to this cause (Bonner, 1972). Therefore, there is no point that this relationship be weakened by any limitations or restrictions.

The Theme of the Inner Teacher

What does the Concept of the Inner Teacher entail? According to St. Augustine, Inner Teacher is not referring to an authority outside the man, but to a sense within the man, which has to act as an inner guide. Crosson (1989) affirms the notion of St. Augustine's concept on the Inner Teacher in his paper titled *The Structure of the De Magistro* in which he said that it is clear what St. Augustine wanted to convey: The greatest teacher of all is Christ, the Inner Teacher, indicating that Christ's teachings are not necessarily directly connected with the various academic fields, but the values taught by the Lord have a significant impact if applied correctly by students and if these values are integrated within these fields of study. St. Augustine believed that dialogue with the Inner Teacher is necessary, alongside the proper mental disposition to do the right things. St. Augustine had stated that an effective teacher adapts the teaching style depending on the existing capabilities of the student (Darder, Baltodano & Torres, 2003).

This adaptation of the teacher includes the current level of understanding and character of both the student and the teacher. However, it can be argued that St. Augustine also used the dialogue with the Inner Teacher to teach the value of teachers in the learning process (Crosson, 1989). Topping (2010) argued that St. Augustine started to develop his own educational methodology which centers on the quest for truth. This truth, Augustine believed could only be known to students when they know God.

Good Habits: The Building Blocks of Learning

Likewise, St. Augustine highlighted the fact that a person's willpower would be in

constant struggle with the choices between good and evil (McCloskey, 2005; McClosky, 2010). By courageously choosing what is good, the will triumphs. Since the will is the one that brings us to good or evil, St. Augustine taught that people must teach the will to bend towards what is right and good. Through this teaching, one allows himself to develop good habits which open up the door for true love of learning (McCloskey, 2010). Therefore, choosing what is good will lead to the desired habit to the learning process.

Good habits must be accompanied with humility. In view of this belief, McCloskey (2010) concluded that St. Augustine regarded good habits as the building blocks of true knowledge and learning. In essence, good habits for St. Augustine meant having courage to know and break out into the unknown; and to utilize the right usage of intellect that leads to good reasoning. Furthermore, St. Augustine reminded everyone in his era that good habits must be accompanied with humility. To become effective in teaching and learning, he believed that one must be humble (Bonner, 1972). This provides an emphasis on the importance of good habit in the teaching and learning process.

Education in Augustinian Pedagogy

Education is responsible for specifically teaching students and society as a whole, what is good and what is bad based on core values. These values are strengthened and maintained through the efforts and exchange of knowledge and information of both the teacher and the student (McCloskey, 2010).

According to McCloskey (2006), St. Augustine believed that teaching means serving other people and must not be construed as a means for obtaining wealth, power, and social status. Since St. Augustine valued community life, he believed that the

learning process should be egalitarian or democratic in nature (Augnet, 2010). St. Augustine forwarded the idea that schools should be founded in the spirit of unity, love, and faith in God (Augnet, 2010). However, he also reminded the readers that students should not be passive on the issues that confront the community (Augnet, 2010). Here, St. Augustine clearly agreed with the ideas of critical educators that students should expand their social awareness and be more participative in the transformative activities in society. This is due to the fact that teaching means serving other in the society.

St. Augustine also put emphasis on the character of education in his teachings. For St. Augustine, learning is not only limited to the cultivation of the mind toward knowledge but also the development of character to make the person good (McCloskey, 2010). St. Augustine called this the will to do well (McCloskey, 2010). For St. Augustine, if one educates the will, one also educates the person's character, establishing a connection between the development of moral values and Christian ethics and virtues and the acquisition of knowledge and understanding. Furthermore, St. Augustine emphasized the significance of having a stable foundation of core principles such as love, faith and understanding as prerequisites for gaining true knowledge (McCloskey, 2010). Education therefore leads to acquisition human morality.

Transformation in Augustinian Pedagogy

Search in ways to make discoveries, and discover in ways to keep on searching (McCloskey, 2010). It is in the continuous search that St. Augustine believed the journey towards understanding of the truth could become fruitful (McCloskey, 2010). For St. Augustine, who took pains in examining the problem of evil, education should be directed at its ultimate purpose which is the act of rejecting evil, accepting what is good,

and loving God (Augnet, 2010). Moreover, he taught that the only path to God is through oneself and that all forms of evil can be extinguished through education based on the moral teachings of the Lord.

Furthermore, St. Augustine believed that the true path to knowledge and understanding would require self-awareness and that even a student who is already knowledgeable may still lack understanding (McCloskey, 2010). Herein lies St. Augustine's epistemological perspective which is significantly relevant to his basic principle on education: knowing is different from understanding. St. Augustine believed that mere knowing of self is less important than self-understanding. To understand God, St. Augustine tells people that they must first understand themselves. Clearly, this speaks of the true Augustinian stance on real education. In this explanation, St. Augustine outlines the principle of education importance in knowing God.

Transcendence should be the goal of each student seeking knowledge. This journey toward self awareness also results into the change of character and increased emphasis on practicing virtues as stated by God. God is the only clear way towards enlightenment, and that path will not reveal itself when a student lacks the moral sensibility that is acceptable in the eyes of man and God. When one achieves this, one transcends, and transcendence should be the goal of each student seeking knowledge. Moreover, any other goals set by the students should not be given more weight or consideration other than those that seeks to bring the student and other people closer to God (McCloskey, 2010). Thus, it is very importance for students to transcends and come closer to God in order to acquire knowledge.

Furthermore, McCloskey emphasized that St. Augustine's belief on transcendence

was not limited to the spiritual experience, but also to the will and the desire to discover the unknown, implying that achieving true knowledge and understanding that is based on virtue similar to spiritual enlightenment (McCloskey, 2010), and that the clerical pursuit that is based on wisdom has no difference with the act of accumulating knowledge and developing expertise as long as the motivation behind the pursuit is pure.

Forms of Mentoring in Augustinian Pedagogy

According to Edward Smither (2008), St. Augustine has played a great role in mentoring spiritual leaders. They viewed Augustine as their mentor, including priests, deacons, acolytes, and others. According to Smither (2008), Augustine performed his bishop duties to his best level. This includes duties such as serving as a judge and participating in church councils. Augustine's involvement in the monastery was a form of mentoring the spiritual leaders. In his involvement, he formed a community of faithful Christian members whom he mentored to help them pursue the truth. He initiated a practice whereby the clergies would live together as a monastic community (Smither, 2008).

In this community of monarchs, Augustine was in a position of mentoring these spiritual leaders through modeling correction and discipline. He was able to mentor these spiritual leaders as he was in a position of identifying the mistakes that they made. Augustine involved his clergy in preaching, which created a sense of responsibility for their duties. By sending his men to preach in North Africa, St. Augustine successfully served as a mentor for his church leaders. Through writing letters, Augustine also achieved a successful job in mentoring other leaders. He wrote letters addressing various groups of spiritual leaders. These letters were meant to influence these leaders towards

maintaining the proper Christian teachings. Another form of mentoring that St. Augustine pursued was heading local church councils through which he played another mentoring role by modeling and disciplining the spiritual leaders. Augustine also conducted personal visits which acted as a good opportunity for one-on-one mentoring by assisting various individuals (Smither, 2008).

Augustine as an Educator

Augustine as a Christian Model of Aristotle and Plato

St. Augustine was a virtuous man that devoted his life into education and teaching, making the development of student's knowledge and understanding his primary purpose. During his early years, St. Augustine established a career for himself as a teacher of rhetoric, following the logic and philosophy of Plato and Aristotle. Before his eventual conversion into Christianity, St. Augustine inscribed in his *On Order*, an education program for Liberal Arts based on his understanding and interpretation of Aristotle's treatise on education. He further expounded on his ideas in another of his early work entitled *Soliloquies* (Augustine, 1888; Canning, 2004).

Augustine of Thagaste's tryst with Manichaeism belongs to his period of study and teaching of rhetoric at Carthage. The primary reasons he found himself affined with the Manichaens were their "hospitality, comradeship" and their claims to a religious system that was pre-eminently "rational" (Lieu, 2008, p. 231). The view that evil was a corollary, which derived its existence from the denaturing of the good, was contrary to the Manichaean thesis that evil existed as a self-sufficient entity (Lieu, 2008). The Manichaean opposition between self-sustaining evil and humans, who received the gnosis of Mani, thereby assisted in the eventual victory of light. This was considered as

irrelevant by the neo-Platonic solution, which was first formulated by Augustine.

Nature consists of three defining characteristics namely limit (*modus*), form (*species*), and order (*ordo*), therefore, all of nature is originally good as this is created by God, who is the source of all good (Lieu, 2008). However since only God existed alone and all creation came from nothing (*ex nihilo*), all creation including man were participants in “non-being” and therefore, are susceptible to “original lack” (Lieu, 2008, p. 232). This distinction between the divine monad which is self-sufficient good and creation as one step removed from it is a Plotinian idea, which Augustine used to marshal the Christian dogma of original sin (Lieu, 2008).

His later withdrawal from the Manichaens was secured by his interaction with neo-Platonic idea of evil as a removal from the good, which by that account is subject to the prior existence of good. In effect, then, Augustine’s increasing proximity towards Christianity was a product of the intellectual stimulation, which was occasioned by his exposure to neo-Platonist thought.

According to George Howie (1969), Augustine’s pedagogic outlook calls upon the instructor to take due care that “in the instruction of his pupils, the teacher must cooperate with the purposes and methods of God; his teaching must be founded on a personal relationship rendered productive by love” (p.50). The personal relationship, fostered by love, as recommended by St. Augustine, is predicated on the level of individuated commitment that he expects to be the duty of the teacher to provide each pupil.

The instrumental role of love in this endeavor is amply illustrated in the neo-Platonic grounds, which informed Augustine’s logical thought. According to Plato, education could not be imposed onto an unwilling mind and thereby to instruct a

seemingly incurious mind would implicate firstly establishing an identification and desire in the mind of the student towards knowledge. “The free man ought not to learn any study slavishly; forced labors performed by the body don’t make the body any worse, but no forced study abides in a soul” (Plato, Trans. Bloom, 1968, p. 216).

To foster the willingness to learn in a group of diversely talented students necessitates, in Augustinian pedagogy, the teacher’s willingness to accommodate the emotional and intellectual state of individual pupils so as to shape his instruction in a way that is most likely to reach them. The student can offer resistance to the process of learning and this can render the imposition of learning on him counterproductive. The relationship between the pupils and the teacher ought not to be strained on account of the educational process; rather, the positive relationship between them must foster educational excellence (Howie, 1969).

Controversially, Augustine claimed that one of the prime requirements for Christian conversion was the abrogation of pagan classics, especially classical *fiction*, and while he also was apprehensive about *history* and *philosophy* texts, his distrust of them was more even tempered (Gagarin & Fantham (Eds.), 2010). It is in fact a measure of Augustine’s Christian centric educational outlook that he repudiated classical fiction (Kevane, 1964). Contrary to the established grain of his time, Augustine insisted that a practicing Christian could never reconcile secular occupation with his faith, and to this end he infused his love for philosophy into building a Christian philosophical system (, 2010).

His mission included without modification the “Deposit of Faith and Morals” which had made an indelible impression on his own education under the Catechumenate

(Kevane, 2004). During his clerical period his works focused on scriptural interpretations, but after, what is called, his “second conversion” Augustine took on a new project, blending neo-Platonism and Pauline theology (Gagarin & Fantham (Eds.), 2010). Thus, reconciling his own intellectual education with his Christian faith purports to be the defining character of Augustine’s educational theory.

It is vital to note that Augustine’s secular education had developed his ability to appreciate the merits of traditionally disseminated classical pagan poetry and rhetoric (Gagarin & Fantham (Eds.), 2010; Kevane, 1964). Perhaps this prompted him to differ from his contemporary Christian educators like Jerome and Tatian, who reprovved of their study in whole, and Augustine recommended that these could and should be taught in a new method (Gagarin & Fantham (Eds.), 2010; Kevane, 1964; Kevane, 2004).

The neo-Platonist philosophical reconciliation with Christian teachings, Pauline theology of God’s grace in particular, provides the ideological background for what would later become Augustine’s syncretism educational scheme. In so far as the value of pagan literature he insisted that it be taught, while also schematizing the introduction of religious instruction to be dispensed with more subtly and in an open ended process (Harmless, 1995).

He formulated a way to teach classical rhetoric as a way to inculcate an educated intellect among prospective converts to Christianity, and recommended that the pupil be allowed to come to realize his need for conversion on his own (Kevane, 2004). Thus, in Augustinian pedagogy one can locate fidelity to the task of empathetic education, disciplined thinking, and the development of moral judgment. All in all, Augustine held that these traits could regenerate a literary tradition grounded in the fundamentals of the

Christian faith and thus offers a superior alternative to traditional education (Gagarin & Fantham (Eds.), 2010). Therefore, Augustine's educational program combined the best of both the traditions that had been instrumental in shaping his life; his psychological insight into the process of learning was tempered by personal experience and was therefore that much more widely applicable.

Augustinian Pedagogy Promotes Self-Motivation and Happiness

Another important facet of education, in Augustine's scheme of things, is the connection it bears to realizing human happiness and fulfillment. This is derivative from the Augustinian notion that God's goodness is manifested in offering humanity choice between good and evil. Augustine's view on educational methods was holistic, in the sense that it took its basic orientation in the treatment of pupils as individuals with free agency, and in that capacity, are physical embodiments of the will of God (Howie, 1969).

Since choice requires understanding, the emendation of the intellect is a vehicle to subject oneself properly to the will of God, cultivating the best qualities of man in the mind "that which is best in man" (Howie, 1969, p. 42). Accordingly, the best in man is his capacity for discerning the will of God in whose pleasure all the multitude of human populations and cultures thrive. In reaching out, therefore, to pupils who do not have the benefit of understanding the rudiments of the teacher's pedagogic content, the teacher must not be fixated on this deficit in the pupils. Rather, he should try to evoke in the students the memory of experience, which can elicit from within them what they already know about the subject of study (Howie, 1969).

The sole motivation of education, then, for Augustine, lay in enabling a pupil to cultivate his intellect willfully with the loving mentorship of the teacher to the end of

knowing the best that lay within him. It was a program that sought to refine the innate qualities, which God had implanted into the pupil, and which would help him realize his potential. The most important potential that every student ought to realize, under the rubric of this educational theory, was the knowledge of God's continued provenance through learning and understanding of a variety of disciplines that describe the sensual information which was provided in the world (Howie, 1969).

Thus, it becomes quite apparent that St. Augustine's educational theory was rooted in a deep psychological understanding. The principles he marshals as eminently useful in teaching pupils are widely acknowledged to be relevant by his secular contemporaries and modern day educators (Harmless, 1995). It is argued by Eugene Kevane (1964) that Augustine sought to formulate a system of education especially to indoctrinate youth on the philosophical underpinnings of the Christian faith.

Augustine's Knowledge of Educational Theories

St. Augustine had a great wealth of knowledge of educational theories. In fact, beyond St. Augustine's monumental works that defined the Western thought and fortified the Western Church there lies explicitly in his writings some equally significant rich ideas on varied subjects like epistemology, existentialism, metaphysics, cosmology, theodicy, morality, justice, ethics, psychology, politics and government, rights of women and children and education (Naugle & Smith, 2009). This is the reason why St. Augustine's philosophy is so encompassing and perennially significant despite the fact that most of his writings have centered his attention on theological themes. Smith (2009) affirmed this perennial significance of St. Augustine. He said that Augustine is "pre" to all of our "posts." He went further by saying that he is also "pre-modern, pre-medieval, pre-

electronic, and pre-print” (Naugle & Smith, 2009). In the same vein, David Naugle (2009), in the same paper, reiterates that St. Augustine is also “post” to all of our “posts.” This generally shows how St. Augustine was very rich in ideas on various subjects and had a great wealth of Knowledge of Educational Theories.

Faith is His Framework

St. Augustine had a lot of faith in his Godly framework (McCloskey, 2010). Although St. Augustine valued faith as much as any of the other great teachers of the Church, he too placed importance on the need for understanding of knowledge (McCloskey, 2010). Though he recognized that students will be prone to errors in understanding, he believed that any doubt in the search for truth is a good step to correct understanding by going back to mistakes and correcting them until one arrives at the truth (Augustine, 1995). St. Augustine discussed extensively the importance of accepting the reality that for one to achieve understanding of the truth, a student must first show humility and accept the need for further education and guidance by the teacher. Likewise, teachers should not give the importance to the authority granted to them because of this need since their existence is dependent on the presence of students that are willing to accept counseling and advice (McCloskey, 2005). Student therefore should accept the reality in order to learn and teachers on the other hand should give proper guidance in order to lure students’ trust in them.

Educating Both Mind and Soul

St. Augustine emphasized on educating both mind and soul. During the latter part of his life when he was already a bishop, he focused much of his energy guiding the Christian faithful of his little diocese while engaging in fruitful and sometimes

tumultuous debates and defense of the Church against Paganism. This was the stage in St. Augustine's life when he finally emerged as a great teacher of the Church, while at the same time establishing himself as one of the greatest thinkers in the medieval period. He was one of the earliest proponents of following an unstructured form of education wherein the teacher based his style of teaching on the needs and abilities of his students in order to integrate Christian ethics and values into those teachings (Bourke, 1963). Furthermore, St. Augustine firmly believed that academic knowledge is just one aspect of education, making a conscious effort to emphasize that equal importance should be given to both educating the mind and the soul (Canning, 2004).

St. Augustine's writings are dominantly focused on theosophical themes. His teachings contain illuminating subjects on education (Canning, 2004). With the present issues on education and teaching, no one can doubt that some educators are always tempted to seek counsel from St. Augustine. Rightfully so, they have valid reason to look into St. Augustine's teachings, hoping that a gem of knowledge useful to modern methods of teaching can be applied to get them out of their teaching predicaments.

Critical Pedagogy

Critical pedagogy has no specific definition. This is due to the changes that happened in the educational strategies centered on tackling the social and historical realities and their relationship with the reality of the educational system. Nonetheless, the more traditionally accepted meaning of critical pedagogy refers to the educational theory that aims to make teaching and learning progressively focused on developing critical awareness and consciousness on the existing social conditions which is oppressive, and sometimes repressive (Stevens, 2002). No one therefore can claim to have a perfect

definition of Critical pedagogy.

The main theory of critical pedagogy centers on the idea that there is an existing inequality in terms of class, gender, and race in our society (Cummins & Sayers, 1997). In the context of the social stratification, critical pedagogy examines the role of schools in preserving and maintaining the status quo. It then moves towards dismantling this status quo through development of critical consciousness through the critical analysis and objectivity, which serves as an impetus for action that will pave the way for social action and transformation both in schools and in society in general (McLaren, 2006). Critical educator Peter McLaren (2006) stated that critical pedagogy is revolutionary, meaning; it seeks for meaningful change in the traditional education system by allowing students to have a more proactive role in the acquisition of knowledge and learning.

Critical pedagogy is an effective tool in examining the play of power in classrooms, schools, educational systems and institutions, communities, and the larger society (Cummins & Sayers, 1997). It probes on the existing reasons and conditions that make traditionally-modeled schools effective contributors in the maintenance of oppressive and exploitative status quo which promotes social stratification, gender bias, and racial and ethnic divide (Cummins & Sayers, 1997). Critical pedagogy also questions the connection between power and knowledge that exists in schools, which often determines the objectives of education (Cummins & Sayers, 1997). In view of the popular notion that education should be naturally transformative, Sharon Todd (2010) presents how that transformative process takes place, what are the conditions that apply, and what makes possible the transformative potential of education in general.

Consciousness in Critical Pedagogy

Consciousness in Critical Pedagogy is a fact in education. This fact was supported by Yilmaz Kurzad (2009) in his paper titled *Elementary School Teachers' Views about the Critical Pedagogy* in which he stated that the development of critical consciousness is the main aim of critical approaches to pedagogy through the encouragement of critical analysis and evaluation of the student's own experiences and environment.

Critical pedagogy finds its origin in the critical theories of the Frankfurt School, especially from Brazilian educator Paulo Freire (2000), whose seminal work *Pedagogy of the Oppressed* laid the groundwork for the utilization of liberal education. Freire's work, which called for a critically conscious approach in education, wanted all the key players in education to connect the individual struggles within the social context wherein they belong (Stevens, 2002). This means that critical conscious approach in education is vital to all the key players in education.

According to Freire, critical consciousness is the first step towards meaningful actions that seek social transformation. This includes developing a conscious awareness that objectively sees society as a whole and using a critical theory to identify concealed social relationships dominated by subordination and domination of a more powerful elite class present in all forms of society (Hooks, 2003). With no question, critical consciousness really contributes towards social transformation in the society.

Critical pedagogy is first and foremost political in nature. It seeks to raise social critical consciousness as part of the overall struggle for political liberation in an oppressive social condition. Critical pedagogy accepts the existence of an imbalance among a specific population and that this imbalance and oppression is maintained by the

rich and elite through education (Stevens, 2002).

Therefore, society is seen as a manifestation of the corruption and greed of those in power, and critical pedagogy aims to make people more vocal and active for the sake of the goal to attain equality and the empowerment of the marginalized sectors in society. Since situated in the school setting, critical pedagogy starts its cause by battling against the play of oppressive practices in classrooms, schools, and society in general. The classroom is an extension of society as a whole, exhibiting the ongoing conflict among the different sectors in a society as represented by the students. Unlike in society where the interaction of the various population groups are muted or limited, a school or classroom allows continuous interaction among the students belonging to these groups, making it necessary to change the classroom setting through objectivity and critical analysis (Darder et al., 2003).

Transformation in Critical Pedagogy

Critical pedagogy attacks the exploitative and oppressive power and ideology, which is at play in the schools and other social place. This notion was supported by Bercaw and Stooksberry (2010) in their essay *Teacher Education, Critical Pedagogy, and Standards: An Exploration of Theory and Practice*. They argued that critical pedagogy's approach to education is focused on social transformation, the empowerment of the marginalized sectors of society by breaking existing barriers that supports the status quo (Gibson, 1994).

Specifically, critical pedagogy aims to inculcate a type of education that critically examines the social injustices in society. Critical pedagogy accepts the existence of injustice as a product of manipulation by the ruling class to keep the other classes in

check. Moreover, critical pedagogy aims to direct education to facilitate change within students leading to the rejection of the accepted norms and boundaries in society in favor of ideas and practices based on objectivity and equality (Bercaw & Stooksberry, 2010). This is carried out through teaching active participation in the society, while acting to work on reducing the inequality and marginalization in different social spheres. Through this goal, scholars stressed that teacher education as well as education of children should lead to informed citizenship in “a fully democratic society” (Bercaw & Stooksberry, 2010).

The Role of Education in Critical Pedagogy

What is the role of education in critical pedagogy? The answering of the question about the main position of critical pedagogy in educational framework comes through the well-known critical theorist Henry Giroux (1999), who argued that critical pedagogy aims to see schools embracing an educational public philosophy that creates conditions for empowerment. He said that this must be the characteristic of education, or in his own words, “the defining features of schooling” (p. 57). He also argued that critical pedagogy pushes for the creation of interdisciplinary knowledge, questions the role of power in schools and its effects on the marginalized sector, and attempts to make the school curriculum realistically contextualized to the people’s daily struggles and lived histories.

In the introduction of his book *Education, Power, and Personal Biography: Introduction to Dialogues with Critical Educators* Carlos Alberto Torres (1998) paraphrased Bertolt Brecht as saying “critical scholars consider education not as a mirror held up to reality, but a hammer with which to shape it” (p.123). This quote, which truly encapsulates the whole essence of critical pedagogy, effectively emphasizes not only the

purpose but also the role of critical pedagogy in education—a fact which for many years in the past until at present, becomes the staple of philosophical debates on education and the direction it should take.

Transformative Education

Social Transformation

According to Todd (2010), transformative role of education should happen at a realistic level that affects every facet of life and every social sphere and that the classroom is a microcosm of the society that critical pedagogy wants to transform. This was supported by Sarah S. Amsler (2010) who asserts that the real meaning and significance of critical pedagogy is within its practice in the real-life settings rather than in its theoretical underpinnings.

The change process that applies the principles of critical pedagogy to learners focuses on the individual as the main instrument of initiating change in society. This change does not happen entirely through the transformation of personal morals and conduct, but through the renewed way of thinking by individuals who are focused on questioning every objectionable aspect of society and who seek out answers that are not found on the traditional premises and themes set by society.

Critical pedagogy works to challenge the inequality in schools and society and to attack the dominant myths which promote the preservation of the oppressive status quo (Shor, 2010). In addition critical pedagogy for Ira Shor is meant to develop critical consciousness among students and help them become more aware and more critical and vocal against the inequalities in society. At the same time, Shor (2010) believed that students must be more participative in society to help in its transformation. Rainer Winter

(2005) supports this idea. In his examination of critical pedagogy, he concluded that it is principally a political activity that aims to change the societal power structures, particularly in education.

On the other hand, Paulo Freire (2010) emphasized that neutral educational process did not exist for educators and academic institutions that always based their curriculum and teaching style on a specific perspective, which has inherent biases and prejudice that are assimilated with the values and subjects taught to students. He believed that the educational process either works for the status quo or teaches students to conform to its dominance in an unequal society or functions as a tool for critical awareness and liberation. These assumptions or beliefs are based on the strength and influence of the ruling class to dictate what topics are to be taught in the existing educational system. Furthermore, he believed that the basis or the reason behind the selection of school activities and learning exercises did not facilitate nor encourage critical awareness and analysis, rather encouraged students just to accept and believe facts as they are presented by their teachers.

This notion was supported by Michael Apple (2005), another critical pedagogue, who believed that education will never be neutral as long as there is an imbalance in a society and that the existing tension between the different social groups is not removed. He argued that it is impossible that an existing educational system that works within an oppressive social condition is free from the influence of the dominant power in society. Furthermore, he supported the claim that power dictates what students should learn and what schools should teach and that power is only controlled by a few select groups in society. Apple continues to state that these groups are inclined to maintain the current

balance of power and to keep the truth away from students in order to maintain the status quo (Darder et al., 2003).

Ira Shor (2010) combined social critique with critical pedagogy and mentioned that critical analysis is the only means to see society in an objective light with the sole purpose of eradicating the current social structure to facilitate change and improve the life of each individual (Shor, 2010). He believed that through this vision, education of students would be focused on examining the oppression of the weaker class in society, making them aware of those groups that take advantage of the weaker class to enable themselves to maintain power and prestige. This therefore means that education is seen to eradicate the oppression in the society. It is education which can be used in freeing the weak in the society.

Dialogical Method in Transformational Education

In his teaching, Shor (2010) used dialogical pedagogy, an approach that engages students in a critical analysis of their life experiences, encouraging them to formulate their own perspective about the events that have happened in their lives. This system encourages students to develop their own moral code based on their knowledge and understanding that they have acquired through critical analysis. The dialogical pedagogy is also a method that is centered on critical discourse of particular subjects that are related to students' experiences in the midst of inequality prevailing in society, focusing on making students compel themselves to act on their own to abolish the existing system. To identify the effectiveness of this method therefore, it should be compared to another learning method available.

Through the dialogical method, Shor (2010) subverts the traditional teacher-

centered approach in which the teachers are viewed as the sole active authority on knowledge and the students are mere passive recipients. Teachers are tools of the ruling class to manipulate and deceive the young members of society to make them accept the existing system, and perform their roles based on what society expects from them. In some ways, this dialogical method also characterizes the democratization of schools, removing all veils of authority and power held by the teachers and administrators to allow students to have a more active role in the learning process. For Ira Shor, the classroom should be transformed to a place where knowledge is constructed and not just inculcated into students. This therefore shows that dialogical method is more effective of learning compared to the traditional teacher-centered approach.

Students should not just accept and practice what is taught to them, but rather they should be the one setting the basis of their education, since they are not merely empty vessels waiting to be filled by the teachers. Each student has its own unique ideas that can contribute to the welfare of society, making it necessary for the educational institutions to give students a chance and provide students with an avenue to express their own ideas that are not merely based or copied from existing ideas fed to them by school teachers. This also means that students must play a role in the learning process sharing their own experiences, giving their insights, and contributing their own interpretations about their surroundings (Reese, 2002).

This practice encourages analysis and effective inquiry, sharpening their students' minds and honing their intuition and analysis based on what they believe to be what is right and acceptable (Shor, 2010). Shor believed that learning must be founded on critical teaching and critical learning, characterized not by following a restrictive framework of

education, but rather by basing education on the student's own perception of reality. Thus, students own insight of reality is the key to their learning process.

Teacher's Role in Transformational Education

According to Shor (2010), teachers must not be authoritarian in their roles in the learning process but rather act as guides or facilitators to help students focus their energy and efforts on making priorities regarding the topics or subjects that they intend to analyze. A person's own experiences are treated by critical pedagogy as vast tome of knowledge that should be analyzed and interpreted since these experiences reflect the true face of reality, unlike the texts written in preferred reference materials used in schools and other educational institutions that often contain inaccurate depictions of society that prevent learners from knowing what is true (Reese, 2002). Teacher therefore should not prevent students from learning through their own experience.

Instead, teachers should promote the democratization of learning by giving students a voice of their own inside the classrooms, allowing them the freedom to express what they want to learn and the issues that they want to tackle to ensure that they actively participate in class discussions. The teacher is then expected to create an organized system in the class room in which each concern is given an equal chance of being discussed so that others can learn from the experience of their fellow students (Shor, 2010). This would help to create cooperative learning atmosphere for a student to learn effectively.

Similarly, Strategies in schools should lean towards the encouragement of students to think critically and to know that they play a major role in their own education (Shor, 2010). Critical pedagogy relates education with a student's ability to analyze

independently and question his or her surroundings with the main objective of changing the status quo and removing the existing imbalance in society by producing students that strive to initiate changes on their own. Teachers are also no longer limited to the curriculum; rather they are now free to discuss whatever topic they think is significant to them. Therefore teachers are able to decide on their own courses and classes that they need to teach, guiding their students by training them to ask the proper questions in order to fulfill their objectives. Hence, school strategies and teachers' approach should inspire students to think analytically and accept that they play a major role in their own education.

According to Ira Shor (2010), this method characterizes the empowerment of both students and teachers as active social critics who aim for social change by producing students that are aware of their rights and capabilities to make changes on their own. He argued that people are what they say and do. The way people speak and are spoken to help shape them into the people they become. Through words and other actions, they build themselves in a world that is building them. Thus, students are what they go through on daily basis as a part of their learning process.

These words encapsulate Shor's (1999) main tenet on critical pedagogy, the raising of our students' voices, the empowerment of learners to help them play a significant and active role in the shaping of their own lives and education. Students have a choice, and it is the responsibility of teachers and educational institutions to make them aware of that right by encouraging them to develop the value of critical awareness, analysis and independent thinking. Shor continues that "this is where critical literacy begins, for questioning power relations, discourses, and identities in a world not yet

finished, just, or humane” (p. 232). This just shows how important the empowerment of student is to their learning process.

Additionally, Shor (2010) argued that the role of critical literacy is to challenge the status quo and to pave the way for self and social development. The existing state of affairs is only beneficial to a few and the current situation will not change as long as educational institutions keep on producing students that are inoculated with knowledge based on the false reality determined by an elite ruling class.

Social Consciousness in Transformational Education

Social consciousness is key to transformational education. Shor (1999) believed that through this type of education, people will be given an education that is critically conscious of the social inequity and the power relations at play in all spheres of society. For Shor, critical pedagogy or critical literacy must be a practice characterized by the theorizing of experience and experientializing of theory. Quoting progressive educator John Dewey, Shor agreed that school and society must be based on cooperation, democratic relations, and egalitarian distribution of resources and authority. Furthermore, Shor believes that change is only achieved when it is initiated by students who are young enough to realize the false promises given by a corrupt society controlled by the elite. Critical pedagogy firmly believes that society in its current form encourages apathy and mediocrity because of the effort of those in power to stay on top to preserve their status and continually oppress the marginal social groups. To reverse this, student should be tough to understand the current evils in the society so that they can contribute to change.

Education and literacy classes, along with human discourse, are powerful forces in the remaking of self in society (Shor, 1999). This is because these classes make use of

references that depict actual events or occurrences to which students can relate.

Furthermore, these subjects require students to analyze written texts and to relate these subjects to their own lives and experiences, providing students with a useful exercise to train their analytical abilities. These abilities gained through these subjects can as well be used in contributing in societal development.

Moreover, these subjects allow students to see society outside the confines of a protective and defensive structure wherein children and young adults are insulated from the grim aspects of society that are often the result of the ruling class's exploitation of the weak. He argued that what we make of ourselves is based on "the way we have learned to think about society and our place in it" (Shor, 1999, p. 236).

According to Ira Shor (1999), critical literacy should inspire a moral position against the social inequity and the undemocratic social processes existing in all social loci of human interaction, freeing people from the prolonged ignorance imposed on society that is initiated through the current educational system. He supported this notion by referring to Richard Ohmann's *Literacy-from-below* in which Shor questioned the way things were and imagined alternatives, so that the world may meet in history for a dream of social justice.

Another leading educator, Michael Apple (1979) in his *Ideology and Curriculum* also examined the inequalities in schools and how dominant powers dictate education. He argued that "schools do not only control people; they also help control meaning" (p. 172). Apple was saying that schools monopolize the authority on knowledge because they are believed to be its legitimate distributor. He believed that schools function in relation to other social and political institutions, which are primarily responsible for the preservation

of an oppressive status quo and the generation of social inequities. Apple's arguments center on the idea that schools play a vital role in maintaining the social inequities generated by other social structures. In his other paper titled "Making Critical Pedagogy Strategic on Doing Critical Educational Work in Conservative Times." Apple (2005) emphasized the reality that conservative education has in fact even far-ranging influence in society.

The need for critical pedagogy can be used to pave the way for social change. It is actually a result of the realities of the traditional education, which only promotes assimilation rather than transformation. Puett (2005) presents a bolder statement on this issue. She said in her article *On Transforming Our World* that education is the best avenue to counter the "dangerous trends of violence, prejudice, and social exclusion" (p. 36) of individuals in society. Candidly, Puett argues that the need for critical pedagogy, which can be used to pave the way for social change, is actually a result of the realities of the traditional education, which only promotes assimilation rather than transformation.

Kellner (2000) explains his views on the application and appropriateness of critical pedagogy based on its use in education, as well as its perceived application in education. He explains that critical pedagogy considers how education can provide individuals with the tools to better themselves and strengthen democracy, to create a more egalitarian and just society, and thus to deploy education in a process of progressive social change. Kellner also argued that teaching must be focused on the development of skills that develop empowerment of people and not on a specific group of people. The current attitude of accepting everything at face value is the product of a society that is molded to fit the needs of a powerful minority that has gained enough power to influence

the educational system to maintain their elite status.

This critical pedagogy will include conscious awareness of the prevailing racial, ethnic, gender-related, sexual, and class struggles (Kellner, 2000). In addition Kellner believed that an education that meaningfully touches on these issues contributes to the development of critical thinking and consciousness of people as well as the democratization of society resulting into a society that is not under the control of an elite group. The practice of critical thinking must be imbued to students early on so that when they finish their studies, they would go out into society with a new perspective that they can apply to their chosen career.

Critical educators emphasize the fact that critical pedagogy will make students become more critically aware of social conditions and inspire them to become actively involved in social activities that aim to challenge the social inequities. On his part, St. Augustine also believed that active involvement in other people's lives is important. Moreover, St. Augustine taught that mutual participation in the lives of other people brings freedom (Augnet, 2010 ; Bonner, 2007). He advocated the idea that the attainment of freedom entails communal spirit (Augnet, 2010). In order to understand how St. Augustine brought forth his own idea of social transformation through education, one has to read his teachings that focused on giving importance to community life.

Transmission Education/Neo-Scholasticism

A theory for education in opposition to that of critical pedagogy is transmission education. Transmission education is characterized by the belief that enlightenment can be transferred from one individual to another through education from any known source of knowledge (Curren, 2007; Haakonssen, 2006; Nola & Irzik, 2005; Power, 1982).

Proponents of transmission education argue that the basis of this theory is on the belief that truth is present everywhere as a formal and distinct entity, and since truth is knowledge, and knowledge can be passed through education, all known forms of education share the same goal of spreading the truth and understanding to all willing individuals under predefined settings or scenarios (Curren, 2007; Dirkx & Mezirow, 2006; Haakonssen, 2006; Nola & Irzik, 2005; Power, 1982).

The Role of Education in Transmission Education

Education has a role in transmission education. One prominent figure that supports the transmission educational theory is St. Thomas Aquinas. St. Thomas compared education with the spiritual pursuit, since both endeavors require an individual to obtain and comprehend pertinent knowledge in order for a person to gain enlightenment. Because of this innate similarity, St. Thomas Aquinas believed that education could serve as a pathway toward God, developing an individual's morality, values, and spirituality given that all forms of knowledge can lead to understanding and the truth (Gilby, 2003; Haakonssen, 2006; Hood, 2002; Pazmino, 2008). Generally, education can serve motivation toward God, developing an individual's values, morality, and spirituality. All of which are important in acquisition of knowledge that will bring up the truth to an individual.

The same beliefs are expressed by Robert Hutchins, another educational philosopher that advocates the application of transmission education, stating that education implies teaching and learning is the primary mode of bequeathing pertinent knowledge that allows others to seek the truth (Curren, 2007; Gilby, 2003; Power, 1982; Parkay & Hass, 2000). Though his views are not applied in the transmissions of virtues

and morals like St. Thomas Aquinas, Hutchins' ideas are likewise aimed at transforming individuals for the better through the use of what he considers to be great literary works that contain knowledge needed by all individuals (Curren, 2007; Gilby, 2003; Power, 1982). Thus concurring on the education provide knowledge that enable one seek the truth.

Teacher's Role in Transmission Education

Because of the connection between the quest for spirituality and understanding, education can serve as a means of personal transformation thorough transmission, where in the educator bestows his intimate knowledge to his students. St. Thomas emphasizes that education is ideally pursued through the teachings of a revered educator (Hood, 2002), and that transmission only occurs when the educators or teachers fulfill their function as a conduit of knowledge that serves as the groundwork for transformation (Gilby, 2003; Haakonssen, 2006; Hood, 2002; Pazmino, 2008).

Neo-scholasticism is an educational philosophy in which transmission is a vital. Neo-scholasticism is the result of St. Thomas Aquinas' efforts to redefine and revive medieval scholasticism in the 13th century. Before the arrival of St. Thomas Aquinas, scholasticism was a highly rigid and structured educational philosophy that placed God as the primary vessel containing infinite knowledge. Methods aimed at obtaining this knowledge are considered to be activities of the highest form, requiring students to embrace God and the union between body and soul in order to achieve enlightenment (Fiorenza & Galvin, 2011; Livingston, 2006).

In order to impart to knowledge and understanding, medieval scholasticism applied transmission in a highly structured and rigid educational philosophy. Only

selected books are used in lectures and students are required to learn from only these books of accepted scholars by the church (Fiorenza & Galvin, 2011; Livingston, 2006) without allowing the students to explore and interpret on their own knowledge within these sources. The use of only a handful of books written by known scholars demonstrates the conventional thinking that defines transmission education, wherein knowledge is seen as an established and irrefutable collection of facts that needs to be transmitted to the students, regardless of personal views and opinions of the students (McGrath, 2011). Topics such as metaphysics and philosophy are fused and combined into one discipline, resulting into a fusion of the collected works of the different authors for the students from which to read and learn (Fiorenza & Galvin, 2011; Livingston, 2006; McGrath, 2011).

The role of the educator in this scenario is only to transmit knowledge, along with acceptable skills and values limited to what the church considered to be as appropriate. However, this system of education is considered to be inefficient and cumbersome because of the highly structured and formal nature of the system that actually limits the knowledge gained by the students because of the educator's strict control over what form of knowledge is transmitted to students (Fiorenza & Galvin, 2011; Livingston, 2006).

The Relationship between Transformation and Transmission

There exist a relationship between transformation and transmission. This is explained by various scholars. Jack Mezirow is another proponent of this belief, basing the success of his own transformational theory of education on the effectiveness of transmission as the primary means of using all known forms of knowledge available to make individuals realize what is true, and utilizing literary works from various fields such

as religion, science, and arts (Dirkx & Mezirow, 2006). Additionally, Mezirow's adamant belief that a curriculum based on educating the minds of the young based on utilizing sources containing great ideas of the past will enable students to rationalize and develop their own analytical skills that help them obtain what is true, by using transmission to impart knowledge that can enhance previously held knowledge and allow them to reach transcendence, making them grow and develop beyond the scope of their existing environment.

The connection between transmission and transformational education is deemed to be a product of the tendency to use transmission education to expose individuals to specific behaviors and beliefs, whether they are accepted or defiled, in order for individuals to have a basic set of individual characteristics or attributes. Education would then be used to enhance or modify an individual for the better, by transmitting what is generally perceived to be ideal and acceptable within the context of the given environment, society or culture of the individuals (Cranton & Wright 2008; Gilpin & Liston, 2009).

The formulated philosophies advocated by these scholars demonstrate that transmission and transformational education are dialectically chained together to elicit change in individuals with transmission education to form a continuous process wherein transmission serves as the means of both imparting widely accepted attributes, as well as facilitating the education of individuals of experienced educators to change those attributes for the better. Transmission education can oppose as well as facilitate transformation because this educational philosophy treats all knowledge as important in the development of individuals as a whole, whether this knowledge is beneficial or

destructive and vile in nature. Rather than treat these two processes as distinct and independent, transmission and transformation are dialectically linked, and they can either oppose or support each other depending on the context of a given situation, each arising from and transforming the other in interaction with the context provided in a given scenario between and educator and a student (Cranton & Wright 2008; Gilpin & Liston, 2009).

There exists an authoritarian nature of medieval scholasticism. Many scholars have therefore ignored this medieval scholasticism and have become largely forgotten until the arrival of St. Thomas Aquinas in the early 13th century. St. Thomas revolutionized this system into neo-scholasticism, creating a dynamic and adaptive system that provides more freedom in their education (Fiorenza & Galvin, 2011; Livingston, 2006) since St. Thomas believed that God is present in all forms of knowledge, making it unnecessary to be only limited to mainstream ideas and practices. Transmission is no longer used solely for the transference of knowledge as dictated by the educator, but rather provides a way for students to have a personal self-disclosure of God within history through the abundance of knowledge available that exists independently. Thus, under the efforts of St. Thomas Aquinas, transmission became a tool that not only serves as a regulating process of education, but also provides students with the means to learn and analyze for themselves based on what educators teach.

The Paralleling between Augustine Philosophy and Critical Pedagogy

The Transformational Nature

Students must be given informed choices about their roles in the educational process and opportunities to exercise and apply those roles (Freire, 2000; Montessori,

1916). Through this philosophy, Freire was convinced that they could be more effective in contributing to social transformation. Freire (2000) also believed that in the teaching process, the marginalized and the oppressed should be given more emphasis and importance as subjects rather than objects. For Freire, the students should have more roles in their education and they should be taught to be more critical and aware of their oppressed condition so they can be empowered and assume more significant roles in social transformation.

According to St. Augustine, the transformational nature of education comes through a lived experience, which becomes a significant key to learning (McCloskey, 2010). McCloskey referred to this, as “transforming experiences” which he says were characteristically present in St. Augustine’s conversion into the Christian faith. This was explicitly presented in St. Augustine’s *Confessions* where his transformation was aided by an intimate and personal conversation, or a dialogue with the “Inner Teacher” (Augustine, 1963). This journey is what St. Augustine described as a true journey of understanding love and acceptance (McCloskey, 2010), mirrored his philosophy on how to educate students.

Social transformation begins at the personal level in the development of social consciousness among students. This is according to critical educators. Social transformation begins at the personal level in the development of social consciousness among students. This is according to critical educators. St. Augustine, on the other hand, believed that personal transformation leads to a productive life which contributes to social change. McCloskey argued that St. Augustine believed that true learning should not be treated as mere intellectual activity, but a transformative process that must lead

individuals to personal conversion (McCloskey, 2010). Therefore, transformation begins at the personal level in the advancement of social consciousness among the learners.

The Dialogical Method

Dialogue is a very important tool for learning. One can find here the importance given by St. Augustine to dialogue as a tool for learning. This is very evident in St. Augustine's *DeMagistro* where he used the dialogue in teaching his son (McCloskey, 2010). McCloskey stated that "this dialogue is the Augustinian interiority that teaches a 'Desire for Authenticity', a 'Capacity for Discernment', and a 'Sense of Transcendence'" (p. 92). Interiority is a lived tradition based on spirituality as defined by God. Interiority, therefore, is a critical analysis of the self; a life based on the foundations of virtues and the acceptance of knowledge through faithful learning and self-awareness (Augustine, 1995b).

Interestingly, critical pedagogy shares this notion. For critical educators, the dialogical method is important for the empowerment of students and for disrupting the authoritarian role of teachers, which characterizes power domination in the distribution of knowledge. Brazilian educator Paulo Freire also believed in the dialogical process in education (Gibson, 1994).

Mutual Respect in Dialogical Process

Teacher-students relationship built upon mutual roles in learning is very important where in the burden of truth; accountability and learning both are shared by the student and the educator. In a way, he was saying that teachers must recognize that students can become active agents in the learning process just like the teachers, implying that students are not just recipients of knowledge but also have the capability to share their own

thoughts and insights so that others, including the teachers, can learn from them (Darder et al., 2003).

St. Augustine also put forward this idea. He believed that the relationship should exist between teachers and students should be founded on humility and respect (Augnet, 2010). In the Augustinian model of education, collaborative learning between teachers and students is important (Bourke, 1963). Furthermore, St. Augustine equated teaching to loving. For him, the role of teacher is a role tantamount to an act of love (Bonner, 1972).

Both critical pedagogy and the Augustinian philosophy require students to possess virtues that allow them to gain knowledge and understanding, they differ from the virtues they deemed to be important. The inclusion of the virtue of love in education is just one instance wherein the two philosophies diverge on what specific virtues should be given emphasis in education (Darder et al., 2003).

Social Consciousness in Education

Teachers and students are mere servants of truth (Augustine, 1995b). Moreover, learning is not about knowing the academics but about the pursuit of wisdom and truth; furthermore, it is in this aim that the development of the intellect is directed. St. Augustine believed that students should only be guided by teachers because only students can actually educate themselves, and teachers are mere instruments in the learning process (Bourke, 1963).

Likewise, while critical educators aim for the students to develop critical consciousness, St. Augustine also asked the learners to develop critical thinking and not to become passive recipients of knowledge, as evidenced by his focus on the

development of a relationship between student and teacher that is founded on mutual trust and respect; moreover he wanted the students to question things so they can arrive at the truth. Besides he believed that learners, in their quest for knowledge and truth, should rely more on their own capabilities and to discover the truth by themselves with the teacher being the main source of guidance and information. Fundamentally, he wanted the learners to be their own educators (Augustine, 1995b; Augnet, 2010).

Autonomy of Students and Learner-Centered Education

Consideration of the autonomy of Students and Learner-Centered approach in education is very important. McLaren (2000) also believed that students who are given independence or freedom to make informed choices will become mature and their skills in learning will be developed as effectively as possible. While Freire (2000) focused on the political and economic oppression that is being reflected in the educational system, Martin (2005) complemented by delving on the issue of adult domination in the learning process. Nevertheless, both advocated liberal education.

In essence, Freire (2000) and other pedagogues like Montessori (1916), Martin (2005), and McLaren (2000) aim to give voice to the oppressed and aspire to develop more educators who advocate liberation that gives emphasis to those sectors or groups that traditional systems ignore or neglect.

Critical pedagogy wants to transform the educational process, obliterating the teacher-student relationship in which the teacher is the only sole authority on knowledge while the students are its passive vessels (McLaren & Jaramillo, 2007). This is the same objective of the Augustinian philosophy that aims to modify the educational process by introducing a relationship between student and teacher wherein both treat each other

equally with respect. In this context, critical pedagogy has an objective to empower students in their quest for knowledge and make the teacher-students relationship more on equal footing in the learning process (McLaren & Jaramillo, 2007). This therefore is very important in the learning process of a student.

This basically conforms to St. Augustine's belief that the teachers only function as guide for students so they can arrive at knowing the truth. In *Learning through Transforming Experiences*, in which McCloskey (2010) called a "learner-centered thread;" he focused on the idea of learning as a process of transformation. Interestingly, he traced this theme to some of St. Augustine's writings. This generally means that a lot of emphasis should be put to learner-centered approach of teaching and learning thus allowing student learn by transformation.

Liberation Theology and Marxism

Attributes of Liberation Theology

The concept of using theology to initiate or conduct transformative education is not only seen in the teachings of St. Augustine but also in many other educational philosophies. The concept is the main focus of another theological belief known as Liberation theology. Liberation theology is the belief that all forms of suffering that people experience originates from sin, and the only means to alleviate suffering is to use theology as a means to change, not only individuals, but the entire society itself (Boer, 2007). The practitioners of this belief associate inequality in specific social factors cause suffering that includes socio-economic status and politics. Furthermore, the increased emphasis on individual merits such as accumulation of material wealth, social status, and prestige are shunned by Liberation theology, and they are based on the premise that these

actions in excess are against the teachings of Christianity. Moreover, these actions are influencing others to sin and cause hardships and suffering to others (Boer 2007; Dussel & Mendieta 2003).

The focus of Liberation Theology is on the existing inequalities in society and communities (Sindima, 2008). A message that those who have a level of prestige and social status are generally branded as sinners, while the poor are seen as oppressed, and harassed members of society. Advocates of Liberation Theology believe that the injustice and inequality in society can only be purged through the teachings of Christ and that the oppressed majority are the primary initiators of this change (Sindima, 2008; Mayama, 2010). Furthermore, economic and political elements of society are treated as one unit (Kamitsuka, 2008) and the believers of Liberation Theology accepts that Christians have to assume a significant role in guiding the oppressed with their endeavors for social change and justice (Sindima, 2008; Mayama, 2010). Having seen that, one would therefore seek to know the implications of the teachings of Liberation Theology.

The study of Milbank (2006) discusses the implications of the teachings of Liberation Theology and explains that the center of this belief lies within the mobilization of the oppressed and the poor to initiate social change, likening the preached teachings as a call to arm the poor, using the teachings of Jesus Christ as a rallying banner by communicating a vision that the purpose of the Messiah's arrival is to change the status quo and eradicate the injustices within society through the poor and the oppressed. Christians are one of the initiators carrying out this change by preaching the word to the poor, while the marginalized sectors would assume the primary role of initiating this change. Thus, implications of the teachings of Liberation Theology require that the poor

strive to initiate the change required in the society.

Another significant attribute of this belief is the emphasis they place on history. Milbank (2006), Boer (2007), and Kamitsuka (2008) explain that the followers of Liberation Theology interpret historical events based on the perspective of their beliefs, arguing that historical events are a means of God to express His will and as a result, society forms these events which are reflections of the theology believed by its people. In this light, Liberation Theology considers the denouncement of earthly desires and beliefs as the primary indicators in the history of change in society.

Criticism of Liberation Theology and Comparison with Marxism

Liberation theology has received criticism for having similar principles with Marxism. This is because; both beliefs intend to utilize the plight of the poor and the present inequalities in many aspects of the society to initiate social change. Bidet and Kouvelakis (2008) agree that this comparison has its merits due to the political and social inclination of both beliefs that are against the current social structure. However, Bidet and Kouvelak (2008) argue that Liberation Theology receives less criticism, because it is based on Christianity and its focus on helping the poor. Moreover, Bidet and Kouvelak (2008) explain that the main argument against Liberation theology is its use of religion as a means to promote a political agenda rather than a religious and moral goal. Despite the criticism, Liberation Theology has positive sides like helping the poor especially by use of Christianity that should not be ignored.

Dussel and Mendieta (2003) support this argument, explaining that Christianity is being used as a means of expanding a foothold in political power through the masses, making the change promoted by Liberation Theology essential in nature similar to

Marxism that creates an impression of uncertainty among people, even if the motivation behind it is to change for the good.

Comparison and Contrast with Augustinian Philosophy

In regards to Augustinian Philosophy, the comparison between the teachings of St. Augustine and the beliefs of Liberation Theology lies in their use of religion as a means of teaching and guiding people to change their ways for the better by using the teachings of Christ as a tool in educating the masses. However, the comparison is limited, because the two philosophies differ on how they apply religious teachings to educate society and achieve social change.

Augustinian philosophy values the use of religion in transformative education of the individual because of the insistent belief that self-awareness and realization are required in order to initiate change. Furthermore, Augustinian philosophy does not advocate a specific target population within society. Moreover, based on the Augustinian principles, all individuals should be given a chance for reformation if they desire. This is in contrast with Liberation Theology's goal of using a specific sub-group within a population. Specifically, Liberation Theology is focused on mobilizing the poor through Christ's teachings in order to initiate social change, and its emphasis on differentiating the dissimilar sectors of society, supporting the poor while antagonizing the rich and the elite (Naugle & Smith, 2009).

Milbank (2006) comments on the supposed selectivity of Liberation Theology explaining that the selection of the poor can be interpreted as a means of taking advantage of the oppressed sectors in order to attract more followers into a radical view of Christianity. This point of view makes the two philosophies dissimilar from one

another, in both method and motivation.

Augustinian philosophy does encourage critical contemplation and analysis of conventional practices using theology, morals, and the grace of God as a guide for social transformation causing segregation like in Liberation theology. But the focus is on individual initiative and not on a specific group or demographic within society that leads to integration (Kenney, 2002).

Kamitsuka (2008) discusses the implications of this perspective for the reason that the Liberation theology adds additional criteria that further segregates society instead of forging unity between the different sub groups. Kamitsuka (2008) explains that the application of Liberation theology teachings can often be interpreted as a form of discrimination since people are associated with their respective social groups or socioeconomic status rather than association with their own individual rights and merits. Moreover, civil rights, economy and injustice are not defined specifically in Augustinian philosophy. Liberation theology uses these aspects to rally people into social action, to change, and to use theology as a means of interpretation to inequalities in these issues based on their own perspective and explanation of history (Boer, 2007; Bidet & Kouvelakis, 2008; Mayama 2010).

Based on these attributes, Liberation theology associates more with Marxism than Augustinian Philosophy. Both philosophies utilize the power and influence of faith to introduce change into society, focusing on improving the moral aspect of its people. However, Augustinian philosophy is dictated by the promotion and acceptance of what is good and moral in this world, while Liberation theology is determined to change society

based on its own perspective of morality using oppressed groups as the primary means of change.

Summary

The review of this pertinent literature shows that although St. Augustine did not create a formal pedagogy of education based on his philosophy, it was possible to formulate or to establish the presence of a theoretical framework that could be used to form an educational theory based on his teachings and theories. The reviewed literature also provides evidence showing that the Augustinian philosophy shares the same similarities with critical pedagogy, further providing evidence and precedence that it was possible that an Augustinian pedagogy could be created out of his theories.

Furthermore, discussed literature presented that Augustinian philosophy and critical pedagogy both promote transformative education, with Augustinian philosophy focusing on themes of neo-scholasticism and personal transformation and with critical pedagogy focusing on social transformation. The information provided by these sources show that elements of Augustinian philosophy are similar with those of critical pedagogy, making it possible to relate the two theories together in forming an Augustinian theory of education.

CHAPTER THREE: METHODOLOGY

The related literature reviewed in this study made a case for an attempt to analyze the Augustinian philosophy on education and to determine if it connects or relates in any way to critical pedagogy. This chapter outlines the research methodologies used in this study. This includes discussions on content analysis, the processes involved in the usage of the content analysis, the development and makeup of the coding system, the selection of readers and books, book assignments, and the procedures used and conducted.

This study used theoretical and qualitative research and employed content analysis. It must be noted, though, that this study presents analysis of Augustinian philosophy based only on the subject of educational pedagogy supported by relational analysis with critical pedagogy. To avoid presumptuous assumptions and results, the methodology used was limited in the context of the hypothesis of this study and the research conducted was focused only on the pertinent available Augustinian resources.

The purpose of this study was to identify the Augustinian pedagogy on education in view of St. Augustine's largely significant and far-reaching philosophical influence which touches on the sphere of teaching and learning. This study also aims to delve deeper on his ideas and probe other underlying philosophical themes in his main body of works. Primarily, this study was directed at the goal of finding recurring themes in his writings that may allow vantage of analysis for identification of his philosophy as being in line with the spirit of critical pedagogy. In a way, the paper attempted to find out if St. Augustine's general thoughts and philosophical position can be linked to the critical

pedagogy ideas. Given the purpose of this study, it was guided by the primary and secondary questions as follows:

Research Questions

Primary Questions

1. What are the main philosophical educational themes of St. Augustine's works?
2. What are the elements of critical pedagogical theory that can be considered compatible with St. Augustine's philosophy?
3. If St. Augustine's philosophy can be closely linked to critical pedagogy, what are the valid points for the argument and what are the evidences that can be taken from his works?
4. Are themes found in St. Augustine's educational philosophy aligned more with transmission theories, such as neo-scholasticism, or with transformational theories, such as critical pedagogy?

Secondary Questions

1. What are the Augustinian philosophical themes that can be used to create pedagogy on education, or to form an Augustinian Educational Theory (AET)?
2. What makes the Augustinian theory on teaching and education unique?

Essentially, this study examined whether there is an Augustinian pedagogy on education so that an Augustinian Pedagogy of education can be formed based on either transmission or transformation. Although the aim to find theoretical connection between the Augustinian teachings on education and critical pedagogy is the main focus of inquiry, the search for an Augustinian pedagogy is the core reason for this study. To understand the main thesis which this study sets out to probe, one must understand the

great limitations presented, both theoretical and practical.

Research Design

This study examined whether a distinct Augustinian philosophy on education exists that can be used to form an Augustinian theory. To understand the main thesis, which this study set out to probe, one must understand the great limitations presented, both theoretical and practical. To fulfill this goal, this study sought to answer specific questions about the Augustinian philosophy and its relationship with critical pedagogy and neo-scholasticism.

Content Analysis

The research design used in this study was content analysis employed through rational and qualitative analysis. The materials subjected for analysis were primary Augustinian writings which were perceived to have discussions on teaching and education. A coding system was also designed to aid in the analysis, especially in making inferences from the Augustinian texts being reviewed by three raters. Those three raters were asked to identify themes classified in categories which were related to the subject of this study. This was also employed in this study to classify, analyze, and quantify St. Augustine's themes on education. It was important not only in the process of relating the Augustinian philosophy on education but also in discovering a unique Augustinian educational pedagogical theory.

Through the categorization of coded words and themes used in the Augustinian works, their meanings and relationship were inferred, allowing analysis of Augustinian theory on education. In the analysis, themes situated in the context of Augustinian teachings on education were categorized and analyzed for their connection to themes

related to critical pedagogy. For effective measurement and to ensure reliability and validity of the research results, reclassifications were made. In addition, since in the classification ambiguities may result, especially because of different meanings that can be inferred on categorized themes, key words were utilized.

In the coding process, cautions were also made. To ensure reliability, the researcher designed a classification process that maintained consistency. Moreover, the coding system used in the analysis of the Augustinian materials was the frequency coding method. In the process, the design of analysis particular to coding was characterized by comparison of results of frequency coding analysis conducted by different researchers.

This study used content analysis which aimed to classify the Augustinian philosophy with the critical pedagogy. Weber (1990) defines this method as the process of using “a set of procedures to make valid inferences from text” (p 56). It is a method where the researcher reviews materials and assigns them their codes to their particular characteristics within the text. This was done through classification, analysis, and quantification of certain themes in the textual material and determining the relationship of their meanings within the context of the studied subject.

Stemler (2001) wrote that content analysis is a process of categorizing particular coded words from textual materials to be able to infer specific meanings and characteristics. These inferences, in turn, were corroborated by the researchers through other means of collecting data.

Stemler (2010) detailed that one of the applicable uses of content analysis is in the examination of patterns in textual materials. This presents the reason for its utilization in this study in which the application of content analysis was seen as being aimed for the

purpose of examining patterns of educational themes in Augustinian writings which related to the ideas of critical pedagogy.

Klaus Krippendorff (as cited in Stemler, 2001) presented the important points that must be addressed during content analysis. These are as follows:

- Data subject for analysis
- Definition of data
- Population
- Context
- Limitations of analysis
- Objectives/Goals of inferred themes

During content analysis, it is natural to encounter difficulties in conducting the process (Stemler, 2001). These problems are often posed by either one or more of the following: a) Lack or missing substantial documents; b) Inappropriate materials because the documents do not conform to the defined records necessary for the analysis; and c) Ambiguity of content (Stemler, 2001). Stemler reiterated that if ever one of these problems occurs, the analysis may be abandoned. Obviously, the main issue posed by these problems in content analysis is the possibility of lacking credibility and reliability.

In doing the content analysis through qualitative research, some cautions were observed. The popular assumption in the process of content analysis was that it was a method in which mere word-frequency counting was done. Things were more complicated in the content analysis process. Although the frequency of words identified in the texts received much importance because it presented the relationship to themes, researchers also had to be cautious in dealing with synonyms which were usually found

in reviewed materials.

Dealing with synonyms often posed problems in the analysis because one could not be sure if these were used for stylistic reasons or for presenting new ideas situated in a different context. Moreover, not all words can fit into the designed category and some words can have many meanings. Given these issues, Stemler (2001) proposed that researchers must use key words placed in specific contexts to assure reliability and validity of the research.

In the case of this study, the textual materials used were the Augustinian writings. Through the application of content analysis, the meanings of particular themes were analyzed for their relationship with the themes of educational pedagogy. The aforementioned cautions and concerns were effectively and carefully applied in this study.

To determine the relationships of themes contained in the texts studied, the *a priori* coding approach was utilized. In the *a priori*, coding the categories were established prior to the analysis based upon some theories. Furthermore, the propositional unit coding utilized was perhaps the most complex method of defining coding units because they work by breaking down the text in order to examine underlying assumptions about an object, event, and a person (Krippendorff, 1980; Stemler, 2001).

In the process, researchers analyzed particular themes related to the subject of study. These themes which were of substantial amount were categorized based on their relevance to the subject. In this context, only the themes that were related to Augustinian teachings on education were chosen for analysis. These themes were coded based on their connection to the themes of critical pedagogy. It must be noted that not all Augustinian

resources were used. The main reasons border on the stated limitation of this study.

The makeup of the coding system was comprised of a set of very specific categories in which each was assigned with related themes. These categories were given definitions for the purpose of clarity. Each category was assigned with particular unique themes relevant to textual analysis of the Augustinian materials. The coding system was specifically designed for reliability, and to ensure that there were no overlapping categories. Through these cautions, the exclusivity of each category was allowed for avoidance of vague categorizations which usually occurred, when themes being categorized could be coded in two or more categories.

In the analysis, the first process was done to review the Augustinian resources. Keeping in mind the themes chosen and categorized, the researchers classified the particular texts which related to the themes and arranged them by their specific categories. The relevant texts and themes that were not classified were given a new category while the other themes that fit in two or more categories were classified into a category where they have closer connection.

A main code book containing the consolidated frequency findings (Tables) and similar code books used by the raters was also developed. During this study (readings), each of the three raters, evaluated the assigned book and conducted the rating based on themes and categories. Comparison and consolidation of results were done every week and the process was repeated weekly for the duration of this study.

Participants

To establish reliability, three raters were involved, including the main researcher. We worked independently with the assigned coding system. Every rater used a

propositional unit coding containing the same set of categories. We worked on the available Augustinian materials and sifted through categories relevant to the analysis trying to form themes. I served as the first rater. The second rater is a fellow student working on the same Augustinian materials. The third rater is a retired academician with a background in teaching philosophy.

Site

Ideally, the campus library was a suitable setting for the raters to analyze the works of St. Augustine. Because of differences in schedules and preferences, however, we were free to look for any comfortable place or setting to do the analysis. We also had a schedule regarding meetings and the submission of our code books.

Selection of Books

The books selected for use in this study were primarily Augustinian writings. In particular, the selected materials were limited to specific available books which contain discussion on Augustinian teachings on education. Supporting resources were also utilized for comparison and review. However, only the primary works of St. Augustine were used in the coding system. Below are the works analyzed for this study and the reading schedule that the three raters followed:

- Week 1: *Against the Academics*
- Week 2: *On Order*
- Week 3: *The Soliloquies*
- Week 4: *Letters*
- Week 5: *Eighty three Different Questions*
- Week 6: *The Teacher*

- Week 7: *To Simplicianus, On Different Questions*
- Week 8: *On the Christian Struggle*
- Week 9: *On Christian Teaching*
- Week 10: *Confessions*
- Week 11: *On the Nature of the Good*
- Week 12: *The Trinity*
- Week 13: *On Catechizing Beginners*
- Week 14: *On Faith and Works*
- Week 15: *On the Spirit and the Letter*
- Week 16: *City of God*
- Week 17: *On the Perfection of Righteousness*
- Week 18: *Enchiridion*
- Week 19: *Catechumens On Creed Catechumens*
- Week 20: *On Grace and Free will*
- Week 21: *On the Predestination of the Saints/ On the Gift of Perseverance*

Researcher's Role

As the lead researcher in the study, I have an extensive background in Greek philosophy and some understanding of the Latin language. In addition, I have a background in linguistics, leadership, and special education. I am a learning specialist at a high school. I served as a rater, a facilitator, and an organizer during the data gathering phase of this study. The data gathered and interpreted by the raters were collected based on a predetermined schedule, and I compiled, compared, and organized the data given by the raters, but I did not alter or modify them in any way. Both raters were close associates

to me, the main researcher, and both had strong backgrounds in philosophy and education.

Data Collection

The main sources of data for this study include various written books of St. Augustine. The books were chosen based on the scope and topic of their discussion on education. Researchers of this study gathered data from these writings and worked on the available Augustinian materials sifting through themes relevant to the analysis.

Using content analysis required a researcher to follow a number of steps to make content analysis successful. The first step was the making of a coding system for this study. This coding system was used to classify and organize texts and the other coding units, which limited the scope of interpretation and analysis of texts (Crano & Brewer, 2002; Krippendorff, 2004; Stemler, 2001). This study utilized *a priori* or an explicit coding system, meaning that all categories used in this study were made before any reading or examination of sources.

The second step of data collection involved the formulation of coding units. Basically, these referred to the limitations on how raters interpreted the words and phrases that I, as the lead researcher, prepared for them to use in order to ensure that the raters had the same basis when they rated the texts of the assigned sources (Krippendorff, 2004; Stemler, 2001). For this study, propositional coding units were used, which required raters to breakdown phrases into units that discussed or referred to the categories based on my intended purpose, taking note of any inferred messages or underlying assumptions made by me through those phrases based on the purpose of the analysis (Krippendorff, 1980; Stemler, 2001).

The third step of data collection involved the creation of a main code book that contained the formulated categories of this study. These code books served as the main reference of comparison among the raters of these written books. Each rater worked independently of each other to ensure that gathered data were not affected by researcher's biases or personal beliefs and preference.

Finally, the raters then classified significant texts into their respective categories, taking note of the number of units or phrases that referred to the established categories of this study. The results of each rater were compared with each other using content analysis and the data were then used to answer the primary and secondary questions of this study.

Because of the nature of the research, the researcher preferred to rely on propositional coding using *a priori* approach. Coding in content analysis was achieved by designing a category on themes or data. Categorization was conducted based on the similarity of meanings of particular words or themes.

In the *a priori* coding, the categorization of data or themes based on a given theory was already done before analysis. Agreement among researchers with regard to the categories was usually important before the application of the coding system was conducted. From time to time needed, the categories were subjected to revisions (Stemler, 2001).

In the coding process, the coding units were defined based on their limitations (borders), syntax, reference, and proposition. Border units referred to natural boundaries of materials used like books, articles, or other types of documents. In syntactical recording of units, the considerations were made on the author's use of and separation of words, sentences, or paragraphs. In referential coding units, inferences were made on the

attitudes, values, or preferences. In this paper, the researcher preferred to use the propositional units because it related to the analytical nature of this study (Stemler, 2001).

In content analysis there are three types of units that are used: sampling units, context units, and recording units (Krippendorff, 1980). The sampling units differ based on the method of finding meaning in the texts. Context units have physical limitations (Stemler, 2001). According to Stemler (2001), context units do not need to be independently described and they may overlap. On the other hand, recording units do not have physical limitations, and they are based on ideas that can be coded in many recording units with each idea contained in one category. The coding system used in the analysis was characterized by frequency coding method using recording units. The frequency of related and categorized themes was compared with the other frequency coding analysis conducted by other researchers.

Data Analysis

Data obtained from the different sources were then analyzed based on how much they are connected with the categories established by the raters. There were three sets of matrices used in this study to analyze the coded themes based on their connection to the subject of study. In this case, the chosen, categorized, and coded Augustinian themes on education were analyzed based on their frequency on the selected Augustinian materials. These were in turn analyzed based on their connection to the theme of critical pedagogy which was included in the formulated categories.

There were three matrixes used: the first matrix was used to identify the characteristics of Augustinian philosophy. For reference, the established categories for this matrix were as follow:

- *Education*: was used to refer to any text that contributed to the transference of society's accumulated knowledge to the next generation.
- *Teaching*: was used for texts that represent the actual methods used by a teacher to transfer knowledge to the students.
- *Learning*: Education was differentiated from the learning category because learning referred to the general theme of accumulating knowledge that included one's own experiences or training in a specified field, while education was more of a specific form of learning that uses established methods for the transfer of knowledge.
- *Pedagogy*: was used to classify themes and beliefs that serve as a basis for teaching methods.
- *Schooling*: referred to the formal structure used for the education of individuals. The ways to obtain knowledge was used for any text that referred to the goal of education.
- *Knowledge*: Texts describing the themes of truth and enlightenment
- *Teacher*: Any text that referred to the inner-teacher, teacher's role and teacher's responsibilities would be classified under teacher.
- *Truth*: was presented everywhere as a formal and distinct entity.

The second matrix was used to investigate the relationship between Augustinian philosophy and critical pedagogy. The categories for this matrix were as follows:

- *Critical Consciousness*: the philosophy's inclination to encourage social awareness and analysis.

- *Transforming Society*: the use of education to elicit changes in the current society.
- *Learning Process through Dialogue*: the relationship between the student and the teacher.
- *Teacher (as Facilitator)*: the function of the teacher as a facilitator under each philosophy.
- *Empowered Student*: the increased active role of the student in education.
- The third matrix was used to investigate the relationship between Augustinian philosophy and neo-scholasticism education. The categories for this matrix were as follows: Knowledge, Submissive Student, Empowered Teacher, and Truth.
- *Knowledge*: any text that referred to the goal of education.
- *Submissive Student*: the passive student in the classroom.
- *Empowered Teacher*: the authoritative teacher with powerful control of the classroom.
- *Truth*: it was present everywhere as a formal and distinct entity.

The number and frequency of these coded themes were analyzed based on their connection to the subject of this study. In this case, the chosen, categorized, and coded Augustinian themes on education were analyzed based on their frequency on the selected Augustinian materials. These were in turn analyzed based on their connection to the theme of critical pedagogy which was included in the formulated categories. For the three matrices, a prevalence rate of zero (0) indicated that the categories were completely absent in the books. A prevalence rate of one (1) indicated that the topic was only

partially discussed and was not the main topic of the book, usually restricted to only a few chapters or paragraphs within the written text of the material. Finally, a prevalence rate of two (2) indicated that the categories were prevalent and discussed extensively within a book.

Data gathered by each rater were then being compared with another using Cohen's Kappa, a statistic that was often used to compare the level of agreement among the raters. I used Cohen's Kappa, which advanced from one (1) as agreement on coding was completely reliable and went to zero (0) when there was no conformity other than what was predictable by probability as shown in (Table 1).

According to Gwet (2010), a score higher than 0.60, is an indication of the ideal level of agreement. Any score lower than this level indicates that the raters had various opinions regarding the classification of coded texts, making it necessary to redo the analysis and the formation of the categories. On the other hand, a score higher than 0.60 indicates that each rater was in agreement regarding the interpretation of the coded texts in the sources (Gwet, 2010). Once the level of agreement was established, the primary and secondary questions were answered.

The answer to each question was derived based on the prevalence or frequency of identified texts within the sources that discuss specific themes to which each question referred. As an example, the answer to the first primary question was inferred based on the number of identified texts that correspond with formulated categories in the first matrix. For instance, if the category of "schooling" was determined by the rater to be the most prevalent, then it was inferred based on the propositional coding units that St. Augustine is a proponent of a formal and structured system for education. The same

method was applied to answer the other primary and secondary questions, depending on the appropriate matrix system used to answer a specific topic or issue. Additionally, the answers to other questions were derived from other questions as well, especially on the discussion surrounding transmission and transformation, where in any similarities with Augustinian philosophy was determined based on the frequency and prevalence of text that touch on those characteristic within the chosen sources.

The Difference between Frequency Recording and Prevalence Rate

Frequency of recording in the thematic Tables refers to the total recorded number of texts that were determined to belong under a certain category, concept or theme. A category that has a high frequency recording means that the coded source contains a high number of texts that can be classified as promoting a specific theme, or has the characteristics of an observed category.

The prevalence rate refers to the proportion of all of a coded book's texts that fall under a specific category. A high prevalence rate indicates that a category or theme is discussed throughout a book. On the other hand, a low prevalence rate indicates that the observed category or theme is not discussed thoroughly in the coded book, or is only discussed briefly in relation to the other prevailing themes within a book.

Reliability and Validity

Reliability

According to Hesse-Biber and Leavy (2005) reliability refers to how data obtained is reasonable for that specific study. In terms of ensuring reliability, it was important that in the classification process, consistency was observed (Stemler, 2001). Since three raters were involved in the coding procedure, the main researcher prescribed

the reliability requirements which guided coders in their work (Stemler, 2001).

To increase the level of reliability, statistics were used to show the level of agreement among the raters. We used Cohen's Kappa, which advanced from one (1) as coding was completely reliable to zero (0) when there was no conformity other than what was predictable by

$$\kappa = \frac{P_A - P_c}{1 - P_c} \text{ probability. Kappa calculated as:}$$

Where: P_A = proportion of units on which the raters agree

P_c = the proportion of units for which agreement is expected by chance.

In addition, Landis and Koch (1977) have recommended benchmarks for understanding Cohen's Kappa that ranges from negative one (-1) to one (1).

A value of kappa equal to one (1) implies perfect agreement among the three raters, while that of negative one (-1) implies perfect disagreement. If kappa assumes the value zero (0), then this implies that there is no relationship among the ratings of the three raters, and any agreement or disagreement is due to chance alone. A kappa value of 0.61 to 0.80 is generally considered to be Substantial.

Furthermore SPSS Text Analysis program was used to measure the mean frequency and the mean prevalence across the matrixes to determine the most pertinent theme across each matrix.

Validity

Validity means that the instrument used in the study deliberated what was intended to be measured (Creswell, 2005). Moreover it is the degree to which the instrument operates when measuring the variables or phenomenon in any study.

Therefore, validity of the study depends on the ability of the research design and how that connects with the research questions or objectives presented in the study. Validity refers

to the accuracy and meaningfulness of inferences based on the research results. Validity can also be defined as the extent to which results derived from the analysis of what the study signifies. In this case, validity deals with accuracy of the data (Cozby, 2008).

To increase the level of validity, the researcher used more than one type of triangulation. Triangulation can be defined as the approach used to investigate a research with the aim of increasing confidence in the subsequent findings. This term is drawn from surveying where it emphasizes the application of series of triangles in mapping out an area (Bryman, 2006; Patton, 2002). Patton (2002) further illustrated the five types of designs as follows:

- a) Data triangulation - this form of design involves collection of data by using several sampling strategies, which ensures that the data is collected at different times and periods as well as across a diverse group of people (Burr, 1998).
- b) Investigator triangulation - this refers to the use of several researches in the field of collecting and interpreting data.
- c) Theoretical triangulation - this is the use of more than one theoretical position in interpreting data. Unlike investigator triangulation, this method typically entails using professionals outside of a particular field of study.
- d) Methodological triangulation – this involves gathering of data through use a multiple qualitative and/or quantitative methods (Thurmond, 2001).
- e) Environmental triangulation – this approach utilizes diverse locations, settings, as well as other aspects linked to the environment where the study was conducted.

This may refer to the period of the day, week, or time of the year. The most

important thing is to establish the environmental issues that might have influenced the data the researcher obtained in the process of the study (Guion, 2002).

It is clear that the importance of triangulation method is to ensure the data interpretation. This study applied data, investigator, and methodological triangulation. In regards to Methodological and Data triangulation, the researcher used both secondary and primary sources for data collection. Furthermore there are instances where the researcher compared some attributes of Augustinian philosophy with neo-scholasticism. In addition, the researcher engaged in content analysis as primary strategy in addition to employing statistics and SPSS. The selection of books in order to generate data for the study also marked another strategy, which may be classified as secondary research method. Therefore, the use of data triangulation may be traced by the extent to which the researcher developed a design that used a cross section of sources in an offer to enhance the validity of the study.

Additionally, it is also important to indicate that the study applied some techniques under Investigator triangulation in the sense in which there was a use of several theorizations in the interpretation of data. Moreover, it was important to include that the design employed a number of multiple perspectives towards interpretation of a given set of data. Therefore, the researcher sought opinion of professionals as raters who enhanced the validity and the reliability of the study. The second rater is a fellow student working on the same Augustinian materials. The third rater is a retired academician with a background in teaching and philosophy.

All the above-stated methods of triangulation enabled the proposed design to succeed in achieving valid results, thus increasing confidence of the overall research data.

Moreover, the researcher was able to come up with innovative criteria for understanding the subject of the study (or phenomenon) at the same time establishing unique findings. The other benefit derived from this application included integrating theories of the overall study and establishing a better comprehension of the problem.

In the light of the above findings it can be seen that Data triangulation was evident in the research strategies applied especially in view of data collection. This is because the researcher resorted to the use of a number of collection strategies, also because there were diverse sampling approaches, which have been summarized here above.

It can also be inferred that the summary above indicates that the researcher used techniques for Theoretical triangulation in the sense in which he did not rely on one theory to support the objectives of the study. Last but not least was the integration of Methodological triangulation in which data in the proposed research was carried out through different methods.

Ethical Considerations

The researcher did not influence the raters in making their interpretations and classifications. The established schedule for weekly meetings was followed, especially the deadline for the submission of weekly ratings. Exchanges of materials were done on the same time-frame. Rating results were compared and corroborated.

Primarily, the materials used were works of St. Augustine which contain discussions on his theories on education. Thorough study of all the writings of St. Augustine was also hindered by the fact that limited resources were available. One of the primary reasons was not the lack of research capacity of the researchers, but the given

fact that some of the Augustinian writings pertinent to this study were no longer extant. To make up for this substantial loss, we used secondary sources that in some way discuss those writings. Although library research was conducted, some of the main Augustinian writings used in this study were taken on credible Augustinian sites online, including other secondary sources.

Theoretically, this study was limited by the fact that St. Augustine did not really discuss education as a major subject in his works. Thus, any attempt to find a comprehensive Augustinian work on education came to naught. In view of this, this study relied on an extensive investigation of his available works in an effort to find pertinent ideas that were used to analyze his theory on education.

The search for an Augustinian pedagogy on education was primarily limited by the nature of the Augustinian works. Since St. Augustine's teachings were primarily philosophical and theological, the search for an educational theory became more rigorous. Conversely, the same was true on the attempt to find its connection to critical pedagogy. Therefore, it can be said that this was one of the necessary challenges posed on this study which made the analysis more meaningful and significant.

Use of Data to Answer Research Question

What are the main philosophical educational themes of St. Augustine's works?

The philosophical themes of St. Augustine's works were identified based on analyzing the written texts of some of his works through content analysis. The categories used in the first coding matrix were created to illustrate the characteristics of Augustinian philosophy. The most frequently used categories by the raters in the first coding system

were considered as the main philosophical themes of St. Augustine's works. These categories then served as a basis that could aid this study in determining the link between Augustinian philosophy and critical pedagogy.

What are the elements of the critical pedagogical theory that can be considered compatible with St. Augustine's philosophy?

This question was answered by comparing the identified characteristics of Augustinian philosophy with the known characteristics of critical pedagogy based on the second matrix that is specifically designed for this question. The degree of similarity between the two philosophies was determined by comparing the number of texts in St. Augustine's works that were classified under categories that were related to critical pedagogy found in the second coding matrix with the principles of critical pedagogy. The presence of any text classified under the second coding system demonstrated that St. Augustine's works were compatible with critical pedagogy. Specific categories that were more prevalent than others were considered as the primary link between the two philosophies. The degree of relationship between the two philosophies was dependent on the number of prevalent categories in the second coding system. A high number of categories given a high rating both in frequency and prevalence indicated that the Augustinian philosophy was related to critical pedagogy.

If St. Augustine's philosophy can be closely linked to critical pedagogy, what are the valid points for the argument and what are the evidences that can be taken from his works?

The required evidence to answer this question was obtained by comparing the results of the raters' gathered data and their interpretations with the known philosophies

of critical pedagogy. The identified philosophical themes of St. Augustine's works in the first question, together with the classified texts of the raters using the second coding matrix, were used to provide answers to this question. The valid points of argument and evidence were the number of identified texts that referred to the core principles of critical pedagogy. The most frequently used categories in the second coding system, together with the identified characteristics of Augustinian philosophy, served as a guide to identify specific works of St. Augustine and specific lines of texts and teachings that discuss principles similar to critical pedagogy.

Are themes found in St. Augustine's educational philosophy aligned more with transmission theories, such as Neo-Scholasticism, or with transformational theories, such as critical pedagogy?

This question was answered by comparing the identified attributes of Augustinian philosophy with neo-scholasticism. Supporting evidence was obtained from the results of the rater's interpretation using the first and second coding systems.

Aside from the primary goal of this study in finding a theoretical connection between the Augustinian teachings on education and critical pedagogy, another aim of this study was to search for an Augustinian pedagogy based on the identified attributes of the Augustinian philosophy. As with the previous question, the most frequently used categories in the second and third coding systems served as evidence that Augustinian philosophy was linked with transmission or transformation, since the categories in the second coding system used to refer to critical pedagogy, and the categories in the third matrix used to refer to neo-scholasticism. The presence of any frequently used categories was the main premises that link these three philosophies together. On the other hand, the

absence of texts that was classified using the second coding system and the third coding system indicated that a relationship exists amongst the three philosophies.

What are the Augustinian philosophical themes that can be used to create pedagogy on education or to form an Augustinian Educational Theory?

The identified characteristics of Augustinian philosophy were analyzed further in order to identify the core themes that were used to create a distinct Augustinian pedagogy on education. The most frequently used categories in the first and second coding systems also served as the main core principles of Augustinian philosophy that was used to form a distinct Augustinian pedagogy on education.

What makes the Augustinian theory on teaching and education unique?

The uniqueness of the identified characteristics of Augustinian philosophy was determined by comparing the categories most frequently used by the raters in classifying the selected texts of St. Augustine's works. Any similarities and differences dictated how different was St. Augustine's theories are in a comparison to the other educational theories. If it was determined that the majority of texts in the works of St. Augustine were classified under the categories in the second coding system, then it was said that Augustinian philosophy and critical pedagogy were indeed related. The uniqueness of an Augustinian pedagogy was determined by linking the identified characteristics of Augustinian philosophy in the first coding system with the most frequently used categories in the second coding matrix. These identified characteristics may have or may have not been different with the known attributes of critical pedagogy, and any differences indicated the uniqueness of Augustinian theories. Furthermore, if the majority of texts were classified under only a few categories in the second matrix, then it could be

concluded that Augustinian philosophy only touched on selected characteristics of critical pedagogy, making Augustinian philosophy different from critical pedagogy.

CHAPTER FOUR: PRESENTATION OF RESULTS

This chapter addresses the need to illustrate the results of the research study conducted through content analysis through the use of a coding system and propositional analysis to classify pertinent texts in St. Augustine's works. This research purposed to identify the presence of St. Augustine themes in education, and Augustinian pedagogy in education by analyzing St. Augustine's philosophy in relation to teaching and learning. This study strives to provide a correlation among critical pedagogy, neo-scholasticism, and St. Augustine philosophies. Furthermore, this study attempted to form an Augustinian Educational Theory (AET) that could be used to enrich the field of education. The primary method used in this study was content analysis through the use of a coding system and thematic analysis to classify pertinent texts in St. Augustine's works.

The Coding Book

The codes used for this study were categorized into three separate matrices that had different categories for each code. Two measures were used to identify the prevalent themes: prevalence and frequency of texts that could be categorized using the code book. The framework of the coding system was comprised of a set of categories that provided a description or label for the identified related themes. These categories were defined to aid the researchers during coding and to help them identify the related themes that could be linked to the subject being described or discussed by the texts in St. Augustine's works. Reliability was ensured through the creation of unique categories that do not have overlapping meanings with each other.

Matrix 1 identifies the characteristics exhibited by Augustinian philosophy. Matrix 2 categorizes the identified relationships between critical pedagogy and

Augustinian philosophy. Matrix 3 describes scholars' relation of Augustinian philosophy and theme to transmission/neo-scholasticism and transformation/critical pedagogy. *Truth* and *knowledge* are two terms that have been used in matrices 1 and 3 with different meanings based on the context of the philosophies of interest. Aggregate results of the coding for the three matrices were used to determine the most prevalent codes that were then adopted as the themes for describing the observed themes, philosophies, and works of St. Augustine.

The primary data once collected was subjected to software aided statistical analysis using SPSS[®] software to highlight key data trends that are relevant to the research topic. Each book had three separate sets of data based on the three matrix systems used in the coding. Data obtained included the frequency of texts identified with a specific category in the coding system, the prevalence of each classified text in the reviewed book, and the mean for the frequency and prevalence for each matrix.

For reference purposes, each book has a number of categories to help in analyzing the different aspects of the research topic. The first Table in each book contains different identified aspects of St. Augustine's philosophy relevant to the research topic. The second and third Tables contain different aspects of critical pedagogy and neo-scholasticism respectively that are relevant to the research topic. Frequency numbers in the Tables have been used to quantify matches between texts and data sets in each Table independently. Higher frequency numbers identify higher number of matches while the converse is also true. Prevalence ratings between 1 and 3 have been used in the report with prevalence rating of one (1) identifying codebooks with limited reference to Table categories. Prevalence rating of two (2) shows chapter references while prevalence rating of three (3)

identifies whole book references.

Discussion of Collected Data Sets for Each Book

Against the Academics

An analysis of the book *Against the Academics* shows that pertinent text in the book have a mean frequency of 1.5, and a mean prevalence of 0.25 in Matrix 1, a mean frequency of 1.6 and a mean prevalence of 0.5 in Matrix 2, and a mean frequency of 2 and a mean prevalence of 0.25 in Matrix 3 (see Tables 2, 3, and 4).

Table 1

Matrix 1 (Characteristics of Augustinian Pedagogy): Against the Academics

Themes	Frequency of Recording	Prevalence Rate
Education	0	0
Teaching	1	1
Learning	0	0
Pedagogy / method	0	0
Schooling	0	0
Knowledge	5	2
Teacher	0	0
Truth	6	2

Table 2

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): Against the Academics

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	6	2
Transforming the Society	2	1
Learning Process through Dialogue	0	0
Teacher (as Facilitator)	0	0
Empowered Student (Student is a Dominant)	0	0

Table 3

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): Against the Academics

Themes	Frequency of Recording	Prevalence Rate
Knowledge	2	1
Submissive Student	0	0
Empowered Teacher	0	0
Truth	6	2

From the collected data and Tables 1, 2, and 3 we can infer that the book *Against the Academics* contains some texts that demonstrate the characteristics of Augustinian philosophy, critical pedagogy, and neo-scholasticism. The low a mean frequency and the low prevalence rating for the three Tables suggest that this book does not contain enough references that can be used to determine Augustinian philosophy or to provide definitive proof that relates Augustinian philosophy to critical pedagogy or neo-scholasticism.

On Order

An analysis of the book *On Order* shows that pertinent text in the book have a mean frequency of 9 with a mean prevalence of 1.625 in Matrix 1, a mean frequency of 3.4 with a mean prevalence of 1.2 in Matrix 2, and a mean frequency of 7.5 with a mean prevalence of 1.5 in Matrix 3 (see Tables 4, 5 and 6).

The high frequency for the coded texts for the book *On Order* shows that it can be a good source for secondary data for the research study in determining the characteristics of Augustinian philosophy on education. A majority of the coded texts fall under themes of *teaching* and *knowledge*, two themes that are found in many of the books included in the coding process. Also, this is one of the books that show the similarities between Augustinian philosophy and neo-scholasticism regarding their perception of knowledge.

Table 4

Matrix 1 (Characteristics of Augustinian Pedagogy): On Order

Themes	Frequency of Recording	Prevalence Rate
Education	9	2
Teaching	29	2
Learning	7	2
Pedagogy	1	1
Schooling	5	2
Knowledge	22	2
Teacher	2	1
Truth	2	1

Table 5

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On Order

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	9	2
Transforming the Society	2	1
Learning Process through Dialogue	3	1
Teacher (as Facilitator)	2	1
Empowered Student (Student is a Dominant)	1	1

Table 6

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On Order

Themes	Frequency of Recording	Prevalence Rate
Knowledge	22	2
Submissive Student	5	2
Empowered Teacher	1	1
Truth	2	1

Soliloquies

An analysis of the book *Soliloquies* shows that pertinent text in the book have a mean frequency of 22.75 with a mean prevalence of 1.375 in Matrix 1, a mean frequency of 2.4 with a mean prevalence of 1.0 in Matrix 2, and a mean frequency of 6.25 with a mean prevalence of 0.75 in Matrix 3 (see Tables 7, 8, and 9).

The high frequency for the coded texts for the book *Soliloquies* shows that it is a good source of secondary data for the research study in determining the characteristics of Augustinian philosophy on education. The book also contains information on education with reference to St. Augustine's philosophy. Similar to *On Order*, it also has a high frequency of material related to neo-scholasticism.

Table 7

Matrix 1 (Characteristics of Augustinian Pedagogy): Soliloquies

Themes	Frequency	Prevalence Rate
Education	44	2
Teaching	2	1
Learning	2	1
Pedagogy	0	0
Schooling	2	1
Knowledge	24	2
Teacher	6	2
Truth	102	2

Table 8

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): Soliloquies

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	3	1
Transforming the Society	3	1
Learning Process through Dialogue	2	1
Teacher (as Facilitator)	5	2
Empowered Student (Student is a Dominant)	0	0

Table 9

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): Soliloquies

Themes	Frequency of Recording	Prevalence Rate
Knowledge	24	2
Submissive Student	0	0
Empowered Teacher	1	1
Truth	0	0

Letters

An analysis of the book *Letters* shows that pertinent text in the book have a mean frequency of 59.5 with a mean prevalence of 2 in Matrix 1, a mean frequency of 50.2 with a mean prevalence of 2 in Matrix 2, and a mean frequency of 58.25 with a mean prevalence of 1.75 in Matrix 3 (see Tables 10, 11, and 12).

The book of *Letters* is one of the most extensive books ever written by St. Augustine making it the largest and most useful reference source for St. Augustine's philosophy on education. *Letters* has a high frequency in all three Tables, suggesting that St. Augustine integrated themes of critical pedagogy and neo-scholasticism in his teachings. This is also one of the coded books where St. Augustine discussed the value and requirements of social transformation. Major parts of this work also demonstrate the importance of critical analysis. Furthermore, *Letters* also contains texts that directly refer to the development of social consciousness for social transformation, similar with the theme of critical pedagogy.

Within the same book, St. Augustine concludes that while the book may attempt to provide teaching aids, the acceptance or rejection of the aids is left upon the individual teacher who must also consult their consciousness in teaching decision making (Augustine, 1919). This conclusion is comparable to critical pedagogy that initiates social transformation through the use of an individual's consciousness to ask questions about society and the role of teacher dialogue. The book also contains texts that describe truth and knowledge similar to neo-scholasticism.

Table 10

Matrix 1 (Characteristics of Augustinian Pedagogy): Letters

Themes	Frequency of Recording	Prevalence Rate
Education	107	2
Teaching	44	2
Learning	37	2
Pedagogy	22	2
Schooling	14	2
Knowledge	107	2
Teacher	24	2
Truth	121	2

Table 11

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): Letters

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	34	2
Transforming the Society	142	2
Learning Process through Dialogue	46	2
Teacher (as Facilitator)	24	2
Empowered Student (Student is a Dominant)	5	2

Table 12

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): Letters

Themes	Frequency of Recording	Prevalence Rate
Knowledge	107	2
Submissive Student	1	1
Empowered Teacher	4	2
Truth	121	2

On Eighty-Three Various Questions

An analysis of the book *On Eighty-Three Various Questions* shows that pertinent text in the book have a mean frequency of 7 with a mean prevalence of 0.875 in Matrix 1, a mean frequency of 4.2 with a mean prevalence of 1.4 in Matrix 2, and a mean frequency of 0.75 with a mean prevalence of 0.25 in Matrix 3 (see Tables 13, 14, and 15).

The book contains texts that are related to the themes of interest to the research study. This is evidenced by the low a mean frequency and a mean prevalence for the three Tables. This provides additional insight into St. Augustine's principles and themes.

Table 13

Matrix 1 (Characteristics of Augustinian Pedagogy): On Eighty-Three Various Questions

Themes	Frequency of Recording	Prevalence Rate
Education	5	2
Teaching	2	1
Learning	4	2
Pedagogy	0	0
Schooling	0	0
Knowledge	3	1
Teacher	0	0
Truth	42	2

Table 14

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On Eighty-Three Various Questions.

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	1	1
Transforming the Society	7	2
Learning Process through Dialogue	8	2
Teacher (as Facilitator)	3	1
Empowered Student (Student is a Dominant)	2	1

Table 15

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On Eighty-Three Various Questions.

Themes	Frequency of Recording	Prevalence Rate
Knowledge	3	1
Submissive Student	0	0
Empowered Teacher	0	0
Truth	0	0

De Magistro

An analysis of the book *De Magistro* shows that pertinent text in the book have a mean frequency of 7.125 with a mean prevalence of 1.25 in Matrix 1, a mean frequency of 3.8 with a mean prevalence of 1.4 in Matrix 2, and a mean frequency of 9.5 with a mean prevalence of 1 in Matrix 3 (see Tables 16, 17, and 18).

The book has a low number of texts related to the research topic. This shortcoming is balanced out by the presence of material within the book that describes St. Augustine's idea of a teacher in great detail. For instance, below is a paragraph that shows readers how St. Augustine describes the role of the teacher by portraying God as the most ideal teacher for learning:

He knows the matter of which I speak because of his own contemplation, and not by a mean of the words of the teacher. Hence, I do not teach even such a person, although I speak what is true and he hears it. For he is taught not by words, but by the realities themselves made manifest to him directly by God revealing them to his inner self. (Augustine, 1948, p. 40)

The paragraph describes the ideal and most effective teacher as a discerning listener who is not rigid in following themes laid down but adapts his applied teaching experience based on the learner and his environmental needs.

Table 16

Matrix 1 (Characteristics of Augustinian Pedagogy): De Magistro

Themes	Frequency of Recording	Prevalence Rate
Education	2	1
Teaching	3	1
Learning	1	1
Pedagogy	0	0
Schooling	2	1
Knowledge	7	2
Teacher	11	2
Truth	31	2

Table 17

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): De Magistro

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	1	1
Transforming the Society	1	1
Learning Process through Dialogue	3	1
Teacher (as Facilitator)	9	2
Empowered Student (Student is a Dominant)	5	2

Table 18

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): De Magistro

Themes	Frequency of Recording	Prevalence Rate
Knowledge	7	2
Submissive Student	0	0
Empowered Teacher	0	0
Truth	31	2

To Simplicanus

An analysis of the book *To Simplicanus* shows that pertinent text in the book have a mean frequency of 1.5 with a mean prevalence of 0.75 in Matrix 1, a mean frequency of 3.8 with a mean prevalence of 1.6 in Matrix 2, and a mean frequency of 0.25 with a mean prevalence of 0.25 in Matrix 3 (see Tables 19, 20, and 21).

The book provided very little information that is useful to the research topic. The topics upon which the book expounds are not directly related to learning, education, and social transformation.

Table 19

Matrix 1 (Characteristics of Augustinian Pedagogy): To Simplicanus

Themes	Frequency of Recording	Prevalence Rate
Education	4	2
Teaching	5	2
Learning	1	1
Pedagogy	0	0
Schooling	0	0
Knowledge	1	1
Teacher	1	1
Truth	0	0

Table 20

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): To Simplicanus

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	6	2
Transforming the Society	1	1
Learning Process through Dialogue	5	2
Teacher (as Facilitator)	6	2
Empowered Student (Student is a Dominant)	1	1

Table 21

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): To Simplicanus

Themes	Frequency of Recording	Prevalence Rate
Knowledge	1	1
Submissive Student	0	0
Empowered Teacher	0	0
Truth	0	0

On Christian Doctrine

An analysis of the book *On Christian Doctrine* shows that pertinent text in the book have a mean frequency of 42.25 with a mean prevalence of 2 in Matrix 1, a mean frequency of 10.6 with a mean prevalence of 1.6 in Matrix 2, and a mean frequency of 52.75 with a mean prevalence of 1.5 in Matrix 3 (see Tables 22, 23, and 24).

The book acts as a good referencing material when analyzing Augustinian philosophy, neo-scholasticism, and critical pedagogy as it extensively explores the three themes.

Table 22

Matrix 1 (Characteristics of Augustinian Pedagogy): On Christian Doctrine

Themes	Frequency of Recording	Prevalence Rate
Education	24	2
Teaching	27	2
Learning	14	2
Pedagogy	8	2
Schooling	5	2
Knowledge	97	2
Teacher	53	2
Truth	110	2
Critical Consciousness	2	1
Transforming the Society	0	1
Learning Process through Dialogue	5	2
Teacher (as Facilitator)	40	2

Table 23

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On Christian Doctrine

Theme	Frequency of Recording	Prevalence Rate
Critical Consciousness	10	2
Transforming the Society	22	2
Learning Process through Dialogue	12	2
Teacher (as Facilitator)	18	2
Empowered Student (Student is a Dominant)	2	1

Table 24

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On Christian Doctrine

Themes	Frequency of Recording	Prevalence Rate
Knowledge	97	2
Submissive Student	1	1
Empowered Teacher	3	1
Truth	110	2

On Christian Teaching

An analysis of the book *On Christian Teaching* shows that pertinent text in the book have a mean frequency of 34.375 with a mean prevalence of 1.75 in Matrix 1, a mean frequency of 12.8 with a mean prevalence of 1.8 in Matrix 2, and a mean frequency of 47.5 with a mean prevalence of 1.5 in Matrix 3 (see Tables 25, 26, and 27).

This book is a good reference material for the research study since it contains extensive information on the themes that are of primary and secondary interest to this research study. The book's prevailing message is that true knowledge can be gained from outside the church, and that Christian values and religious themes can be used in schools even if the intended context of learning is not directly related to this study of religious teachings.

Table 25

Matrix 1 (Characteristics of Augustinian Pedagogy): On Christian Teaching

Themes	Frequency of Recording	Prevalence Rate
Education	20	2
Teaching	25	2
Learning	11	2
Pedagogy	7	2
Schooling	0	0
Knowledge	81	2
Teacher	27	2
Truth	104	2

Table 26

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On Christian Teaching

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	10	2
Transforming the Society	22	2
Learning Process through Dialogue	12	2
Teacher (as Facilitator)	18	2
Empowered Student (Student is a Dominant)	2	1

Table 27

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On Christian Teaching

Themes	Frequency of Recording	Prevalence Rate
Knowledge	81	2
Submissive Student	1	1
Empowered Teacher	4	1
Truth	104	2

Confessions

An analysis of the book *Confession* shows that pertinent text in the book have a mean frequency of 28.125 with a mean prevalence of 1.875 in Matrix 1, a mean frequency of 7.4 with a mean prevalence of 2 in Matrix 2, and a mean frequency of 40 with a mean prevalence of 1.5 in Matrix 3 (see Tables 28, 29, and 30).

The book acts as a good referencing material when analyzing Augustinian philosophy in the context of education and social transformation. St. Augustine recounts his journey to becoming a priest and teacher, drawing from these experiences to give examples of individual awareness and realization. The book also reveals God as the source of all knowledge and absolute truth likening teacher-student relationship to God-worshiper relationship.

Table 28

Matrix 1 (Characteristics of Augustinian Pedagogy): Confessions

Themes	Frequency of Recording	Prevalence Rate
Education	8	2
Teaching	13	2
Learning	23	2
Pedagogy	2	1
Schooling	13	2
Knowledge	54	2
Teacher	12	2
Truth	100	2

Table 29

*Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy):
Confessions*

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	7	2
Transforming the Society	6	2
Learning Process through Dialogue	11	2
Teacher (as Facilitator)	8	2
Empowered Student (Student is a Dominant)	5	2

Table 30

*Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism):
Confessions*

Themes	Frequency of Recording	Prevalence Rate
Knowledge	54	2
Submissive Student	2	1
Empowered Teacher	4	1
Truth	100	2

On the Nature of God

An analysis of the book *On the Nature of God* shows that pertinent text in the book have a mean frequency of 1.5 with a mean prevalence of 0.625 in Matrix 1, a mean frequency of 4.4 with a mean prevalence of 0.6 in Matrix 2, and a mean frequency of 2.75 with a mean prevalence of 1 in Matrix 3 (see Tables 31, 32, and 33). This book mainly contains information on social transformation.

Table 31

Matrix 1 (Characteristics of Augustinian Pedagogy): On the Nature of God

Themes	Frequency of Recording	Prevalence Rate
Education	0	0
Teaching	1	1
Learning	0	0
Pedagogy	0	0
Schooling	0	0
Knowledge	5	2
Teacher	0	0
Truth	6	2

Table 32

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On the Nature of God

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	1	1
Transforming the Society	21	2
Learning Process through Dialogue	0	0
Teacher (as Facilitator)	0	0
Empowered Student (Student is a Dominant)	0	0

Table 33

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On the Nature of God

Themes	Frequency of Recording	Prevalence Rate
Knowledge	5	2
Submissive Student	0	0
Empowered Teacher	0	0
Truth	6	2

On the Trinity

An analysis of the book *On the Trinity* shows that pertinent text in the book have a mean frequency of 65 with a mean prevalence of 1.25 in Matrix 1, a mean frequency of 43.8 with a mean prevalence of 1.6 in Matrix 2, and a mean frequency of 43.75 with a mean prevalence of 1 in Matrix 3 (see Tables 34, 35, and 36).

The book contains an extensive number of texts that can be matched to the research study topic and objectives. This is evidenced by the high a mean frequency and prevalence rate. St. Augustine applies his philosophy on education and learning on how to correct misunderstanding about the Holy Trinity. His discussion on this issue, together with other topics such as the influence of the divinity on motivating individuals to learn, and the value of reason and volition, provides a good setting where a reader can gain an idea of how would St. Augustine apply his philosophies in educating the masses about the truth.

Table 34

Matrix 1 (Characteristics of Augustinian Pedagogy): On the Trinity

Themes	Frequency of Recording	Prevalence Rate
Education	11	2
Teaching	3	1
Learning	28	2
Pedagogy	0	0
Schooling	0	0
Knowledge	326	2
Teacher	1	1
Truth	151	2

Table 35

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On the Trinity

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	13	2
Transforming the Society	195	2
Learning Process through Dialogue	8	2
Teacher (as Facilitator)	1	1
Empowered Student (Student is a Dominant)	2	1

Table 36

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On the Trinity

Themes	Frequency of Recording	Prevalence Rate
Knowledge	24	2
Submissive Student	0	0
Empowered Teacher	0	0
Truth	151	2

On Catechizing Beginners

An analysis of the book *On Catechizing Beginners* shows that pertinent text in the book have a mean frequency of 9.625 with a mean prevalence of 1.75 in Matrix 1, a mean frequency of 5.6 with a mean prevalence of 1.6 in Matrix 2, and a mean frequency of 8.5 with a mean prevalence of 1 in Matrix 3 (see Tables 37, 38, and 39).

This book is a good reference material for the research study since it contains extensive information on the themes that are of primary and secondary interest to this research study.

Table 37

Matrix 1 (Characteristics of Augustinian Pedagogy): On Catechizing Beginners

Themes	Frequency of Recording	Prevalence Rate
Education	16	2
Teaching	10	2
Learning	1	1
Pedagogy	12	2
Schooling	1	1
Knowledge	7	2
Teacher	6	2
Truth	24	2

Table 38

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On Catechizing Beginners

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	7	2
Transforming the Society	12	2
Learning Process through Dialogue	1	1
Teacher (as Facilitator)	5	2
Empowered Student (Student is a Dominant)	3	1

Table 39

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On Catechizing Beginners

Themes	Frequency of Recording	Prevalence Rate
Knowledge	7	2
Submissive Student	1	1
Empowered Teacher	2	1
Truth	24	2

On Faith and the Creed

An analysis of the book *On Faith and the Creed* shows that pertinent text in the book have a mean frequency of 2 with a mean prevalence of 0.75 in Matrix 1, a mean frequency of 7 with a mean prevalence of 0.8 in Matrix 2, and a mean frequency of 3.25 with a mean prevalence of 1 in Matrix 3 (see Tables 40, 41 and 42).

This book is centered on the theme of social transformation in which St. Augustine links social transformation of individuals with education and consciousness. The individual's consciousness is seen to have more influence on behavior and decision making than education because an individual will choose the option with which they are most comfortable and believe despite their educational background.

Table 40

Matrix 1 (Characteristics of Augustinian Pedagogy): On Faith and the Creed

Themes	Frequency of Recording	Prevalence Rate
Education	0	0
Teaching	2	1
Learning	0	0
Pedagogy	1	1
Schooling	0	0
Knowledge	5	2
Teacher	0	0
Truth	8	2

Table 41

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On Faith and the Creed

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	2	1
Transforming the Society	30	2
Learning Process through Dialogue	3	1
Teacher (as Facilitator)	0	0
Empowered Student (Student is a Dominant)	0	0

Table 42

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On Faith and the Creed

Themes	Frequency of Recording	Prevalence Rate
Knowledge	5	2
Submissive Student	0	0
Empowered Teacher	0	0
Truth	8	2

On the Spirit

An analysis of the book *On the Spirit* shows that pertinent text in the book have a mean frequency of 7.325 with a mean prevalence of 1.375 in Matrix 1, a mean frequency of 3.6 with a mean prevalence of 1.2 in Matrix 2, and a mean frequency of 11.25 with a mean prevalence of 1 in Matrix 3 (see Tables 43, 44, and 45).

The book has a low a mean frequency for the first two Tables while gaining a higher a mean frequency in the third Table, further providing proof that St. Augustine's idea of truth and knowledge is similar to neo-scholasticism.

Table 43

Matrix 1 (Characteristics of Augustinian Pedagogy): On the Spirit

Themes	Frequency of Recording	Prevalence Rate
Education	1	1
Teaching	7	2
Learning	0	0
Pedagogy	0	0
Schooling	3	1
Knowledge	31	2
Teacher	3	1
Truth	14	2

Table 44

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On the Spirit

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	3	1
Transforming the Society	8	2
Learning Process through Dialogue	3	1
Teacher (as Facilitator)	2	1
Empowered Student (Student is a Dominant)	2	1

Table 45

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On the Spirit

Themes	Frequency of Recording	Prevalence Rate
Knowledge	31	2
Submissive Student	0	0
Empowered Teacher	0	0
Truth	14	2

City of God

An analysis of the book *City of God* shows that pertinent text in the book have a mean frequency of 43 with a mean prevalence of 2 in Matrix 1, a mean frequency of 71.6 with a mean prevalence of 2 in Matrix 2, and a mean frequency of 56 with a mean prevalence of 1 in Matrix 3 (see Tables 46, 47, and 48).

The book contains some elements of the themes of critical pedagogy, neo-scholasticism principles, and Augustinian philosophy. It advances divine origin of knowledge and importance of volition and provides a setting for the application of the principles and themes. Corruption and social decadence in the city of Rome that is in the verge of disaster has been used as an example in the book extensively. He proposes that social transformation through God, revealed through learning and education, would save the city.

Table 46

Matrix 1 (Characteristics of Augustinian Pedagogy): City of God

Themes	Frequency of Recording	Prevalence Rate
Education	27	2
Teaching	15	2
Learning	20	2
Pedagogy	6	2
Schooling	37	2
Knowledge	114	2
Teacher	15	2
Truth	110	2

Table 47

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): City of God

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	67	2
Transforming the Society	236	2
Learning Process through Dialogue	35	2
Teacher (as Facilitator)	12	2
Empowered Student (Student is a Dominant)	8	2

Table 48

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): City of God

Themes	Frequency of Recording	Prevalence Rate
Knowledge	114	2
Submissive Student	0	0
Empowered Teacher	0	0
Truth	110	2

On the Perfection of Righteousness

An analysis of the book *On the Perfection of Righteousness* shows that pertinent text in the book have a mean frequency of 3.625 with a mean prevalence of 0.75 in Matrix 1, a mean frequency of 2.2 with a mean prevalence of 1 in Matrix 2, and a mean frequency of 6.5 with a mean prevalence of 1.25 in Matrix 3 (see Tables 49, 50 and 51).

This book is similar to other works by St. Augustine that deal with social transformation since the focus of the book is concentrated on the theories of how social transformation is applied. This finding is supported by the low a mean frequency and low prevalence rate of the book in all three Tables, demonstrating that the book is St. Augustine's way of providing more information and analysis on the process of social transformation, rather than explaining the role of education in society.

Table 49

Matrix 1 (Characteristics of Augustinian Pedagogy): On the Perfection of Righteousness

Themes	Frequency of Recording	Prevalence Rate
Education	0	0
Teaching	1	1
Learning	0	0
Pedagogy	1	1
Schooling	0	0
Knowledge	8	2
Teacher	2	1
Truth	17	2

Table 50

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On the Perfection of Righteousness

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	2	1
Transforming the Society	7	2
Learning Process through Dialogue	0	0
Teacher (as Facilitator)	1	1
Empowered Student (Student is a Dominant)	1	1

Table 51

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On the Perfection of Righteousness

Themes	Frequency of Recording	Prevalence Rate
Knowledge	8	2
Submissive Student	0	0
Empowered Teacher	1	1
Truth	17	2

The Enchiridion

An analysis of the book *The Enchiridion* shows that pertinent text in the book have a mean frequency of 5.75 with a mean prevalence of 0.75 in Matrix 1, a mean frequency of 5.4 with a mean prevalence of 0.8 in Matrix 2, and a mean frequency of 10.75 with a mean prevalence of 1 in Matrix 3 (see Tables 52, 53, and 54).

The book focuses on explaining and defining the theme of social transformation.

Table 52

Matrix 1 (Characteristics of Augustinian Pedagogy): The Enchiridion

Themes	Frequency of Recording	Prevalence Rate
Education	2	1
Teaching	0	0
Learning	0	0
Pedagogy	1	1
Schooling	0	0
Knowledge	16	2
Teacher	0	0
Truth	27	2

Table 53

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): The Enchiridion

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	3	1
Transforming the Society	21	2
Learning Process through Dialogue	1	1
Teacher (as Facilitator)	0	0
Empowered Student (Student is a Dominant)	0	0

Table 54

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): The Enchiridion

Themes	Frequency of Recording	Prevalence Rate
Knowledge	16	2
Submissive Student	0	0
Empowered Teacher	0	0
Truth	27	2

Catechumens

An analysis of the book *Catechumens* shows that pertinent text in the book have a mean frequency of 0.75 with a mean prevalence of 0.375 in Matrix 1, a mean frequency of 0.8 with a mean prevalence of 1.5 in Matrix 2, and a mean frequency of 0.75 with a mean prevalence of 1 in Matrix 3 (see Tables 55, 56, and 57).

This book has the lowest a mean frequency and prevalence rate of all the books included in the coding process. The topics and details of this book are not significantly related to St. Augustine's philosophy on education, critical pedagogy or neo-scholasticism.

Table 55

Matrix 1 (Characteristics of Augustinian Pedagogy): Catechumens

Themes	Frequency of Recording	Prevalence Rate
Education	0	0
Teaching	0	0
Learning	1	1
Pedagogy	0	0
Schooling	0	0
Knowledge	1	1
Teacher	0	0
Truth	4	1

Table 56

*Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy):
Catechumens*

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	2	1
Transforming the Society	2	1
Learning Process through Dialogue	0	0
Teacher (as Facilitator)	0	0
Empowered Student (Student is a Dominant)	0	0

Table 57

*Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism):
Catechumens*

Themes	Frequency of Recording	Prevalence Rate
Knowledge	1	1
Submissive Student	1	1
Empowered Teacher	0	0
Truth	4	1

On Grace and Free Will

An analysis of the book *On Grace and Free Will* shows that pertinent text in the book have a mean frequency of 5.37 with a mean prevalence of 0.75 in Matrix 1, a mean frequency of 2 with a mean prevalence of 0.8 in Matrix 2, and a mean frequency of 4 with a mean prevalence of 1 in Matrix 3 (see Tables 58, 59, and 60).

In this book, St. Augustine describes his perception of truth and knowledge without making any significant references to critical pedagogy and neo-scholasticism. The focus and intent of the book is only to provide a descriptive explanation about St. Augustine's own interpretation of truth and knowledge and to present them based on their relationship with the theme of free will. The book also contains texts that can be matched with neo-scholasticism themes given that issue of volition and individual choice is an important subject discussed in the book.

Table 58

Matrix 1 (Characteristics of Augustinian Pedagogy): On Grace and Free Will

Themes	Frequency of Recording	Prevalence Rate
Education	0	0
Teaching	0	0
Learning	0	0
Pedagogy	0	0
Schooling	0	0
Knowledge	25	2
Teacher	5	2
Truth	13	2

Table 59

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On Grace and Free Will

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	1	1
Transforming the Society	4	1
Learning Process through Dialogue	2	1
Teacher (as Facilitator)	3	1
Empowered Student (Student is a Dominant)	0	0

Table 60

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On Grace and Free Will

Themes	Frequency of Recording	Prevalence Rate
Knowledge	1	1
Submissive Student	0	0
Empowered Teacher	2	1
Truth	13	2

On the Predestination of the Saint

An analysis of the book *On the Predestination of the Saint* shows that pertinent text in the book have a mean frequency of 16 with a mean prevalence of 1 in Matrix 1, a mean frequency of 3.8 with a mean prevalence of 2 in Matrix 2, and a mean frequency of 21.75 with a mean prevalence of 1.25 in Matrix 3 (see Tables 61, 62, and 63).

This book explores the theme of divine origin of knowledge with clarification that the will of God plays a pivotal role in every action in which an individual engages, including education. The book makes reference to social transformation by stressing the role of teachers as facilitators. It concludes by inferring that God can influence the learning process through reason.

Table 61

Matrix 1 (Characteristics of Augustinian Pedagogy): On the Predestination of the Saint

Themes	Frequency of Recording	Prevalence Rate
Education	0	0
Teaching	1	1
Learning	1	1
Pedagogy	0	0
Schooling	0	0
Knowledge	41	2
Teacher	12	2
Truth	73	2

Table 62

Matrix 2 (Relationship between Augustinian Philosophy and Critical Pedagogy): On the Predestination of the Saint

Themes	Frequency of Recording	Prevalence Rate
Critical Consciousness	1	1
Transforming the Society	7	2
Learning Process through Dialogue	4	1
Teacher (as Facilitator)	7	2
Empowered Student (Student is a Dominant)	0	0

Table 63

Matrix 3 (Relationship between Augustinian Philosophy and Neo-Scholasticism): On the Predestination of the Saint

Themes	Frequency of Recording	Prevalence Rate
Knowledge	12	2
Submissive Student	0	0
Empowered Teacher	2	1
Truth	73	2

Validity and Cohen's Kappa

The classification of texts in the identified and analyzed literary materials was consistent with the rating aspects involved in the coding process in order to reliably make valid inferences from the identified text of the reviewed works. There are two main principles that are measured in Cohen's Kappa. These are the differences in the frequency of categories to agree and the probability or chance that the rater will agree and give the same rating for an item. A kappa coefficient of one or a 100 percent coefficient frequency rating means that the raters agree with the ratings for all the categorized items (Guggenmoos-Holzman, 1996).

To determine the validity of the process used by the raters in categorizing reviewed texts, this study utilized three raters during the coding process to increase the reliability of the results. Below is the formula used to compute the Cohen's Kappa and the results for inter-raters' agreement. The highest possible score indicated complete agreement between the three raters was a Kappa equal to 1. Using the SPSS program to compute for Cohen's kappa, the results are all displayed in percentages. The frequency heading (n=21) is for the number of books reviewed during the coding process. The percent shows the degree of agreement among the observed ratings, while valid percentage shows the expected percentage of agreement by chance. The cumulative percent represents the final result of kappa coefficient. Because the raters agreed on all the coded texts, the resulting percentage in all the Tables is 100 percent. Through SPSS, the Cohen's Kappa was computed using the following results for the different matrices.

Kappa calculated as:

$$\text{Where: } \kappa = \frac{P_A - P_c}{1 - P_c}$$

P_A = proportion of units on which the raters agree.

P_C = the proportion of units for which agreement is expected by chance.

Data total checks for Matrix 1 shows that all the 21 books had information collected with none missing. All the required data for Matrix 1 was collected with none missing. The cumulative data for Matrices 1, 2, and 3 provide a clear comparison for the books such that we can then accurately decide which book to access for particular information (see Appendices B, C, and D).

Results of the SPSS analysis show that the raters have achieved the highest level of inter-rater agreement for content analysis and coding. This is evident on the 100 percent rating obtained by the researchers in the SPSS analysis that shows all responses to the different classifications have no differences or variations.

Matrix 1: Knowledge and Truth

Knowledge

The most prevalent themes in Matrix 1 are knowledge at 980 and truth at 977 (see Appendix B). The high number of texts coded under these categories shows that the primary focus of Augustinian philosophy is the relationship between knowledge and the truth. The high number of texts that are related to *Knowledge* in the studied texts is expected because of St. Augustine's philosophy that tends to value the attainment of knowledge and understanding through religion. The majority of books by St. Augustine have the recurring theme of promoting academic and scholarly pursuits. Despite his

religious background, St. Augustine did not limit his publications to the divine and metaphysical, but also touched on sciences that govern the physical laws of nature.

The attainment of knowledge is neither the goal nor the purpose, but rather it is a means to understand the will of God. Similarly, critical pedagogy promotes the use of critical analysis and studies in order to obtain knowledge to oppose the status quo and extinguish the prevailing inequalities in society. Both philosophies agree that education is the appropriate pathway to enlightenment and realization but have different perspectives on how transformation will manifest. Augustinian philosophy considers education a personal endeavor that is used for the betterment of the individual pointing that education comes from God and is received by the grace of God. The education and enlightenment of an individual did not have a bearing on the education and enlightenment of the people around them. Individual education, therefore, does not influence the totality of the society, but influences the totality of the individual. It is important to clarify that Augustinian philosophy considered education to be within the human requiring internalization to grasp it. Critical pedagogy proposes a contrary opinion by advancing that the education and enlightenment of an individual ‘rub-off’ on the people around them and result increased education level and enlightenment of the entire local community. It further supports this view by stating that an educated and enlightened individual would use his/her education and enlightenment to better his/her lives and in the process to better the lives of the society, whether intentionally or unintentionally (Borg, 2010; Vander, 2009; Harrison, 2006; Bubacz, 1981).

Truth

The high number of texts categorized under the theme *truth* can be perceived as

evidence that Augustinian philosophy contrasts with critical pedagogy, given the latter's tendency to promote subjectivity and political awareness in students, while the former is based on St. Augustine's adamant belief in the use of reason and logic in an objective manner based on the absolute perception of Christianity on right and wrong actions. St. Augustine (1919) acknowledges God as the source of all wisdom and learning claiming that all humans are intrinsically flawed in their decision making processes, and must, therefore, seek God's advice.

St. Augustine (2002) considers God's advice as a series of liberal instructions that are better adapted as the truth and precepts of morality. He introduces the theme of truth linked with morality such that there can be no truth without observation of morality and vice versa. St. Augustine (1998) infers that anyone who gets advice from God is more learned and wiser than those who have not. He concludes that knowledge and learning are from God.

Texts that are categorized under the category of *truth* are almost similar to the truth described in critical pedagogy that states that truth is influenced by personal views and underlying pretenses. Even with the firm belief that God holds what is true and communicates it through his advocacy of morals and virtues, St. Augustine believes that judgment and perspective based on logic and reason can influence how individuals perceive the truth. St. Augustine (1919) writes that:

I do not accept their teaching as true on the mere ground of the opinion being held by them, but only because they have succeeded in convincing my judgment of its truth either by means of these canonical writings themselves, or by arguments addressed to my reason. (p. 467)

Showing the importance of personal interpretations of reason and objective analysis can reveal the truth to individuals. Even with an absolute idea of what is correct based on supporting factual evidence gained through education and religion, St. Augustine essentially asserts that truth can be determined through education and the appropriate guidance in obtaining knowledge through an objective process of learning what is right and what is wrong.

St. Augustine (2002) considers truth as a relative theme based on the individual's perception of both religious and educational texts that are influenced dependent upon adherence to the idea that all actions and outcomes are a product of moral standing. He further adds:

They contain also liberal instruction which is better adapted to the use of the truth and some most excellent precepts of morality and that they too may learn by the inward teaching of the Spirit without the help of man. (p. 239)

Augustinian philosophy asserts that misunderstandings, misinterpretations, and misuse of facts originate from the lack of moral foundation to judge or evaluate the actual meanings and applications of known theories. As a result, the interpretations made by these people are not actual truths but fallacies (Hood, 2002; Teske, 2008; Ze'ev, 2010). St. Augustine (1919) supports this claim saying that despite man's diligence, talents and leisure, and extensive and varied learning, he has failed to discover what the truth is. This shows that most intelligent individuals can still be duped in believing fallacies if they do not have a stable moral base for which to compare as a reference.

Based on this assertion, the aim of Augustinian philosophy is to determine the truth through assessing and evaluating how to apply obtained knowledge through the

absolute values of right and wrong. Texts in written works of St. Augustine were also used to compare how knowledge is interpreted using religion and how facts are seen from the perspective of others that do not necessarily have religious inclinations. This inference is based on St. Augustine's belief that presenting tangible proof or evidence to support personal inferences of interpretations is necessary in education (Augustine, 2002; Augustine, 1948).

The described method on how *truth* is determined in Augustinian philosophy is different from critical pedagogy. As in Augustinian philosophy, critical pedagogy asserts that existing knowledge is not used appropriately in society. However, critical pedagogy goes further, stating that information and knowledge are being used by the elite minority to maintain their influence and power by controlling knowledge and information that are available to the rest of society. Truth for the critical pedagogue is, therefore, determining the lies established by the elite in society (Gilpin & Liston, 2009; McLaren, 2000), and truth can be used by those who have discovered it to initiate changes in society (Augustine, 1948; Augustine, 2002; Augustine, 2008).

The described definition of truth is different from Augustinian philosophy because the focus of critical pedagogy is to expose the inappropriate implementation of the educational system to mask the inequalities present in society, rather than focusing on how knowledge and information are applied to society as a whole. In Augustinian philosophy, truth is identified and applied on the individual and not necessarily imposed to the rest of society. Furthermore, learning about what is true can be achieved in many ways.

Consider this text from St. Augustine (2002):

And, therefore, as infants cannot learn to speak except by learning words and phrases from those who do speak, why should not 576 men become eloquent without being taught any art of speech, simply by reading and learning the speeches of eloquent men, and by imitating them as far as they can? (p. 369)

Based on this text, individuals can choose to emulate the actions and teachings of others if they choose to do so and can be related to the modeling theory of education. A text from *The Letters* of St. Augustine (Augustine, 1919) states “by which knowledge we obtain, as it were, the appearance of learning or even by the solid possession of the truth itself whereby we obtain real acquisitions in learning” (p. 799). This further provides proof of the individual aspect of learning to know the truth that can also be associated with the cognitive theory of education.

Critical pedagogy focuses on defining the different classes present in society and revealing the truth about the existing class struggles (Malott, 2011; Sandlin & McLaren, 2010). On the other hand, Augustinian philosophy focuses on revealing the truth for society as a whole. Furthermore, Augustinian philosophy is primarily interested in how individuals apply their acquired knowledge and their morals (Augustine, 1919; Augustine, 2002; Paffenroth & Hughes, 2008; Puett, 2005), while critical pedagogy is more concerned with admonishing society to reject the fallacies conjured by the elite, and to establish and present a new form of truthful education that is founded on critical analysis. St. Augustine (2002) offers the forms of instruction that reveal the truth, which are better suited when understood from the perspective on how they are applied based on morals and virtues. In this sense, the form of instruction or education that St. Augustine advocates is similar to the themes of liberal education.

The discussion of various sources shows that both philosophies have similar methods in discerning what is truthful, given that religion can also be considered as a personal or individualized experience. Truth is perceived by much educational pedagogy as an absolute idea that is based on factual evidence which can be objectively determined by an individual. Similarly, St. Augustine relates to what is true knowledge based on the tenets of religion, that God reveals what is true to mankind through academic studies. This belief is generally similar to the view of critical pedagogy that aims to create or to demonstrate the truthfulness of personal beliefs based on personal ideas, experiences, and ideology that may or may not be similar to the views of other individuals.

In an attempt of St. Augustine (2002) to defend the church's theme of the Holy Trinity, he had to define the theme of *knowledge and truth* that received the highest prevalence of texts categorized under the same themes in Matrix 1. St. Augustine argues that critics of the Holy Trinity are falsely interpreting literature and reason to make their arguments. St. Augustine quashed these claims by providing evidence on the theme of immortality and corrected the errors committed by the readers in understanding Christianity. St. Augustine's desire was to correct this misunderstanding based on his expertise in interpreting religious texts. This view mirrors the official stance of the church at that time which encouraged followers to defer to the expertise of learned scholars of religious texts, rather than analyze the Bible in a literal sense or formulate their own interpretations about the Bible.

St. Augustine refers to the limits of using personal reasoning to interpret religious texts. However, St. Augustine also concedes that learning experiences of individuals are not similar and that in order to understand or relate these interpretations, proper guidance

provided by a teacher becomes necessary (Augustine, 2002).

The approach applied in critical pedagogy is similar because it also questions and critiques a preexisting belief that is accepted as the truth through individual analysis and critique. The main difference however, is that critical pedagogy generally assumes an underlying motive behind the enforcement of these truths in society (Pattaro, 2007; Nibley, 2010) and questions those who impose these truths to the rest of society. On the other hand, Augustinian philosophy does so to correct misunderstanding about certain realities, especially religion. Further comparison and analysis of the context of St. Augustine's works reveal that there are similarities on how Augustinian philosophy and critical analysis view *truth*.

The presence of these themes also suggests that Augustinian philosophy is tied directly with transmission education because of the use of the absolute values of right and wrong in education to influence or change the behavior of individuals. Critical analysis would serve as the main method used in identifying the behavior that needs changing, while transmission education will be used to correct or improve a given behavior. In Augustinian philosophy, transmission is an individual process because critical analysis is initiated through St. Augustine's theme about the self (Augustine, 2008; Augustine, 1948; Saak, 2002; Stock, 2010; Teske, 2008).

St. Augustine (1919) writes, "But why have I, as if forgetting to whom I address myself assumed the tone of a teacher in stating the question regarding which I wish to be instructed by you? Nevertheless, as I had resolved to submit to your examination," (p. 110) showing that individual reflection and study are important methods to obtain the truth. Transmission would begin as soon as an individual accepts the need for change and

accepts the teachings of God and the importance of values and morality as primary prerequisites in achieving critical awareness of the self and enlightenment.

Another example is in St. Augustine (2008) where he wrote:

For they, being high minded, sought Thee by the pride of learning, swelling out rather than smiting upon their breasts, and so by the agreement of their heart, drew unto themselves the princes of the air, the fellow-conspirators of their pride, by whom, through magical influences, they were deceived. (p. 257)

That is indicative of self-learning or personal analysis. Both Augustinian philosophy and critical pedagogy question and critique any subject they find untrue. Augustinian philosophy uses an objective procedures based on the tenets of the Christian faith, while critical pedagogy uses the individual analysis and experience of students. Both of these measures are similar because both use individual reflection and analysis. However, this does not imply that the arguments made by critical pedagogy advocates are not based on facts, but rather show that subjectivity is a minor element in the truth that St. Augustine wants to convey. Both philosophies are concerned with using knowledge to reveal or determine what is true because of the individualized aspect of religion that is similar with the political nature of analysis found in critical pedagogy.

The results of Matrix 1 (Appendix B) are comparable to Matrix 3 (Appendix D) in relation to neo-scholasticism. The prevalence of texts shows that the views of the two philosophies are similar because of the relationship of obtaining the truth from knowledge. The cited works of St. Augustine can all be compared positively to the themes of neo-scholasticism because both beliefs are centered on using virtue as a guiding principle in using acquired knowledge through education.

Teaching

The main difference between critical pedagogy and St. Augustine's philosophy is that St. Augustine vouches for the importance of having the guidance of a known teacher to guide the learning process and to focus on the personal religious beliefs of the students to determine the truth such as in Augustine (1919), Augustine (2002) and Augustine (2009). On the other hand, critical pedagogy questions the existing body of knowledge applied or practiced in society by the ruling elites, and uses analysis to determine the truth based on individual experiences that are not generally guided by a learned expert.

In critical pedagogy, the role of a teacher is limited compared to the conventional view of a teacher's role in a classroom. Teachers under critical pedagogy act mostly as facilitators that provide the details of the discussion to students and inform them about the options available to them for their analysis (Todd, 2010; Cary, 2000). This is similar to how St. Augustine views the role of a teacher (Augustine, 1948; Augustine, 1926). In Augustine, (1919), St. Augustine describes the importance of having open dialogues in classes to enhance the learning experience of students and not be limited by a rigid and structured curriculum imposed by a teacher. Texts such as "that he would, with your help, furnish a reply to a very few brief questions of mine in regard to the Dialogues of Cicero; and as he is said to be at present in Mauritania" (Augustine, 1919, p. 264), show the importance of dialogue in seeking information. Another text such as "than established and realized by them in public measures, were accustomed to set forth as models for the education of youth the examples of men whom they esteemed eminent and praiseworthy, rather than the example given by their gods" (Augustine, 1919, p. 157) shows that using models for education would have limited benefits for students. In this regard, both

philosophies are aware of the significance of having an open relationship between students and teachers that is not defined by authority or status. Both philosophies encouraged learning through continuous open dialogue between students and teachers. Teachers accept that students have their own capability to think for themselves, and that the role of the teacher should encourage students to analyze the events in their surroundings. However, the difference lies with the premises that the two philosophies used to provide the context of their discussion.

The teaching method that St. Augustine supports is expectedly based on the teachings of religion, wherein the morals propagated by Christianity are the basis used to analyze pertinent topics of class discussion. As discussed earlier, St. Augustine adheres to the absolute definitions of right and wrong, and students then analyze their society based on these teachings and then are encouraged to seek their own paths towards enlightenment. For instance, in *The Letters*, St. Augustine wrote, “Nevertheless, while it is free to everyone to believe or disbelieve these statements, every man has his own consciousness at hand as a teacher by whose help he may apply himself to this most profound question,” (Augustine, 1919, p. 332) showing that the final decision or judgment is made by the individual. Another text found in *On Christian Doctrine* reads, “That they too may learn by the inward teaching of the Spirit without the help of man?” (Augustine, 2002a, p. 15) is another reference for reflection of the self. On the other hand, critical pedagogy structures its classroom discussion based on the idea that the educational system is manipulated in order to limit the spread of information. A preconceived belief of an existing inequality is the fuel that drives the discussion and pursuit for the truth. Critical analysis is directed at identifying and questioning social

norms and practices, specifically in learning and education that inhibit the learning of students. Based on the texts from Augustine, (2009), this view is shared by St. Augustine, stating that the current form of society lacks the proper understanding about the will of the Father, for even though knowledge can be gained outside of the Church, its application to society is still rooted to the morals and virtues of the Church's teachings.

Matrix 2: Critical Consciousness and Initiate Social Transformation

Social Transformation

The theme of *Transformation of Society* is the most prevalent theme identified in the second matrix (see Appendix C). Majority of texts that were categorized under this theme were found in the work *City of God*. Based on the intended purpose of the book, finding large volume of texts that deal with social transformation in the book is expected based on St. Augustine's purpose of describing what he thinks society would look like if the majority of people accepted and followed the will of God.

For instance, St. Augustine (2009), wrote, "Were it not a more suitable education, and more likely to prompt the youth to virtue if they heard public recitals of the laws of God," showing that the ideal society for St. Augustine is still founded on the observance of religious values and morals. One of the main messages communicated by the book is that the state of society should be analyzed through reflection, using the teachings of religion as a means to establish a moral base to judge individual action and decisions (Augustine, 2009). It is through this method as described in the *City of God* that shows the preferred method of St. Augustine in initiating social change. The change must start from an individual through education. St. Augustine's philosophy asserts that an individual must make significant efforts in maintaining a sense of morality regardless of

the field being studied. St. Augustine believes that social transformation would only occur if enough people in society embraced the theme of integrating morality through religion in education. Augustinian philosophy intends to promote critical awareness using an individual's own sense of right and wrong and to understand that the current form of society needs to be changed (Augustine, 2009; Augustine, 1925; Todd, 2010; Sindima, 2008). This form of social transformation contrasts with the view of critical pedagogy in socialization transformation.

Through this process, critical pedagogy attempts to initiate change on a larger scale compared with the Augustinian philosophy. St. Augustine's works and teachings focus on an individual having an epiphany through education and religion. This is achieved through an individual's own learning and personal dialogue with the teacher. Social transformation is, therefore, achieved on the individual level, based on personal interpretations of learned texts.

Critical Consciousness and the Role of Teachers

The results of thematic analysis also show that awareness from the Christian or religious point of view and critical analysis as both instill critical consciousness in students by encouraging them to think, assess and evaluate the society, and the ways they can help improve the current state of society on their own. The results in Matrix 2 (Appendix C) show that the works of St. Augustine promote critical consciousness to its readers. However, the differences again lie with their methods.

Using theology to influence change through critical consciousness is based on the idea that individuals that view their surroundings through religion will use their morality to define their actions. In the book *City of God* (2009a) and in *the Letters of Augustine*

(1919), St. Augustine asserts that the importance of using the values taught by religion as a basis to judge the outcome of individual actions. Emphasis should be given to Augustine's assertion that morals that are dictated by Christianity should only be used to evaluate the outcome of an action, rather than as a restrictive tool to limit or dictate the other fields such as mathematics and sciences. The works of St. Augustine enforced the importance of using religion to improve society through how knowledge is applied to the daily activities and everyday practices.

St. Augustine emphasized in *City of God* (2009a) that society lost its sense of morality because the actions of individuals are influenced by personal gain. This belief is similar to the overall perception of critical pedagogy which emphasizes that social inequalities exist because those in power are motivated to stay in power by limiting information through enforcing a restrictive education system.

To improve the education of students, critical pedagogy and Augustinian philosophy both reduce the role of teachers in the education of students. Based on the result presented in Matrix 2 (see Appendix B), the role of teachers as facilitators is another prevailing theme in the works of St. Augustine. Augustinian philosophy is focused more on engaging the students in dialogue as the primary method of presenting lessons and initiating the education process. From the reviewed texts, the intended purpose of the practice is to foster and develop a positive relationship between a teacher and a student that cannot be formed in a traditional classroom setting (Augustine, 1919; Augustine, 2009a; Hood, 2002; Kitchenham, 2008; McCloskey, 2006; McLaren, 2000; Augustine, 1925). Analyzing the intended meaning of St. Augustine behind his support for an informal teacher-student dialogue reveals that critical consciousness can develop

from this relationship because students are allowed to think for themselves and make a stand on these conversations.

Continuous dialogue between students and teachers in an unstructured environment allows students to think for themselves and express their opinions about pertinent social issues. In this manner, students are encouraged to make their own analysis and take the actions they think are appropriate (Augustine, 1919; Augustine, 1926; Augustine, 1948; Augustine, 2005; and Paffenroth & Hughes, 2008).

The method proposed by Augustinian philosophy is largely different from what is used in critical pedagogy based on how they make their inferences and analysis of social events. Augustinian philosophy is centered on the individual (Augustine, 1948) and not on the struggles of the different social classes. Teacher dialogue is the same for both critical pedagogy and Augustinian philosophy, even though Augustinian philosophy is concentrated on individual dialogues between the teacher and the student (Augustine, 1948).

Religion and morality are generally subjective factors because individuals have their own way of interpreting and relating personal experiences and observed phenomenon with religion. In *City of God* (Augustine, 2009a) and *De Catechizandis Rudibus Liber Unus* (Augustine, 1926), St. Augustine describes what he thinks is the ideal state of society based on his own interpretations of the appropriate application of his faith. Furthermore, critical awareness under Augustinian philosophy would be based on Christian morals and beliefs, rather than a general perception of what is right and what is wrong. Citation infers that a person has no need for religion to establish a moral base, making St. Augustine's form of education a subjective and individualized journey in

seeking knowledge (Augustine, 2002; Augustine, 2009a; McCloskey, 2006).

Additionally, St. Augustine's described method of learning is based on a widely accepted idea of what is an acceptable action for Christians. Facts and information are learned through objective study and analysis. However, how this knowledge is used and applied into society is a subjective endeavor that depends on an individual's sense of morality (Augustine, 2002; Augustine, 2009a; McCloskey, 2006).

According to these arguments, the critical consciousness instilled through the use of religious contexts is similar with what critical pedagogy wants to accomplish. Both philosophies encourage students to analyze society and make their assumptions and judgments on their own based on their beliefs. However, Augustinian philosophy favors the use of religion, while critical pedagogy favors an analysis that opposes existing social norms. Both philosophies also use the personal experiences of students that are then guided by teachers to help them form their own analysis. In *City of God* (Augustine, 2009a), the central theme of St. Augustine's teaching is that society is filled with people that are corrupt and greedy because they lack morals, and that proactive action is required to change this situation for the better.

The implication that change or a revolution is needed to occur through education using Christ's teachings as a moral base is congruent with the assertion that existing society is elitist from the perspective of critical pedagogy. The use of religion represents a form of higher standing upon which a student can rely, while a student under critical pedagogy would generally opt to consider radical methods to pursue their goals. In the end, both philosophies are effective methods of instilling critical awareness to students to initiate social change, with context as the only difference between the two philosophies.

Matrix 3: Teachers as Facilitators and Learning Process through Dialogue

The role that teachers assume according to Augustinian philosophy is different from the conventional image of a teacher. St. Augustine asserts that the primary role of the teacher is a facilitator in the teacher-student dialogue during classes by guiding through experiences. Various texts in the works of St. Augustine support this belief, such as in *The Letters* where St. Augustine (1919) wrote, “by other methods than harshness, severity, and an imperious mode of dealing, namely, rather by teaching than by commanding, rather by advice than by denunciation” (p. 85) that can be attributed to facilitating the learning experience of students, and “Paul, therefore, was not teaching Peter what was the truth concerning that matter, but was reproofing his dissimulation as a thing by which the Gentiles were compelled to act as Jews did” (Augustine, p. 165) that shows guidance through experiences.

The described scenario is different in both Augustinian philosophy and critical pedagogy because the individual thoughts and perceptions of students are the main focus as teachers assume the role of a facilitator during class. In critical pedagogy, this increased participation can lead to student empowerment because students are made to realize that they should not be restricted by what the system imposed on them. Moreover, the prevalence of this belief further supports the philosophy’s claim that social discrimination and inequalities initiated by a ruling upper class have excluded students that come from the other social groups in the decision-making process that governs their education. Thus, empowerment is part of the method used in critical pedagogy to develop critical analysis and initiate social transformation.

The described significance of empowerment is not present in Augustinian

philosophy. Based on the result of Matrix 3 (see Appendix D), empowerment is not a prevalent theme and is only mentioned partially in some of Augustine's works. There are several inferences that can be made for the absence of this subject. First, St. Augustine does not consider the possibility of the existence of social inequalities in society. For St. Augustine, social problems originate from the individual and that the only solution to address these problems is to change individual perspective, rather than status or power of a social group. Secondly, St. Augustine does not believe that social discrimination is the root of the problems experienced by people in society. He adheres to the importance of personal growth and maturity that is achieved by following the teachings and the will of God. Thirdly, the lack of texts that can be associated with empowerment in his teachings provides another point of similarity with other philosophies based on religion such as neo-scholasticism.

Answer to Research Questions

Augustinian Philosophy and Critical Pedagogy

What are the main philosophical educational themes of St. Augustine's works? The identified major themes in the works of St. Augustine are truth, knowledge, transforming society, teacher, education, critical consciousness, teacher's dialogue and the role of teachers as facilitators. Other minor themes are also identified that include texts that refer to pedagogy, learning and school. Themes in the coding system that are not prevalent in the reviewed text are the empowered student and the submissive student. The absence of these themes in the works of St. Augustine suggests that Augustinian philosophy is not entirely focused on education and is not meant to be used exclusively for the learning of students.

What are the elements of the critical pedagogical theory that can be considered compatible with St. Augustine's philosophy? Critical pedagogical themes that can be associated with Augustinian philosophical principles are social transformation, critical awareness, and the focus on dialogue between teachers and students as the primary teaching method. Both Augustinian philosophy and critical pedagogy assert the importance of using an educational approach that is different from the conventional educational method in order to address social problems by initiating social change. The main premise of both philosophies is to promote an unstructured classroom setting wherein students are given the freedom to analyze and critique for themselves the value and the utility of the various educational fields, and to develop the critical awareness of the students so they can decide for themselves how to apply their acquired knowledge.

The Augustinian philosophy advocates the use of morality as described by the Christian faith as the primary source of influence that students should use in assessing and evaluating the merits of acquired knowledge and education in order to enhance or develop critical awareness. Augustinian philosophy shares the same objective of critical pedagogy and uses the personal experiences of students and their own interpretations of knowledge in order to promote critical awareness. In this area, the role of subjectivity is more significant in critical pedagogy than Augustinian philosophy, as the former relies on the personal experiences and opinions of students in making their analysis. The identified themes and the data from reviewed literature demonstrate that Augustinian philosophy and critical pedagogy converge on their intent to use acquired knowledge to reveal the truth based on their own preconceived belief of what causes the problems in society.

Augustinian philosophy asserts that knowledge is being falsely used and interpreted because of the lack of a moral foundation by the majority of people. Augustinian philosophy intends to denounce these fallacies to identify the truth through the moral foundation identified by the Christian faith. In critical pedagogy, there is an assumption that social discrimination is prevalent and that the majority of students are being excluded in the decision making process regarding their education. Critical pedagogy suggests that the current system enforced on students mirrors the unjust society that they dwell in, and the only possible resolution is to identify what is truthful in order to abolish the current system enforced in society. The difference between the two approaches is that critical awareness is instilled individually in Augustinian philosophy, while critical pedagogy initiates critical awareness to the class as a whole, relying on the use of similar experiences and opinions of the students to initiate social change.

The role of the teachers defined by Augustinian philosophy and critical pedagogy are also similar because both philosophies promote the limiting or decentralizing the power held by the teachers. Teachers in both philosophies are limited to facilitators and would only preside over the dialogue that would occur between teachers and students during classes. The purpose of these dialogues, however, are different, given that Augustinian philosophy posits that the dialogue between teacher and student should be used to obtain personal reflection and enlightenment, while dialogue in critical pedagogy is more centered on demonstrating to a group of people the existence of social inequalities, and that can encourage them to take action and initiate social transformation.

If St. Augustine's philosophy can be closely linked to critical pedagogy, what are the valid points for the argument and what are the evidences that can be taken from his works? The similarities between Augustinian philosophy and critical pedagogy are presented in some of St. Augustine's work. One significant work is *City of God* that is divided into several books that demonstrate the process of social transformation through critical awareness based on the context of that period wherein Rome was invaded and occupied by the Vandals.

Of Books I through XXII in *City of God*, Books I through V describe the fall of Rome to the Vandals and its effects on its citizens. Those that still practiced the old ways and the pagan religion blamed the fall of Rome on the Christians because of the belief that the Christian God is powerless and does not provide the material needs of the people. As a result, Christians got persecuted by the surviving citizens. St. Augustine devotes Books I through V to refuting these claims and by dismissing the prevailing opinion of society on blaming the Christians by providing evidence that the fall of Rome was not caused by Christians, citing other instances where in Rome suffered from attacks, calamities, and misfortunes even before the arrival of Christianity. In these books, St. Augustine uses critical analysis through the review of historical events and political aspects of the city to refute the fallacies presented by the Christian persecutors. The overall theme used by St. Augustine to refute this claim is through morality, arguing that the Romans and their Roman gods did not cultivate the required moral foundation needed in order to maintain the growth and welfare of society.

In Books IV through XII, St. Augustine provided readers with an alternative interpretation on the fall of Rome. St. Augustine attributed the success and longevity of

the empire as the will of the Christian God and not the pagan deities the Romans worshiped. Furthermore, St. Augustine postulated about the significant relationship between virtue and prosperity, stating that God rewarded virtue. St. Augustine implies that the Roman ancestors have a great understanding of morality and virtue and as a result, were rewarded by God for their rightful actions. St. Augustine further provides support to this argument by describing a city with a society that followed the will of God and His laws. The described society in Book XI is the ideal society from the point of view of St. Augustine, stating the presence of a supreme good that will bring happiness and peace. *City of God* ends through St. Augustine's description of the final judgment similar to what is found in the Bible and the eternal peace and joy received by those who followed God's will.

In Books I through V, St. Augustine laid the foundation for his description of what form of society would take place if it is devoid of God's presence or influence. St. Augustine used the response of the Romans to the fall of their city as proof that the absence of God and His teachings in society would result into misery and despair. Furthermore, the response of the people that accused society is the example used by St. Augustine to demonstrate the logical fallacy that is prevalent in society that is devoid of morals and virtue. The insistence of many people to blame others for their misfortunes and not their own faults or failures is one of the defining characteristics of a world of man that does not follow the teachings of God. This is the fallacy that St. Augustine wants to address and he uses critical analysis of historical data to refute this claim.

St. Augustine supports the use of virtues and morality as decreed by God, as means to acquire peace and happiness. *The City of Rome* described by St. Augustine in

the latter part of the series is the ideal form of society for St. Augustine wherein the state and the Church are separate but equal entities, in which the Church serves as the leader of all individuals to virtue and goodness, while the state adheres to these virtues in making state policies. This is the intended outcome for St. Augustine based on his belief that morality is a good foundation that will bring peace and prosperity, not only in material wealth, but also in eternal life.

From the discussion, elements of critical pedagogy can be seen in *City of God*, especially in the use of critical analysis to refute the existing flaws of society to reveal the truth based on the teachings of the Church. The existing flawed state of society is wrongly accepted by many as being the truth, and St. Augustine uses a method based on objective understanding of existing knowledge and the morality provided by religion to reveal the use of morality, virtue and religion as context to judge the validity or appropriateness of an action. This method can be considered as analogous to how critical analysis uses personal experiences and opinions on the way they reach a consensus on how to address social discrimination.

Another book that shows similarities between Augustinian philosophy and critical pedagogy is *The Confessions* (Augustine, 2008). It contains themes similar to critical pedagogy that is applied to the individual journey of St. Augustine on reflection and self-awareness. Like *City of God*, *The Confessions* is written in separate volumes that describe how St. Augustine started his own path to reflection in understanding in what he believes is God's plan for his life. The first of the series deals with his own moral failures before he discovered the teachings of the Church and the value of education. The next series of books then describe his personal attempt to reconcile his life with both the knowledge

and understanding he gained through education and his newfound sense of morality through the teachings of the Church.

In these volumes, St. Augustine accomplishes two important aspects that are related to this paper's discussion. First, St. Augustine's autobiography establishes the theme of God that St. Augustine used in his works. God is depicted in these works as a merciful and all-knowing God that can only do well and would reward those who would follow His teachings. Morality and the absolute value of good and evil are attributed by St. Augustine to the existence of God and His divine plan for all individuals (Augustine, 2009; Augustine, 2008; Teske, 2008). Thus, God becomes the source of the moral base that St. Augustine advocates and the primary source of order in humanity. Societies that are embedded with the values and practices of the Christian religion would receive material benefits, chief of which are peace, stability and moral citizens. In critical pedagogy, the presence of social discrimination, inequalities and the absence of the proper enforcement of social order are the primary sources of motivation that provide incentives to individuals to critically analyze their surroundings in order to improve their society. These themes all serve as the basis in which critical analysis can use to determine the appropriateness of an observed action or occurrence in society.

Secondly, St. Augustine laid the foundations for the idea about the self. Saint Augustine's personal journey is an example of critical analysis that is similar to what critical pedagogy achieves in students, for individuals to analyze their own experiences based on a given set of standards that they can use as base to evaluate their actions. In the case of St. Augustine, the standards he used to judge his actions are the teachings of God and education, while critical pedagogy uses education and a preconceived idea on what

an ideal society should be. The primary difference between the two is that Augustinian philosophy uses critical analysis on the self, while critical pedagogy applies critical analysis to society as a whole. Furthermore, St. Augustine's discussion about his discovery about the self and the value of self-awareness and self-realization demonstrates that subjectivity is also present in Augustinian philosophy. However, the application is only limited in Augustinian philosophy to being applied to the individual's own reflection on personal actions, rather than being used as a primary basis that will determine reality as seen in critical pedagogy.

Are themes found in St. Augustine's educational philosophy aligned more with transmission theories, such as neo-scholasticism, or with transformational theories, such as critical pedagogy? Augustinian philosophy and neo-scholasticism both state that religion is the most important factor to consider in determining the context on which those individuals live. These two philosophies assert that the scope of religion includes the essential truths that each individual must identify and accept the basis for reasonable thoughts, actions and the basis for the social norms and standards that should be observed by all individuals (Hood, 2002). In Augustinian philosophy, this perspective is evidenced on how St. Augustine determines what is truthful in this world, as well as the primary definition of the attribute that is used to evaluate the appropriateness of an action. Moreover, both philosophies consider religious teachings as the authority that provides knowledge to students similar to the scientific fields of study.

Because of these beliefs, the two philosophies are similar because both assert and recognize the liability of conventional educational practices, given that both agree that God is present in all aspects of reality, including knowledge, thereby refuting the need to

control what students can learn in their education. This belief is reflected by the diminished role of teachers in Augustinian philosophy because of the understanding that the teachers cannot provide the same level of input, knowledge and inference that critical consciousness can provide to students. As a result, the expertise of teachers are limited to being moderators as stated in neo-scholasticism where their only priority is to ensure that students are exposed to the appropriate knowledge they require.

The other level of agreement between the two philosophies is the significance of the cause and effect relationship on the attained knowledge and the resulting action of individuals. In Augustinian philosophy, this is evident on how St. Augustine relates the absence of morality and virtue within the people in a society that would lead to the wrong interpretation and application of knowledge. The same view is shared with neo-scholasticism that asserts the importance of religion as the common origin for all knowledge and information and that the proper understanding and implementation of this knowledge is the only acceptable path for becoming educated both in the will of God and the intended application of knowledge in society.

Thus, neo-scholasticism asserts that reality and all of its components originated from God, and that the proper understanding of this knowledge requires understanding God's teachings. This view is similar with the views of the Augustinian philosophy that is focused on morality, virtue and critical consciousness to determine the true meaning or interpretation of existing knowledge through education.

Finally, it can be concluded that St. Augustine's philosophy is very similar to neo-scholasticism in content and terminology. However, its methodology and practices are transformational, relying on the main theme of critical consciousness to transform the

society.

What are the Augustinian philosophical themes that can be used to create pedagogy on education, or to form an Augustinian Educational Theory (AET)?

Forming an Augustinian educational theory would be centered on the themes of the self as described in *The Confessions* (Augustine, 2008) and critical awareness to initiate social change or transformation. Knowledge learned is to be evaluated using the morals and virtues supported by Christianity. Emphasis would be given on how the individual interprets and understands the teachings of religion and their significance on the person and society as a whole. Under this theory, the teacher assumes the role of the facilitator and uses teacher-student dialogue as the primary teaching tool during classes.

The focus of classes would be on developing critical awareness in three stages. The first stage would be focused on developing critical awareness on the self as each student would individually reflect on their past actions. These reflections would be supplemented by discussions with the teacher in order to better understand how to assess and evaluate these actions and learned experiences based on the values and virtues of Christianity. Each individual is given the freedom to think and analyze on his own about the relationship of past actions with the present, as well as possible course of actions upon which the students depend as a result of their reflection.

The second stage would be to adopt this practice on learned themes in classes based on Transmission theory and neo-scholasticism. Subjects taught in class would be viewed objectively and the students' acquired knowledge on how they would be applied in the most beneficial way to society would be evaluated. All knowledge originates from God, so there is no limit on the subjects that can be taught as long as discussed themes

would have beneficial applications in society.

The final stage would be to translate the self-awareness of individuals to society wherein learning is applied in a larger scale outside the classroom. Each student would have his own interpretation and identified method of applying knowledge to society, resulting into a slow but steady process of social transformation.

What makes the Augustinian theory on teaching and education unique? An Augustinian theory on education is different from other educational pedagogies because of its reliance on the personal reflections of an individual that would ideally result into actions based on morals and virtues. Students are encouraged to think on their own and analyze the knowledge made available to them. Students are trained to develop critical analysis skills with limited influence from the teacher and from other students. The personal views and interpretations made by an individual bear more weight than current accepted standards and norms, as long as analysis, interpretation and application of acquired knowledge are made according to the morals and virtues advocated by God.

A social science class that deals with politics and governance, especially on the issue on managing cultural diversity in the community, shows the unique aspects of Augustinian Educational Theory based on how this class can be improved through the use of a plan based on Augustinian philosophy. Social science classes already discuss the current social issues that are present in society, and the addition of Augustinian educational themes adds another way of presenting social problems to students depending on the current issue discussed in class.

One possible application of Augustinian Educational Theory is during presidential elections when the class discussion is centered on the platforms of presidential

candidates. Teaching students about St. Augustine's Theme of the self can help students become aware of the political platforms of the candidates that can be used to judge which candidate deserves to win. The primary reason for applying an Augustinian Educational theory to this class is to train and develop the critical analysis skills of students so that they can use these skills when they reach the proper age for voting.

Teachers would begin the class by asking the students on what they consider to be acceptable platforms or programs that candidates must make in order to improve the condition of the country. Discussion would then revolve around the basis that each student used to determine those platforms. Teachers would then organize classes wherein the students would present their views on the class and thus become the center of discussion. The goal of these sessions is not to determine common points of comparison among the beliefs of the students, but rather to give them the opportunity to analyze information using their own morals, regardless of the opinion of the majority.

Using self-reflection and teacher-student dialogue embedded in Augustinian philosophy to analyze the rhetoric of the candidates enables students to see the merits of the candidates' programs on how they would run the country. The voting process is an integral component in initiating social transformation, and equipping students with the proper skills that can help them choose and vote for deserving candidates that can greatly improve the state of society.

Another example will be a class on healthcare ethics, which can be improved through the application of Augustinian Educational Theory because of the significance of the morality and individual judgment in making ethical decisions in the field of healthcare. Students of these classes are generally doctors and nurses that are responsible

for the lives of their patients and are responsible to make decisions that can greatly affect the health and wellbeing of their patients.

One of major issues in healthcare ethics is the conflict between what the healthcare profession accepts as ethical practice and the personal beliefs of the students. For instance, issues on abortion, euthanasia, and the extent of patient advocacy are common dilemmas that many healthcare providers encounter in the work area. To help resolve these issues, Augustinian Educational Theory can be used to help students resolve this conflict.

Augustinian Educational Theory can greatly improve the way students understand the rationale behind the ethics of these procedures given that Augustinian philosophy already uses morality and analysis of objective data as the primary forms of basis in judging the outcomes of an action. Introducing healthcare students to St. Augustine's theme of the self can help them reflect on their own experiences and then assess and evaluate them according to both the ethics of their profession and the moral basis of religion. In these reflections, Augustinian philosophy is more concerned with the individual process of reflection, rather than the results or the outcomes that an individual makes during the reflection process. Furthermore, St. Augustine's idea of the self can help students understand the root of their feelings of conflict that can be the focus during the teacher dialogue.

Students are given the freedom to express their own thoughts and ideas about their ethical concerns about their professions. Teachers would assume a minor role and would only facilitate the class through individual dialogue with the students. The goal of this dialogue is to allow each student to come to his or her resolution about the identified

conflicts of the self without being limited to the rigid expectations and linear class discussions about ethics. Emphasis should be made on the fact that using Augustinian educational themes in this study is not to increase the significance of religion in the class discussion, but rather to focus on St. Augustine's use of reflection about the self. The goal is to critically identify and understand the implications of health ethics and the personal convictions based on the premise that actions and existing knowledge must be used to the benefit of society. Under Augustinian philosophy, morals and virtues are the basis for all actions. Once these elements and similar embedded themes are identified in medical issues, then critical analysis can then be used to help students make the most appropriate choices. St. Augustine asserts that a person's beliefs should not be forced onto others.

Using euthanasia as an example to illustrate the involvement of Augustinian Educational Theory, a student that is against the use of abortion can critically analyze the self to determine the root of this belief that can be discussed with the teacher. For instance, a student that can be confused by the ambiguity of euthanasia procedures can discuss this belief with the teacher so that clarifications can be made on certain areas of concern for the student. The teacher can point out possible scenarios wherein euthanasia is considered appropriate because it is included as a right of a patient as a sovereign and sentient being. The teacher does not decide for the student on the proper course of action to take, for the student decides for himself based on the facts presented by the teacher. In this regard the goal is to save the life of the patient as long as the patient allows it, and to reserve the right of and the respect for the patient. As a result, the student may become more aware of the importance of individual human rights over his personal beliefs, and would therefore become a more caring and responsible healthcare professional that is

respectful to the rights of his or her patients. Killing is against the teachings of the Church. However, an individual cannot deny the right of a patient to have or accept healthcare treatments.

Under critical pedagogy, the same class would focus on the discussion about the collective experiences of the students on how they approached or managed similar situations. A consensus is made based on these experiences, and a new approach would be implemented that can replace the existing form of knowledge in this subject.

CHAPTER FIVE: DISCUSSION AND ANALYSIS

This chapter addresses the themes that have emerged during the coding process through content analysis. Each theme that has been identified was constructed on the basis of inductive codes formulated during the coding process and is discussed starting with the most prevalent themes within the coded responses. Discussions on each theme are centered on comparing the themes with core themes of other pedagogies to make this study more comparable to Augustinian philosophy in education. Each matrix Table has its own discussion, followed by a synthesis of the identified themes. This chapter concludes with a summary of study results, answering the research questions, and presenting recommendations to be adopted in ascertaining the research results and carrying out further research.

Summary

This research study has selected critical pedagogy and neo-scholasticism as the references for comparison of themes with Augustinian philosophy as seen in the coded books. The shared themes with critical pedagogy are the use of critical analysis in education for social transformation and the evolving role of educators. The shared themes with neo-scholasticism are the divine origin of wisdom and its role in education. These shared themes will be extensively discussed in the rest of the chapter.

This analysis has identified specific literary works by St. Augustine that demonstrate his use of the mentioned themes in forming and supporting his proposed philosophy of education. These books include *Against the Academics*, *Letters*, *On the Trinity* and *City of God*. These literary texts generally describe the attributes and finer points of Augustinian philosophy on education. The books *On Order*, *Soliloquies*, *On*

Eighty-Three Various Questions, De Magistro, Confessions and *On Grace and Free Will*, have been used as coded reference material in providing specific descriptions of St. Augustine's themes of truth, knowledge, and reason.

Literary materials by St. Augustine that include; *On the Nature of God, On Faith and the Creed, On the Spirit, On the Perfection of Righteousness* and *Enchiridion*, have been coded and provided the basis for Augustinian philosophy comparison with critical pedagogy given their high frequency of comparable texts. The basis for this comparison is their similarity in discussing social transformation and education from the religious perspective.

Literary materials by St. Augustine that include; *On Christian Doctrine, On Christian Teaching, On Catechizing beginners* and *On the Predestination of the Saint*, have been coded and provided Augustinian philosophy comparison with neo-scholasticism given their high frequency of comparable texts. The basis for this comparison is their similarity in discussing religion as the foundation of education with the God as the ultimate source of all wisdom and that it is only by seeking him that an individual can attain the ultimate sense of wisdom.

To Simplicianus and *Catechumens of the Creed* by St. Augustine were also coded with the other literary materials but did not provide a basis for discussion as regards to the research topic and objectives.

The coding analysis that was applied reveals that the selected literary materials by St. Augustine advance the promotion of social transformation using themes that are advanced and stressed on by critical pedagogy and neo-scholasticism. The core messages and principles as proposed by the identified literary materials by St. Augustine support

the premises advanced by critical pedagogy and neo-scholasticism. This is further evidenced by Augustinian philosophy support of critical analysis in identifying the role of the society in general and the individual in particular in education advancement. This is as far as the similarities between the themes go because Augustinian philosophy interprets these roles from the Christian belief and the traditional perspective by formulating sets of principles that can be used to formulate an alternative pedagogy. The result is that the messages and teachings of St. Augustine provide an educational framework that is centered on critical analysis of Christian teachings to initiate, support and sustain social transformation.

Implications and Discussion

The Benefits of Using Religion as the Basis for Learning and Analysis

A prevailing aspect within St. Augustine's literary materials is his support and praise for the Christian religion as the ideal basis for education and learning. These literary materials demonstrate the validity of religion, and in particular Christianity, as the conduit to attaining ultimate wisdom and discerning truth in life. Truth in this context refers to learning and gaining knowledge. This implies that St. Augustine viewed God as the ultimate and only credible source of knowledge as God is not only truthful and by extension has no reason to lie. This is one defining attribute of the Augustinian philosophy and educational theory that differentiates it from other educational theories and pedagogies, and serves as the primary foundation for an Augustinian pedagogy; moreover Augustinian Educational Theory on Education(AET).

St. Augustine demonstrates the relationship between God on one hand and truth and knowledge on the other hand in his literary materials. For instance, in *Confessions*,

St. Augustine demonstrates his support for the teachings of the Christian Church by offering praise to God for revealing the truth to him. This truth is considered by St. Augustine as the main reason for his transformation which allowed him to embrace the teachings of God (Augustine, 2008). In *The Trinity*, St. Augustine demonstrates that Christianity as the basis for education by asserting that students are more likely to be motivated to learning if the learning experience is based on Christian teachings. The students are stimulated and motivated to zealously learn by their respect to Christianity and their desire to attain some capacity as regards religion. This is all in an effort to embrace what they know beforehand for a religious reason (Augustine, 2002b).

St. Augustine's support of the theme of a learning experience and environment based on religion is seen in his literary materials through his continuous advocacy for the determination of truth to gaining knowledge and wisdom. However, the prevalence of this theme does not imply that St. Augustine intends to educate the people according to the teachings of Christianity, but rather to use the morals and values of the Christian religion as the basis for learning and acquiring knowledge, and using the knowledge to benefit the society. Specifically, St. Augustine proposed through his literary materials that religious themes be used for social transformation through the education of the individual. Understanding what is truthful is the primary means of obtaining knowledge through learning. Focusing on the aspect of what is truthful can be inferred as an indication that St. Augustine thinks that the majority of what is currently known should not be considered as truthful, and this realization would then result in social transformation.

The Benefits of Using Guided Reasoning in Teaching Truth

In the manner Augustine presented his teachings, he was very efficient and effective in teaching people about truth. He used guided reasoning in teaching people about truth which was an effective method as it never brought about any case of heresy. Augustine understood that the use of philosophy would assist much in teaching people theology, though it was not an essential factor since theology could be promoted without philosophy. Augustine, however, always presented the teachings of the truth backed up by some philosophies (Aquinas, 1947).

In teaching people about the existence of God which is the foundation of the Christian teachings, he advanced some arguments that demonstrated legitimacy of the God's existence. All these arguments made a good basis in believing that God exists. Furthermore, it provided a good ground for explaining further teachings on the truth without experiencing any form of heresy, since he believed that arguments would support learning truth through guided reasoning (O'Donnell, n.d).

St. Thomas Aquinas used the Augustinian method of argument to support the existence of God by explaining that—since there are moving things in the world—by tracing the origin of the movement, it would indicate that God exists.

. God is the first mover of the objects, since objects cannot be moved by themselves. In conclusion, God has to be the origin of the movement of these objects. In another argument, St. Thomas Aquinas pointed out that everything had a cause and nothing in the world could be a cause of itself. A cause is usually dependent on a prior cause and traces back to infinity. It does not lead an individual to the initiator of the first cause, which clearly indicates that God must be the first cause thus proving the evidence

of His existence (Aquinas, 1947).

In another argument that St. Thomas Aquinas used to prove the existence of God, he pointed that, since human beings have dissimilar characteristics and no individual has all these characteristics in their full maximum set, there must be a being with the best qualities and this being must be God, who is a higher being. In a different argument, St. Aquinas explained that since both unintelligent and inanimate objects act towards certain positive purpose being directed by some intelligence, which cannot be taking place by coincidence, there must be a greater being that has the knowledge and has the intelligence of guiding these objects. These arguments led to the explanation of the existence of God. Thus, St. Augustine's use of guided reasoning acts as a very good basis for expressing the truth without arising any heresy, since arguments used by him or his disciples were always a supportive way of guiding and leading his students to what truth is. In expressing himself, he used a fair, open-minded and tolerant approach which further expressed that he had a belief that each and every individual has a share in humanity through possession and use of reason (Aquinas, 1947).

Adopting the Augustinian Educational Theory (AET) in teaching theology class is an efficient method of teaching theology and is unlikely to lead to a heresy. This method of teaching is valuable because students are given the freedom of critical thinking about learning the content areas which ensures that they are conscious and alert of the subjects being taught. With guided reasoning, the teachers, as facilitators, are in a position of leading their students to the truth (McCloskey, 2008). By using the guided reasoning as an existing component in the AET, theology teachers will be in better positions of expressing truth, such as explaining the God's Trinity to an atheist person (Myers, n.d).

Individuals Have the Capability to Initiate Social Transformation

The intended purpose of St. Augustine on using religious values in teachings for the advancement of social transformation reveals his philosophy of initiating transformation in the individual through critical analysis to cause social transformation. The prevailing themes of truth and knowledge infer that St. Augustine recognizes the critical role of individuals in evaluating existing social practices and norms on the basis of Christian values and teachings. Coded texts that refer to how to apply obtained knowledge and truth is prevalent in books that contained many texts related to critical awareness.

The prevalence of these texts infers that learning is not only the consumption of information, but it is also the way to apply to the self and society. Exercising this ability requires the use of cognitive reasoning and analysis, inferring that St. Augustine's use of Christian teachings in his writings is not merely a matter of his faith or belief. An analysis of past and present experiences is considered by St. Augustine as the mental process of reasoning, making this method, together with the observance of religious values, as an ideal means of attaining knowledge (Augustine, 1948). In a sense, St. Augustine differentiates the term believing from the term knowing, while maintaining that both are required to attain truthful knowledge from God.

In *De Magistro*, St. Augustine demonstrates the relationship between reason, knowledge and belief by asserting the following:

Now, then, considering that knowledge and reason are two distinct realities, do we attain to reason by knowledge or to knowledge by reason. The two of them, to my way of thinking, are so interconnected that it is by each that the other can be

attained (Augustine, 1948, pp. 77-78).

What actually happened at that time and in the manner described is something that I admit I believe rather than know. And here we have a difference of which those we believe were not aware; for the Prophet says: Unless you believe, you shall not understand. He certainly could not have said that if he thought there is no difference between the two. Therefore, what I understand, I also believe (Augustine, 1948, p177).

With these statements, St. Augustine maintains that believing must be accompanied by comprehension, while knowledge is only attained if an individual believes and understands a theme. Reasoning by analyzing and believing are, therefore, important aspects of an individual's learning experience. This implies that individuals must critically analyze the merits and qualities of the information presented to them based on reason and religious teachings. The importance of critical analysis and awareness in an individual's learning experience is prevalent in many of the coded books. Further review of the coded texts shows that St. Augustine supports individual awareness and transformation as the means of transforming the society, rather than attempting to change society as a whole. Augustinian philosophy and educational theories would gravitate towards using personal experiences as the significant basis for learning, rather than what is already known based on the ideas communicated by St. Augustine. The prevailing themes in the coded texts infer two significant implications. First, that individual change would be difficult without using the influence of God through religion and second, that Christian teachings are more likely to result into critical analysis if delivered by a teacher through dialogue. Furthermore, St. Augustine's description of the

student-teacher relationship, wherein the teacher assumes a lesser role, implies that the individual's own analysis plays a more significant role in determining individual change and volition than the guidance provided by the teacher.

These implications show the difference of Augustinian philosophy with other educational theories such as in critical pedagogy that emphasizes group discussions in class. Likewise, although neo-scholasticism and Augustinian philosophy are similar since both theories recognize that morals can influence an individual behavior, however, the process described in neo-scholasticism is more rigid, formal and dependent on the lecturer or author compared to Augustinian philosophy. Additionally, the perspective described by Augustine is generally radical compared to other educational theories because it implies that the student has the freedom to decide whether to follow or ignore the teacher's guidance.

Another implication determined through analysis of the results show that St. Augustine thinks that human nature has the tendency to acknowledge the grace of God and to follow His will. Based on this understanding, it can, therefore, be inferred that St. Augustine's proposes the idea that an individual is born with innate knowledge that allows them to reason and accept the graciousness of God's will. This implication further supports that knowledge and man's ability to reason come from God making necessary the incorporation of religious teachings in learning. However, St. Augustine explains in his works such as in *Letters*, *Confessions*, and *City of God*, that man is weak and cannot commit to following the will of God (Augustine, 1919; Augustine, 2009a; Augustine, 2008). As evidence to show the merits of his philosophy, St. Augustine even shared his own reflections about his experiences in *Confessions*, using his own transformation to

demonstrate that sin, immorality, and materialism emerge from the absence of God in a person. He maintains that these weaknesses make it necessary for man to seek God's assistance. St. Augustine infers that God can reveal Himself through education and learning through personal reflection (Augustine, 2008). Also, if a sinner, such as himself, can be redeemed and initiate positive changes in society, then others can do the same.

St. Augustine's increased focus on human weakness is one of the reasons he advocated for individuals to develop critical awareness so they could identify the truth that is clouded by man's sinfulness. Furthermore, personal experience can support an individual's assertion on the value of critical analysis. St. Augustine recognized his faults and the fallacy of his delusion that he was living a lie and that having a relationship with God was the only way for him to see the truth.

Implications for Modern Society and Education

The literary materials of St. Augustine demonstrate the result of social transformation from individual change. The lessons, opinions, and interpretations of St. Augustine's works can be used to show the effectiveness of applying a religious perspective in making individual decisions. The process described by St. Augustine implies that having a moral standard can vastly improve the lives of an individual, with his own experiences as proof that personal realization is needed to develop morals and cause social transformation.

The teachings of St. Augustine also infer that if more individuals included religion in their daily lives, then more people would become inclined to become self-less and virtuous, resulting into social transformation. Moreover, this implication also infers that the absence of religious influence within a society is not its usual or normal state given

the tendency of human nature to seek out and follow the will of God, and that finding this commitment again through education and learning can improve society.

But St. Augustine's teachings are different from conventional Church teachings because St. Augustine encourages the use of critical analysis in decision-making, inferring that an individual should not just blindly accept religious themes, but rather apply them in a beneficial manner. This is a primary characteristic of the Augustinian philosophy and educational theory since the process of learning is focused on using acquired knowledge for the benefit of society. Religion is, therefore, a tool from the perspective of St. Augustine because using it increases the likelihood that people would choose to do good. Again, the emphasis is on the effect of religion on an individual to serve as motivation to learn on his or her own and to use religion in the application of knowledge, not for personal needs, but for society as a whole as religion prevents individuals from using acquired knowledge for purely selfish intentions.

As St. Augustine wrote in *Letters* the following:

God then aids us in this matter, not only by making us know what is to be done, but also by making us do through love what we already know through learning. No one, therefore, can possess, not only knowledge, but also continence, unless God gives it to him. (Augustine, 1919, p. 1149)

This text infers that knowledge and self-restraint go hand-in-hand, and when practiced should help improve and transform the society. This knowledge can, therefore, be used in many aspects wherein knowledge is applied such as in technology. Another implication of this belief is that only knowledge that can be used for the benefit of the society is worthy of being learnt, and other fields and subjects that have no use for the

betterment of the society should be excluded from the education activity and learning process.

The different perspectives offered by St. Augustine on the importance of dialogue in the student-teacher relationship can lead to a different educational system that is centered on the development of an individual's critical analysis skills aside from testing their knowledge of the various fields of education. Using this approach advocated by St. Augustine would result in a dynamic classroom that is both less rigid and formal when compared to the conventional classroom setting. The changes described by St. Augustine also demonstrate the limitations of a conventionally structured classroom environment where students are passive while the teachers have the responsibility of acting as conduits in passing knowledge to the students. St. Augustine's emphasis on the teacher-student's dialogue, and the prevalence of coded texts founded in his books; *Letters*, *City of God*, *On the Trinity*, and *On Christian Teaching*, maintain the importance and complexity of individual experiences and knowledge that can be applied for the benefit of society as a whole.

It can also be said that the classroom and school environment mirror the society as asserted by some educational theories that include critical pedagogy. Under Augustinian philosophy, the absence of a conventional and rigid classroom environment can be interpreted as Augustine's views of what society should be like, where social boundaries are blurred, and power, authority and influence are decentralized. Individual students are, by extension, given the freedom to learn and understand the complexity of their experiences on the basis of morals and values presented in religion and not from existing social norms. St. Augustine's views can also indicate that he acknowledges both the

subjective and objective values of religion based primarily on their utility and the benefits derived from their teachings.

Limitations

Given the plethora of St. Augustine's writings and various literatures devoted to the interpretation of those studies, this study focuses only on Augustinian writings, which include primary and secondary sources that the author deems relevant to this study. Primary sources are the original works of St. Augustine, while secondary sources include significant literature discussions on the theoretical framework of Augustinian philosophy. Primarily, the materials used are the literary materials written by St. Augustine which contain discussions of his theories on education.

A thorough study of all the writings of St. Augustine was hindered by the availability of a limited number of his literary materials. Some of St. Augustine's literary materials pertinent to this study are no longer extant. To make up for this substantial loss, this research study has used secondary sources which discuss St. Augustine's writings and ideas to some extent.

Theoretically, this research study is limited by the fact that St. Augustine did not specifically advance his teachings and themes to be applied in the field of education as the major subject on his literary materials. Thus, any attempt to find a comprehensive literary material by St. Augustine on education would come to naught, since St. Augustine's philosophies were originally intended as a guide for the devout Catholic on transcendence and knowledge.

Conclusions

The teachings of St. Augustine contain educational themes that can be used to

determine an Augustinian educational pedagogy. St. Augustine's philosophy on education combines themes derived from critical pedagogy and neo-scholasticism to form a separate educational philosophy that emphasizes the value of using critical analysis together with religious teachings and morality to attain knowledge.

St. Augustine shares his views on education through his works, and although there is no direct reference to a formal Augustinian pedagogy on education, the teachings of St. Augustine can be used to form an educational pedagogy that has its own identity and defining attributes separate from critical pedagogy and neo-scholasticism. The main attributes of St. Augustine's philosophy on education include the use of religion as the foundation for developing critical analysis to determine the truth, the divine origin of knowledge, the increased role of the student and dialogue in education, the reduced function of the teacher, and the need for individual change to initiate social transformation.

Suggestion for Further Study

The suggested further study should be the implementation of the Augustinian Educational Theory (AET) in Christian schools. Further studies should be made on how to translate the identified educational themes that can be used to formulate a formal teaching plan or pedagogy that can be applied to actual learning students. Furthermore AET could be evaluated and compared with non AET methods in Christian and non-Christian schools.

Transforming Society

Another further study should take place in the area of sociology by training sociologists to learn how to transform societies. This is in response to the lesson learned

from St. Augustine through the historical role that he played in transforming the society in his era. The study should address the role of mentoring in transforming societies. Mentoring should address people's mistakes and the way to correct them. Furthermore, it should enable them to think critically about the issues their communities are facing (Canning, 2004). Reasoning and thinking critically about their social issues will be a great stride in transforming the society and it should be the major objective of the study. The study should also address the role of philosophy played in theology in facilitating the teaching of truth.

Teacher Training and Preparation

Another study is needed to apply the steps found in Augustinian Educational Theory (AET), one of which is how to write lesson plans that will accommodate the use of the theory. Teachers should be taught, in depth, the three steps of the Augustinian Educational Theory (AET) and the ideas applicable to each step through hands-on workshops. The first step involves developing awareness of one's own self, which enables the person to reflect on past actions. The second step involves the application of reasoning critically on the themes being taught in the classrooms, and the last step involves the application of the teachings of self awareness to the whole society (Yogis, 2011). Learning these effective steps will help bring the classroom to a transformational level, which will enrich education. Furthermore, engaging future educators in this training will thus aid them in writing effective lesson plans that may be useful to their career and to their students.

REFERENCES

- Amsler, S. (2010). Education as a critical practice. In S. Amsler, S. Sarah, J. Canaan, S. Cowden, S. Motta, & G. Singh (Eds.), *Why critical pedagogy and popular education matter today* (pp. 20-23). Birmingham: C-SAP – Higher Education Academy Subject Network for Sociology, Anthropology, and Politics. Retrieved from <http://eprints.aston.ac.uk/9442/>
- Andrews, F. (2006). The role of educational leaders in implementing a culturally responsive pedagogy designed to increase the learning opportunities for diverse students. *Academic Leadership: The Online Journal*, 4(4). Retrieved from http://www.academicleadership.org/article/role_of_educational_leaders
- Apple, M. (1979). *Ideology and curriculum*. London: Routledge.
- Apple, M. W. (2005). Making critical pedagogy strategic: On doing critical educational work in conservative times. In I. Gur-Ze'ev (Ed.), *Critical theory and critical pedagogy today: Toward a new critical pedagogy in education* (pp. 95-113). Faculty of Education, University of Haifa, Haifa, Israel. Retrieved from <http://www.academia.edu>
- Aquinas, T. (1947). *Summa theologiae* (English Dominican Province, Trans). Perrysburg, Ohio Publishers.
- Augnet (2010). *Impacts of St. Augustine*. Augnet.org. Retrieved from <http://www.augnet.org/dault.asp?ipageid=367>
- Augustine (1887). *De doctrina christiana*. (C. Maryland, Trans.). Christian Literature Publishers.
- Augustine (1887). *De catechizandis rudibus*. (C. Maryland, Trans.). Christian Literature Publishers.

- Augustine (1888). *Soliloquies*. (C. Maryland, Trans.). Christian Literature Publishers.
- Augustine (1919). *The letters of St. Augustine*. (S. Simpson, Trans.). New York: Macmillan.
- Augustine (1925). *On the Spirit and the letter*. (S. Simpson, Trans.). New York: Macmillan.
- Augustine. (1926). *De catechizandis rudibus liber unus*. (J. Christopher, Trans.).Washington, D.C.: Catholic University of America
- Augustine. (1948). *De magistro*. Chicago, IL: Great Books Foundation.
- Augustine (1963). *The confessions*. (R. Warner, Trans.). New York: Mentor Books.
- Augustine (1995a). *Contra academicos*.(P. King, Trans.). Indianapolis: Hackett Publishers.
- Augustine (1995b). *De magistro*. (P. King, Trans.) .Indianapolis: Hackett Publishers.
- Augustine (1998). *De civitate dei*. (R. Dyson, Trans.). Cambridge: Cambridge University Press.
- Augustine. (1998). *On divine predestination*. (J. Eriena, Trans.). Notre Dame, Ind.: University of Notre Dame Press.
- Augustine. (2002a). *On Christian doctrine*. Grand Rapids, Michigan: Christian Classics Ethereal Library.
- Augustine. (2002b) *On the trinity*. Cambridge, UK: Cambridge University Press.
- Augustine. (2005). *Man's perfection in righteousness*. Whitefish: Kessinger Publishers.
- Augustine. (2008). *Confessions of St. Augustine, The modern English version*. Grand

Rapids: Baker Publishing Group.

Augustine. (2009a). *The city of God*. Lawrence, Kansas: Digireads Publishers.

Augustine. (2009b). *On Christian teaching*. Lawrence, Kansas: Digireads Publishers.

Barnard, L. (2008). The pedagogical gospel according to Saint Augustine. *The International Journal of the Humanities*, 5(2), 7-16.

Bercaw, L. & Stooksberry, L. (2010). *Teacher education, critical pedagogy, and standards: An exploration of theory and practice*. Appalachian State University, American Association of Colleges for Teacher Education. Retrieved from www.usca.edu

Bidet, J. & Kouvelakis, S. (2008). *Critical companion to contemporary Marxism*. Boston: Brill.

Boer, R. (2007). *Criticism of heaven: On Marxism and theology*. Leiden, the Netherlands: Brill.

Bonner, G. (1972). *Augustine and modern research on Pelagianism: The Saint Augustine Lecture Series*. Villanova, PA: Villanova University Press.

Borg, L. (2010). *The essence of Augustinian philosophy*. Retrieved from <http://www.augmalta.org>

Bourke, V. (1963). *Augustine's View of Reality*. Villanova, PA: Villanova University Press.

Brown, P. (2000). *Augustine of Hippo: A biography, revised edition with a new epilogue*. Berkley: University of California Press.

Bryman, A. (2006) Integrating quantitative and qualitative research: How is it done? *Qualitative Research*, 6(1), 97-113.

Bubacz, B. (1981). *St. Augustine's theory of knowledge: A contemporary analysis*.

- Lewiston: The Edwin Mellen Press.
- Burr, G. (1998). Contextualizing critical care family needs through triangulation: An Australian study. *Intensive & Critical Care Nursing*, 14(4), 161–169. Retrieved from <http://www.ncbi.nlm.nih.gov/pubmed/9849242>
- Canning, R. (2004). Teaching and learning: An Augustinian perspective. *Australian Ejournal of Theology*, 3. Retrieved <http://dlibrary.acu.edu.au>
- Cary, P. (2000). *Augustine's invention of the inner self: The legacy of a Christian Platonist*. Oxford, UK: Oxford University Press.
- Chadwick, H. (2009). *Augustine of Hippo: A life*. USA: Oxford University Press.
- Colin, B. (2007). Catholic rites and churches. Retrieved from http://www.ewtn.com/expert/answers/catholic_rites_and_churches.htm
- Cozby, P. C. (2008). *Methods in behavioral research*. New York, NY: McGraw Hill/Irwin.
- Crano, W. D. & Brewer, M. B. (2002). *Principles and methods of social research* (2nd ed.). Mahwah, N.J.: Lawrence Erlbaum.
- Cranton, P. & Wright, B. (2008). The transformative educator as learning companion. *Journal of Transformative Education*, 6(1), 33-47. Retrieved from <http://jtd.sagepub.com>
- Creswell, J. W. (2005). *Educational research: Planning, conducting, and evaluating Quantitative and qualitative research* (2nd ed.). Upper Saddle River, NJ: Pearson Education.
- Crosson, F. J. (1989). The structure of the de magistro. *Revue des eludes Augustiniennes*, 35, 120-127. Retrieved from documents.irevues.inist.fr

- Cummins, J. & Sayers, D. (1997). *Brave new schools: Challenging cultural illiteracy through global learning networks*. New York: St. Martin's Press.
- Curren, R. (2003). *A Companion to the philosophy of education*. Oxford: John Wiley & Sons Ltd.
- Darder, A., Baltodano, M., & Torres, R.D. (Eds.). (2003). *The critical pedagogy reader*. New York: RoutledgeFalmer.
- Dheram, P. (2007). Empowerment through critical pedagogy. *Academic Leadership: The Online Journal*, 5(2). Retrieved from http://www.academicleadership.org/article/Empowerment_through_Critical_Pedagogy
- Dirkx, J. & Mezirow, J. (2006). Musings and reflections on the meaning, context, and process of transformative learning: A dialogue between John M. Dirkx and Jack Mezirow. *Journal of Transformative Education*, 4(2), 123-139. Retrieved from <http://www.deepdyve.com/lp/sage/musings-and-reflections-on-the-meaning-context-and-process-of-RIzRCla1NF>
- Dussel, E. & Mendieta, E. (2003). *Beyond philosophy: Ethics, history, Marxism, and Liberation theology*. Lanham, MD.: Rowman & Littlefield Publishers.
- Fiorenza, F. S. & Galvin, J. P. (2011). *Systematic theology: Roman Catholic perspectives* (2nd ed.). Minneapolis: Fortress Press.
- Freire, P. (2010). *Pedagogy of the oppressed* (30th anniversary ed.). New York: Continuum.
- Gagarin, M., & Fantham, E., (Eds.). (2010). *The Oxford encyclopedia of ancient Greece*

- And Rome, Volume I.* Oxford, UK: Oxford University Press.
- Gibson, R. (1994). *The promethean literacy: Paulo Freire's pedagogy of reading, praxis and liberation.* Unpublished PhD. dissertation, Pennsylvania State University: University Park, USA. Retrieved from <http://www-rohan.sdsu.edu>
- Gilby, T. (2003). *Philosophical texts.* Durham, NC: Labyrinth Press.
- Gilpin, L. & Liston, D. (2009). Transformative education in the scholarship of teaching and learning: An analysis of scholarship of teaching and learning literature. *International Journal for the Scholarship of Teaching and Learning*, 3(2), 1-8. Retrieved from <http://academics.georgiasouthern.edu>
- Giroux, H. (1999). What is critical pedagogy? Retrieved from <http://www.perfectfit.org/CT/giroux2.html>
- Guggenmoos-Holzmann, I. (1996). The Meaning of Kappa: Probabilistic Concepts of Reliability and Validity Revisited. Institute of Medical Statistics and Information Science, Freie Universität Berlin, D-12 200 Berlin, Germany. Retrieved from http://wtgrantmixedmethods.com/pdf_files/Guggenmoos-Holzmann_%201996_Kappa.pdf
- Guion, L. (2002). *Triangulation: Establishing the validity of qualitative studies.* Florida: University of Florida. Retrieved from <http://www.raymanbacchus.net/uploads/documents/Triangulation.pdf>
- Gwet, K. L. (2010). *Handbook of inter-rater reliability: the definitive guide to measuring the extent of agreement among raters.* Gaithersburg, MD: Advanced Analytics, LLC.
- Haakonssen, K. (2006). *The Cambridge history of eighteenth-century philosophy,*

- Volume 1*. New York: Cambridge University Press.
- Harmless, W., (1995). *Augustine and the catechumenate*. Collegeville, MN: Liturgical Press.
- Harrison, S. (2006). *Augustine's way into the will: the theological and philosophical significance of De Libero arbitrio*. New York: Oxford University Press. Retrieved from <http://www.questia.com/read/115067881?title=Augustine%27s%20Way%20into%20the%20Will%3a%20The%20Theological%20and%20Philosophical%20Significance%20of%20de%20Libero%20Arbitrio>
- Heffernan, G. (1990). *René descartes, meditationes De Prima Philosophia, Bilingual Edition*. Notre Dame, IN: University of Notre Dame Press.
- Hesse-Biber, S. & Leavy, P. (2005). *The Practice of qualitative research*. Thousand Oaks, CA: Sage Publications, Inc.
- Hood, J. Y. (2002). *The essential Aquinas: writings on philosophy, religion, and society*. Westport, CT: Praeger.
- Hooks, B. (2003). *Teaching community: A pedagogy of hope*. New York: Routledge.
- Hooks, B. (2006). *Outlaw culture*. London: Routledge.
- Howie, G. (1969) *Educational theory and practice in St. Augustine*. New York: Teachers College Press. Retrieved from www.Augnet.org
- James, V., & Schall, S. (1988). What a student owes his teacher. Catholic Education Resource Center. Retrieved from <http://www.catholiceducation.org/articles/education/ed0003.html>
- Kamitsuka, D. (2008). *Theology and contemporary culture: liberation, postliberal and*

- revisionary perspectives*. Cambridge: Cambridge University Press.
- Kellner, D. (2000). *Multiple literacies and critical pedagogies in revolutionary Pedagogies cultural politics, instituting education, and the discourse of theory*. New York: Routledge.
- Kemerling, G. (2011). The philosophy pages. Retrieved from <http://www.philosophypages>.
- Kennedy, D. (1912). In *The Catholic Encyclopedia*. New York: Robert Appleton Company. from www.newadvent.org
- Kenney, J. (2002). Augustine's inner self. *Augustinian Studies*, 33(1), 79–80.
- Kevane, E. (1964). *Augustine the educator: A study in the fundamentals of Christian formation*. Westminster, MD: Newman.
- Kevane, E. (2004). *The deposit of faith: What the catholic church really believes: Jesus teaching divine revelation in his body, the church*. Bloomington, IN: Author House.
- Kiragu, J., K. (2008). *St. Augustine's methods of preaching: A model for renewing the preaching ministry in an African context*. USA: ProQuest.
- Kitchenham, A. (2008). The evolution of John Mezirow's transformative learning theory. *Journal of Transformative Education*, 6(2), 104-203. Retrieved from <http://jtd.sagepub.com/content/6/2/104.abstract>.
- Krippendorff, K. (1980). *Content analysis: An introduction to its methodology*. Newbury Park, CA: Sage.
- Kurzad, Y. (2009). *Elementary school teachers' views about the critical pedagogy*. Retrieved from www.philjol.info/index.php/TAPER/.../view/1042/948

- Landis, J. R. & Koch, G. G. (1977). The measurement of observer agreement for Categorical data. *Biometrics*, 33(1), 159- 174. Retrieved from <http://www.jstor.org/discover/10.2307/2529310?uid=3739616&uid=2&uid=4&uid=3739256&sid=21101175646773>
- Lieu, S. (2008). *Ch. II, Manichaeism*. In S. A. Harvey & G. D. Hunter, (Eds.), *The Oxford Handbook of Early Christian studies*. New York: Oxford University Press.
- Livingston, J. C. (2006). *Modern Christian thought* (2nd ed.). Minneapolis, Minnesota: Fortress Press.
- Malott, M. (2011) .*Critical pedagogy and cognition: An introduction to a post formal educational psychology*. New York: Springer Publisher.
- Martin, G. (2005). You can't be neutral on a moving bus: Critical pedagogy as community praxis. *Journal for Critical Education Policy Studies*, 3(2), 1-18. Retrieved from <http://www.jceps.com/?pageID=article&articleID=47%3E>
- Mayama, A. (2010). *Emmanuel levinas themeual affinities with liberation theology*. New York: P. Lang.
- Myers, E. (n.d). *Creation and proof for the existence of God*. Retrieved from <http://www.creationism.org/csshs/v12n4p03.htm>
- McCloskey, G. (2005). Threads to be woven: Characteristics of Augustinian pedagogy. *O.S.A. Educators International Congress*. Rome, Italy. Retrieved from kahuna.merrimack.edu
- McCloskey, G. (2006). *Considerations and practices of Augustinian pedagogy. Basic Elements of Augustinian Pedagogy. Pubblicazioni Agostiniane, Curia Generalizia*

- Agostiniana*. Roma. Retrieved from <http://kahuna.merrimack.edu>
- McCloskey, G. N. (2008). *Augustinian pedagogy*. Retrieved from http://www.merrimack.edu/academics/augustinian_pedagogy/
- McCloskey, G. (2010). *Augustinian pedagogy*. *Merrimack College*. Retrieved from <http://www.merrimack.edu>
- McGrath, A. E. (2011). *Christian theology: an introduction* (5th ed.). Chichester: Wiley Blackwell.
- McLaren, P. (2000). *Che Guevara, Paulo Freire and the pedagogy of revolution*. MD: Rowman.
- McLaren, P. (2006). *Rage & hope: Interviews with Peter McLaren on war, imperialism, and critical pedagogy*. New York: Peter Lang. & Littlefield.
- McLaren, P. & Jaramillo, N. (2007). *Pedagogy and praxis in the age of empire: Toward a New humanism*. Rotterdam: Sense Publishers.
- Mezirow, J. (2000). *Learning as transformation: critical perspectives on a theory in progress*. San Francisco: Jossey-Bass.
- Milbank, J. (2006). *Theology and social theory: beyond secular reason* (2nd ed.). Oxford, UK: Blackwell Pub.
- Monette, D., Sullivan, T. & DeJong, C. (2010). *Applied social research: A tool for the Human services*. Belmont, CA: BrooksCole.
- Montessori, M. (1916). *The Montessoria Method*. New York: Schocken Books
- Mosier, R. (1951). *Journal of Educational Sociology*. Published by: American Sociological Association

- Naugle, D. & Smith, J. (2009). *The enduring significance of Augustine*. Retrieved
From <http://www.cardus.ca/comment/article/1039/>
- Nibley, H. (2010). *St. Augustine and the great transition*. Retrieved from
<http://maxwellinstitute.byu.edu>
- Nola, R. & Irzik, G. (2005). *Philosophy, science, education and culture*. Dordrecht:
Springer.
- O'Callaghan, J. (2011). Great God: It's the Great God Debate. *Notre Dame Magazine*.
Retrieved from
<http://www.catholiceducation.org/articles/apologetics/ap0385.htm>
- O'Donnell, J. J. (n.d). *Augustine: Christianity and society*. Retrieved from
<http://www9.georgetown.edu/faculty/jod/twayne/aug3.html>
- Paffenroth, K. & Hughes, K. L. (2008). *Augustine and liberal education* (2nd ed.).
Aldershot, England: Ashgate.
- Parkay, F. W. & Hass, G. (2000). *Curriculum planning: a contemporary approach* (7th
ed.). Boston: Allyn and Bacon.
- Pattaro, E. (2007). *A Treatise of Legal Philosophy and General Jurisprudence a
reappraisal of the reality that ought to be*. Dordrecht: Springer.
- Patton, M.Q. (2002). *Qualitative Research and Evaluation Methods*. Thousand Oaks, CA:
Sage Publications
- Pazmino, R. (2008). *Foundational issues in Christian education: An introduction in
Evangelical perspective* (3rd ed.). Grand Rapids, MI: Baker Academic.
- Plato; Trans. Bloom, A. (1968). *The Republic*. Indianapolis: Basic Books.
- Portalié, E. (1907). Teaching of St. Augustine. In, *The Catholic Encyclopedia*. New York:

Robert Appleton Company. Retrieved

<http://www.newadvent.org/cathen/02091a.htm>

Possidius, H. & Weiskotten, H. (2008). *Sancti Augustini vita scripta a Possidio episcopo, With revised text, introduction, notes and an English version*. Princeton: Princeton University Press.

Power, E. J. (1982). *Philosophy of education: studies in philosophies, schooling, and Educational policies*. Englewood Cliffs, N.J.: Prentice-Hall.

Puett, T. (2005). On transforming our world: critical pedagogy for interfaith education. *Cross Currents*. Retrieved from <http://www.crosscurrents.org/Puett2005.htm>

Reese, R. (2002). *Freire the depositor*. Retrieved from <http://www.casawomo.com/essays/freirethe-depositor>

Romero, A. (2008). *Towards a critically compassionate intellectualism model of Transformative education: Love, hope, identity, and organic intellectualism through the convergence of critical race theory, critical pedagogy, and authentic caring*. Tucson, AZ: The University of Arizona Press.

Saak, E. (2002). *High way to heaven: the Augustinian platform between reform and Reformation*. Leiden, Netherlands: Koninklijke Pub.

Sandlin, J., & McLaren, P. (2010) *Critical pedagogies of consumption: Living and learning in the shadow of the "shopocalypse"*. New York: Routledge.

Sargent, L. (2009). *Contemporary political ideologies: a comparative analysis*. Homewood, Ill.: Dorsey press.

Shor, I. (1999). Introduction to critical literacy in action (What is critical literacy?).

- Heinemann Press*. College of Staten Island, CUNY. Retrieved from
<http://www.lesley.edu>
- Shor, I. (2010). The Freire Project. *The Freire Project Website*. Retrieved from
<http://freireproject.org/content/ira-shor>
- Shor, I. & Freire, P. (1987). *A pedagogy for liberation: Dialogues on transforming education*. Westport, CT: Bergin & Garvey.
- Sindima, H. (2008). *The gospel according to the marginalized*. New York: P. Lang
- Skirry, J. (2005). *Descartes and the Metaphysics of Human Nature*. London: Thoemmes-Continuum Press
- Smither, E. L. (2008). *Augustine as mentor: A model for preparing spiritual leaders*. Nashville: B & H Publishing Group.
- Stanford Encyclopedia of Philosophy. (2010). *St. Augustine*. Retrieved from
<http://plato.stanford.edu>
- Stemler, S. (2001). An overview of content analysis. *Practical Assessment, Research & Evaluation*, 7 (17). Retrieved from <http://PAREonline.net/getvn.asp?v=7&n=17>
- Stevens, C. (2002). *What is critical pedagogy?* Retrieved from
<http://mingo.info-science.uiowa.edu/~stevens/critped/definitions.htm>
- Stock, B. (2010). *Augustine's inner dialogue: The philosophical soliloquy in late antiquity*. New York: Cambridge University Press.
- Teske, R. J. (2008). *To know God and the soul: essays on the thought of Saint Augustine*. Washington, D.C.: Catholic University of America Press.
- Thurmond, V. (2001). The point of triangulation. *Journal of Nursing Scholarship*, 33(3), 254–256. Retrieved from <http://www.ncbi.nlm.nih.gov/pubmed/11552552>

- Todd, S. (2010). *Pedagogy as transformative event: Becoming singularly present in context*. Proceedings of the PESGB Conference. Oxford: Stockholm University.
Retrieved
from www.philosophy-of-education.org/uploads/papers2010/Todd.pdf
- Topping, R. (2010). Augustine on liberal education: Defender and defensive. *The Heythrop Journal*, 51(3), 377-387. Retrieved from *onlinelibrary.wil*.
- Torres, C. (1998). *Education, power, and personal biography: Introduction to dialogues with critical educators*. Retrieved from <http://books.google.com>.
- Turner, W. (1911). In *The Catholic Encyclopedia*. New York: Robert Appleton Company. from www.newadvent.org
- Vander V. (2009). Friendship, politics, and Augustine's consolidation of the self. *Religious Studies: An International Journal for the Philosophy of Religion*; 45 (2), 125–146. Retrieved from <http://journals.cambridge.org>
- Villanova University. (2009). *Values in the context of university education*. Retrieved from
<http://www1.villanova.edu/villanova/mission/campusministry/spirituality/resources/spirituality/about/values.html>
- Walker, M. (2006). *Higher education pedagogies: A capabilities approach*. Society for Research into Higher Education & Open University Press. Philadelphia. Retrieved from
<http://www.questia.com/read/113681943?title=Higher%20Education%20Pedagogies%3a%20A%20Capabilities%20Approach>
- Weber, R. (1990). *Basic content analysis*. Retrieved from

http://srmo.sagepub.com/browse;jsessionid=EB7A04C74042614A00C336CECD803B66?browse_book=book&letter_heading=B&sortorder=TITLE

Winter, R. (2005). *Critical pedagogy and cultural studies*. Retrieved from

<http://www.rainerwinter.net/index.php>

[option=com_content&task=view&id=2&Itemid=24&limit=1&limitstart=5](http://www.rainerwinter.net/index.php?option=com_content&task=view&id=2&Itemid=24&limit=1&limitstart=5)

Yogis, G. J. (2011). The educational theory of Augustine of Hippo . Retrieved November

22nd, 2012, from <http://www.newfoundations.com/GALLERY/Augustine.html>

Ze'ev, I. (2010). *Diasporic philosophy and counter-education*. Rotterdam: Sense Publishers.

APPENDIX

APPENDIX A: SAMPLE OF CODING SHEET USED

Title of Book: _____

Number of Pages: _____

Theme of the Book: _____

Comments: _____

Name of Rater: _____

Rating Date/ Week _____

APPENDIX B: CUMULATIVE DATA FOR MATRIX 1

Educa- tion	Teaching	Learning	Pedagogy	School	Knowledge	Teacher	Truth	
0	1	0	0	0	5	0	6	<i>Against the Academics</i>
9	29	7	1	5	22	2	2	<i>On Order</i>
44	2	2	0	2	24	6	102	<i>The Soliloquies</i>
107	44	37	22	14	107	24	121	<i>Letters</i>
5	2	4	0	0	3	0	42	<i>Eighty three Questions</i>
2	3	1	0	2	7	11	31	<i>The Teacher</i>
4	5	1	0	0	1	1	0	<i>To Simplicianus</i>
24	27	14	8	5	97	53	110	<i>On Christian Doctrine</i>
20	25	11	7	0	81	27	104	<i>On Christian Teaching</i>
8	13	23	2	13	54	100	12	<i>Confessions</i>
0	1	0	0	0	5	0	6	<i>On the Nature of the Good</i>
11	3	28	0	0	326	1	151	<i>On the Trinity</i>
16	10	1	12	1	7	6	24	<i>On Catechizing Beginners</i>
0	2	0	1	0	5	0	8	<i>On Faith and Creed</i>
1	7	0	0	3	31	3	14	<i>On the Spirit</i>
27	15	20	6	37	114	15	110	<i>City of God</i>
0	1	0	1	0	8	2	17	<i>On Man's the Perfection</i>
2	0	0	1	0	16	0	27	<i>Enchiridion</i>
0	0	1	0	0	1	0	4	<i>Catechumens On Creed</i>
0	0	0	0	0	25	5	13	<i>On Grace and Free will</i>
0	1	1	0	0	23341	12	73	<i>On the Predestination</i>

APPENDIX C: CUMULATIVE DATA FOR MATRIX 2

Critical Consciousness	Transforming the Society	Learning Process through Dialogue	Teacher (as Facilitator)	Empowered Student	
6	2	0	0	0	<i>Against the Academics</i>
9	2	3	2	1	<i>On Order</i>
3	3	2	5	0	<i>The Soliloquies</i>
34	142	46	24	5	<i>Letters</i>
1	7	8	3	2	<i>Eighty three Questions</i>
1	1	3	9	5	<i>The Teacher</i>
6	1	6	5	1	<i>To Simplicianus</i>
2	0	5	40	6	<i>On Christian Doctrine</i>
10	22	12	18	2	<i>On Christian Teaching</i>
7	6	11	8	5	<i>Confessions</i>
1	21	0	0	0	<i>On the Nature of the Good</i>
13	195	8	1	2	<i>On the Trinity</i>
7	12	1	5	3	<i>On Catechizing Beginners</i>
2	30	3	0	0	<i>On Faith and Creed</i>
3	8	3	2	2	<i>On the Spirit</i>
67	236	35	12	8	<i>City of God</i>
2	7	1	1	1	<i>On Man's the Perfection</i>
3	21	1	0	0	<i>Enchiridion</i>
2	2	0	0	0	<i>Catechumens On Creed</i>
1	4	2	3	0	<i>On Grace and Free will</i>
1	7	4	7	0	<i>On the Predestination</i>

APPENDIX D: CUMULATIVE DATA FOR MATRIX 3

Knowledge	Submissive Student	Empowered Teacher	Truth	
5	0	0	6	<i>Against the Academics</i>
22	2	1	2	<i>On Order</i>
24	0	1	0	<i>The Soliloquies</i>
107	1	4	121	<i>Letters</i>
3	0	0	0	<i>Eighty three Questions</i>
7	0	0	31	<i>The Teacher</i>
1	0	0	0	<i>To Simplicianus</i>
97	1	3	110	<i>On Christian Doctrine</i>
81	1	4	104	<i>On Christian Teaching</i>
54	2	4	100	<i>Confessions</i>
5	0	0	6	<i>On the Nature of the Good</i>
24	0	0	151	<i>On the Trinity</i>
7	1	2	24	<i>On Catechizing Beginners</i>
5	0	0	8	<i>On Faith and Creed</i>
31	0	0	14	<i>On the Spirit</i>
114	0	0	110	<i>City of God</i>
8	0	1	17	<i>On Man's the Perfection</i>
16	0	0	27	<i>Enchiridion</i>
1	1	0	4	<i>On the Creed</i>
1	0	2	4	<i>On Grace and Free will</i>
12	0	2	3	<i>On the Predestination</i>

APPENDIX E: GLOSSARY

Aristotle: Greek philosopher and polymath, a student of Plato and teacher of Alexander the Great. His writings cover many subjects. Aristotle is one of the most important founding figures in Western philosophy. Aristotle's writings were the first to create a comprehensive system of Western philosophy, encompassing morality, aesthetics, logic, science, politics, and metaphysics (Turner, 1911).

Anselm of Canterbury: St. Anselm of Canterbury (1033-1109 A.D.) was the outstanding Christian philosopher and theologian of the eleventh century. He is best known for the celebrated "ontological argument" for the existence of God in *Proslogion*, but his contribution to philosophical theology, and indeed to philosophy more generally, goes well beyond the ontological argument (Turner, 1911).

Augustinian Philosophy: Ideas and thoughts of St. Augustine (Turner, 1911).

Augustinian Pedagogy: Ideas and thoughts of St. Augustine on teachings and learning which theorists consider an Augustinian philosophy of education (Turner, 1911).

Banking Theme/Method of Education: Teacher-centered method introduced by Freire that he defined as the traditional style of teaching in which the students are viewed as mere empty vessels that need to be filled with knowledge by the teacher (Turner, 1911).

Behaviorism: Approach to psychology that combines elements of philosophy, methodology, and theory. It emerged in the early twentieth century as a reaction to "mentalistic" psychology, which often had difficulty making predictions that

could be tested using rigorous experimental methods (Turner, 1911).

Boethius: Roman statesman and philosopher. He was born in Rome, 480 A.D.

There are apparent traces of the influence of the Neo-Platonists, particularly of Proclus (Turner, 1911).

Bonaventure: St. Bonaventure was an Italian medieval scholastic theologian and philosopher, who had successfully defended his order against the reproaches of the anti-mendicant party; he was elected Minister General of the Franciscan Order (Turner, 1911).

Carthage: A suburb of Tunis, Tunisia (Turner, 1911).

Cosmology: Physical cosmology is the scholarly and academic study that seeks to understand the origin, evolution, structure, and ultimate fate of the universe at large, as well as the natural laws that keep it in order (Turner, 1911).

Dialogical method: Refers to a method of teaching where the teacher-student relationship is founded on a mutual journey toward knowledge. In this method, the traditional authoritarian role of teachers ceases to exist while students are characteristically empowered from being passive recipients of knowledge to active key players in the search and study of knowledge (Augustine, 1995b).

Democracy: Refers to a form of government in which all eligible citizens have an equal say in the decisions that affect their lives (Turner, 1911).

Eastern Church: Oriental Orthodox communion that comprises six churches: Coptic Orthodox, Ethiopian Orthodox, Eritrean Orthodox, Syriac Orthodox, Malankara Orthodox Syrian Church or Indian Orthodox Church and Armenian Apostolic churches. The Church of the East declared independence from the

churches of the Roman Empire at its general council in 424, which was before the Council of Ephesus in 431 A.D., and so had nothing to do with the theology declared at that Council. Oriental Orthodoxy separated after the Council of Chalcedon in 451 A.D. (Turner, 1911).

Existentialism: Philosophical movement embracing diverse doctrines but centering on analysis of individual existence in an unfathomable universe and the plight of the individual who must assume ultimate responsibility for acts of free will without any certain knowledge of what is right or wrong or good or bad (Turner, 1911).

Essentialism: Philosophical theory ascribing ultimate reality to [essence](#) embodied in a thing perceptible to the senses (Turner, 1911).

Henry of Ghent: The most prominent figure at the Faculty of Theology in Paris during the last quarter of the 13th century, that is, of the next generation after the death of Thomas Aquinas. For a long time, it was thought that Henry was a conservative theologian, engaged in the defense of the Augustinian tradition against the risks deriving from the spread of Aristotelianism and Arabic philosophy (Turner, 1911).

Inner Teacher: A term used by St. Augustine that refers to new ideas and knowledge as the Interior Master. It is known to Christians generally as the Holy Spirit or the Teacher. Philosophers know it as the Light of Reason and theologians call it the Inner Light (Darder, Baltodano & Torres, 2003).

John Scotus of Eriugena: Eriugena's thought is best understood as a sustained attempt to form a consistent, systematic, Christian Neo-Platonism from diverse

but primarily Christian sources. Eriugena had a unique gift for identifying the underlying intellectual framework, broadly Neo-Platonic but also deeply Christian, assumed by the writers of the Christian East (Turner, 1911).

John Peckham: An Archbishop of Canterbury, who studied at Paris under Bonaventure, where he later taught theology. He opposed Aquinas' views on the nature of the soul. Peckham also studied optics and astronomy, and his studies in those subjects were influenced by Roger Bacon (Turner, 1911).

Ludwig Wittgenstein: Considered by some to be the greatest philosopher of the 20th century, Ludwig Wittgenstein played a central, if controversial, role in 20th-century analytic philosophy. He continues to influence current philosophical thought in topics as diverse as logic and language, perception and intention, ethics and religion, aesthetics and culture (Turner, 1911).

Malebranche: French Cartesian Nicolas Malebranche was hailed by his contemporary philosophy and ideas. He is known principally for offering a highly original synthesis of the views of his intellectual heroes, St. Augustine and René Descartes (Turner, 1911).

Manichaeism: Gnostic religion, originating from Babylonia era. *Manichaeism* as used in contemporary popular discourse refers to someone who sees the world as a struggle between Good and Evil. Manichaeism taught an elaborate cosmology describing the struggle between a good, spiritual world of light and an evil, material world of darkness (Turner, 1911).

Metaphysics: Refers to a theory of the essence of things, of the fundamental principles that organize the universe. Metaphysics are the nature of reality

(Turner, 1911).

Neo-Platonist: Contemporary expression for the school of mystical philosophy that existed in the 3rd century, based on the ideas of Plato and earlier Platonists, and with its earliest founder believed to be Plotinus. Plotinus was a citizen of Egypt, who lived from 205 to 270. He was the first systematic philosopher of the school. Plotinus believed in idealism. He made it clear that the soul is not the spirit. He pointed out that, if the soul was the spirit, it could not have originated from the body. Furthermore, he emphasized that the true source of reality is above us, not beneath us. It is the One, the unqualified, and the immeasurable. It is God. God goes beyond all the categories of limited thinking (Turner, 1911).

Perennialism: belief that educators should teach content deemed to be of everlasting pertinence to all people everywhere. Perennialists believe that the most important topics develop a person. Since details of fact change constantly, these cannot be the most important. Therefore, one should teach principles, not facts (Turner, 1911).

Plato: Greek philosopher, a student of Socrates, writer of philosophical dialogues, and founder of the Academy in Athens, the first institution of higher learning in the Western world. Along with his mentor, Socrates, and his student, Aristotle, Plato helped to lay the foundations of Western philosophy (Turner, 1911).

Progressivism: General political philosophy advocating or favoring social, political, and economic reform. Progressivism emerged as part of a more general response to the vast social changes brought by industrialization (Turner, 1911).

Reconstructionism: Social Reconstructionism is a philosophy that emphasizes

the addressing of social questions and a quest to create a better society and worldwide democracy. Reconstructionist educators focus on a curriculum that highlights social reform as the aim of education (Mosier, 1951).

Reformist Christians: Church activists who grew from the sixteenth-century revolt against the Roman church. However, the term “Reformed” specifically designates that branch of the Reformation of the western church originally characterized by a distinctively non-Lutheran, Augustinian sacramental theology with a high ecclesiology but little regard for ecclesiastical tradition that is not traceable to the Scriptures or the earliest church (Turner, 1911).

Rene Descartes: Often credited with being the Father of Modern Philosophy. This title is justified due both to his break with the traditional Scholastic-Aristotelian philosophy prevalent at his time and also to his development and promotion of the new, mechanistic sciences (Skirry, 2005).

Thagaste: A municipality in Algeria. It is the capital of Souk Ahras Province. The Numidian city of Thagaste on whose ruins Souk Ahras was built, was the birthplace of Augustine of Hippo and a center of Berber culture (Turner, 1911).

Theodicy: An attempt to resolve the evidential problem of evil by reconciling the traditional divine characteristics of omnibenevolence, omnipotence, and omniscience with the occurrence of evil or suffering in the world (Turner, 1911).

Theology: The science treating of God, individually, the scientific knowledge of God and Divine things (Turner, 1911).

Thomas Aquinas: A Philosopher, theologian, and a doctor of the Church. An Italian Dominican priest of the Roman Catholic Church, and an immensely

influential philosopher and theologian in the tradition of scholasticism
(Kennedy, 1912).

Western Catholic Church: Refers to the Church of Rome is one of the five Patriarchal of the early Church (Rome, Constantinople, Alexandria, Antioch and Jerusalem). Founded by St. Peter in 42 A.D. it was consecrated by the blood of Sts. Peter and Paul during the persecution of Nero (63–67 A.D.). It has preserved an incessant survival. Its family of resources is in the West (Colin, 2007).

Western philosophy: Refers to the philosophical thought and work of the Western or Occidental world, as distinct from Eastern or Oriental philosophies and the varieties of indigenous philosophies. It is also history of Western philosophy from its development among the ancient Greeks to the present (Kemerling, 2011).