Augustinian Practices for Learning and Teaching in a Technological World

by

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Abstract

Cognizant that Saint Augustine's world of Latin Antiquity is foreign to a technological world, this essay explores the application of the two principal categories of Saint Augustine's spirituality (Interiority and Communion) to practicing Augustinian Pedagogy in a technological world. This study presents practicing Augustinian Interiority in an Augustinian Pedagogy context through an Augustinian Reflection Circle. Also, there is a focus on Augustinian dispositions of practicing humility, engaging our brokenness, strengthening courage and cheerfulness, and working with diligence. The themes of accompaniment in technological isolation, communities of compassion in a faceless virtual world, a spirituality of togetherness related to persuasion via technology, and reclaiming true friendship in cyberspace serve as opportunities for practicing Augustinian Communion. Exploration of Interiority and Communion also connects here to learning in a technological world of radical exteriority, pervasive persuasion, individualism, isolation, anonymity, and the quest for fame.

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Biographical Note
Rev. Gary N. McCloskey, O.S.A., Ph.D. is a researcher/educator focusing on both the Pedagogy of Saint Augustine of Hippo and the practice of Instructional Technology. Father McCloskey has been a teacher and administrator in higher education as well as a teacher on middle and secondary levels in various locations in the Eastern United States. Along with his publications, he has shared research findings and provided teacher professional development on six of the seven continents. On www.augustinianpedagogy.org, he has posted his work (as well as documents from others who have used his work). Fr. McCloskey has also taught and authored publications in Instructional Technology, including two editions of a university-level textbook: Eugene F. Provenzo, Jr., Arlene Brett, and Gary N. McCloskey, O.S.A. *Computers, Curriculum and Cultural Change: An Introduction for Teachers*. (1999 and 2005) and is a certified online teacher. He was born in 1951, professed religious vows in the Order of St. Augustine in 1970, and was ordained a Roman Catholic priest in 1977.

In this essay, I will lay out areas in which learning practices found in the life and writings of Saint Augustine of Hippo can provide insights for approaching the realities of a technological world.[1] Kenneth Eze, O.S.A.,[2] has identified Augustinian Pedagogy as a pedagogy of values and practices, rather than a structured methodology. Outlined here are practices for use in implementing the values of this pedagogy. Also, I rely on two dimensions of my teaching work and pedagogical research: first, my writing and teaching about Augustinian Pedagogy, and second, my training and work as an Instructional Technologist.

Two Notes of Caution

First, while I think that Saint Augustine's insights can inform approaches to learning in a technological world, I am very aware that Saint Augustine is a person of radically different times. In being cautious, I am guided by Robert Dodaro, O.S.A., the Augustinian scholar, who observed,

> The more I read Augustine and read studies about him and about his time, the more I come to two conclusions, apparently disjunctive. They continue to strike me forcefully. First, I find it increasingly difficult to domesticate Augustine, that is, to make him appear at home in our times. Secondly, I find his theology and approach to various pastoral issues increasingly more relevant for our times. On the one hand I am saying that Augustine's Church and the times in which he lived, late Roman antiquity, have to be seen as strange even alien to our own times, between his Church and our Church and secondly, in spite of the fact that I continue to reach this difficult conclusion, I continue to see the urgency of Augustine's theology and his pastoral responses for the Church in his times.[3]

Second, for more than 30 years as an Instructional Technologist, I have been guided by a set of cautions I have found in the work of the educational philosopher, C.A. Bowers, who has identified the non-neutrality of technology.[4] This lack of ethical neutrality is in line with what Bowers sees as the moral double-binds involved, i.e., communication dilemmas arising from conflicts among various messages. No matter what you do, moral double-binds lead to choices with significant negative ethical implications. Even though technology helps us to communicate with one another across cultures, Bowers reminds us that it also brings homogenization, resulting in the loss of indigenous wisdom.[5] Further, the "binariness" of computer technology casts complex realities into 2-dimensional (binary) frameworks and reduces situations into data alone.[6]

Bower aptly captures this reduction in the title of one of his works, "Let them Eat Data."[7] In response, my technology work has included appreciation of ecological issues related to technology use,[8] teaching with technology,[9] and who is "left out" in digital divides.[10]

Categories of Augustinian Thought

With Santiago Insunza, I understand that Interiority (dialogue with the Teacher Within) and Communion (friendship and community) "are principal categories of Augustinian thought,"[11] These categories are the frame I will use in presenting Augustinian Educational Practices as applied to our Technological World.

Practicing Augustinian Interiority in a Technological World

Our first category is Augustinian Interiority. Speed, efficiency-focus, and rampant exteriority, found in technology developed over the last several generations, challenge any Interiority. "Moore's Law" (1965)[12] is the quintessential expression of the growth of the speed and efficiency of technology. Moore's Law predicted that the number of transistors on a computer microchip doubles every two years while the costs of transistors are cut in half in the same period. This phenomenon has resulted in an expectation that workers and learners will accomplish their tasks with greater speed and efficiency. Interest in multitasking may have resulted from this need for greater speed and efficiency. Multitasking during work time has bled into the time after work. *A National Study of the Impact of Electronic Communication on Canadian School Leaders,* in 2017, reported[13] that Canadian School Leaders, surveyed for the study, worked on 111 emails at work as well as sending/receiving 27 work emails at home, on average. They felt they had less control over their lives due to this additional off-the-clock work.

Alongside the growth in speed and efficiency expectation, the Internet with Web 2.0[14] has moved us to a more participatory/social experience as well as to Web 3.0 (Semantic Web)[15] which makes our internet interactions machine-readable. Web 3.0 provides an ambiance where people can have global notoriety from their mobile devices. People can now share all that they do, what they see, and who they are with. For some people, the number of friends, fans, and likes, that they have, can be the measure of who they are. Posts go viral and cyberbullying can be rampant on Web 3.0 platforms. The buying and selling of our information are integral to Web 3.0. As a result, we can be targeted for products and opportunities. Another impact of Web 3.0 is the restlessness to view the latest items on cellphones. Newton considers this as "exteriority," as creating distractions, i.e., "professional activities performed in a state of distraction-free

concentration that push your cognitive capabilities to their limits."[16] "Deep work" can overcome exteriority" In Rules for Focused Success, Newport calls for a practice of "Internet Sabbath,"[17] reiterating an idea popularized by the journalist, William Powers.[18]

Describing Augustinian Interiority Practices

In the face of the restlessness from technological speed and efficiency, and "exteriority" arising from the participatory/social/semantic web, Augustinian Interiority may involve learning practices that can aid learners to a measure of peace, a sabbath, in their lives. Augustine provides a critical insight when he posits, "Do not go abroad. Return within yourself. In the inward person dwells truth.... Remember … you must transcend yourself.... Make for the place where the light of reason is kindled." (*On True Religion,* 39, 72)[19] Miguel Angel Keller, O.S.A. and Francisco Galende, O.S.A. have used this insight to glean processes for engaging in Augustinian Interiority.

For Keller[20] Augustinian Interiority is a spiritual dynamic/process involving four steps. A summary of these steps is:

1. Return to yourself, i.e., go from outer life to inner life.
2. Go beyond yourself, i.e., go from inner life to the truths of reason.
3. Transcend truths, i.e., go from the varied truths of reason to the ultimate Truth.
4. Experience Enlightenment, i.e., return to the outer life with a truer vision of self and reality.

Differently, Galende[21] summarizes the inner dialogue (Interiority) as another four-step process, through which Saint Augustine invites us to join him.

1. Do not be eager to expend all your energy on external things.
2. Go within yourself.
3. Transcend yourself.
4. Now experience all things external from your interior life.

In the fourth step of both processes, there is a movement away from contemplation back to the world of action and social interaction. As a result, contemplation impacts action in similar ways to Saint Augustine's description in *The City of God*. (*The City of God*, XIX, 19)

I have applied these insights on Augustinian Interiority to teaching and learning settings, and I have arrived at the view that Saint Augustine's writings can give us insights into his processes of Interiority. Saint Augustine gives us some understanding of how Saint Augustine processed his Interiority in his *Soliloquies*, *Rectractationes*, *Confessions*, and his *Dialogues,*

Sermons, and Letters. As an aid in capturing the elements that I have found and their interrelationship, I have developed an infographic, "Augustinian Reflection Circle," (Figure 1). Through it, practitioners can visualize the aspects and their interrelationships.

In the infographic, you can see the representation of four genres of writings of Saint Augustine, *Soliloquies*, *Rectractationes*, *Confessions, and Dialogues, Sermons,* and *Letters* sit in a circular relationship to one another. Each type is connected to an element of reflective thinking, **L**isten (to lived experience), **O**rganize/Re**o**rganize (one's findings), **R**efine for Sharing, and **D**ialogue with Others (about one's conclusions). For easy recall, I term this a "**L.O.R.D**. Process." Following observations of Henry Chadwick[22] and to aid understanding I have termed the Latin word, *Retractationes*, as Reconsiderations. I find this better than the New City Press title, *Revisions*. When Saint Augustine reviewed his booklet, *De Magistro*, in his *Retractationes*, he revised nothing. So, not all parts of this text are revisions.
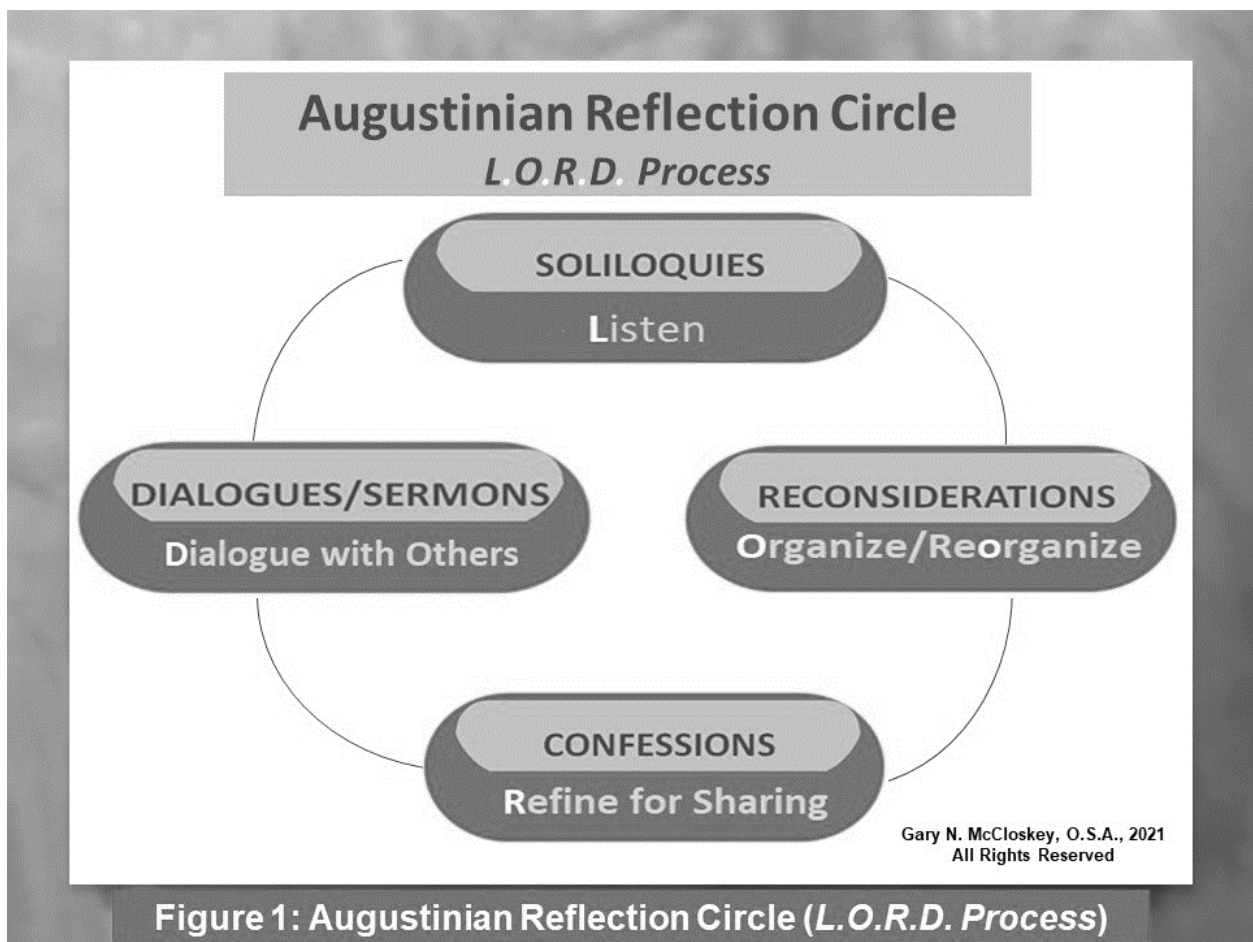

Figure 1: Augustinian Reflection Circle (*L.O.R.D. Process*)

There is not a lock-step pattern of the elements in the Augustinian Reflection Circle. Even though they are related to one another in a somewhat cyclical pattern. Teachers can use this

Augustinian Reflection Circle to deal with the restlessness engendered in students by technology. The Augustinian Reflection Circle might provide students with helpful learning practices, as follows.

*Practicing **Listen**ing to Lived Experience: Insights about Saint Augustine's Soliloquies*

Sharing his own experience of moving from lived experience (outer dialogues) to inner reflection, Saint Augustine observed, "Let's leave something to people's reflections. Let's generously allow something also to silence.… *Listen* gently to the word in order to understand." (*Sermon 52*, 9, 22) *Soliloquies* is probably the best model of Saint Augustine's reflective listening. Saint Augustine, in this work, is in a dialogue with Reason about what he had listened to and come to know. Even though it is Saint Augustine's dialogue with Reason, it does include the prayer to the Lord, "Let me know myself. Let me know You." (*Soliloquies*, II, 1, 1) It is in this type of reflection that Saint Augustine finds illumination. Teachers should teach students to seek and find such enlightenment through reflection, the enlightenment of finding the Truth in their experience, including the true meaning of bad experiences in a technological world, which can be *genuinely* evil.

In practicing reflection, we should enable our students to step back from the noise of the technological world, not as a rejection of the world, but rather as a right ordering of our experiences. The noise and distractions from technology will require students to work to have a meditative/contemplative mindset to foster regular reflection. This was easier for Saint Augustine because he did not live in a technological world. Still, more importantly, he learned in school reflective spiritual exercises like those identified by Hadot.[23] Working on such reflection is not just an Augustinian endeavor. Utilizing meditation and mindfulness has become a project for some contemporary educators.[24] They have found personal impacts of meditation, and improvements in interpersonal relationships and school climates. While reflective practices can help individual students, and aid in developing a more Augustinian climate in schools. An Augustinian school climate can also aid in addressing the competencies of Self-awareness and Self-management in Social and Emotional Learning (SEL).[25] Through reflective practices, learners can enter what Insunza has identified as an "Augustinian Process of Personal Development"[26] (I see this as an Augustinian Approach to Character Development). Insunza considers this process as having three aspects, i.e.,

1. Know Yourself - Let me know myself, let me know you. (*Soliloquies*, II, 1, 1)

2. Accept Yourself - Accept your imperfection; it is the first step to perfection. (*Sermon 142*,10)
3. Surpass Yourself - Do not get stuck where you are; always forge ahead. (*Sermon 169*, 18)

*Practicing **O**rganizing/Re**o**rganizing One's Findings: Insights about Saint Augustine's Reconsiderations*

In part, the **L**isten/*Soliloquies* aspect of the Augustinian Reflection Circle provides us with "what" is in our experiences. In the **O**rganizing/Re**o**rganizing - *Reconsiderations* aspect, we see the "so what" of our experiences. This aspect leads to understanding what we have already known and experienced, and what supports or differs from our previous thoughts and experiences. Our students and we are making sense of our experience. Saint Augustine sees understanding as more important than mere knowledge when he tells us, "Let knowledge, then, be used as a certain scaffolding by which the building of love may arise to remain for eternity, even when knowledge is destroyed. Used for the purpose of love, knowledge is highly beneficial, but of itself without such an end, it is proven to be not only superfluous, but also dangerous." (*Letter 55*, 39) It is powerful to ask if the posts and likes we experience on social media build a structure of "love and understanding" in our lives! The scaffolding image helps us to recognize the provisional nature of what we know, and that our constructions of understandings need to lead to love.

For Saint Augustine, going forward is upward to the light when he notes, "Everyone delights in being at the top. But the ladder up to it is humility." (*Sermon 96,* 3) In a technological world filled with self-important postings and assertions, humility will be something that we will need to teach. Humility may be a new experience for our students and us. While we can see the **O**rganizing/Re**o**rganizing - *Reconsiderations* aspect of the Augustinian Reflection Circle as building love and understanding by using scaffolding or ladders, we can also see this aspect as tending a garden, that is, "Intellectual and Emotional Gardening." Yes, emotional gardening since Saint Augustine considers the emotions of joy, desire, sadness, and fears as "Emotions of the Mind." (*Confessions*, X, 14, 22) Gardens are an aspect of Saint Augustine's spiritual development.[27] There are no less than six gardens of personal import described in Saint Augustine's writings or the writings of Saint Possidius about him.[28] Intellectual and Emotional Gardening can also foster the SEL Core Competency of Self-management.[29] Using a motif of either building or gardening, Augustinian educators should teach students to tend to the proper understanding of experience. Searching for truth is vital in a technological world filled with fake

news and false interpretations. A core value[30] of the practice of Augustinian Pedagogy is Truth.

*Practicing **R**efining for Sharing: Insights about Saint Augustine's Confessions*

In the **R**efine for Sharing/*Confessions* aspect of the Augustinian Reflection Circle, we turn from an interior reflective dialogue/evaluation to sharing and presenting discoveries to others. This aspect is similar to the fourth step of both of the Keller and Galende Augustinian Interiority frameworks shown above. This aspect also connects to the move from contemplation to action that Saint Augustine describes in *The City of God*, also noted above. Saint Augustine describes this aspect of the process, in his advice, "Search in ways by which we can make discoveries and discover in ways by which we can keep on searching." (*The Trinity,* IX, 1, 1)

Saint Augustine's *Confessions* are his sharing and presenting of the experience of searching, leading him to become a Christian. He includes what he found along the way – both the good and bad. He did not stop at the *Confessions*. He continued searching and sharing in preaching and writing. The Augustinian Reflection Circle can help our students to both arrive at conclusions and start searching anew. We should teach them how to share (confess) what they have found through dialogue with others. These dialogues become part of the Lived Experience for further rounds of using the Augustinian Reflection Circle and engaging in Augustinian Interiority.

In the **R**efine for Sharing/*Confessions* aspect, we are moving beyond the "what" and "so what" aspects to the "now what" aspect of reflection. Teachers need to prepare students for sharing discoveries from their interior reflections in a world steeped in exteriority. Learners need to see what they can share with others in dialogues and what may need some more consideration. Also, someone may not be ready to share something but may need to explore it further before sharing it. Additionally, someone may not be ready to share something but may need to experiment with it before sharing it. As a result, the "now what" aspect can involve sharing or lead to further preparation through exploration, experimentation, or more reflection. Because Augustinian searching involves discovering to continue searching, this is an ongoing set of cycles. When they repeat the process, learners should come to manage their learning practices and processes of Interiority for themselves. This aspect also fosters the SEL Core Competency of Self-management.[31]

*Practicing **D**ialogue with Others: Insights from Augustine's Dialogues/Sermons/Letters*

An important source for Augustinian Interiority is the dialogues we have with our friends. As Saint Augustine tells us in his *Confessions*,

> My soul found all manner of joy when I was in their company — to talk and to laugh and to be kind to each other — to read engaging books together, to go from the lightest joking to speak of the most profound things and back again — to differ without discord, as I might argue with myself, and when on the rarest occasion disagreement arose, to find it highlights the sweetness of our regular agreement — to teach or to learn from each other — to be impatient for those absent and welcome them with joy when they return — these and similar things, emanating from our hearts as we gave and received affection, shown in our faces, our voices, our eyes, and a thousand other gratifying ways, ignited a flame which fused our very souls and made the many of us one. (*Confessions,* IV, 8, 13)

In his *Dialogues, Sermons,* and *Letters*, we can see and even hear Saint Augustine in dialogue with his congregation and friends. I have found it striking that Saint Augustine wrote his books in response to requests from people he engaged in conversation or writing. *The Trinity* is, at times, difficult to understand. I wonder what Marcellinus and others, who were asking Augustine to finish *The Trinity*, (*Letter 143*, 4) thought when they read it. From Augustine's writings and the relationships connected to them, we should learn to teach students to listen to one another, to nature, and to the larger world. Even though conversations, and their technological contexts, can be difficult, students should learn to listen in a world where they are largely talked at by others. Like Saint Augustine did, we should help our students learn that "Those who listen are luckier than those who speak. The learner is humble, but the teacher must work hard at not being proud" (*Exposition on Psalm 50*, 13) and thus be prepared to enter into the *L.O.R.D. Process*, again and again. This **D**ialogue with Others aspect should move us toward practicing the Social and Emotional Learning (SEL) Core Competencies of Social awareness and Relationship skills.[32]

Larissa Pahomov posits that "For student reflection to be meaningful, it must be *metacognitive*, *applicable*, and *shared* with others."[33] Because Augustinian Interiority and the Augustinian Reflection Circle involve meaningful reflection, they lead learners to know, to know what they know, and how they know it (metacognitive). In the processes, learners apply new learning to past understandings and future directions (applicable). Learners also face the

challenge to share with others what they have learned (shared).

Relational Dispositions for Practicing Interiority in a Technological World

The description and infographic about the Augustinian Reflection Circle may lead to the erroneous conclusion that Interiority is simply a rational, individualistic process. However, Augustinian Interiority has significant relational aspects. Engaging in the **L**isten (*Soliloquies*) aspect involves relations with others and the world. Both, the **R**efining for Sharing (*Confessions*) aspect and **D**ialogue (*Dialogues, Sermons,* and *Letters*) aspect, involve taking our Interiority into our relations with others and the world. Various aspects of the **L.O.R.D.** Process interrelate with one another, impacting who we are and who we are becoming.

I would go so far as to see Saint Augustine's practice of Interiority transforming Augustine's natural gifts, through his conversion, into part of his post-conversion Christian persona. For me, the chief gifts that Saint Augustine had were:

- A Passionate Curiosity that transformed, through his conversion, into the Pursuit of Right Love and a Right Will
- An Ear for Eloquence that transformed, through his conversion, into the Search for the Truth
- A Genius for Friendship that transformed, through his conversion, into Unity in Community
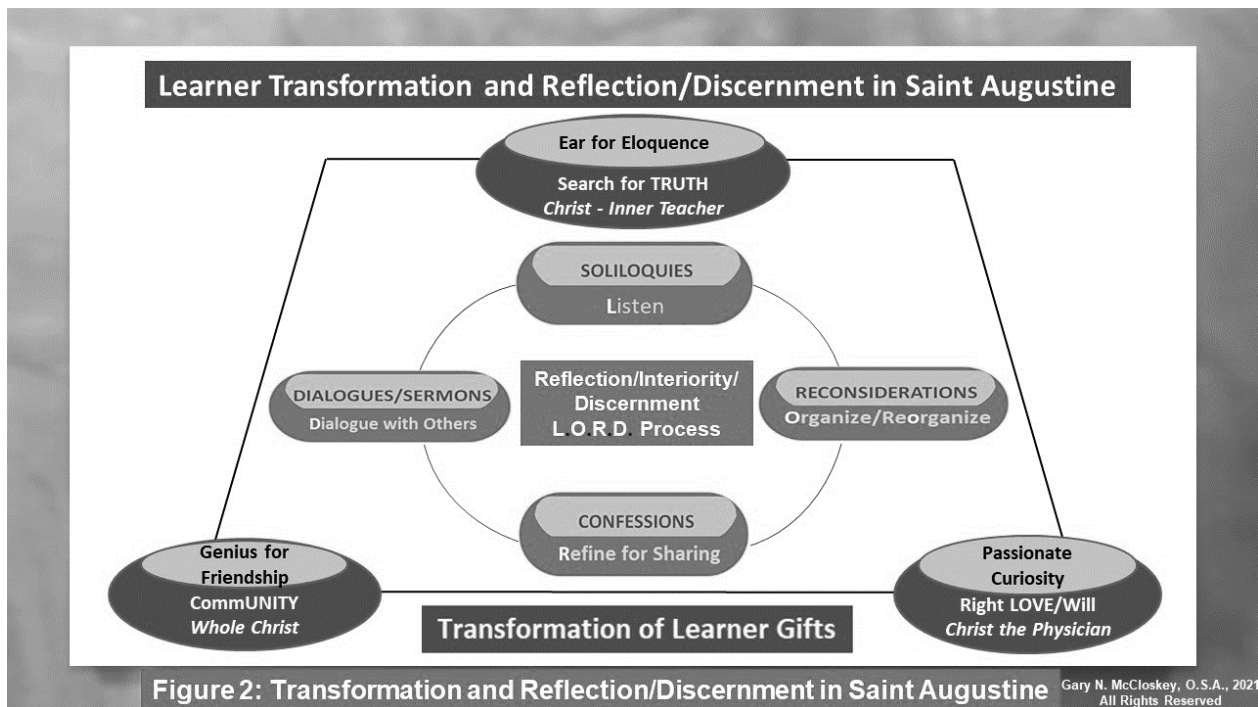

Figure 2: Transformation and Reflection/Discernment in Saint Augustine

In Figure 2: Transformation and Reflection/Discernment in Saint Augustine, we have an infographic that can enable us to see the Augustinian Reflection Circle and its related Discernment as central to the transformation of Saint Augustine's learning and persona. Practicing Augustinian Interiority involves the transformation of our natural gifts, and discernment of who we are becoming. In her book, *Lurking: How a Person Became a User*, Joanne McNeil identifies the primary concerns of people online as Search, Anonymity, Visibility, Sharing, Clash, Community, and Accountability.[34] These categories can connect to the "offline" life of Saint Augustine, particularly aspects leading to his conversion. Saint Augustine was not a "person becoming a user." Through his conversion, a "user became a person," namely an authentic person as a Christian. Saint Augustine speaks of his gifts in these words,

> Even then [boyhood] I existed, I lived, and I experienced … By means of my inner sense I coordinated my sensible impressions, and in my little thoughts about little things I delighted in the truth. I was unwilling to be deceived, I had a lively memory, I was being trained in the use of words, I was comforted by friendship, and I shrank from pain groveling, and ignorance... All these things are gifts from my God. I did not endow myself with them, but they are good, and together they make me what I am. (*Exposition on Psalm 50*, 13)

Saint Augustine's personal gifts became the framework for the spirituality that he shared. His spirituality is a spirituality of gifts converted along with his spirit.

Among the dispositions that Saint Augustine employed in his practice of Interiority that can aid us in a technological world were practicing humility, engaging brokenness, strengthening courage and cheerfulness, and working with diligence.

Practicing Humility

Rudolph Arbemann, O.S.A. observes that Saint Augustine "tells us [*Confessions*, VII, 9, 14] about the deep impression made on him by the words of the Apostle in his Epistle to the Philippians (2.5-8): 'Christ Jesus, who though He was by nature God, ... emptied Himself, taking the nature of a slave, and being made like unto man. And appearing in the form of man, He humbled Himself, becoming obedient to death, even to the death on a cross.' The same St. Paul taught him that only a humble soul is capable of following Christ. [*Confessions*, VII, 18, 24]"[35] The Humble Christ was Saint Augustine's teacher. As he observes, "We have heard what he [Christ] says: 'Learn from me, because I am meek, and humble of heart.' This is our complete

medicine: 'Learn from Me, because I am gentle and humble of heart.' What good does it do you if you can perform miracles, and are proud, are not gentle and humble of heart?" (*Sermon 142*, 11)

Learning of God's love was for Saint Augustine a steady ground from which he could go out to face a challenging world. Quentin Schultze sees the need for humility for living virtuously in a challenging information age, when he writes, "Rather than marching proudly ahead with our minds in celestial dreams, we fall back to earth, to the dirty lifegiving soil, to *humus*. We should fear the information age because it lacks humility; it puts in the business of authoring paeans to efficiency and control rather than admitting our foolishness."[36] Being grounded in an Augustinian humility, we need to face our limitations honestly, rather than foolishly pursuing the unattainable. Schultze observes that "Information technology cannot transcend the gap between expansive human hopes, on the one hand, and the moral limits of actual knowing, on the other hand."[37] Learning humility aids us in working with what is, rather than focusing on unrealistic hopes in an information age. Schultze adds, "The virtue of humility directs us away from selfish cyber-desires and toward the needs of our neighbors."[38] In all learning, humility can give us the power, Andy Crouch asserts, to use technology properly.[39]

Engaging Brokenness

Quentin Schultze also notes that "Because of the dominant triumphalistic rhetoric of the high-tech revolution, we lose track of what it means to be a foolish user of information technology. A fool can be well informed, even quite knowledgeable. His or her problem is not merely technical or informational but rather a lack of wisdom."[40] This lack of wisdom can flow from an inflated sense of self that technology with its power can foster. Commenting on Saint Augustine's *Exposition on Psalm 99*, 11, Donald Burt, O.S.A. understands that Saint Augustine sees us as clay pots going into the furnace well-crafted yet coming out cracked, broken. For Burt, Saint Augustine views all of us as cracked pots. Burt thinks that Augustine sees us as broken, cracked selves.[41] When we do not engage our brokenness as cracked pots, cracked selves, we suffer in our technological world from the lack of wisdom that Schultze identifies. Because the power of technology inflates our egos and can quickly get us into troubled waters, we need to prepare students to experience difficulties using technology. Quoting the Book of Sirach, Saint Augustine observes, "The kiln tests the potter's vessels, and the trial of tribulation the just one."[42] So, Saint Augustine understood himself as a "cracked pot," struggling toward wisdom,

realizing the need for a right will to overcome the fears of his struggles. Engaging our brokenness prepares us to deal with the downsides of the Emotions of the Mind (Joy, Desire, Sadness, and Fear) that Saint Augustine identifies in his *Confessions*. (*Confessions*, X, 14, 22) Such engagement can enable learners to deal effectively with the affective and the cognitive dimensions of learning. This work may enable our students to be, what Martin Seligman terms as, "Flourishing." In their flourishing they will have PERMA, i.e., they will possess Positive emotions, Engagement, Relationships, Meaning, and Accomplishments.[43]

Peter Townsend, in discussing the dark side (brokenness) of technology, posits, "Computer and communication advances are unquestionably beneficial, but they have opened up opportunities for cybercrime, malicious access to electronically stored data, lack of privacy, and a powerful weapon for warfare and terrorism."[44] We can see in that brokenness, the spreading of Fake News as another element of the information age that can sow doubt about the power of technology for good. Realizing the inequality technology brings can also sow doubt about the good of technology. Eubanks reminds us that,

> At the same time, the professional middle class and wealthy will have to acknowledge the immense suffering economic inequality causes, recognize their culpability, and reassess their role in creating a more just world. This is doubly true for technology professionals who hold immense resources, including specialized knowledge, tools, time, and money. Though they may have been unwitting participants in its construction, they must bend their tools toward dismantling the digital poorhouse.[45]

Healthy doubt may be a powerful tool for engaging the brokenness of the dark side of technology. Doubt may for some, be an obstacle to learning. According to George Howie, "Augustine regards the condition of doubt in positive terms as implying a desire to learn, i.e., a readiness for learning."[46] Descartes is renowned for saying, "I think; therefore I am."[47] But, Augustine's certainty of his existence came through another path. He writes, "If I am mistaken, I am."[48] As Saint Augustine further notes, "Everyone who knows that he has doubt, knows with certainty something that is true, namely, that he doubts. He is certain, therefore, about *a* truth. Therefore everyone who doubts there be such a thing as *the* truth has at least *a* truth to set a limit to his doubt." (*On True Religion,* 39, 73) [49] Saint Augustine even doubted the efficacy of any teacher when he asked, "What foolish curiosity could ever prompt someone to send a child to

school in order to have him learn what the teacher thinks?" (*The Teacher,* 14, 45) [50] Saint Augustine answered his question/doubt from the standpoint of truth and coherence as known to the learner thus, "When teachers have made use of words to explain all those branches of learning that they profess to be teaching, including even those dealing with virtue and wisdom, then those who are known as pupils reflect within themselves whether what has been said is true, contemplating, that is, that inner truth according to their capacity." (*The Teacher,* 14, 45) An Augustinian sense of doubt and brokenness can help learners to grow in contemplating the Truth while technology presses them toward a world of exteriority.

In its push to exteriority, technology has made even more irresistible the brokenness that Adam Alter terms "Behavioral Addiction"[51] Alter sees that "The key to overcoming addictive behaviors, then, is to replace them with something else."[52] Saint Augustine replaced the brokenness of his earlier life through his conversion animated by the love of God, *Caritas*. *Caritas* "is the centerpiece of God's 'rhetoric' in communicating with us, God's persuasion of us, not in argument but in fleshly life. The weakness of God, the presence of God in a mortal life, undermines whatever we take for strength."[53] Augustinian educators should help learners find substitutes for any Addictive Technological Behavior they may have developed and opportunities for loving experiences that can help in reorienting their curiosity and interests.

Strengthening Courage and Cheerfulness

Having a right will is an act of the heart, rather than an act of the mind. Facing the navigation stormy seas, we need to have what Burt sees as a "brave heart,"[54]or as Quentin Schultze terms it, a "High-Tech Heart."[55] Augustinian educators need to build up the hearts of their students to have the courage to exercise a right will in their use of technology, knowing they are humble cracked pots. Saint Augustine adds to this courage a need for Cheerfulness (*de hilaritate comparanda*) (*Instructing Beginners in Faith*, Introduction, 16)[56] as part of building our brave hearts. Saint Augustine's understanding of Cheerfulness is rooted in a biblical understanding from Saint Paul, "God loves the cheerful giver." (*2 Corinthians* 9:7) Saint Augustine expands this with Saint Paul's observations, "If we cheerfully allow him [God] to speak through us in accordance with our capacities, thus it comes about that, 'for those who love God, all things come together in the good'(*Romans* 8:28)." (*Instructing Beginners in Faith*, 11,16) and "Fluent and cheerful words will then stream out from an abundance of love and be drunk in with pleasure … as … the love 'that has been poured out in our hearts by the Holy

Spirit who has been given to us' (*Romans* 5:5)." (*Instructing Beginners in Faith*, 14,22)

Armed with a brave heart strengthened by courage and cheerfulness in our practice of Augustinian Interiority, we can better engage cyberspace with its anonymity, avatars, bullying, and fake news. A brave heart can prepare us to deal with contemporary aspects of the Emotions of the Intellect found in technologically engendered social anxieties of FOMO (Fear of Missing Out) or Nomophobia (Fear of Lacking Cell Phone Access) and the physical impacts of "Blackberry Thumb,"[57] or "Cell Phone Elbow." [58] Strengthened by the practice of courage and cheerfulness, we can see through the internet's dark side to find IRL (what happens In Real Life) and JoMO (the Joy of Missing Out).

Working with Diligence.

While Schultze writes of Habits of a High-Tech Heart, Saint Augustine would probably speak of diligence in the building up of hearts, rather than habits. He sees downsides, at times, in habits. Diligence derives from *diligo* which translates from Latin as love, but it is loving diligently (rightly). Saint Augustine is famous for saying, "Love, and do what you will." (*Homily 7 on the First Epistle of John*, 8) This love in Latin is *dilige*. Saint Augustine wants us to love diligently, with a right will, and not in a "free love" way. "Love and do what you will." is commonly misunderstood, in English, in flippant ways that understand love as allowing one to do anything, almost amorally. A better translation for this Augustinian observation might be, "Love diligently and do what you will," to reflect the full sense of *dilige*.

Having a High Tech-Heart that works with diligent love, we overcome Saint Augustine's warning about a divided will that Saint Augustine. Diligent use of a right will constructs an authentic "building of love." (*Letter 55*, 39) Such love is a core value of Augustinian Pedagogy.[59] This High-Tech Heart practice of diligent love not only impacts our affective learning but also aids in sharpening our mental powers as we work with diligence through chains of reasoning moving from known to the unknown (*Soliloquies*, II, 20, 34) as well as sharpening other mental abilities. (*The Teacher*, 21, *On Order*, I, 8, 25 and II, 5, 17 and *The Magnitude of the Soul*, 25) These are the "scaffolding" of learning and the "ladder of humility" identified above. We also need to pay attention to consistency in our diligent work to avoid creating confusion for others about the deepest values and aims (*Sermon 47*, 9) of our High-Tech Hearts.

Practicing Augustinian Communion in a Technological World

Communion, noted above as the second category of Augustinian thought, identified by Insunza, can be seen in an educational image from Saint Augustine when he reflects, as mentioned already, on his days as a student in Carthage in these words,

> My soul found all manner of joy when I was in their company — to talk and to laugh and to be kind to each other — to read engaging books together, to go from the lightest joking to speak of the most profound things and back again — to differ without discord, as I might argue with myself, and when on the rarest occasion disagreement arose, to find it highlights the sweetness of our regular agreement — to teach or to learn from each other — to be impatient for those absent and welcome them with joy when they return — these and similar things, emanating from our hearts as we gave and received affection, shown in our faces, our voices, our eyes, and a thousand other gratifying ways, ignited a flame which fused our very souls and made the many of us one. (*Confessions,* IV, 8, 13)

Augustinian educators also have, in this Communion, aspects needed in the information age. I have found four dimensions that provide gifts for living and working in a technological world: Communion as accompaniment in technological isolation, Communion as communities of compassion in a faceless virtual world, Communion as a spirituality of togetherness in a technological world of persuasion, and Communion as reclaiming true friendship in cyberspace.

Communion as Accompaniment in Technological Isolation

> Townsend describes the impact of isolating technologies in these words:
> For the young, the primary villain in my accounting scheme is our fixation on constant communication with mobile phones and computers. This is not real human contact, as the electronics do not provide tones of voice that distinguish between threats, affection, irony, humour, or puns, any of which might have been implied with the same set of words. Therefore, misunderstanding can easily be triggered by prejudice, a misreading of the text, or reading into it what we want to hear.[60]

We should view things from a relational vantage point, like Saint Augustine, where

> A person's face is good, when it has fine proportions and a cheerful expression and a fresh complexion, the heart of a friend is good, with its sweet accord and

15

loving trust and a just person is good, and riches are good because they are easily

put to use, the sky is good with its sun and moon and stars, and angels are good

with their holy obedience, and speech is good as it pleasantly instructs and

suitably moves the hearer." (*The Trinity* VIII, 2, 4)

From such an Augustinian viewpoint, we should be teaching our students to be in deep relationships of accompaniment rather than seeing one another as a technological resource, i.e., to see each other as subjects rather than objects. In our workplaces, rather than having offices of human resources, we should envision ourselves in a culture where we truly value those, with whom we work and learn. Accompaniment demonstrates the core Augustinian Pedagogy value of unity (*unitas*).[61] A review of Saint Augustine's *uti/frui*[62] distinctions might contribute to our understanding of the Communion we share with others. This is the Social and Emotional Learning (SEL)Core Competency of Social awareness.[63]

FOMO (Fear of Missing Out) is a fear of isolation that is too often experienced as isolation/shame through the negative reactions of others to our cyber presence. We may understand that Saint Augustine's participation in robbing from a Pear Tree (*Confessions*, II, 4, 9) may have arisen from a 4th-century form of FOMO.

We have 5 million words from the Doctor of Grace that are writings to/for people, some he never met or had infrequent connections with like Paulinus of Nola, the monks at Hadrumetum, and Saint Jerome. Saint Augustine's writings demonstrate deep exchanges with others. We need to view this Augustinian work as a model of accompaniment enriching isolated technological enclaves with Communion can be what the Cistercian, Thomas Merton, termed an "Apostolate of Friendship."[64] Augustinian accompaniment takes us even deeper than the SEL Core Competency of Social awareness.

Attitudes of accompaniment will provide a cultural reorientation of sorts to change our view toward technology and the people we engage with through technology. Perhaps our schools can be places of such a cultural reorientation. Yet, Duhigg reminds us that "Movements don't emerge because everyone suddenly decides to face the same direction at once. They rely on social patterns that begin as the habits of friendship, grow through the habits of communities, and are sustained by new habits that change participants sense of self."[65] Augustinian Communion can bring a climate

of accompaniment into the cultural reorientation of technological isolation when we teach the SEL Core Competency of Responsible decision-making[66] in our friendships, choices of communities, and modes of participation.

Communion as Communities of Compassion in a Faceless Virtual World

In Virtual Reality (VR), we have something that would be alien to Saint Augustine and maybe beyond his comprehension. Schultze describes cyberspace reality when he notes,

> In cyberspace's open rhetoric, growing numbers of people imagine self-identity
> as a fluid product of ongoing self-discovery. Moreover, the anonymity of online
> communication seemingly makes such self-discovery far less risky and more
> intimate. "We who populate cyberspace," writes Howard Rheingold,
> "deliberately experiment with fracturing traditional notions of memory by
> living multiple personae in different virtual neighborhoods…. The way we use
> these words, in stories, (true and false) we tell about ourselves (or about the
> identities we want people to believe us to be), is what determines our identities
> in cyberspace." Cyberspace creates an arena in which some people believe they
> can act on the wishes of their hearts to become particular kinds of people.[67]

Augustinian Communion should lead us to expose the problems of Virtual Reality. Expecting anonymity in creating virtual identities may be more of a hope than part of reality. The "free" access to the virtual worlds comes, many times, at a steep price in cyberspace. Creators of cyberspace platforms are often collecting information and monetizing it. Platform creators consider us as products they can use. Imagined privacy in the participatory/social media world becomes painfully public when creators sell personal information to keep the platform "free." Augustinian Communion calls us to educate our students about the dark realities of virtual reality. Teachers need to instruct students about the limitations of VR by teaching IRL, that is, the acronym for what happens In Real Life.

Virtual worlds are not just "out there." Andy Crouch reminds us of the growing negative impact of virtual reality and other cyberspaces when he observes,

> The kids know we need help too. They see how addicted their own parents are
> to devices. Apple introduced the groundbreaking iPhone in 2007. An awful lot
> of children born in 2007, turning ten years old as this book is published, have
> been competing with their parents' screens for attention their whole lives. They

see their parents tethered to laptops, trying to stay ahead of work that has spilled out of the office into the evenings and weekends. Older kids know the sick-to-the-stomach feeling of having binged on a video game for days on end (just as their parents know the queasy too-much-Netflix feeling). They've watched as their most media-savvy peers, the ones with a thousand followers from their high school or a million followers from all over the world, first expose themselves, then overexpose themselves. And go from reveling in the attention to breaking under the weight of others' expectations and derision.[68]

Augustinian educators need to teach their students to become "assemblies/communities of compassion," that is, people caring for others they meet in cyberspace. Such assemblies/communities can be antidotes for monetizing and bullying which are pervasive in the faceless world of virtual reality, virtual gaming communities, and other venues of gathering in a technological world.

We must realize that technology is continuing to divide us, even if we may believe that technology is bringing us together. Eubanks has found that,

Even in the early 2000s: high-tech economic development was increasing economic inequality in my hometown, intensive electronic surveillance was being integrated into public housing and benefits programs, and policy-makers were actively ignoring the needs and insights of poor working people. Nevertheless, my collaborators articulated hopeful visions that information technology could help them tell their stories, connect with others, and strengthen embattled communities.[69]

Augustinian Communion calls us to be communities of compassion that embody the biblical injunction, "Bear one another's burdens." (*Galatians* 6:2) Communities of compassion align with the hopes of those being excluded and eliminate exclusion wherever it occurs. Saint Augustine uses the image of deer to help us visualize bearing one another's burden.

When deer cross over a body of water to an island in search of pasture, they line themselves up in such a way that the weight of their heads carried in the antlers is borne by one another thus: the one behind by extending its neck, places its head on the one in front. Thus, because there must be one deer who is at the head of the others and has no one in front of itself to lay its head on, they are

said to take the lead by turns, so that the one in front, wearied by the burden of its head goes to the end of the line, and the one whose head it was supporting while traveling in the lead takes its place. In this way, bearing one another's burdens, they cross over the water until they come to solid ground…. Nothing so proves friendship as bearing a friend's burden. (*Eighty-three Diverse Questions,* 71, 1) [70]

Bearing the burdens of others is not just giving a helping hand. It is sharing God's love. Saint Augustine tells us that "Before all else, Christ came so that people might learn how much God loves them, and might learn this so that they would catch fire with love for him who first loved them, and so that they would love their neighbor as he commanded." (*Instructing Beginners in the Faith*, 4, 8) In this understanding, we should be teaching students, in the spirit of Augustinian Communion, to go deeper to care for those they meet in cyberspace, show them that they are loved and that they are more than anonymous avatars.

Augustinian Communion calls us to positive action to assist in overcoming disparities and bearing the burdens of others. Communion brings the responsibility to help the excluded and marginalized. Saint Augustine connects us in Communion to the practice of humility described above in Augustinian Interiority. Canning reminds us that for Saint Augustine the self-emptying Christ (*Philippians* 2:5-8),

Urges us, even in contemplation of the sublime, to acknowledge our own condition as slaves, to be grateful for the higher gifts we have received, and not to look down upon those who are weaker than ourselves and incapable of the heights of contemplation, but to adapt ourselves to them. If we fail to do this, we ignore the needs of Christ himself and court eternal confusion, for Christ has unreservedly identified himself with the weak. [71]

Identifying with the weak must be an important part of the teaching plan for conveying the responsibility through Augustinian Communion to create communities of compassion for dealing with technological realities. Teachers can practice SEL Core Competencies of Social awareness and Responsible decision-making with an Augustinian Communion enhancement by using Formative Assessment to discover who is weak and outside the group of solid learners and design presentations and activities that foster better success in arriving at Summative Assessment.

Communion As a Spirituality of Togetherness in a World of Technological Persuasion

Saint Augustine wrote, "I must admit that I find it easy to abandon my whole self entirely to the love of intimate friends... I find rest in that love without any worry. I, of course, feel that God is in that person to whom I abandon myself with security and in whom I find rest in security." (*Philippians* 2:5-8) Gabriel Quicke identifies this spirit as a Spirituality of Togetherness.[72] This togetherness (Communion) is within Augustinian learning and teaching the distinctive "with others" characteristic. We can see a key distinction between Augustinian and Jesuit/Ignatian pedagogies when we contrast "with others" with "for others". Pedro Arrupe, S.J., the Superior General of the Jesuits from 1965 to 1983, identified that in Ignatian Pedagogy, the "prime educational objective must be to form men-and-women-for-others."[73] Saint Augustine's emphasis on "with others" can be understood when he observed,

> Where I'm terrified by what I am for you, I am given comfort by what I am
> with. For you, I am a bishop, with you, after all, I am a Christian. The first is
> the name of an office undertaken, the second a name of grace; that one means
> danger, this one salvation. Finally, as if in the open sea. I am being tossed about
> by the stormy activity involved in that one; but as I recall by whose blood I
> have been redeemed, I enter a safe harbor in the tranquil recollection of this
> one; and thus by toiling away at my proper office, I take my rest in the
> marvelous benefit conferred on all of us in common. (*Sermon 340,* 1)

This "with" aspect of Augustinian spirituality should shape our Augustinian learning environments in general and our technological learning environments specifically. Cyberspace is, to a great extent, a world of individualism, despite the terminology of virtual worlds and technology communities. Schultze notes, "Although information technologies increase our capacity for acquiring and disseminating information, the resulting informational practices actually foster individualism and self-interest over community and responsibility."[74] Augustinian Communion is anything but individualistic because of the "with others" characteristic. We need to recognize that Augustinian Communion is countercultural in our technological world. Our spirituality of togetherness needs to be a leaven in the information age, and we need to educate our students to row against some technological currents.

Augustinian Communion demands that we educate our students about the persuasive reality of cyberspace. Our information age is heir to an atmosphere of persuasion that predated it.

In the 1930s, "Hopkins turned Pepsodent into one of the best-known products on earth…. The secret to his success, Hopkins would later boast, was that he had found a certain kind of cue and reward that fueled a particular habit, It's an alchemy so powerful that even today the basic principles are still used by video game designers, food companies, hospitals, and millions of salesmen around the world."[75] This atmosphere has led to a "Golden Rule:" "If you use the same cue, and provide the same reward, you can shift the routine and change the habit."[76]

If Saint Augustine were alive today, he might find some connection with this world of persuasion based on his "job as a salesman of words in the marketplace of rhetoric." (*Confessions*, IX, 2, 2)[77] Saint Augustine overcame his penchant for unbridled persuasion through his conversion from monetizing his skills in rhetoric. Persuasion is very successful in our information age a reality where 88% of smartphone users are on their phones for more than 1 hour per day.[78] While Nir Eyal believes that "the trinity of access, data, and speed presents unprecedented opportunities to create positive habits,"[79] this trinity can just as easily create negative habits. Eyal has reduced his findings to a "Hook Model: a four-phase process companies use to form habits."[80] The parts of the model are Trigger, Action, Variable Reward, Investment.[81] Augustinian Communion as a Spirituality of Togetherness can provide an antidote to being hooked by a technological world of pervasive monetized and seductive persuasion.

Communion As Reclaiming True Friendship in Cyberspace

In her interpretation of Acts 4:32-35, Margaret Scott sees Christians as Table-People.[82] Because Saint Augustine uses Acts 4:32-35 as a basis for his *Rule,* arguably, Augustinians are fundamentally Table-People. This gives a special meaning to the beginning of Saint Augustine's *Rule*, "Before all else, dear brothers, love God and then your neighbor, because these are the chief commandments given to us. The following are the precepts we order you living in the monastery to observe. The main purpose for you having come together is to live harmoniously in your house, intent upon God in oneness of mind and heart." (*Rule* I, 1) [83] We need to engender in our learners, as Table-People in Communion, a sense that engaging in the online world is being around the table showing deep respect for others joining us around a table of Communion. Such a notion demands a sense of friendship so much deeper than amassing numbers of "friends" on platforms like Facebook. Augustinian Communion's depth requires a reclaiming of a more authentic sense of friendship and teaching such authenticity of friendship to the other people with whom we share a cyberspace table.

Reclaiming more authentic friendship rather than settling for mere cyberspace monetized friendship requires speaking brutal truths. As Saint Augustine tells us

> You yourselves must tell yourselves the truth. I've simply arranged to put a mirror in front of you, in which you can all look at yourselves**.** I'm not the reflective power of the mirror, which can show those who look into it their faces. The faces I am talking about now, you see, are the ones we have inside us. I can address them through your ears. I can't see them. Certainly, I'm presenting you with a mirror; look at yourselves, each one of you, and tell yourselves what you see. (*Sermon 306B*, 4)

To be effective as mirrors to our students, we need to learn to listen to them truly. Authentic listening provides the information for mirroring back to students what they have said and are thinking. Taft observes "Learning to listen means learning to actually pay attention to – to concentrate on – what other people are saying…. This kind of concentrated listening is also called 'active listening' or 'deep listening.'"[84] Designing group work at the level of Augustinian Communion would not only attend to what the individual contributes to the group but include listening to what the group can contribute to the individual.

Carmen Caltagirone has written about *Friendship as Sacrament*.[85] Seeing friendship in sacramental terms takes us from the dining table to an even deeper Communion. Saint Augustine takes the "with others" spiritual dimension to a Eucharistic level where he preaches that we are to be the Body of Christ with others in the world having Christ as the Head of our Body. (*Sermons 227* and *272*) Williams has written that "Augustine is the first to use the expression *totus Christus*, 'the complete Christ', to denote the complex unity that is not only the Word and Jesus but Jesus and the members of his Body, understood as making up together a single *persona*, a single acting and speaking subject."[86] Understanding this in terms of authentic friendship takes us even deeper. Augustinian educators need to learn and teach students that when they go into cyberspace, as Christians, they are taking Christ, in a sacramental sense, with there and meeting him there. Being part of the "complete Christ" requires acting in cyberspace *in loco Jesu* (in the place of Jesus) in our technological friendship relationships. We make sacred through Communion, by our presence in cyberspace, what to most people are simply technological friendships.

Concluding Note

In conclusion, I hope that I have not made the 4th and 5th-century Saint Augustine a man of 21st-century technology. Instead, I hope you have found compelling thoughts for working in the Information Age in the Augustinian spiritual and pastoral insights I have shared. I hope that Augustinian Interiority, as a learning practice, provides compelling insights applicable to the radical exteriority of cyberspace. I hope that the dispositions of Practicing Humility, Engaging Brokenness, Strengthening Courage and Cheerfulness, and Working with Diligence are learning practices providing insights clearly applicable to the apparent lack of limitations and somewhat predatory tactics of technological persuasion. Finally, I hope that Augustinian Communion, as a learning practice, provides insights applicable to the pervasive individualism, isolation, seeming anonymity, and the quest for fame that we find in the participatory/social web.

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[1] I would be remiss if I did not express my thanks to the Filipino Augustinian educators who asked me to reflect on this when I made presentations on "Learning and Teaching: Encounters of an Augustinian Kind" at Colegio San Agustin-Makati, Colegio San Agustin-Biñan, Laguna, Colegio San Agustin-Bacolod and Colegio Santo Niño de Cebu, Cebu City in November 2018. Also, I am grateful to Dr. Amelia Ronquillo, Rev. Fr. Andrew P. Batayola, O.S.A., and Rev. Fr. Wilson A. Capellan, O.S.A., for organizing those presentations.

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12 See Moore, G.E. (1965) "Cramming More Components onto Integrated Circuits," *Electronics* (April 19), 114–117.

13 Lanctôt, A. and Duxbury, L. (2017) *A National Study of the Impact of Electronic Communication on Canadian School Leaders*. Edmonton, AB: The Alberta Teachers Association, 35.

14 The naming comes from DiNucci, D. (1999) "Fragmented Future," *Print*. 53, No. 4 (July/August), 32.

15 The Semantic Web extends the World Wide Web via the World Wide Web Consortium's (W3C) standards.

16 Newport, C. (2016) *Deep Work: Rules for Focused Success in a Distracted World*. London: Piatkus, 3.

17 *Ibid.*, 160.

18 Powers, W. (2010) *Hamlet's Blackberry: A Practical Philosophy for Building a Good Life in the Digital Age*. New York: Harper, 223 ff.

19 This translation is from Saint Augustine, *Of True Religion*, trans. J.H.S. Burleigh (1959). South Bend, IN: Gateway Editions. *Other quotations from Saint Augustine in this essay come from The Works of Saint Augustine: A Translation for the 21st Century (New City Press) with permission of the Augustinian Heritage Institute*. In some cases, the translations are formulations of this author. There are citations for any other sources. Also, sometimes there are small changes like "person" for "man" or "people" for "men."

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23 Hadot, P. (1995) *Philosophy as a Way of Life*, trans., Michael Chase. Oxford: Blackwell Publishing.

24 www.meditationinschools.org provides information on some of these endeavors. Retrieval of this information occurred on February 15, 2019, at 10 am E.S.T.

25 Collaborative for Academic, Social, and Emotional Learning (CASEL). "Core Competencies for Social and Emotional Learning (SEL)." https://casel.org/core-competencies/. Retrieval of this information occurred on June 9, 2021, at 2 pm E.D.T.

[26] See, Insunza, S. (2006) "Affectivity in Religious Formation" in *Affectivity and Formation for Religious Life: Course for Augustinian Formators 2004*, coor. Emanuel Borg Bonello, O.S.A. Rome: Pubblicazioni Agostiniane, Curia Generalizia Agostiniana, 216-222.

[27] I came across the importance of gardens for Saint Augustine's spiritual development in an unpublished essay by George Lawless, entitled, "Augustine's Journey and Signposts Along the Way." In it he identifies as the source of his information: Tavard, G. (1988) *Les jardins de Saint Augustin: Lectures des Confessions*. Montreal: Editions Bellarmin. A posting of an earlier lecture on this topic, Lawless, George Rev., (1996) "Augustine's Journey and Signposts Along the Way." *International Institute for Clergy Formation*. 501, is at https://scholarship.shu.edu/summer-institute/501. Retrieval of this information occurred on March 10, 2021, at 2 pm EDT.

[28] Saint Augustine writes about four gardens in *Confessions*: Pear orchard not far from the home of his parents in Thagaste (II,4); At the rented house in Milan where Augustine heard *Tolle Lege* (VIII,12; At the estate of Verecundus at Cassiciacum (IX,5); the courtyard of the lodging house at Ostia (IX,10). Possidius describes two gardens in his *Life of Augustine*: At the inherited property at Thagaste as Saint Augustine's first monastery and (III) and the Garden at Hippo that Bishop Valerius gave Augustine for another monastery (V)

[29] CASEL.

[30] Keller, J. O.S.A., (2012) "Augustinian Schools: Organization, Mission & Values" in Augustinian Secondary Education Association Handbook. Chicago: Council of the Federation of Augustinians of North America (FANA), 10-17.

[31] CASEL.

[32] CASEL.

[33] Pahomov, L. (2014) *Authentic Learning in the Digital Age: Engaging Students Through Inquiry*. Alexandria, VA: Association for Supervision and Curriculum Development, 109.

[34] McNeil, J. (2020) *Lurking: How a Person Became a User*. New York: MCD Farrar, Straus and Giroux. Table of Contents.

[35] Arbesmann, R. (1954) "The Concept of 'Christus Medicus' in St. Augustine," *Traditio*, 10, 9.

[36] Schultze, Q.J. (2002) *Habits of a High-Tech Heart: Living Virtuously in the Information Age*. Grand Rapids MI: Baker Academic.

[37] *Ibid.*, 103.

[38] *Ibid.*, 107.

[39] Crouch, A. (2017) *The Tech-Wise Family: Everyday Steps for Putting Technology in Its Proper Place*. Grand Rapids MI: Baker Books, 20-21.

[40] Schultze, Q.J., *op. cit.*, 94.

[41] See, Burt, D.X. (2002) *"Let Me Know Myself…" Reflections on the Prayer of Saint Augustine*. Collegeville, MN: The Liturgical Press.

[42] Saint Augustine. *Enchiridion on Faith, Hope, and Love*, 18, 68. This is a quoting of Sirach 27:6.

[43] Seligman, M.E.P. (2011) *Flourish: A Visionary New Understanding of Happiness and Well-being.* New York: Free Press, 16.

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[45] Eubanks, V. (2017) *Automating Inequality: How High-Tech Tools Profile, Police and Punish the Poor*. New York: St. Martin's Press, 216.

[46] Howie, G. (1969) *Educational Theory and Practice in St. Augustine*. London: Routledge & Kegan Paul, 148.

[47] Descartes, R. (1850) *Discourse on the Method of Rightly Conducting the Reason, Seeking Truth in Sciences,* trans. John Veitch. Edinburgh: Sutherland and Knox, *Part IV,* 75. (Original French publication 1637).

[48] Saint Augustine. *City of God,* XI, 26. This translation is from *City of God*, trans. Gerald G. Walsh, S.J., Demetrius B. Zema, S.J., Grace Monahan, O.S.A., and Daniel J. Honan. Vernon J. Bourke (ed.) (1958) New York: Doubleday (Image Books).

[49] This translation is from *Of True Religion*, trans. J.H.S. Burleigh (1959). South Bend, IN: Gateway Editions. For additional discussions of doubt and limited certainty by Saint Augustine, see also *Soliloquies*, II, 1, 1; *The Happy*

Life, 7; *Answer to the Skeptics*, III, 9, 18-19; *Free Choice of the Will*, I, 7, 16; and II, 3, 7; *The Trinity*, XV, 11, 21; and *Teaching Christianity*, IV, 11, 26)

50 This translation is from *Fathers of the Church: A New Translation*, trans. Robert P. Russell, O.S.A. (1967). Washington, DC: The Catholic University of America Press.

51 See, Alter, A. (2017) *Irresistible: The Rise of Addictive Technology and the Business of Keeping Us Hooked*. New York: Penguin Books, 1-10.

52 *Ibid.*, 267.

53 Williams, R. (2016) *On Augustine*. London: Bloomsbury, 11.

54 This notion of "brave heart" extends work on Augustine and fortitude, in Burt, D.X. (2003) "*Let Me Know Myself…" Reflections on Augustine's Search for God*. Collegeville, MN: The Liturgical Press.

55 Schultze, Q.J*., op. cit.*

56 "Cheerful attitude" is Raymond Canning's translation of Augustine's use of "*de hilaritate comparanda*" in Saint Augustine, *Instructing Beginners in Faith* (*De catechizandis rudibus*), 16 (Introduction)

57 DeNoon, D. J. (2005) "Blackberry Thumb: Real Illness or Just Dumb?" http://www.webmd.com/arthritis/news/20050126/blackberry-thumb-real-illness-just-dumb. Retrieval of this information occurred on May 3, 2020, at 1 pm EDT.

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59 Keller, J., *op. cit.*

60 Townsend, P., *op. cit.*, 230-231

61 Keller, J., *op. cit.*

62 A possible starting point for educators could be Saint Augustine's *Teaching Christianity* which presents the *uti/frui* distinction in a teaching context.

63 CASEL

64 Merton, T. (1985) "Letter to Pope John XXIII" (November 10, 1958), in *The Hidden Ground of Love: Letters*, ed. William H. Shannon (New York: Farrar, Straus, Giroux, l985), 482.

65 Duhigg, C. (2014) *The Power of Habit: Why We Do What We Do in Life and Business*. New York: Random House, 244.

66 CASEL

67 Schultze, Q.J., *op. cit.*, 117-118.

68 Crouch, A., *op. cit.,* 26-27.

69 Eubanks, V., *op. cit.,* 8.

70 This translation is from *The Fathers of the Church: A New Translation*, trans. David L. Mosher (1982). Washington, DC: The Catholic University of America Press.

71 Canning, R. (1981) "In Search of the Neighbour and God," in *Searching for God: The Contemplative Dimension of the Augustinian Experience*, ed. International Course on Augustinian Spirituality. Rome: Pubblicazioni Agostiniane, 170.

72 Quicke, G. (2015) *"Come Love With Me": Augustine As Spiritual Guide*. Mahwah, NJ: Paulist Press, xi.

73 Arrupe, P., S.J. (1973) "Men and Women For Others" presented at the Tenth International Congress of Jesuit Alumni of Europe in Valencia, Spain, on July 31. https://onlineministries.creighton.edu/CollaborativeMinistry/men-for-others.html. Retrieval of this information occurred on October 2, 2020, at 3 pm EDT.

74 Schultze, Q.J., *op. cit.*, 18

75 Duhigg, C., *op. cit.*, 33.

76 *Ibid.*, 62.

77 This translation is from Topping, R.N.S. (2010) *St. Augustine*. London: Bloomsbury, 46.

78 See Alter, A. *op.cit.*, 15.

[79] Eyal, N. (2014) *Hooked: How to Build Habit-Forming Products*. London: Portfolio Penguin, 12

[80] *Ibid.*, 5.

[81] *Ibid.*, 6-10.

[82] Scott, M. (2009) *The Eucharist and Social Justice*. Mahwah, NJ: Paulist Press, 6.

[83] This translation is from *The Rule of Saint Augustine*, trans. Robert P. Russell (1976). Villanova, PA: Province of Saint Thomas of Villanova.

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