



AUGUSTINIAN
PEDAGOGY

Augustinian Learning in a Technological World: Social and Emotional Learning

Presented at

**Asia Pacific Augustinian Conference's
Augustinian Family Educator's Congress 2019
November 16, 2019**

La Consolacion College Bacolod, Bacolod City, Philippines₁

Purpose



Responding to Filipino Question

An approach to realities of a technological world

Based on:

- 1. My Augustinian Pedagogy Work**
- 2. Training and Work as Instructional Technologist**

Initial Note of Caution



AUGUSTINIAN
PEDAGOGY

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.



Initial Note of Caution

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.

¹ Robert Dodaro, (1999) "The Courage to Be Intolerant: Crisis, Dialogue and Diversity in the Pastoral Theology of Augustine of Hippo," in *Augustinian Family Prepares for the Third Millennium*, ed. Thomas Cooney (Rome: Pubblicazioni Agostiniane, 1999), 76.



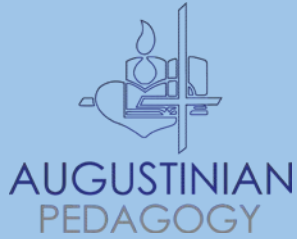
My Technology Work

1. **Punch Cards – 1979**
2. **Studies at Columbia University 1991-1994**
3. **Web Browsers - 1992**
4. **Coding**
5. **Instructional Technologist**
6. **Government Grants for Poor**

My Technology Work

1. C.A. Bowers (from 1980s on)

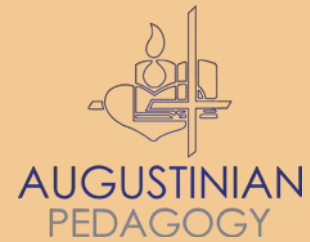
- a. Non-Neutrality
- b. Toxic Materials
- c. Homogenization – Loss of Indigenous Wisdom
- d. Moral Double Bind - According to Gregory Bateson, a double bind is a communication dilemma that comes from a conflict between two or more messages. So it doesn't matter what you do, because any choice you make will be wrong
- e. Let them Eat Data



My Technology Work

1. **Writings from Technology – 1990s**
 - a. **Who is left out**
 - b. **Ecological Issues**

Augustinian Spirituality

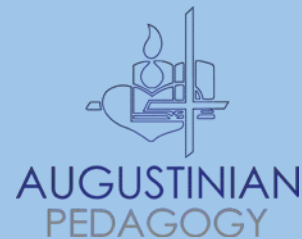


Santiago Insunza (2006)

Principle Categories of Augustinian Thought

Interiority and Communion

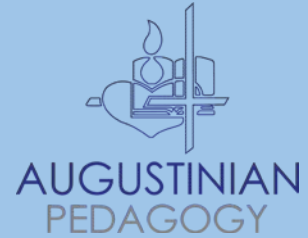
Augustinian Interiority



In a world of technological speed and efficiency

- **Moore's Law**
- **Multitasking (evening emails)**

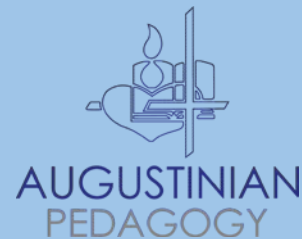
Augustinian Interiority



Participatory/social experience of technology

- Web 2.0
- Cyberbullying
- Radical Exteriority
- Internet Sabbath (Powers and Newport)

Augustinian Interiority



More than Connectivity

“Do not stay outside yourself but enter within since the truth dwells in the interior person.... Therefore, step to where the light of reason is lit”. (*On True Religion*, 39, 72)

M. A. Keller, O.S.A. and F. Gallende, O.S.A.

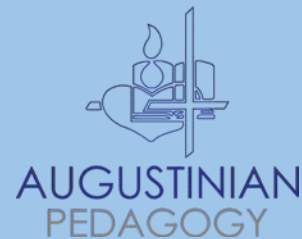
Move into contemplation and back to action and interaction

Augustinian Interiority

Augustinian Reflection Circle



Augustinian Interiority



*Valuing Lived Experience: Insights from Augustine's
Dialogues / Sermons / Letters*

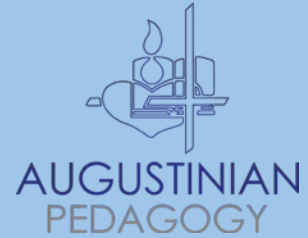
**My soul found all manner of joy when I was in their company —
to talk and to laugh and to be kind to each other — to read
engaging books together, to go from the lightest joking to talk
of the deepest things and back again — to differ without
discord, as I might differ with myself,**

Augustinian Interiority



and when on the rarest occasion disagreement arose, to find it highlights the sweetness of our normal 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, voices, eyes, and a thousand other gratifying ways, ignited a flame which fused our very souls together and made the many of us one. (*Confessions*, IV, 8, 13)

Augustinian Interiority



Valuing Reflection: Insights from Augustine's Soliloquies

Let me know myself. Let me know You. (Soliloquies, II, 1, 1)

Step back from noise of speed and efficiency of tech

Step Back from participation in the social web.

Right ordering of our experiences.

Meditation Movement in Schools

Augustinian Interiority



*Valuing Evaluation of Experience: Insights from Augustine's
Reconsiderations*

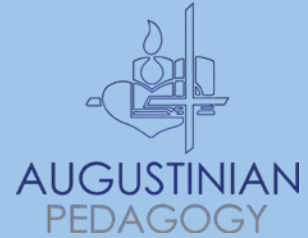
Use knowledge as a kind of scaffolding. *Letter 55, 33*

For greatness, use the ladder of humility.” *Sermon 96, 3.*

Intellectual Gardening – Weeding Use of Technology

Gardens-Important aspect of Augustine's spiritual development.

Augustinian Interiority

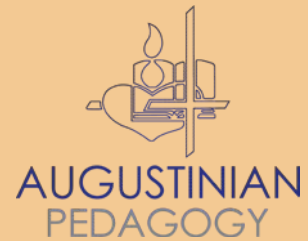


Valuing Sharing / Presenting our Discoveries: Insights from Augustine's Confessions

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.)

Pahomov: For student reflection to be meaningful, it must be *metacognitive, applicable, and shared* with others.

Augustinian Communion



Gifts

An Ear for Eloquence becomes

Search for the Truth with Christ the Inner Teacher

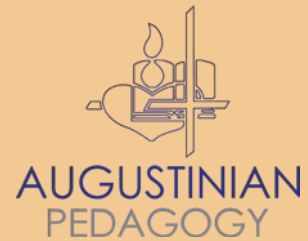
A Passionate Curiosity becomes

Pursuit of Right Love/Will with Christ the Physiciana

A Genius for Friendship becomes

Love of Community with *Totus Christus*

Augustinian Communion



Communion vs. Technological Isolation

Networking+

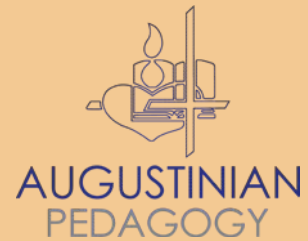
Townsend – Lack of Voice – Confusion and Help

Communion/Friendship = Relationship

Valued Person not just Human Resource

Augustine’s “Aposolate of Friendship” (Thomas Merton)

Augustinian Communion



Communion in a Faceless Virtual World

**Seligman – Flourishing – PERMA (Positive emotions,
Engagement, Relationships, Meaning, + Accomplishments)**

Cyberspace = Anonymity, Avatars and Bullying

Fake News and FOMO Converted to IRL and JOMO

Bearing One Another's Burdens (*Galatians 6:2*) – Deer Image

Augustinian Communion



Communion as Spirituality of Togetherness

With/For – Augustinian/Ignatian

Spirituality of Togetherness (Quicke)

Table People (Scott)

***Totus Christus* – Friendship as Sacrament**



Communion and Intellectual Emotions

Emotions of the Intellect – (*Confessions X, 14*)

Joy

Desire

Sadness

Fear

Learning

Affective

Cognitive



Communion and Intellectual Emotions

Pastoral Dimension - Vatican II -- Gaudium et Spes #1 –

*The joys and
the hopes,
the griefs and
the anxieties of the people of this age,
especially those who are poor or in any way afflicted,
these are the joys and hopes, the griefs and anxieties of the
followers of Christ.*

Communion and Brokenness



AUGUSTINIAN
PEDAGOGY

Cracked Pots

Many people promise themselves that they will live a holy life. But, they fail because they go into the furnace and come out cracked.

(Expositions on the Psalms 99, 11)

The use of the concept “cracked” extends work on Augustine and the cracked self in Donald X. Burt, “Let Me Know Myself...” Reflections on the Prayer of Saint Augustine, Collegeville, MN: The Liturgical Press, 2002.



Saint Augustine's Brokenness

Saint Augustine in *Exposition on Psalm 99, 11* – **CRACKED POTS**
– Donald X. Burt, O.S.A. – *Cracked Self*

Need wisdom – Potter and Clay - Prophets

Earthen Vessels – *2 Corinthians 4:7*

“Christ’s humility is the remedy for our pride” (*Sermon 278, 3*)

Our Brokenness: Relationship Challenges

Fr. Ian Anthony Espertero, O.A.R.

EMPOWERMENT OF MEMBERS/ RESPECT OF PERSONS	SUPERIORITY/SUBORDINATION
OBEDIENCE/COOPERATION/ PROACTIVITY	DEFIANCE/SUBVERSION/ SUBSERVIENCE/ PASSIVITY
COOPERATION	COMPETITION
PERSONAL CREATIVITY/ COMMUNAL DEDICATION AND PASSION	ROUTINE COMPLIANCE/ COMPENSATION CONSCIOUSNESS
PRODUCTIVITY	STAGNATION
SENSE OF COMMUNITY	INDIVIDUALISM
SELFLESSNESS	SELFISHNESS



Social and Emotional Learning (SEL)

According to CASEL –

SEL is a process for helping people develop the fundamental skills for life effectiveness. SEL teaches the skills we all need to handle ourselves, our relationships, and our work, effectively and ethically.

These skills include recognizing and managing our emotions, developing caring and concern for others, establishing positive relationships, making responsible decisions, and handling challenging situations constructively and make ethical and safe choices.



CASEL – 5 Core Competencies

CASEL has identified five core competencies:

Self-awareness—accurately assessing one’s feelings, interests, values, and strengths; maintaining a well-grounded sense of self-confidence

Self-management—regulating one’s emotions to handle stress, control impulses, and persevere in overcoming obstacles; setting and monitoring progress toward personal and academic goals; expressing emotions appropriately



CASEL – 5 Core Competencies

Social awareness—being able to take the perspective of and empathize with others; recognizing and appreciating individual and group similarities and differences; recognizing and using family, school, and community resources

Relationship skills—establishing and maintaining healthy and rewarding relationships based on cooperation; resisting inappropriate social pressure; preventing, managing, and resolving interpersonal conflict; seeking help when needed

Responsible decision-making—making decisions based on consideration of ethical standards, safety concerns, appropriate social norms, respect for others, and likely consequences of various actions; applying decision-making skills to academic and social situations; contributing to the well-being of one's school and community



Saint Augustine and SEL

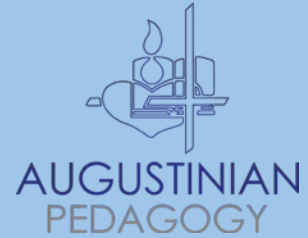
For Augustine:

Interiority – Self-awareness and Self-Management

**Communion/Friendship – Social Awareness and
Relationship Skills**

Communion/Solidarity – Responsible Decision Making

Saint Augustine and SEL



Commandment of Love - Affective - Primacy of Love/Heart

Love of God

Love of Truth - Subject - 1st in order of Purpose

Love of Neighbor

Care for Learners - 1st in order of Action/Doing



Augustine's Brave Heart - Humility

Schultze - We should fear the information age because it lacks
humility – Need Grounding – *humus - Habits of a High Tech Heart*

The Humble Christ a Grounding for Saint Augustine

Philippians 2 - Emptying himself ... coming as a slave

Matthew 11:29 – Meek and Humble of Heart



Augustine's Brave Heart - Humility

Augustinian Persuasion - Pride

Augustine seller of words (*venditorem verborum*) (*Confessions IX, 5, 13*)

Today's Persuasion

Web 2.0 - Pepsodent

Habits – Hooked Model

Behavioral Addiction



Augustine's Brave Heart - Humility

Readiness

He [Ambrose] recommended Isaiah the Prophet; I believe, because he foretells, more clearly than others, the gospel and the calling of the Gentiles. Not understanding the first portion of the book, and imagining the whole to be like it, I laid it aside, intending to take it up later, when I was more proficient in our Lord's words. (*Confessions* IX, 5, 13)

Howie - Readiness to learn the Truth

Doubt

Value for Saint Augustine



Augustine's Brave Heart - Humility

Mirroring/Modeling Humility in Teaching

Teaching Active/Deep listening



Augustine's Brave Hearts - Courage

Courage to Learn - Parker Palmer

Instructing Beginners in the Faith (10,14-13,19)

When students are tired enCourage them with a cheerful attitude.

When students are discouraged enCourage them with consideration and patience.

When students are bored enCourage them with care to find new and exciting things.

When students are sad enCourage them with love and joy.

When students are apathetic enCourage them with compassion and energetic exhortation.

When students are tense and fearful enCourage them with kindness and tact in building trust.

Augustine's Brave Heart - Cheerfulness



Instructing Beginners in the Faith

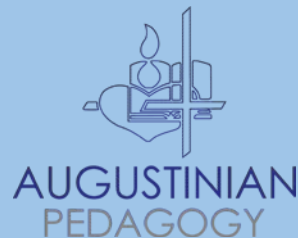
Cheerfulness (de hilaritate comparanda)

For God loves the cheerful giver (2 Cor 9:7).

Cheerfully [allowing] God to speak through us in accordance with our capacities...[we will find] that for those who love God, all things come together in the good (Rom 8:28) (11,16)

Fluent and cheerful words then stream out from an abundance of love and are drunk in with pleasure [by our listeners]...[this being the] love that has been poured out in our hearts by the Holy Spirit who has been given to us (Rom 5:5)” (14,22)

Augustine's Brave Heart - Diligence



“Love and do what you will.” - *Dilige*

Diligence (from diligo – love)

Building up the ability to love rightly - overcome the divided will

Diligence - building up of a true love of learning

Sharpening our mental powers

Chains of reasoning - known to the unknown. (*Soliloquia*, II, 20, 34)

Other discussions of honing mental abilities in *De magistro*, 21,

De ordine, I, 8, 25 and II, 5, 17 and *De animae quantitate*, 25)

Scaffolding Learning (*Letter 55*, 33)

Ladder of humility (*Sermon 96*, 3)

Attention to confusion created by teacher presentation (*Sermon 47*, 9)



Augustine's Brave Heart Character Development

Augustinian Process of Personal Development*

Know Yourself

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

Accept Yourself

Accept your imperfection, it is the first step to perfection.

(*Sermon 142*, 10)

Surpass Yourself

Do not get stuck where you are, always forge ahead. (*Sermon 169*, 18)

*Santiago Insunza (2006) *Affectivity in Religious Formation in Affectivity and Formation for Religious Life: Course for Augustinian Formators 2004*, Rome: Pubblicazioni Agostiniane, Curia Generalizia Agostiniana, 216-222

Conclusion

Augustinian Hope in an Information Age

**Augustinian Interiority Vs. Radical Exteriority of Cyberspace and
Negative Aspects of Technological Persuasion**

**Augustinian Communion Vs. Pervasive Individualism, Isolation,
Anonymity of the Participatory/Social Web.**

Contact Information

Rev. Gary N. McCloskey, O.S.A.

Executive Director

Federation of Augustinians of North America (FANA)

Villanova Monastery

800 E. Lancaster Avenue

Villanova, PA 19085-1687

Phone: 610.519.3804

eMail: gary.mccloskey@augustinian.org

eMail: info@augustinianpedagogy.org

URL: www.augustinianpedagogy.org