

The Role of Interiorization in Teaching According to St. Augustine

ABSTRACT

The article presents the role of interiorization in teaching as it appears in the writings of St. Augustine. It is based on an analysis of selected of his works and other sources interpreting his teaching in various contexts. The article defines the concept of interiorization, first referring to the teaching of John Paul II, and then showing the way that St. Augustine understood this issue. Based on the source texts, concepts such as knowledge and wisdom, inner and outer man, and reason and heart are distinguished. The insufficiency of words in the pedagogue's process of conveying values is also indicated. The analysis made it possible to determine the goal of teaching, which, according to St. Augustine, is to gain wisdom through love. In the final part, the concept of the "Inner Teacher" is presented, which helps to internalize the knowledge of non-sensory things. The article is an attempt to draw attention to the role of interiorization in teaching and it indicates practical implications for the success of the educational process.

Introduction

Explaining the concept of interiorization as understood by St. Augustine requires revisiting the most important notions related to inner experience and Augustinian anthropology. A crucial

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aspect of this is St. Augustine's view of human functioning, especially concerning the soul and heart. Understanding these elements helps clarify the importance of internalizing knowledge in the learning process. The educational principles that St. Augustine advocated and his strategies for inspiring the pursuit of wisdom are equally significant. Interiorization should occur within the teacher-student relationship, but, more importantly, according to St. Augustine's distinction, it should happen within the relationship between the outer man and the inner man. This essay also addresses the obstacles that can hinder the process of interiorization, whether they arise within the teacher or the learner.

St. Augustine's teachings on this key concept remain foundational, and influence both contemporary pedagogical and philosophical trends. He refers to universal and timeless values such as love, faith, hope, and wisdom, all of which originate from God, who resides within each person. This divine presence, known as the silent voice of the "Inner Teacher" is the focus of the third part of this article. This idea is one of the most vital elements of St. Augustine's teachings, frequently referenced in his sermons and writings.

The concept of interiorization in teaching

In his writings, particularly in *Initial Religious Education* (1952), St. Augustine presents the teaching process within a broad framework, i.e. as humanistic education. The goal is to teach students existential reasoning (Marek, Walulik 2017: 30). According to St. Augustine's approach, teaching should be understood as "the totality of interactions occurring in the course of mutual relationships between two persons" (Milerski 1998: 123–124). The effectiveness of this process is enhanced when both individuals involved engage in interiorization.

Interiorization, or internalization, involves incorporating something into one's personal experiences or thoughts (*Słownik języka polskiego* 2023). Karol Wojtyła describes its role as follows:

A person not only cognitively enters the world of objects and even finds himself in this world as one of these objects, but also has this whole world in the reflection of consciousness, which he lives most intimately and personally. For consciousness not only reflects, but also, in a special

way, internalizes, or interiorizes that which it reflects, giving all this a place in the person's own "I." (Wojtyła 2011: 83)

Therefore, it is not enough to simply experience a variety of impressions or gain knowledge about a subject. What truly matters is making room for that knowledge in one's own consciousness. Only then can a person recognize something as genuinely "their own." In psychology, interiorization is described as:

the process of transforming overt behavior into covert cognitive processes, occurring during cognitive development. Interiorization is related to the observation that most cognitive activities initially manifest in behavior and are only later internalized. (Nęcka, Orzechowska, Szymura 2020: 29–30)

In developmental psychology, Jean Piaget's cognitive-developmental theory, which was based on the principles of organization and adaptation, is particularly relevant to understanding the role of interiorization in learning. Organization in other words, refers to the mind's ability to categorize and classify new experiences; that is, the ability to form patterns that are essential for adaptation. Within adaptation, we can distinguish two processes: assimilation, which allows new information to be interpreted by incorporating it into existing mental structures, and accommodation, which involves altering those structures to incorporate new information (Piaget 1966: 152–157). According to Piaget, intellectual development consists of changes taking place in the child's mental structure. "The true criterion of intellectual development taking place is the ability to change old ways of thinking in order to solve new problems" (Turner, Helms 1999: 51).

In Polish psychological literature, the term "internalization" is often used synonymously with interiorization. However, social psychology tends to reserve "internalization" for describing how a person adopts the norms, values, and attitudes of a particular social group (Trempała 2011: 57). In this article, interiorization refers broadly to the internalization of all external content, including norms, values, and attitudes. Many of St. Augustine's writings speak of the importance of inwardly experiencing the subjects of learning, including oneself. The heart, which, in St. Augustine's view, is assigned a very important role in the learning process, helps in this process of interiorization. It can be said that, according to Augustine, heart is the

most important thing in all human existence, even more so than reason. It is the heart, not the mind, that remains restless until it finds rest in God (Augustyn 2007: I, 1). While the mind should be illuminated by faith and love, the root of all knowledge and action is the heart. This is why St. Augustine wrote: “Love and do what you will ... Let the root of love be in the heart, and only goodness will grow from it” (Augustyn 1977b: 7, 8). Where there is true love, knowledge will never be used for an evil purpose, which is why the heart, according to St. Augustine, is so important (Tack 2006: 15).

St. Augustine believed that stirring the heart of the student is one of the teacher’s most important tasks. He also recognized that this is only possible when the teacher speaks from the depths of their own heart. One scholar of the medieval philosopher’s life observed:

With his genius for choosing the right words in preaching homilies, he surpasses all the Church Fathers. Each time he managed to say the issues raised in such a way that they became unforgettable for the listeners. Anyone who also reads many of his sermons nowadays will get the same impression that people of his contemporaries had: no words delivered from the pulpit came so much from the heart as Augustine’s words. (Van der Meer 1961: 412)

As the years passed, St. Augustine became more and more convinced that the mere sound of his words could, at most, reach the ears of his listeners. For those words to travel from the ears to the heart, divine grace is needed. He argued that, regardless of the speaker’s skill, if the listeners do not receive the grace that allows the teaching to penetrate the heart, the words will remain fruitless: “Whether, by our word, we plant or water, we are nothing; but He who gives growth, God, i.e. His anointing, teaches you about everything” (Augustyn 1977b: 3, 13).

The Bishop of Hippo experienced this firsthand when, as a young man, he read Cicero’s *Hortensius*. The dialogue stirred in him a deep love for philosophy, but many years later, he recalled that it did not fully touch his heart because it lacked the name of God.

This book contains an encouragement to philosophy, and is titled *Hortensius*. It was the one that changed my feelings ... ; it encouraged not to one sect or another, but to love wisdom itself, whatever it might be; to seek it, to walk in its footsteps, to grasp at it, to cling to it with all my might. It ignited me, I burned. And this ardor cooled in me only by

the fact that the name of Christ was not there. ... And if that name was lacking somewhere, then even if the work had the most exquisite literary form and proclaimed true things, it could not capture the whole of me. (Augustyn 2007: III, 4)

From the above statement, we see a key condition that St. Augustine considers essential in the teaching process: the presence of Jesus. This topic will be explored in the third part of the article. Another important point St. Augustine raises here is the goal of interiorization, which is the love of wisdom. In his writings, he distinguishes between two types of wisdom: natural and supernatural. Natural wisdom involves the ability to discern truth through reasoning and contemplation, guiding one's life toward ethical good. Because of this, natural wisdom is often referred to in his works as "the way of life," "prudence," ethical values, or piety (Sienkiewicz 2011: 152–153). However, St. Augustine stresses that this natural wisdom must be complemented by a supernatural element:

Wisdom refers not to past things, not to future things, but to those things that are independent of the changeability of time. For it is not possible to say of the things that they were and have ceased to exist; or that they will be, but are now gone. No, because they had the same existence and always will have. (Augustyn 1996: XII, 14, 23)

In St. Augustine's thought, wisdom is primarily theocentric. Alongside wisdom, human cognition also includes knowledge:

The essential difference between wisdom and knowledge is that intellectual cognition of eternal things belongs to wisdom, while rational cognition of the realities of this world belongs to knowledge. (Augustyn 1996: XII, 15)

Because of this fundamental difference, the methods people use to acquire wisdom and knowledge also differ. Knowledge can be acquired by the "outer man" through sensory perception and reasoning, making it accessible to all. Wisdom, however, is the domain of the "inner man" and can only be attained by a few pure minds (Kowalczyk 2007: 33–35). Are wisdom and knowledge opposing concepts? While they may seem so at first glance, they are not mutually exclusive. St. Augustine often spoke of how knowledge can aid in the pursuit of true wisdom:

Knowledge is, in its own way, a good, if what “inflates” or “may inflate” it is subordinated to the love of eternal goods, which, as we know, “builds up” ... Without knowledge there are no virtues that give life its true direction. (Augustyn 1996: XII, 14, 21)

Knowledge, then, serves a subservient role to wisdom. While it is correct to assert that knowledge is not an end in itself, such a strict separation between the object of knowledge and wisdom is not as applicable today. Even St. Augustine was not overly rigid about this distinction (Kowalczyk 2007: 37–38).

The most important step toward attaining true wisdom is to turn inward: “Do not go out into the world; return to yourself: truth dwells in the interior of man” (Augustyn 1999c: XXXIX, 72). The starting point, then, is the awareness of one’s own existence, the so-called empirical self, rather than the transcendent self. Since humans can only experience themselves as finite, limited beings, this perspective, in turn, leads to the discovery of God as pure being (Kłoczowski 2001: 69–70). The next step in acquiring wisdom is the purification of the senses, which involves critically examining one’s own lifestyle, conduct and the attachments of the heart. Such attachments can obstruct the pursuit of truth.

Martin Heidegger, in his commentary on St. Augustine’s *Confessions*, reminds us that not all people desire true happiness because they are distracted by other pursuits.

In actual life, people in one way or another have a feeling that something is appropriate; they live among such things and for such things as meaningful. Since this “living” and experiencing are already absorbed by them, they give themselves over to them, therefore these things are and become something that makes it possible to obtain fulfillment in the pursuit of truth. “Loving something else, they want it to be the truth” (*Confessions*, X, 23, 34)—they love the thing because of the tradition, fashion, convenience, fear of anxiety, or fear of the emptiness that could suddenly engulf them, and thus, in that and through that, the thing itself, precisely in and through this actual deviation, becomes “truth” itself. (Heidegger 2002: 192–193)

It is impossible to reach objective truth if a person has replaced it with things they have chosen and loved for themselves. These are merely substitutes for the truth, attempting to fill the emptiness of the heart. Perhaps for this reason, St. Augustine recommends knowing oneself, and cautions against the desire for anything sensual:

[Some] think that it is in things that there is some great ugliness. The most important reason for this error is that man does not know himself. But in order to know oneself, one must long become accustomed to escaping from the senses, to focusing one's mind and closing it in within oneself. ... Well, a mind so devoted to itself understands what the beauty of the universe consists in. The beauty owes its name to unity. That is why it cannot be viewed by a soul that tries to embrace many things and impoverishes itself through greed, not knowing that it can avoid poverty only by separating itself from the "crowd." When I say "crowd," I do not mean people, but the multitude of everything that falls under the senses. Not surprisingly, the more the mind strives to embrace many things, the greater lack it feels (Augustyn 1999b: I, II, 3).

An objective understanding of human nature is only possible through the method of interiorization in the study of the human being. St. Augustine expressed his wonder at the complexity of humanity, writing, "A great and mysterious abyss is man ... it is easier to count his hair than his feelings and the stirrings of his heart" (Augustyn 2007: IV, 14). While empirical methods help us understand a person externally, they often overlook the interior and subjectivity. In contrast, St. Augustine developed a philosophy of the human being that centers on experiences and inner values, viewing a person as a subject rather than an object. For Augustine, the path of interiorization is the essential approach (Kowalczyk 2007: 73). This concept is particularly important in pedagogy, where a teacher's relationship with a student should involve not only imparting theoretical knowledge but also viewing students as subjective entities and engaging with their inner values and experiences.

Anthropology according to St. Augustine

A vital aspect of St. Augustine's understanding of interiorization is his perception of human nature and learning. Influenced by Platonic philosophy, Augustine believed that a person is composed of both soul and body. Initially, like Plato's followers, Augustine viewed the body objectively and even negatively (Drever 2013: 16–47). However, as his philosophy matured, his views evolved. When asked whether the body comes from God, Augustine replied, "Every good comes from God; everything that has a shape (is beautiful), is good to the extent that it is shapely. And any body, in order to be a body,



is contained in some shape. Thus, every body comes from God” (Augustyn 2012: 29). The human soul, in contrast, reflects the Holy Trinity.

For there is the Trinity, and thus wisdom and knowledge of self and love toward self. We have discovered such a trinity also in man, and it is formed by the spirit, the cognition with which he knows himself, and the love with which he loves himself. These three things are in man, without, however, being man. Man—according to ancient definitions—is a rational, mortal animal. The things mentioned are the best in man, but they are not man himself. (Augustyn 1996: XV, VI.10–VII.11)

It is in the Trinity embodying the likeness to the Creator, which distinguishes people from animals (Eckmann 2003: 75). According to Augustine, soul is not the person itself but is an integral part of them. He often referred to the soul as *spiritus*, a term that encompasses the essence of life, the phenomenon of movement, imagination, sensory memory, and the mind (Kowalczyk 2007: 77–78). It is clear from his writings that the soul comprises both the mind and the heart, and the concept of memory applies to both aspects.

The mind, according to the Bishop of Hippo, is “as it were, the head of the soul, or the eye, or the face, but these things are not to be taken bodily. So the mind is not the soul, but is that which is noblest in the soul” (Augustyn 1996: XV, VII, 11). Here, Augustine distinguishes between “lower reason” (which provides knowledge) and “higher reason” (which leads to the knowledge of wisdom) a distinction analogous to knowledge and wisdom (Kowalczyk 2007: 78).

However, the true spiritual center of a person is not the mind, but the heart, which also plays a key role in decision-making (Wendlik 2017: 63–64). The senses relay information to the heart, the most important part of the soul, yet the heart remains dependent on them.

See how all the senses of the body inside notify the heart of what they sense from the outside. See how many servants one inner ruler has, and what he himself does without his servants. The eyes notify the heart as to what is white and black; the ears notify the heart as to what is sonorous and what is not harmonious; the sense of smell informs the heart as to what smells beautiful and what is repulsive; it heralds the taste to the heart as to what is bitter and sweet; the touch notifies the heart as to what is soft and sharp. And the heart itself notifies itself what is just and unjust, what is evil and what is good. (Augustyn 1977a: 18, 10)

In Augustine's thought, the heart also symbolizes a God-inspired journey toward the true self. Importantly, the Bishop of Hippo repeatedly emphasized the role of community in this journey. Thus, interiorization, as he understood it, should not be confused with introverted spirituality (Martin 2003: 41–43). The journey to the heart is not an end in itself; rather, it is the starting point for achieving full participation in a community united by love (Marin 2013: 200).

According to St. Augustine, the primary motivations for acquiring knowledge are authority and reason: "I have adopted as a fixed principle not to depart, in any way, from the authority of Christ, for I see no greater authority" (Augustyn 1999e, XX, 43). As for reason, Augustine explains: "The soul says to itself: 'I can, by means of a certain inner and hidden movement, distinguish and associate things I am to learn, and this power of mine is called reason'" (Augustyn 1999b: II, XVIII, 48).

Heidegger, in his analysis of St. Augustine's *Confessions*, also recognises the importance of memory (Latin: *memoria*), a concept that Augustine explored in great depth. Heidegger notes that memory contains numerous images of things and everything that a person thinks about them. When we call upon memory to bring something forth, some images appear immediately, while others take time. The process of how a person recalls these various contents in memory is particularly intriguing.

Every content that enters it is ordered according to its form of access and its kind: colors, sounds, smells, tastes ... everything that comes from the outside from material bodies, and everything that comes from my own interior ... Even in the dark I can distinguish black from white ... In this way, I can arrange not only sensual objects, but also, for example, theorems and rules, theses, and scientific problems. (Heidegger 2002: 175–176)

When it comes to numbers, mathematical quantities, and abstract concepts that do not represent tangible things, we derive our understanding from our own consciousness, making them cognitively present. As Heidegger notes, "Since 'scientific objects' are not grasped cognitively, but we have them ourselves, what exactly is the acquisition of cognition, learning? Nothing other than collecting, organizing things that, in terms of thought, are 'stuck' disordered in *memoria*, scattered and neglected" (Heidegger 2002: 177).

St. Augustine expresses a similar view in his treatise *On the Teacher*, where he argues that when we hear certain words, we only recognize their sound. We understand their meaning only if they are already stored in our memory. If they are not, hearing them might at most, encourage us to search for their meaning.

Words have only the value of stimulating us to look for things, but they do not show them to us in such a way that we can know them. In order to teach me something, it is necessary that the object I want to know should appear to my eyes, or act directly on any of my senses, or present itself to my mind alone. (Augustyn 1999a: XI, 36)

For concepts that can be understood through the senses, St. Augustine recommends an approach to teaching that involves more than just presenting information briefly: “The point is not to show this [learning] as if in scrolls and take it immediately out of sight, but, pausing for a time, to resolve it and to unfold it, and to present it to the mind of the hearer, which is to be looked at and admired” (Augustyn 1952: III, 5). Augustine’s concept of the soul as heart, mind, and memory, with the heart being the most significant, helps explain why he believed the heart played a key role in the process of internalizing values.

The concept of the “Inner Teacher”

St. Augustine was struck by the realization that even those without formal education can be happy. This insight led him to conclude that true happiness cannot be derived solely from acquired knowledge.

A man who knows that he possesses a tree, and thanks You for using it, even if he does not know exactly its height or the width of its leafy crown, is in a better situation than one who has carefully measured it and counted all its branches, but does not possess it, as well as neither knows nor loves its Creator. Likewise, a believer disposes of the riches of the whole world: since he has clung to You, to whom everything is subject, even though he has nothing, he possesses everything. Who would doubt that such a man, even if he does not know the path of the Great Bear, is in a better situation than another who measures the heavens, counts the stars, weighs the elements, and neglects You, who have determined every thing’s measure, number and weight. (Augustyn 2007: V, 4)

St. Augustine reveals the mysterious connection between knowledge and faith, which resides in the human heart and leads to true

happiness. While a teacher can teach students about the world and its principles, the most important thing is to guide them to discover that true happiness comes from exploring the mystery within themselves and the greatness of God. Augustine encapsulates this idea in his philosophical dialogues:

Why, then, wonder still about the ability to reason? Whether geometrical figures contain truth or truth is contained in them, no one doubts that our soul, that is, our mind, is capable of comprehending them, and therefore truth must be in our soul. (Augustyn 1999f: XIX, 33)

When it comes to non-sensory things, a person understands them by turning inward to the truth within.

When, in turn, it is a question of objects which we see with our mind, that is, with the aid of intelligence and reason, our words refer admittedly to things present, viewed in that external light of truth which the so-called inner man is enlightened by, but even then our hearer, if he himself also sees these objects in a pure way with the hidden eye of the soul, knows what I am talking about, not on the basis of my words, but based on his own inner vision. (Augustyn 1999a: XII, 40)

For St. Augustine, it is God—the Lord of all things—who “directs the minds of men without the mediation of any being” (Augustyn 1999g: 6, 1). This guiding presence is undoubtedly Christ within the human heart, who alone can instruct us on whether what we hear is true or not (Augustyn 1999a: XIV, 45). Although the concept of the “Inner Teacher” originated early in Augustine’s life (even before his baptism) during the philosophical dialogues at Cassiciacum, he frequently revisited this idea in his later writings and sermons. While the concept’s form and essential content remained unchanged, Augustine continually provided new insights on how to listen effectively to this inner teacher and reminded us how important it is:

Look here, brothers, at the great mystery! The sound of words strikes the ears, but the Teacher is within. Do not think that someone will learn something from people. We can admonish others with the sound of our voice, but if there is no one inside to instruct, the voice is meaningless. (Augustyn 1977b: 3, 13)

While teaching the faithful, the Bishop of Hippo became increasingly aware of the inadequacy of human speech. He recognized that it was impossible to communicate exactly what was in his heart to others through words alone, especially since each person interprets

language differently (Augustyn 1952: II, 3). As a result, St. Augustine advises:

He who cannot comprehend ... should turn to Him who opens hearts, and let him accept what He gives ... For we have Christ the teacher within. Whatever you cannot comprehend through your ear and through my mouth, turn with your heart to Him who instructs me in what to say, and distributes it to you as He wills. He knows what He gives and to whom He gives; He will support the asker and open to the knocker. (Augustyn 1977a: 20, 3)

Because of this inherent inadequacy of words, the heart—which St. Augustine sees as the center of the human soul—plays a great role in teaching. Some scholars even refer to this approach as the “pedagogy of the heart” (Latin: *pedagogia cordis*) (Díez del Río 2006: 45–46). According to St. Augustine, love is the necessary condition for discovering the truth: “Truth is not reached except by the way of love” (Augustyn 1991: 32, 18). Of course, in the regular order of time, it is knowledge that precedes love. St. Augustine says that love elevates knowledge and causes its growth through constant search. He explains this in *On the Trinity*: “Wherefore in all cases the love of a studious mind, that is, of one that wishes to know what it does not know, is not the love of that thing which it does not know, but of that which it knows; on account of which it wishes to know what it does not know” (Augustyn 1996: X, 3).

The Bishop of Hippo often used simple examples to illustrate complex ideas. He described this relationship as follows:

We must carefully consider of what sort is the love of those who are studious ... Now certainly, in those things whereof the word study is not commonly used, love often arises from hearsay, when the reputation of anything for beauty inflames the mind to the seeing and enjoying it; since the mind knows generically wherein consist the beauties of corporeal things. (Augustyn 1996: X, 1)

Drawing from the expressions used by the Bishop of Hippo, the Augustinians, who lived out his spirituality, coined the phrase “Things are known to the extent that they are loved.” This saying shows the deep connection between love and knowledge, which leads to the attainment of wisdom. It is especially fitting because it underscores St. Augustine’s essential point about the purpose of acquiring knowledge: it is not about possession or power, but about love.

Many educational institutions inspired by the Bishop of Hippo have adopted the motto: “Knowledge (or wisdom) is attained through love” (Díez del Río 2006: 46). The Augustinian approach to teaching, therefore, focuses not just on the content or method of learning, but, most importantly, the goal of education: the pursuit of true wisdom.

It is worth noting that a teacher may struggle to express in words what they feel more deeply with their heart than in the mind. St. Augustine’s effective teaching method is reflected in the words of St. Francis de Sales: “The heart speaks to the heart” (Latin: *Cor ad cor loquitur*) (St. Francis de Sales 2002: 333).

However, as previously mentioned regarding the concept of interiorization, a person might deceive themselves by drowning out the Inner Teacher in their heart. If someone mistakenly identifies something else as truth and happiness, they will chase after a goal that falls short of the God who dwells within them and may be led astray: “it is not the man who is mistaken who sees a false image, but only the one who believes the image to be true” (Augustyn 1999a: III, 3). According to St. Augustine, how can we prevent this phenomenon and listen more attentively to the voice of the true teacher? First, we must purify the eyes of the soul to free them from earthly attachments. After all, if reason is the eye of the soul,

the sight that is correct and perfect, that is, that which makes vision possible, and is called virtue—for virtue is correct or perfect reason. But even if the eyes are already healthy, sight alone will not succeed in turning them toward the light if these three virtues are lacking: faith, by which we believe that the sun, toward which we are to turn our gaze, is of such brilliance that the sight of it will make us happy; hope, by which we trust that we will see if we look well; love, by which we desire to see and enjoy having it. In this way, by looking, we come to behold God. (Augustyn 1999a: IV, 12)

Without such spiritual sight, true happiness remains elusive. Therefore, it is also important to teach others to care for the soul’s vision. St. Augustine calls for detachment from everything worldly, from what is sensual and changeable, urging us to turn wholeheartedly to Jesus Christ (Augustyn 2012: 27). This does not mean escaping from reality since ; true knowledge of oneself or God cannot come from focusing solely on one’s ego. One must go deeper. As St. Augustine suggests, “Cognition is possible only by comparison,



not by looking into oneself. Man is, by his structure and nature, dialogical, not monological” (Kłoczowski 2001: 60).

Conclusion

St. Augustine, in many of his writings and speeches, stressed the importance of interiorization in human life, speaking directly to the hearts of his listeners. Through his demeanor, gestures, and fiery words, he spoke from the depths of his own heart, establishing what can be called a “pedagogy of the heart.” Although he never used this term explicitly, he certainly laid its philosophical foundation and embodied it in his teachings. Many of his texts refer to the mysterious chamber of the soul, where God communicates with humanity in a simple, often wordless way.

For St. Augustine, the ultimate goal of teaching was to lead others to truth, achievable only through true wisdom. He consistently asserted the importance of relying on God in this journey and working on one’s conscience in order to hear the gentle voice of the “Inner Teacher.” This message is particularly relevant today, as we face the chaos of information overload and a flood of words. Maintaining inner vigilance is a difficult task, but it should be encouraged in students, for only then can we impart true values to them.

St. Augustine borrowed the distinction between the outer and inner man from St. Paul. Outwardly, people resemble animals, but inwardly, they differ from them. These two dimensions of humanity have distinct dynamics and must be approached differently, yet they constantly influence one another. The outer man grows by acquiring knowledge and skills, moving from the external to the internal. The inner man, on the other hand, grows by expressing his inner self to others, enlightened by the light of grace from the “Inner Teacher.” In modern education, attention should be paid not only to the transmission of knowledge but also on the promotion of values. A teacher who is deeply convinced of certain values will naturally draw students to them. Through this exterior experience, students will internalize these values and make them their own. St. Augustine embodied this practice as he taught multitudes of believers and disciples with a heart inflamed by God’s grace, and through this, he inspired many to seek true wisdom on the paths of love.

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