



St. Augustine's Philosophy of "the City of God" and its Relevance on the Morality of Education in Africa

Authors: Negussie Andre Domnic

St. Augustine University of Tanzania. **Website:** www.saut.ac.tz

Correspondence address: gnad2010@yahoo.com

Cite as: Negussie Andre Domnic. (2022). St. Augustine's Philosophy of "the City of God" and its Relevance on the Morality of Education in Africa. International Journal of Social and Development Concerns, 15(Post COVID-19 Recovery and Sustainable development), 145–156. <https://doi.org/10.5281/zenodo.8233731>

<p>Chief Editor Web: www.ijfdc.org Email: info@ijfdc.org</p> <p>Editing Oversight Impericals Consultants International Limited</p>	<p>Abstract: Augustine wrote about <i>the of City of God</i> to encourage Christians living in the Roman Empire by offering them a Christian and eternal perspective of history. He focused on the message that, even if the Roman Empire fell; the city of God would not. Even if they became displaced and exiled in the earthly city, they would never lose their citizenship in heaven. The study applied desktop review methodology to get relevant literature. The goal of this paper was to examine Augustine's understanding his philosophy of history – '<i>City of God</i>' and its relevance in moral education. The paper presents introduction and background of St. Augustine's philosophy, the analogy of two cities according to St. Augustine, the concept of disordered love according to St. Augustine, African traditional education system, conceptual analysis of education focusing on the philosophy of St. Augustine, and conclusion and recommendation. This study concluded that, currently, African education system has relaxed in imparting morality and values among learners. Unlike many corporations which have emerged and collapsed, most educational institutions are still thriving in many parts of the world including Africa (Otara, 2012). The study recommends that, education processes must be done in a manner that is morally acceptable. Education programmes should bring about a positive change in the state of the mind of the recipient which must be directed at achieving a desirable goal (Peters, 2010). African ministries of education and other stakeholders should prepare learners capable of exploiting talents and develop culture to love work. The study also recommends that, education stakeholders should help learners to think creatively and solve problems, and integrate civic and moral education in their education curriculum.</p> <p>Keyword: <i>St. Augustine, City of God, Education, Africa</i></p>
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

1.1 Study background

Aurelius Augustinus, here in this article, St. Augustin, was born in 354 CE in Tagaste (Souk Ahras, Algeria) in the Roman African province of Numidia. His father, who died during Augustine's youth,

was a pagan who held a modest position in the Roman administration. His mother Monica, was a simple, uneducated woman known for her Christian faith and commitment to prayer. Though his parents were very different, both were committed to Augustine receiving the best possible education. Hence, Augustine received much of his classical Roman education, which consisted largely of literature and rhetoric, in places such as Madauros (Mdaoururuch, Algeria) and Carthage. Though Augustine's father was not a Christian, he did not prohibit Monica from providing her son with an informal religious education at home. As a youth however, Augustine expressed little interest in spiritual matters (Brown, 1967).

Augustine was struck by 'the problem of evil' and could not find the answer in Christianity because Christians claimed to have 'a good God' while evil still brought trouble in the life of people, this, for him was not reasonable. Thus, he went to Manicheans who claimed to have concrete solution for his problems by their doctrine of dualism. Still he was not satisfied, he tried again to the skeptics and still they did not give him satisfactory answers. Then he travelled to Rome for furthering his rhetoric career, while at Rome, due to his intellectual capacity and competence in rhetoric, he was appointed as the municipal professor of rhetoric at Milan. He passed through a series of intellectual experiences of which he encountered many realities and understandings (Jordan, 1999).

It was in Milan where Augustine encountered the Neo-Platonism as the philosophy which separates immaterial world from material world and the belief that, people possess a spiritual sense which enables them to know God and the immaterial world. From this, he derived the conception of evil as not a reality but privation of reality. Later he met Bishop Ambrose of Milan whose sermons influenced him to change his life and become a Christian believer, he was baptized by Ambrose in the Church of Milan in Easter of 387 (Boulding, 1997). After resigning from his teaching post in Milan, Augustine returned to Tagaste in 388 in the company of friends and family with the goal of becoming a servant of God. That is, with a group of like-minded friends, he formed a type of monastery on his family's estate in which their daily activities consisted of prayer, study, speculation, and writing. In 391, Augustine was ordained to the ministry as a *presbyter* in the Church of Hippo (Annaba, Algeria). In 395, he was ordained Bishop of the Hippo Church and remained in that role until his death in 430 (Brown, 1967).

Saint Augustine wrote his book *The City of God* in 413AD after the Romans accusation of Christianity to be the cause of the fall of Roman Empire in 410AD. Thus, he wrote it to show clearly that Christianity was not the cause of the fall, in contrary, the fall was due to the Immoral life of the Romans and their belief in untrue gods who did not help them since before the fall and eventually could not help them at the fall. In the book he explained about the two cities, one being city of God and second earthly city. Both cities are not located in a place, they are state of life of people who by their life, manifest the city of which they belong. Rome before the fall, its life represents earthly city (Dods, 2015).

In his book the *City of God*, Augustine describes the origin of the two cities. He begins with a discussion of the angels beings created to serve God who were fashioned with both a mutable nature and a free will. Those angels who followed Lucifer were tempted by pride and plunged into darkness by exercising their will to rebel against God. On the contrary, the faithful angels remained in the light by choosing to honor God and doing what was good. Hence, the angelic members of the two cities

arrived there through the exercise of their free will which would foreshadow the path of man (Hitchcock, 1922).

Donald Burt writes: Both angels and humans received the gift of freedom. They were meant someday to be permanent residents in the city of God, but to realize this intention they had to claim citizenship by a free decision whereby they chose to love God more than anything else (1999). Adam, the father of the human race, was created to dwell in paradise a type of heaven on earth. Yet, like the angels, man was created in a mutable state with a free will to love and obey God or to rebel. Like Lucifer, the first humans were tempted by pride and thus chose to turn from God (Hitchcock, 1922). Burt adds: Apparently the only real temptation they had was the growing conviction that they could make Eden even better if they were in charge. The result was that: The first humans used their great gift of freedom to destroy their paradise by disobeying the one and only rule that God imposed (1999). Despite man's choice to disobey and the disastrous consequences (Hitchcock, 1922).

Adam's fall not only caused his own expulsion from the garden and the beginning of a life of pain and separation from the presence of God, it also affected the spiritual condition of his offspring. Augustine writes: Man, being of his own will corrupted, and justly condemned, begot corrupted and condemned children. Therefore, the rationale of the City of God was, from the very first, love of God, and that of the City of the Devil was self-love. The *human* history of the two cities began with the creation of Adam. Cain murdered the citizen of Heavenly City – Abel his brother (Hitchcock, 1922, Gen. 4:8).

On August 24, 410, the unimaginable occurred as General Alaric led his Vandal armies into Rome and pillaged it. Before withdrawing from the city, the Vandals spent three days burning Rome, starving the people, and ultimately shaking the confidence of an entire civilization. Rome had been regarded by the citizens of the empire as the 'eternal city' and her sack undermined this feeling of invincibility and insecurity (Brown, 1967). As the Romans were trying to make sense of their defeat, reactions of anger and disbelief were felt throughout the empire. The most vocal group was the pagans, those who adhered to the traditional deities of Rome. Yet, since Constantine's edict of Milan in 313, Christianity had not only been tolerated but gained increasing stature toward becoming the official religion of the empire. In the century that followed Constantine's edict, the pagans would see their temples closed, festivals ended, and their religion suppressed. So, when Rome was sacked, the outcry from the pagans was that the gods, the guardians of Rome, had been angered by the lack of piety and devotion and thus allowed the city to fall. Ultimately, the pagans blamed the empire's Christians for the disaster. While pagans responded with anger, the rest of Rome's citizens, including its many Christians, reacted to the events with dismay and despair. It was in the aftermath of these events that Augustine sat down to write *City of God*. The work, which he began around 412, would take nearly fifteen years to complete, and was published in several instalments (Smither, 2004).

For the reason of the defeat of Rome, they began to look for a source to blame their anger and fears on, and Christianity became their target. The pagans (the Traditional Religion) in Rome began to accuse Christians for the attack on Rome because the Christianization of the empire had caused the temples to become abandoned. Since the citizens had abandoned the temples, it was believed that the gods had deserted Rome and allowed it to be attacked. Augustine in his books of *The City of God*

defended Christianity from pagan attacks and explained that, it was the pagans' fault that Rome had been attacked because they had become too complacent, luxurious, and immoral (Dods, 1913).

According to Augustine, the purpose of history is the salvation of humanity. In the fall, Adam rejected God, which then removed all of humanity from God's presence for eternity because of sin. In order to bring humanity back into Himself, God works through history to bring the members of the City of God into the true City of God in heaven. History is played out between two cities, the heavenly city, which loves God in place of itself, and the earthly city which rejects God for love of itself. These two cities are caught in eternal conflict because their two loves cannot be reconciled. History will play out until the final judgement in which God will bring the citizens of the heavenly city to heaven where they can rejoice and glory in God for all eternity, and citizens of the earthly city will be doomed to punishment for all eternity.

1.2 Nature of the Two Cities

When Augustine observed the human experience, he classified people as belonging to two sets of spiritual realities the earthly city and the city of God. Though men and women wear the same clothes, frequent the same market, or sit in the same chamber of parliament; Augustine assigned to them a spiritual citizenship based on the object of their love. In short, members of the earthly city are consumed with self-love, while citizens of the city of God are in love with the ways of God. The two cities or the two communities of men, of which the one is predestined to reign eternally with God, and the other to suffer eternal punishment with the devil (Dods, 1913). Augustine traces the initial progress of the two cities to Adam's two sons Cain and Abel. Though both sons offered sacrifices to God, the apparent condition of Cain's heart and devotion made his sacrifice unacceptable to God. Cain in jealousy and anger responded by murdering his brother (Burt, 1999, Gen. 4:8). Hence, the initial stages of the earthly city were marked by jealousy and murder (Dods, 2015).

In this context, Cain went farther and established a dwelling place on earth for his family by building a city. The city of God begins with Cain's slain brother Abel. Augustine describes him as a 'sojourner' or pilgrim who did not settle on earth by building a city like his brother. Both cities will realize their respective ends at the day of judgment. The destiny of the members of the earthly city will be punishment, hell, and separation from God (Dods, 2015). On the contrary, those who have adhered to the values of the city of God will be saved from the destruction of the earthly city. As the city of God is eternal, its members will inherit eternal life in heaven (Dyson, 1998).

The nature of the city of God is the love of God and glorification of God to the extent of self-contempt, due to the love of God as its nature, all serve one another in charity and obedience to God's commands. In that sense, all good angels and men who belong to the city of God, cling to God in obedience to him (Dyson, 1998). The nature of earthly city is the love of the self and worldly things. Thus, it is about those who love themselves and abide to material world. These people live in their own way in the society, since they are associated with things they love. All who are found in this city are called the city of the world (Stumpf 1999). Earthly city are all people who do not want to associate with one another, they don't want to bind together in harmony and peace. They are subjected to all

kind of evils and earthly pleasure. For the earthly city the supreme good is found in earthly life and material things which are mutable (Solomon, 1984).

The earthly city is for the wicked who live not according to God's will but they live according to men and accept the doctrines of men or devils. They pay much attention to false gods and worshipping them. Due to this they do not respect the true God who is the creator of everything in the universe (Solomon, 1984). Throughout his work about the *City of God*, Augustine provides a vivid description of the earthly city and its characteristics. Briefly put, the citizens of the earthly city are 'those who wish to live after the flesh' choosing to live for self and rejecting the ways of God. Augustine further describes this self-focus by writing: 'the earthly city is formed by the love of self, even to the contempt of God; glorifies itself; seeks glory from men; lifts up its head to its own glory and delights in his own strength (Dods, 2015). The result of such selfish tendencies is that, the society experiences a breakdown where 'litigations, wars and quarrels' are common and the powerful oppress the weak. Augustine adds: 'the strongest oppress the others, because all follow after their own interests and lusts, while what is longed for either suffices for none the vanquished succumb to the victorious' (Dods, 1871).

The people in the City of God are defined "...by the love of God, even to the contempt of self." All joy and happiness is found in God, with the understanding that nothing less will be capable of satisfying their souls. They are humble enough to understand that they need to submit their souls to God in order to find true salvation, which makes them vessels of mercy. They are able to overcome their sin by rejecting it in deference to the will of God, and repent of it, understanding that nothing here could be preferable to the love of God. While they have to endure life on earth, they are strangers in this world and are patiently enduring until they can be returned to God after the final judgment (Dods, 2015). The citizens of the City of God are sharply contrasted with the members of the earthly city.

Citizens of the earthly city are defined "...by the love of self, even to the contempt of God" (Dods, 2015). They reject God for the wants and things that can be found on earth, and let pride take the place of God. This makes them vessels of wrath. Their souls quickly become wicked by desiring inferior earthly goods. They glory in their own sinfulness and are ruled by a vain human wisdom. They become prisoners of sin by preferring it and defending it, gleefully choosing sin over God. Earthly citizens war against one another in an attempt to gain earthly peace. Both cities are currently residing on earth together, and will remain until the final judgment. It is not possible to tell who belongs to which city; only God is aware of that (Dods, 2015).

1.3 St. Augustine's concept of Disordered Love

One of St. Augustine's main contributions concerns the self-consciousness and self-knowledge of the human soul as the starting point in the search for truth. For Augustine, the soul was "a substance endowed with reason and fitted to rule a body", and his definition of a human person followed as "a rational soul using a mortal and material body" (Naugle, 1993). First of all, the Plotinian encouragement to turn inward found support in the Bible which speaks of the image and likeness of God imprinted on the soul (Gn. 1:26). For the Neo-Platonist, the inward gaze results in the discovery

of the soul as a reduced divinity, but for the Christian believer, self-examination results in the discovery of a temporal and mutable reflection of the eternal and the changeless (Naugle, 1993).

According Augustine a true knowledge of the soul's nature can be based only on the immediate awareness of self-consciousness. The soul in knowing itself knows that it is neither self-sufficient or independent. It cannot sustain its own being, produce its own knowledge, or satisfy its own desires. Knowledge of the soul for Augustine was neither sufficient nor satisfying in the quest for truth that was objective and unchanging. Augustine admonishes the step upward to God, do not go outside of yourself, but return to within yourself, for truth resides in the inmost part of man. And if you find that your nature is mutable, rise above yourself. But when you transcend yourself, remember that you raise yourself above your rational soul; strive, therefore, to reach the place where the very light of reason is lit. Knowledge of the soul leads not only to a knowledge of God but also to a keen awareness of its own misery and unhappiness (Naugle, 1993).

All persons, Augustine noted, seek happiness: "It is the decided opinion of all who use their brains, that all men desire to be happy" (Dods, 2015). The problem for Augustine, and for anyone, boils down to this: "to know what one should desire in order to be happy, and to know how to obtain it" (Gilson, 1967). Here is Augustine's exposition of the problem (Naugle, 1993). In developing this theme of human longing and satisfaction in the quest for happiness and the greatest good, Augustine was developing a time-honored teleological notion in Greek metaphysics. Persons illustrate in their being forces that are actually at work in all aspects of nature. Human beings are part of a vast network of interrelated things within an ordered hierarchy of beings which together form the cosmos. Each entity is pursuing its own end and comes to rest only when these ends are attained. This striving for rest and fulfillment is the power and motive that drives all things toward their purposes, just as weight causes things to move to their proper places in the cosmos heavy things downward and light things upward. Augustine conceived of the powerful forces that move people, like a weight, to be love. Love is the moral dynamic that propels people to act. In the *Confessions* Augustine wrote, "My weight is my love; by it am I carried whosoever I am carried...." (Dods, 2015). And most people are carried by the weight of their love to find the rest they are seeking in a variety of objects of love.

The quest for happiness consists of attaching ourselves in love to objects to desire that we think will make us happy. But for this to occur, a knowledge of the metaphysical order and value of objects of love is necessary such that love might be properly ordered. For Augustine, the word "love" designated the sum total of forces and drives that determine a person's actions whether natural or voluntary. But behind human love is the human will or the capacity of choice. The human moral task amounts to the responsibility to discern between metaphysically ordered objects and to love them rightly. Hence, for Augustine, rightly ordered love was virtue and disordered love was vice. The idea of order is central to Augustine's moral philosophy and was probably a product of his Manichean and Neoplatonic backgrounds as well as his Christian faith (Dods, 2015).

No sinner is to be loved as a sinner; and every man is to be loved as a man for God's sake; but God is to be loved for His own sake. And if God is to be loved more than any man, each man ought to love God more than himself. The problem was not in the things loved *per se* since all things are good having been created by God who is goodness itself, the problem arises in loving things the wrong way, that is, in the manner in which people love and in the expectations they have in regard to the outcome

of their love in relation to the metaphysical order and value of the objects of love. Each object of love is different and for this reason the consequences of loving them will be different. In a similar way, the needs that prompt us to love are also different. Augustine believed that there was a direct correlation between various human needs and the objects that can satisfy them. Happiness requires that an object of love contain a sufficient amount of whatever it takes to fulfill or satisfy human need. Although each object is a legitimate object of love, we cannot and must not expect more from it than its unique nature can provide (Naugle, 1993).

As Augustine said, both cities do not have specific location, they are state of moral quality among individuals. That is to say, they are found in human beings through their character. A person with good character can be said to belong in the city of God while a person with bad character can be said to belong to the earthly city. It is out of individual's freedom, to choose wisely where to belong. Philosophically speaking, the existence of God is established by the reason itself, that is to say, the idea of Supreme Being, the source of being is the truth of which reason can arrive by itself. The destiny of the two cities is heaven for the city of God and hell for the earthly city, this teach people to live for the greater end, this end is God whose existence can be admitted even by using reason alone. Normally, human beings have the tendency to the self-love, to do what he or she likes even if it costs other people. This egoistic tendency most of the time make people to be on the wrong side.

At the crossroads and crisis of the twenty-first century, Augustine offers some lines of thought to consider. First, I believe his proposal to turn our gaze inward to the soul as the starting point in the quest for truth to be epistemologically and existentially suggestive. The self-knowledge that results from the look within propels one toward the source and solution of its inward operations and needs. Additionally, serious internal examination is a helpful antidote to our carnivalesque culture that rivets attention upon the external and the trivial and diverts our focus from the contemplation of the perennial questions that continuously confront our minds.

1.4 African traditional Education system

African indigenous system of education was mainly a predetermined system of instruction with the aim of a holistic formation of a human person in terms of morality and acquisition of skills for the future role of husband and wife (Fafunwa, 1974) the objective of the aboriginal African instruction is multi-layered but the main end's aim is to yield a honest, upright, proficient, and cooperative being (Alwala, 2021). The African traditional system of education underline on the following points:

Firstly, the most evidenced trademark of aboriginal African instruction is a training of the person's character (Fafunwa, 19474). In the indigenous societies, all the family members are in charge of drilling the younger generation to be morally upright. The young ones are taught about hospitality, how to take care of the family, etiquette, endurance, and other good behaviors (Alwala, 2021).

The second key point, is the respect for elders which is closely associated with training of character. African indigenous society attached great reputation to respect for those that are older than one, to those in authority, particularly the Chiefs and old neighbors and relatives (Alwala,

2021).

The third point is, African teaching also aimed at training the various vocations, skills, sciences, art, songs and indigenous decrees and laws of various communities in Africa. In terms of the community benefit, it aimed at changing one's orientation and formation from 'I' to 'we', that is from self-centeredness to community-centeredness (Alwala, 2021).

Fourth, African indigenous education enabled a person to comprehend cosmic life and the preeminence of upholding natural life, to appreciate an individual's position and function in the household, the society, and creation, and to acquire the countless skills required to become a causative adherent of the society (Alwala, 2021).

Lastly, indigenous education aim at understanding, increase in value, and endorsing the social inheritance of the society at hefty. Although the educational system varies from one community to another, the aims are essentially similar, that is, implanting the acknowledged morals and principles, overriding right conduct and fashioning unison and harmony. This was the general view of an individual's role in society (Alwala, 2021).

The traditional syllabus also originates from the spiritual milieu. In traditional African system, every incident in the lifecycle of a human person has bestowed a spiritual implication. Education therefore inclined to emphasize sacred education. Children received education on the impact of both malicious and compassionate spirits and cleansing rituals. It may be correctly reasoned that a bigger portion of African traditional educational content was religious-centered. Religion impacted and continue to impact greatly in the lifecycle of all people, both children, and adults. It also provides a reassembling opinion for the society and it is supported by informally acknowledged morals and customs such as trustworthiness, big-heartedness, meticulousness, and hospitality (Alwala, 2021).

Moral education was seen as a communal concern and children being at the center of this educational structure. All members of the society were agents for instructing the youth. In this moral education, religious life instruction was closely linked with most aspects of life, that is political social, and economic. Religion permeated all events and education indoctrinated a religious attitude to the life of the children. The duty of imparting required religious information, practices, and observations was assigned first to the parents and nuclear family members. Parents were not only projected to be custodians of ethics but also role models in their religious observances (Alwala, 2021).

1.5 Conceptual Analysis of Education

Deciding how to care for and educate the next generation is an old matter which individual, the cultural communities and the world over have evolved through various approaches. By revealing that Africa is home to the earliest humans, scientific evidence informs us that the continent has had the longest experience with the care and education of children (Amukowa & Ayuta, 2013). Scholars provide a variety of the definition of education. Peters argued that to lay claim to education, first the learner must possess the capability to understand what he is being taught. Second, the process must be done in a manner that is morally acceptable and third, it must be a conscious effort to bring about a positive change in the state of the mind of the recipient which must be directed at achieving a desirable goal (2010). Boyd and King, consider education to be the training and instruction of the

young for the business of life. Gwanfogbe argues that, since the beginning of human civilization each human society has been interested in training the future generation to improve on their social, economic, cultural and political life of their society (Amukowa & Ayuya, 2013).

Mohanan disagrees with the definition of education as training and observes that, education is not the same as training, even though training may be one of its ingredients. He argues that for instance, a person who has been taught to repair refrigerators, drive an automobile, or play basketball can be said to have received training, but such training per se does not constitute education. Similarly, even though learning is a necessary ingredient of education, not all forms of learning lead to education. Monkeys, birds, and rats can learn from experience, and they can even be trained, but it cannot be said that they can be educated. Mohanan then defines education as the process of actualizing what is unique to the human mental potential. Education enhances the human mental capability because it is a preparation for future life, and a good way of preparing individuals for future life is to enhance their mental capability so that they can cope with the challenges of life more effectively (Amukowa & Ayuya, 2013).

According to Balogun in its etymological derivation, education comes from the Latin word “*educere*” meaning to “lead out” or “to bring out.” Balogun argues that this definition is sterile as another school of thought has denied that education comes from “*educere*”, to “lead out”, but rather from “*educare*” which means to “form” or “train”. This way Balogun maintains that education refers to the act of developing knowledge, skills or character of a child. It may also be defined as the act of bringing up, rearing, guiding or directing a child (2008). However, Omona argues that education is not only tied to children because adults or persons beyond the connotation of a child continue to be nurtured through education. Indeed, to conceptualize education with focus on a child pays no respect to the present-day reality of continuing and adult education (Amukowa & Ayuya, 2013).

The variance between contemporary education and the indigenous one is that while in the indigenous educational system the entire family played an essential part in the formation of the young person, in the contemporary society, this role is fully handed over to schools.

Sanda describing the western type of education says that it is a tool of isolation, away of manipulation, and the awareness of cultural colonialism which together form part of the process of “de-Africanization” of the Africans. Most Africans believes that this kind of education has destroyed their identity (1972). African religion is a lived religion, not a doctrinal one. Traditional educational structure underlined communal responsibility, job positioning, political participation, spiritual and moral values. This emphasis can be of great benefit to contemporary society, where there are several cases of immorality and discipline in the society (Alwala, 2021).

African education combined both intellectual and manual labour which made the teachers to impart skills that were put to immediate use. The teacher in pre-colonial Africa never stopped learning, which means the teacher was also a learner. As noted by Koma knowledge was continually modified and innovations renewed, which strengthened the conviction amongst the African societies that life is a process of learning. As stated by Nyerere though pre-colonial Africa did not have schools in the modern sense, this did not mean that young people and children were not educated: they learnt by living and doing, which made their education essentially a practical training (Mosweunyane, 2013).

According to Datta the role of the teacher in Africa was to inculcate the dominant values, which the learners were to master and pass on to those younger than them. This means those who were trained had to play the role of teaching those younger than them and they had to display behaviour that the learners were to emulate. As noted by Bray, Clarke and Stephens indigenous education in Africa tend to reflect the values, wisdom and expectations of the community or wider society as a whole. This is contrary to Western forms of education, which tend to stress the intellectual development of the individual and pay less attention to the needs, goals and expectations of the wider society (Mosweunyane, 2013).

It is evident that learning that was brought into the African societies got structured to produce individuals who did not fully identify with the values of the continent. According to Koma the characteristics of colonial education are that it promoted and encouraged individualism, it regarded accumulation of wealth as a measure of success in life, and it conditioned those who received it to despise those who did not receive it, made its recipients despise manual work and made its victims accept anything European as the paragon of excellence. Boateng also states that, the traditional role of education-bridging the gap between the adult generation and youth is gradually giving way to the development of the so-called creative individual who is completely removed from his/her tradition (Mosweunyane, 2013).

1.6 Conclusion and recommendation

This egoistic tendency most of the time make people to be in a wrong side. Sometimes one may not be aware that he or she is acting egoistically because of the powerful egoistic nature in man. Thus, Saint Augustine wants to show that, even if we pretend to be well educated still, education cannot remove the tendency of doing evil in the nature of man. Which means education should be accompanied with virtues for us to be good. Moral transformation is a necessary requirement towards the city of God. Just like Saint Augustine who transformed his character into a good man. The same to us, we should focus on moral transformation.

Augustine interpreted his own experience and history through the lens of what he termed the earthly city and the city of God. The earthly city was founded upon the rebellion of angels and men who exercised their free will to disobey God. The city of God consists of those holy angels who remained faithful as well as men who have been rescued by faith from the ways of the earthly city. The two cities run a parallel course in a linear account of history. The earthly city begins with Cain, progresses through the lives of worldly kings and people, toward an inevitable destruction away from the presence of God. The city of God is observed in the lives of those saints of Scripture who remained faithful to God. The citizens of the city of God live out their days in the earthly city in light of the hope of heaven. The researcher recommends that:

- ❖ African Ministries of Education should put policies in place to ensure that, quality education is provided which prepares the pupil and students to cope with their environment. For example, integrating civic and moral education in their education curriculum for integrity and accountability in life

- ❖ Education stake holders to ensure that, education programmes of the young people prepare them to become patriotic citizens
- ❖ African ministries of education to come up with education programmes which considers the African traditional way of life especially human values and societal virtues
- ❖ That, custodians of teaching and learning in Africa should consider education system that influence change of young people's heart and mind positively.
- ❖ As it is with the African way of life, education should be life long and this should be extended to inculcate community attitude in the learning syllabus through community engagement and community service.
- ❖ Research and learning in the institutions of higher learning in Africa should be geared towards addressing real needs in the society and not just finding market in the society.
- ❖ Religious organizations and institutions should play a critical role in informing a morally upright curriculum for young people through the relevant authorities in the education ministries
- ❖ Ministries of education to initiate monitoring and evaluation programmes to establish the extent in which education programmes impact young people's morality in Africa
- ❖ African ministries of education together with other stakeholders to help young people to develop the ability to think creatively and solve problems
- ❖ African Ministries of education and other stakeholders to train young people on how to explore their talents through engaging in extra curricula activities, life skills education, games, sports, art and technical skills.
- ❖ African ministries of education and other relevant stakeholders to help young people recognize and develop culture to love work

Reference

- Alwala, B. (2021), "Recourse To African Indigenous Education: A Way to Mitigating Moral Degradation Among the Young People in Kenya," in *Global Scientific Journals*, Volume 9, Issue 10, October 2021, pp. 459-469.
- Amukowa, W. and Ayuya, C. (2013), "The 21st Century Educated African Person and the Loss of Africans' Educational Identity: Towards an Afro Education Model," in *Academic Journal of Interdisciplinary Studies Published by MCSER-CEMAS-Sapienza University of Rome*, Vol 2 No 1 March 2013, pp. 270-271.
- Balogun, O., A (2008), "The Idea of an Educated Person in Contemporary African Thought," in *The Journal of Pan African Studies*, vol. 2, No. 3 March 2008, pp. 117-128.
- Boulding, M. (1997), *The Confessions*, New City Press, New York.
- Brown, P. (1967), *Augustine of Hippo*, University of California Press, California.
- Burt, D., X. (1999), *Friendship and Society: An Introduction to Augustine's Practical Philosophy*, William B. Eerdmans Publishing Company, Cambridge.
- Dods, M. (2015), *The City of God*, Roman Roads Media, Mosco.
- Dods, M. (1871), *Aurelius Augustine, The City of God*, vol. II, T & T Clark, Edinburgh.
- Dods, M. (Trans.) (1913), *Aurelius Augustine, The City of God*, Augustine, T & T Clark, Edinburgh.

- DYSON, R., W. (1998) *Augustine the City of God against the Pagans*, Cambridge: Cambridge University Press
- Fafunwa, B., A. (1974) *History of Education in Nigeria*, Routledge, New York.
- Gilson, E. (1967), *The Christian Philosophy of Saint Augustine*, Vintage Books, New York.
- Hitchcock, M. (1922), *The City of God*, The Macmillan Company, New York.
- Jordan, M., D. (1999), "Augustine," in Robert Audi (ed.), *The Cambridge Dictionary of Philosophy*, pp. 60-61.
- Mosweunyane, D. (2013), "The African Educational Evolution: From Traditional Training to Formal Education," in *Higher Education Studies*; Vol. 3, No. 4; 2013, p. 52-53.
- Naugle, D., K. (1993), *St. Augustine's Concept of Disordered Love* https://www3.dbu.edu/naugle/pdf/disordered_love.pdf. Retrieved 15/02/2022
- Sanda, A., O. (1972), "Education and Social Change in Africa: Some Problems of Class Formations." in *A Journal of African Studies* 3(1), pp. 73-86. Sanda
- Otara, A. (2012), "The Future of Education and Its Challenges in Africa," in *International Journal of Humanities and Social Science* Vol. 2 No. 9; May 2012, 151-156
- Peters R., S. (2010), *The Concept of Education*, vol. 17, Routledge, New York.
- Smither, E., L. (2004), *Augustine the Exile and the City of God*. https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1012&context=Its_fac_pubs. Retrieved on 20/03/2022
- SOLOMON, R. C., (1984) *Morality and the good life*, Austin: University of Texas publisher
- STUMPF, S.E., (1999) *Socrates to Sartre, A History of Philosophy, sixth edition*, New York: McGraw-Hill College