

## SUMMARY

Education is one of the most important issues in human life. It is a kind of a challenge, which one has to face in a responsible way and with respect to human good. Human life requires constant and integral development in every aspect: physical, psychological, social, cultural, moral and spiritual. In general, the sciences, which are closely connected to the development and education, are psychology and pedagogy. Nevertheless, the requirement of integrity of development is the ground to state that the above mentioned disciplines cannot remain separated and understand themselves as the only ones, which are entitled to determine the ways of human education. Even more so, because every conscious and free action of a human being, which to some extent is a consequence of education and upbringing, possesses a determined moral qualification. Therefore it seems right to include the reference to moral values in reflection upon the education, including those values, which are inspired by Christian message of salvation.

An answer to this need may be the idea of getting to know the thought of Guido Gatti, an Italian Salesian, professor of moral theology on the Salesian Pontifical University in Rome. This thought presents the issue of moral education from the perspective of a theologian, but does not disregard other scientific disciplines. Gatti combines the theological moral reflection with pedagogical and psychological issues, while trying to depict a reasonable model of development and education with a special stress on moral dimension of a human being.

In four subsequent chapters Gatti's thought concerning education is being presented, while constituting a panorama of issues, which are important for development and moral education of a human. The first chapter depicts the close connection between moral theology and education, which both have on mind the good of a human. This good is first and foremost being assured by an integral development of a person. The basic aim of the first chapter is to show that Gatti, in his conception of moral education, successfully combines all that, which is offered by moral theology after Second Vatican Council, as well as Christian anthropology and the accomplishments of human sciences. This relationship between education and

theology is characterized by being rooted in the Word, Christological perspective and sensibility towards the human being. The importance of proper fundamentals of education is expressed in the comments concerning contemporary subjectivist tendencies as well as critical approach towards the psychology of human development. Gatti with full awareness reveals those phenomena and theories, which, according to his judgment, threaten a proper moral development of a human. While prudently using various pedagogical and psychological conceptions, Gatti appreciates the vision of gradual perfecting of a human being, which is a kind of dynamics of his growth.

The second chapter concerns the essence of this development and education. The fundamental view of Gatti is stating the fact that moral development of human can be expressed as a polarized process of transgressing from heteronomy to properly understood moral autonomy, from pre-rationality to rationality and from egoism to altruism. The essence of moral education is, so Gatti, formation of personality. In this depiction, personality is a dynamic inner structure, which is responsible for essential changes taking place in human morality. Since it is hard to find an unambiguous definition of personality in psychology or pedagogy textbooks, Gatti undertakes his own description of it, while pointing out above all the context of human freedom. The leitmotif of Gatti's conception of moral development and education is also the principle of gradualness. The pedagogical meaning of the law of gradualness is indisputable, but he also acknowledges that it has to be properly understood, especially while applying it to the question of morality, in order not to betray the objective truth. This sensibility towards gradual maturity of every person and in every aspect of life is nevertheless an educational necessity.

In the third chapter it is shown that moral education should be a harmony of interaction of various factors. In Gatti's approach certain dynamics and educational environments, if they are present in a proper way, boost the growth and strengthen positive development tendencies. In the reflection of the Professor one can notice an exceptional influence of Salesian pedagogy, which stresses the love-goodness (*amorevolezza*), rationality and religiosity - fundamental guidelines of the preventative educational system of St. John Bosco. Pointing out some essential educational factors of Gatti's conception, we must mention: love that is accepting, discipline, teaching and witness, identification and preparation for taking responsibility. All of them play important role in the moral perfection of a person. In this work I present basic educational environments as necessary help for a person and her development. These are: firstly family, than school and Church (religious community) and also in contemporary culture the modern media of social communication. Although every one of those environments is susceptible to danger, one cannot deny their educational significance. In Gatti's work we observe rather the real concern that those environments serve for the good of a person. In a reflection, which is theological in

its character, one cannot omit the most important factor for growth and education - the supernatural dimension. The issues of grace, evangelization and sacraments, present in the theological and pedagogical perspective, have their proper meaning in Christian upbringing. It is also thanks to these issues that the inner transformation of a human takes place, also with regards to the moral dimension. The specifically pedagogical character is seen in the sacrament of penance, which also traces back to Salesian tradition.

The last chapter is devoted to depiction of a certain concretization of the conception of moral education in various aspects of human life. It entails many issues from various aspects of morality such as conscience, human sexuality, social life and faith. Gatti connects moral education very closely to the formation of conscience, even more so, because in his conception the conscience is a basic element of the structure of moral personality and so it is more directly engaged in development and education. The sexual dimension of a human is subordinated to love and the necessity of proper education. It is vital to point out to contemporary culture, which often promotes in this area opinions and behaviors, which are in dissent with Christian moral teaching, with the truth about a human being and most of all with the requirements of love. Also social education, according to the Italian theologian, demands a pedagogical effort. Gatti, being aware of the clash of many different social, individualistic or collectivistic conceptions, proposes a Christian vision of social life of a human being, as it is based on a relational and communal dimension of human life, on the virtues of justice and love. It is also vital to gradually introduce young people to take over social and political responsibilities. The above mentioned reflection reveals Gatti's appeal for the new idea of a man as social being, which is a being in a proper relation to the world and other humans. In Gatti's conception, the peak and source of meaning of education, which is integral for a human, is faith, for it determines the horizon of the entire life and therefore of every deed and stance. Christian faith is very often being misunderstood or rejected for many reasons. Religious education is an answer to this crisis of faith and religiosity, for mature faith is depicted in mature moral stances and the mature morality strengthens the faith.

In the times of a certain cultural and pedagogical confusion the thought of Gatti can be a help in proper understanding of vital contents with regard to integral development of a human. The issue of moral education always remains an essential challenge, which has to be accepted in the constantly changing conditions of human life. Sensibility with regard to present and emerging pedagogical dilemmas requires constant intellectual effort to serve humans, especially the youth. The voice of theologians constitutes vital and needed input in this effort of perfecting the educational practice, as well as in verifying those phenomena and tendencies, which appear to be in contradiction with the true good of a person.