

# International Journal of Human Sciences Research

Acceptance date: 31/10/2024

## IFMT UNIVERSITY PRAYER GROUP (GOU): AN EXPERIENCE OF RELIGIOSITY IN THE INTEGRAL FORMATION AND QUALITY OF LIFE OF IFMT CAMPUS CÁCERES STUDENTS

*João Edson Costa Ferreira da Silva*

Federal Institute of Education, Science  
and Technology of Mato Grosso, Campus  
Cáceres, Mato Grosso, Brazil.

*Jayne Izabel Gonçalves*

Pouso Alegre, Minas Gerais, Brazil

All content in this magazine is licensed under a Creative Commons Attribution License. Attribution-Non-Commercial-Non-Derivatives 4.0 International (CC BY-NC-ND 4.0).



**Abstract:** University Prayer Groups (GOU) are characterized as small prayer groups within schools and universities. Considering that the search for the integral human formation of students is a proposal of the Federal Institutes, and in view of man as a religious being according to Schlögl (2009). This paper presents some studies that show the positive impact of religiosity on the lives of young people and adolescents. The GOU presents itself as an important proposal for promoting the dignity of human life in academic environments, through the Experience of GOD. Particularly at the IFMT Campus Cáceres - Professor Olegário Baldo, the GOU has been presented as an instrument of integration, fraternity and quality of life for the students.

**Keywords:** Education, University Prayer Group, Religiosity

## INTRODUCTION

University Prayer Groups (GOU) have existed in Brazil for several decades, particularly since the current of grace called the Catholic Charismatic Renewal (RCC) arrived in Brazil in mid-1972, according to Prandi (1998) and Carranza (2000). The GOUs are characterized as small prayer groups within schools and universities, where there is a welcome, music, meditation on texts from the Bible and prayer. Always seeking fraternal, spiritual experience and the opportunity to have an Experience of GOD, that is, an experience of Faith rooted in Jesus Christ, through the Holy Spirit. (Lima Vaz in 1986, discusses the term Experience of GOD in greater depth).

Education, within the scope of the Federal Institutes of Education, Science and Technology. It should seek to address integral education practices, i.e. education that leads to the development of the various dimensions of the individual. One of the dimensions that is not often addressed within the scope of this education is the religious dimension. Consi-

dering that man is a being according to Schlögl (2009). Educational and outreach activities that promote the exercise of faith and religiosity can be considered beneficial in terms of human formation and interpersonal conflict management, according to studies by Crepaldi- Souza and Ferreira (2023). For the authors, religious sentiment corresponds to the subject's experience in their search for a loving fulfillment with themselves, with others, with nature and with the divine mystery.

Considering that man is a religious being, it is fundamentally understood that religious activities are important instruments for the human formation of adherents. It is worth emphasizing that the reference to religious activities as an instrument of human formation must always be free of proselytism. In other words, it must be open and freely adhered to by those who wish to take part. Doing justice to the right to exercise religious freedom, conferred by the 1988 Constitution, in its article 5, item VI.

Still on the subject of the benefits of such practices, Aveiro's (2016) research in Portugal concluded that practicing religiosity during adolescence provides comfort, protection and security. It also favors the development of greater personal awareness and effectiveness, a sense of coherence, meaning and optimism. Resilience refers to the personal skills that enable people to overcome adversity, and is an important concept for adolescence, which Aveiro (2016) researched in relation to religiosity. With the participation of young people and adults who were victims of childhood abuse, the study concluded that resilience was associated with greater religiosity and community involvement, resulting in lower depressive symptoms. Many studies have shown the benefits of religious activities in human life. Considering the integral formation of students. The IFMT GOU presents itself as an important tool for collaborating in the integral human formation of students,

and can contribute to managing interpersonal conflicts and improving quality of life.

## CRITICAL DESCRIPTION OF THE EXPERIENCE

GOU IFMT takes place on Wednesdays from 12:30pm to 1pm in the Audiovisual room of the IFMT Campus Cáceres. It is attended by students from the integrated and subsequent technical courses, as well as teachers and civil servants.

In these minutes “of eternity”, we can see great joy on the part of the participants in exercising their faith in a free and dignified manner. In addition, the GOU has become a tool for integration between the most diverse types of people, regardless of their social position within the institution, everyone in the prayer group is a brother or sister in Christ. In the group there are moments of sharing and socializing, as well as religious activities. The integration brings out the different cultures and there is mutual learning.

The GOU also awakens leadership and the virtue of group work. The prayer group service is carried out by a number of students, teachers and staff, who come together in what we call a core of servants. The servants of the GOU prepare the prayer group, making up the moments of meditation (preaching) of the word, prayer, animation, music and so on. Everything is done by mutual agreement, in prayer and communion.

## RESULTS AND DISCUSSIONS

Seventeen meetings were held this year, involving approximately 60 people (see Figures 1 and 2).



Figure 01 - First day of the IFMT GOU

Source: The Author (2023)



Figure 2 - Last GOU

Source: The Author (2023)

The aim is to carry out this project for life, so that the servants can always train new servants. Some GOU actions are underway, such as the GOU uniform (T-shirt) and the construction of the *Day Never Give Up On Life* project, which aims to address the theme of the meaning of life.

## CONSIDERATIONS

The GOU intends to act more and more to offer believers an experience of GOD, and through religiosity to promote the dignity of human life and its construction. As well as being a place of communion, fraternity and charity.

## THANKS

To GOD, Father, Son and Holy Spirit, who grants the grace necessary to contribute to the life of the academic community of the IFMT Campus Cáceres - Prof. Olegário Baldo. The Yahweh Nissi Community, which is my

support in prayer and formation. My wife Daiane, who is my support in every mission and work activity. To the Director General of the Campus, Anderson Wesley Bezerra, who readily accepted the proposal for the GOU exercise. To all the direct and indirect collaborators in this project.

## REFERENCES

AVEIRO, Mafalda Nobre. **Resiliência em adolescentes religiosos: revisão**. 2016.

CARRANZA, Brenda. **Renovação Carismática Católica: origens, mudanças e tendências**. Aparecida. SP: santuário, 2000.

CREPALDI-SOUZA, Jacqueline; FERREIRA, Soraya Cristina Dias. **Educação e Religiosidade: Fundamentos Interdisciplinares Na Gestão de Conflitos Interpessoais**. APRENDER-Caderno de Filosofia e Psicologia da Educação, 2023.

PRANDI, Reginaldo. **Um Sopro do Espírito: a renovação conservadora do catolicismo carismático**. São Paulo. SP, SP EDUS, 1998.

SCHLÖGL, Emerli. **Ensino Religioso: Perspectivas para os anos finais do ensino fundamental e para o ensino médio**. Curitiba: Ibpex, 2009.

VAZ, Henrique Cláudio de Lima. **Escritos de Filosofia I: Problemas de Fronteira**. São Paulo. SP, Loyola, 1986.