

The experience of evangelizing from the Institutional Philosophy at Cesmag University¹

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Evangelization is universal, because it must embrace the human being in its specific context and specific reality, because it goes towards the dignification of the human race in its holistic being, in a relational sense with the culture, education and the community of the CESMAG University Institution, thus is what happens in the interaction with others and is here where the faith is transmitted through the experience of the Gospel that should enlighten the person and lead to work in the search of the other [Teachers of the School of Humanities, personal communication, May 3, 2018].

[Abstract]

The experience of evangelizing is understood from the announcement of the Kingdom of God proclaimed by Jesus of Nazareth and its vocation is based on the Catholic Church; in the same way, it has been understood in multiple ways, starting from Catholic,

missionary and dogmatic reflection, as far as the recognition of contributions made by other christian confessions, as well as the theological studies coming from several schools (cfr. theology of the action; public theology, feminist theology, liberation theology, among others). According to what has been announced, it is accurate to analyze from criteria, interests and concerted principles, the mission of evangelizing and the implications that this brings it into the university, specifically from the System of Evangelization of the Cesmag University in the academic Institutional Philosophy; this in order to assume the characteristics of a liberating experience that includes the commitment with the society, the strengthening of the christian faith, dialogue with non-believers, the experience of spirituality into the community and the promotion of human dignity.

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It is essential to ask ourselves what is done about Institutional Philosophy into the teaching role: how does it contribute to the Evangelization of Cultures? Evangelization is understood as an announcement of good news for people's lives, society and nature, from the interactions that are built according to interreligious, intercultural perspective, in relation to traditions or spiritualities, among others, until it becomes an everyday experience.

Therefore, from the Institutional Philosophy academia, the contribution that arises from the concrete action is crucial, because in the classroom or outside it contributes to personal growing, as the founding principle of the franciscan capuchin spirituality. Specifically, from the teaching role, counselor, facilitator or companion, always bet on the person first, for seven reasons which are described below:

- [1] The person is a creature of God that is embodied in his presence and natural figure of human existence.
- [2] It is the movements' human being, feelings, fears, expectations and hopes in front of his life project, that thinks to himself, asks about himself and his doing in the cosmos, about its scopes and ends for which he was created.
- [3] It is a relational being with those who were despised by the excluding social model, the *lepers* of this transmodern society, the rapacious *wolves* of corruption, which lead to the people acceptance, cultures and ways of thinking to be manipulated by a suffocating mechanism of the global order.
- [4] Is capable of the maturity and human strength to face the life, because not everything is easy, nor is the end in taking the shortest way to get money or prestige in a society that focuses on having or

accumulate, but rather act as an honest subject, responsible, sacrificed, in the good term of the word, decided on their convictions and principles with which has been formed from home, the family to which it belongs or the region from which it comes, without forgetting or being ashamed of its origins.

[5] Being a person, conqueror of new bets, challenges and dreams that sees in its personal fulfillment, means accepting the triumphs and the glories, but also naturally facing crises and frustrations, attempts to change the world, to look at life from another point of view, without subjective vices of reality, that is, of a decisive nature, without hesitating before situations that confront their existence, or decay in despair, unease or the blunder of life.

[6] The human being in the growth of the faith, respecting the variety of personal and religious positions, confessionals or not, has a concept, understanding, idea of God or a Transcendent being, according to the criteria formed in the family, work, home, among friends or close people, because first of all it should deepen in the spiritualities.

[7] Finally, attentive and assertive listening is overriding when is in front of human fragility, because in some cases students are internally in conflict, or with their loved ones, or faced with factors that inhibit them continuing their studies, or sentimental problems, as a couple, that contribute to students desertion.

These seven reasons are considered in the analysis of the interaction that raises between students, teachers, counselors or professionals, the latter ones in an attempt to answer to the trust that has been deposited by society and the University to orientate, guide, accompany and knowing the realities or expectations of its students closely who has to face the university world.

On the other hand, there are also four founding principles in franciscan capuchin spirituality that are the determining axes for personal and professional training of students at Cesmag University.

As the first founding principle is the person, as a human being, creature, holistic being, culture and society integrator, as stated by Estrella and Gaviria (2011): "The person is only such, if it is in correlation of interdependence with the creatures and the other beings to whom acts daily" (p. 48), that is to say, the isolated person is not conceived, opposite the nets and communication ways with others, but an interacting being in the universe.

The second founding principle corresponds to the dialogical-fraternal relations, because in them are built familiarity, fraternity, integrality, among others, that allow to approach to others without distrust or suspicion, even if they belong to different sectors, strata or social conditions, or they come from different regions because, above all, there must be equality in treatment, in respect, without domination or discrimination, as was experienced by the Saint of Assisi, Francis, who was related to the sultan and the bishop, as well as the beggar and the leper.

The third founding principle is the ordinariness, get out of routine and mechanism, is to be innovative and entrepreneur of new dreams or projects that looms on the horizon. That's why, is shown the idea of creativity as a subject of authentic possibilities to the others, the value of originality in his profession, of breaking schemes, getting out of his stereotyped mental structures; it does not mean being an anarchic, but rather understood as the opening to new styles of experiencing the daily decanting.

The fourth founding principle is the creative; it originates from the teaching role because, based on its knowledge and as a builder of new forms of learning, it takes distance from the traditional pedagogy, the master class, and develops innovative educational proposals for young people who want to discover new ways of apprehending the formative and professional processes from the practicality in the classroom or outside it.

An experience of contrast with the implementation of these principles, in development of the Institutional Philosophy subject matter, allows to mention results from the exercise of interaction between teacher and students of first semester in different professional training programs; the comments of balance and the hetero-assessment arise in spontaneous way to emphasize the approach and the practicality inside the classroom and in other scenes that privilege the significant revision of several aspects of their personal, academic, familiar and relational life, among these they are: the interest of discovering themselves, creating channels of dialogue and openness towards others, differentiating university student role by assuming academic responsibilities, expressing their artistic and creative qualities, and above all, being recognized as a person in their human dignity. These factors, previously described, as teachers and counselors of this subject, leads to reflection on our work as a persons, university teachers, professional colleagues, researchers and academic fellows, who find in the academic environment great changes of young people who are eager of knowing, studying, learning and discovering themselves as students of the Cesmag University, ready to take on their new educational and professional challenge.

On the other hand, is relevant to mention that the microcurriculum and *syllabus* of the Institutional Philosophy subject is designed with five major thematic units: making history of Cesmag University, interiority,

fraternity, creation and Transcendence; these themes are closely linked to what has been described above about the understanding of Evangelization, it has its starting point from the thought and feeling of the goretian founder work, Fray Guillermo de Castellana, who as an evangelist and from his analysis and reflection was concerned about welfare and education of the person, in the particular context of the region of southwestern Colombia.

The development of subject matter contemplates, in the first thematic unit, the process and a historical chronology of the Saint of Assisi and the presence of the Franciscan Capuchin Order in the world and in the southwest of Colombia. There is also the life and mission of Fray Guillermo de Castellana, who laid the foundations of this educational work, as well as the principles and institutional teleological elements. This educational work was constituted in memory of the Italian child María Goretti, an example in her childhood, with her dedication and service to the most needy sought the welfare of her family and the others; therefore, this Italian friar who fell in love with this south west land (Pasto), considered taking into account the name of the Association School with the charism of this holy child who captivated him for his praiseworthy and tireless evangelizing mission, which continues today in this educational institute.

In the second thematic unit, one inquires about the interiority, that is, the search for oneself, recognizing oneself from the virtues and weaknesses of the human being, through the technique of meditation and internalization as a mean of human transformation and its Be integral in the daily work.

The third thematic unit considers the universal fraternity, which designates the good relationship between human beings, based on human dignity and the pedagogy of the event that articulates the integral

being from its diversity of cultural, economic and social contexts in face of the problems and shortcomings, as a universal and transversal value in order to be joining teachers for young students in their academic and formative process for daily life.

In the fourth thematic unit awareness of creation is taken, it is a permanent and characteristic franciscan stamp, so this footprint is evident when the place where the human beings live is respected; takes into account the ecological conscience, the respect to the rights of the animals life worthy, the education and to be conscious in the handling of recycling; in short, other good practices that begin in ourselves, as was experienced by the holy man of God with his family, with his first brothers, in his prolonged walks through the Umbrian Valley, which motivated him to be inspired by the composition of the *Hymn of the Creatures* or *Song of the Brother Sun*. Therefore, from the franciscan perspective, one is called to have environmental awareness, which is evident in the preservation of nature, in the proper use of environmental resources, in good animal treatment and the appreciation for the creation; all this is possible bearing in mind the social values and principles as referents; furthermore: “[...] the exaltation that he makes about nature is not instinctive or romantic, but he takes it from the concept of creation, a vision that is developed by philosophy and theology in the franciscan sphere”⁴ (Order of Friars Minor, 2009, p. 23).

In the last thematic unit is highlighted the Transcendent Being that is considered from the franciscan perception as the Great Good, as was exalted by the holy male from Assisi, who placed all his integrity in the hands of the Creator because he was convinced of his intimate and personal relationship to such purpose that it was tasted in his fervent prayers; He composed the prayer to the crucifix of Saint Damien: “Oh high and glorious God! Illuminate the darkness of my heart and give me

⁴ // John Paul II declared Saint Francis of Assisi patron of the ecologists, November 29, 1979.

straight faith, certain hope and perfect charity, meaning and knowledge, Lord, so that I may fulfill your holy and true commandment!" (Guerra, 1993, p. 24).

In short, from the Institutional Philosophy subject is intended to create relational-experiential, rather than rational, because is there where the franciscan capuchin spirit comes evident, in the personal and the Absolute searching, minority, solidarity and simplicity of life; these four elements become practical when the figure of the poor man of Assisi is remembered, with his testimony of credible life assumed it with his brothers and it is still current in these transmodern times.

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