

University Transformation and Curriculum Redesign in the Area of Reason and Faith and Pastoral Care at Universidad Politécnica Salesiana on its 30th Anniversary

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Abstract

To continue with the university transformation processes that have characterized Latin America in recent decades, the Ecuadorian government has promoted significant changes in its educational policy, demanding a curricular review in higher education institutions. The Universidad Politécnica Salesiana (UPS) responded to this demand with a comprehensive redesign of its curricula, aimed at providing a complete education for its students. This redesign encompassed interdisciplinary aspects, including research, outreach, teaching, collaborative methodologies, the use of new technologies, and the strengthening of Salesian charisma and identity. This paper aims to analyze this transformation and the curricular redesign of the Área Razón y Fe and Pastoral at UPS over its 30 years. Using a hermeneutic methodology, the concepts and positions that help understand its evolution are interpreted. It is concluded that UPS has met the challenge of viewing education as a dynamic system that integrates global and local, science, research, and service to vulnerable communities.

Keywords: *University transformation, curricular redesign, Reason and Faith, University Pastoral, Salesian Polytechnic University.*

Introduction

The transformation of university education in our countries requires a solid humanistic foundation, the development of critical thinking, and the strengthening of soft skills. These elements are essential for improving teaching and pedagogical practices in educational institutions. During the early years of university, many students lack key competencies, such as the ability to think critically and solve problems independently. Therefore, it is crucial for universities to adopt new initiatives, including designing curricula that address both the country's needs and the policies of the Ecuadorian state (Mejía Cabrera, 2017).

Thus, the approval of the Organic Law of Higher Education (LOES) at the beginning of the first decade of the 21st century marked a historic moment for Ecuadorian universities. This law aimed to transform and regulate higher education institutions in all aspects, from academic to financial. The changes proposed by the Ecuadorian government led to the creation of regulations that facilitated the restructuring and regulation of universities, following the guidelines established by the relevant authorities and the internal norms of each institution (Compete Guerrero, 2013).

In this context, the Ecuadorian state, through the Higher Education Council (CES), determined that the fundamental curricular contents of education programs could be reviewed and updated by the CES in collaboration with universities and polytechnic schools in the country, following the directives and regulations established by this body (Higher Education Council, 2015).

Within this framework of educational reforms, Ecuadorian universities, including those undergoing institutional evaluation and program accreditation, were able to integrate elective courses into their higher

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education curricula. This measure was considered a significant contribution to the mesocurricular design of university programs (Compte Guerrero, 2013).

In response to the demands of national educational policy, the Salesian Polytechnic University (UPS) undertook a complete redesign of its curricula, aimed at the comprehensive training of its students. This approach included the integration of interdisciplinary elements, research and teaching skills, collaborative methodologies, effective use of technology in learning, and the strengthening of Salesian charisma and identity in university education (Salesian Polytechnic University, 2015).

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Curricular Redesign in the Reason and Faith and Pastoral Areas of the Salesian Polytechnic University

The Salesian Polytechnic University (UPS) has aimed not only at academic, scientific, and technological development but also at the formation in Christian, Catholic, and Salesian charisma and identity. In this regard, in 1994, the Pastoral Department was entrusted with the responsibility of accompanying the formative processes in the human area for the entire university community, a role it performed for the first fourteen years.

Initially, human formation at UPS was provided through extracurricular subjects that students had to pass to graduate. The goal was to offer comprehensive formative support that went beyond mere academic knowledge acquisition. Therefore, it was characterized as a holistic process encompassing emotional, social, intellectual, and spiritual aspects.

Between 1994 and 2002, various courses were offered in this area. In 2002, a significant step was taken by integrating four mandatory subjects into the curricula of all programs: Christian Anthropology, Salesian Youth Spirituality, Ethics of the Person, and Social Thought of the Church. These subjects, which form the core of human formation, were assigned to the "Reason and Faith" (ARF) Area in 2008. This change aimed to promote the formation of well-rounded professionals capable of contributing to the construction of a better society, where human development is the central focus of their education, fully balanced with their ethical and spiritual development (Merchán Arizaga, 2017).

In 2008, UPS underwent a significant organizational change by adopting a model based on Knowledge Areas. In this context, the "Reason and Faith" (ARF) Area was created, tasked with the important role of human formation, a responsibility previously handled by the Pastoral Department. The ARF faces the main challenge of strengthening the formative processes for all students taking these subjects each year at the university's three campuses: Quito, Guayaquil, and Cuenca. This area promotes dialogue between faith and reason, faith and science, faith and life, and faith and culture (Merchán Arizaga, 2017).

A study conducted in the ARF at UPS revealed significant concern among some program directors about the relevance of the area's formative programs. Evaluations were also carried out with students, who showed difficulties in finding a clear connection between the contents of one subject and another, and their applicability in daily life. This assessment became a challenge for the curricular content changes that the area needed to develop (Merchán Arizaga, 2017).

In addition to the lack of systematization in historical documentation that hindered a comprehensive evaluation of processes, the individual nature of actions developed at each campus and the separation between University Pastoral and the ARF were observed. This separation reflected a dualistic view of learning, relegating experiential aspects to Pastoral and academic aspects to ARF. These factors also influenced the development of changes in the area's formative offerings.

Another equally important fact is that the evaluation and accreditation processes of Ecuadorian higher education, established in the Organic Law of Higher Education (LOES) and its regulations, required universities in the country to make mandatory changes to their educational offerings and restructure their curricula. These changes had to align with the development model proposed by the National Secretariat for Planning and Development (SENPLADES) (Merchán Arizaga, 2017).

All these contextual elements provided the ARF with the opportunity to restructure its human formation offerings. Aware of the importance of these requirements and seeking to anticipate institutional processes, the ARF undertook this challenging task to not only comply with legal requirements but also to influence the direction of changes and contribute to a model of human formation framed by Salesian charisma (Merchán Arizaga, 2017).

It is important to note that the restructuring of the formative offerings in the ARF highlighted some weaknesses in the courses that were previously the responsibility of the University Pastoral Department. This department's main goal was to strengthen Salesian identity at UPS, create a family-like environment, and promote human formation at the university (Merchán Arizaga, 2017).

On the other hand, one of the fundamental pillars on which the creation of the ARF was based was the conviction that curricular human formation should go beyond academic processes focused on cognition. The aim was to integrate human formation with the experiential and affective experiences generated through pastoral offerings.

This new perspective motivated ARF faculty to seek ways to give greater structure and objectivity to the human formation offered at UPS. Efforts were made to develop integrated profiles and objectives that would allow for the evaluation and feedback of the formative offerings. To achieve this, it was necessary to strengthen the capabilities of the faculty in the area, breaking with the individualistic practices that had characterized their performance in the past (Merchán Arizaga, 2017).

Therefore, a rigorous methodological approach was adopted to address challenges related to improving the quality of human formation, seeking to redesign the contents and methodology of ARF subjects and offer a formation that includes an ethical and anthropological component, oriented towards a new human spirituality. The new curricular structures were adapted to the curricula of UPS programs, requiring the ARF to adjust its humanistic and identity-forming offerings to ensure adequate integration with other curriculum components. Additionally, institutional objectives for the comprehensive professional formation of students were strengthened.

Without losing sight of the ARF's objective, which considers it crucial to promote dialogue between faith and reason, faith and science, faith and life, and faith and culture, and in line with the University Pastoral Project (2015) to form according to gospel principles to strengthen the Catholic and Salesian identity of the university, efforts were made to integrate pastoral experiential experiences with the academic field of the area.

The integration of the ARF with University Pastoral since 2014 has been fundamental in developing a solid curricular proposal that articulates these two essential aspects of human formation. This union has allowed for a closer connection between academic formation and experiential experience, ensuring that students not only acquire theoretical knowledge but also apply it in their daily lives and social environment. This approach has promoted the integral development of students, cultivating critical, reflective individuals committed to building a new society. Additionally, it has strengthened the Catholic and Salesian identity of the university, as the integration of experiential and academic elements has contributed to consolidating the values and principles that characterize the institution.

Stages in the Historical Evolution of the ARF Subjects Curriculum

An analysis by Merchán Arizaga (2017) examines the historical evolution of the ARF subjects' curriculum through five stages from 1994 to 2014. This study aims to understand the various experiential and academic moments experienced by faculty and area coordinators, as well as their relationship, marked by encounters and disagreements, with the university pastoral of UPS.

In the first stage, between 1994 and 2000, the curricular proposal for human formation subjects lacked formally developed programs or academic projects. Despite this, instructors explained the objectives of each course and attempted to link them with institutional goals. Additionally, reference was made to a descriptor detailing the content that each professor would cover. However, it was difficult to find a connection between the courses taught, their contribution to institutional objectives, and to evaluate teaching practice (Merchán Arizaga, 2017).

During the 2000-2004 period, a distinction is made between the years 2000 and 2001, as courses were offered in various modalities: in-person, intensive, distance, and virtual (Montalvan & Marca, 2014). Four courses were finalized, but there are no records of programs or projects for them. From 2001 to 2004, a qualitative change in the human formation offered at UPS was observed. The document "Carta de Navegación de la UPS" presented the integral formation of the human being as a project and suggested integrating human development subjects into the curricula of all programs. Although there was no official project or program to justify the names of the subjects offered, descriptors were developed, analytical plans were created, and modules were designed. There was a significant increase in official documents and records of actions taken. However, difficulties remained in relating objectives, contents, subject relationships, and contributions to institutional goals, indicating a lack of integration within the offerings (Merchán Arizaga, 2017).

During the 2004-2008 period, the same documents were used, and modules were revised and corrected. There are no evaluation documents explaining the reasons behind these corrections or actions by the ARF. However, a deeper process of reflection on curriculum relationships in development is evident. Meetings were held to seek improvements in processes, and training sessions were provided for the teaching team (Merchán Arizaga, 2017).

Between 2008 and 2013, the first student evaluation was conducted to determine their level of satisfaction. Minutes of national ARF meetings were preserved, the offering initiated in 2001-2002 was maintained, and documents for knowledge assessment at the national level were found. Evidence of joint planning processes and videoconferences that strengthened the teaching staff was also noted (Merchán Arizaga, 2017).

In 2008, the "Reason and Faith" (ARF) Area was created as part of an organizational change at the university, transitioning from a faculty-based model to one based on knowledge areas. This change specialized the academic formation of students from the perspective of human formation. This period also marked significant changes for the ARF and University Pastoral, such as the formation of the teaching staff, increased awareness of the developed processes, analysis of practices, and doctoral qualifications of nearly 60% of the area's faculty. These factors decisively drove the transformation of the ARF's formative offering, designed from the perspective of curricular integration and worked on by the ARF teaching staff. This offering will continue to develop in the following period until it is approved by the regulatory bodies of UPS for its subsequent implementation (Merchán Arizaga, 2017).

In 2014, significant progress was made to integrate University Pastoral into the university's overall mission. A draft of the integration project was developed and a profile for UPS graduates was proposed. This profile, which includes the ARF's proposal, was approved and published in Reflection Notebook No. 15. Additionally, meetings and periodic sessions were documented through work minutes, where both the ARF and Pastoral were discussed and evaluated, as well as the design of a new curriculum for the ARF offerings.

Curricular Redesign and Transversal Integration of ARF Subjects

In general terms, the curricular redesign of the degree programs proposed in 2013 by Father Javier Herrán SDB, Rector of UPS, presents two key elements for the future of the university's educational offerings. In line with the guidelines of the Higher Education Council (CES) and the Academic Regime Regulations, this initiative reflects the Educational Model and the Graduate Profile of our undergraduate programs. Both documents highlight the institutional commitment to promoting our identity as a higher education institution inspired by Christian values, with a Catholic character and Salesian nature. This is realized in a familial educational environment that fosters the development of meaningful learning experiences (Merchán Arizaga and Hernández Fernández, 2017).

As mentioned earlier, the new ARF educational proposal was developed in a historically favorable context for higher education in Ecuador, leveraging the previous work done in the area. This process was distinguished by the theoretical robustness of its foundations and the meticulous development of the proposed experiences, which were reviewed and refined over several years. As a result, the work and contributions of the Area became a valuable theoretically grounded experimentation, assessed in terms of its practical execution from various perspectives and levels of application (Merchán Arizaga and Hernández Fernández, 2017).

During 2013 and 2014, within the framework of the university reform driven by President Correa's government, the ARF at UPS was immersed in a deep and reflective debate about the appropriateness of changing the names of the area's subjects and the necessary realignment of their contents towards more secular categories; this discussion was closely aligned with the curricular changes being implemented at the institution. In this context, the following subjects were proposed: Philosophical-Theological Anthropology, Life and Transcendence, Ethics and Citizenship, and Science, Technology, and Society, with the latter conceived as a replacement for Social Thought of the Church (Plasencia Llanos, 2019).

These four ARF subjects (Philosophical Anthropology, Life and Transcendence, Ethics and Citizenship, and Science, Technology, and Society) will be significantly integrated into the holistic development of students as human beings, encompassing personal, social, transcendental, and existential dimensions.

Transversal Integration of ARF Subjects

Subject	Main Topics	Transversal Integration
Philosophical Anthropology	Historical-cultural being, integral being, being in relation to God	Connected with Life and Transcendence (transcendent dimension of the human being, anthropological and cultural foundations) and Ethics and Citizenship (personal and social dimension, human dignity)
Life and Transcendence	Transcendent dimension of the human being, anthropological and cultural foundations	Based on Philosophical Anthropology (historical-cultural being, integral being, being in relation to God) and related to Ethics and Citizenship (personal and social dimension, human dignity)
Ethics and Citizenship	Personal dimension of ethics, social dimension of ethics, human dignity	Linked with Philosophical Anthropology (integral being, being in relation to God) and Life and Transcendence (transcendent dimension of the human being, anthropological and cultural foundations)
Science, Technology, and Society	Social dimension of the human being, capacity to transform nature, human dignity	Linked with Ethics and Citizenship (human dignity), Philosophical Anthropology (historical-cultural being, integral being, being in relation to God), and Life and Transcendence (transcendent dimension of the human being)

Source: Original work

This table summarizes how the topics of each subject are integrated transversally, providing comprehensive and coherent education for students across all programs at UPS. Together, these subjects offer a diverse and complementary perspective on the human being, not as a repetition of concepts but as an exploration from different disciplinary perspectives, functioning as a transversal axis (Merchán Arízaga and Hernández Fernández, 2017).

The curricular redesign proposes the transversal integration of philosophical, theological, and human development foundations into each subject, establishing a curricular articulation that facilitates the comprehensive development of the student.

In Philosophical Anthropology, through an essay, the student confronts fundamental questions about the nature of the human being: Who is the human being? and Who am I? This introspection lays the foundation for the Ethics and Citizenship course. Building on the reflection on the human being in Philosophical Anthropology, the student explores the values that shape their identity and guide their behavior in Ethics and Citizenship. This process culminates in the development of a second essay, where the student defines how to live according to the identified values.

In Life and Transcendence, the student is invited to confront their transcendent self, delving into their spiritual dimension and relationship with the divine. This inner exploration prepares them for the formulation of their Personal Life Project (PPV). Finally, in Science, Technology, and Society (STS), the student integrates their academic, human, and spiritual formation to develop and implement a community development project for vulnerable people. This project, lasting 40-60 hours, can be validated with community engagement work (Merchán Arízaga and Hernández Fernández, 2017).

Relationships – Central Question – Integrative Product

ARF Subject	Central Question	Integrative Product
Philosophical Anthropology	Who am I and who do I want to be?	Essay answers the central question
Ethics	What values underpin my model of the human being?	Essay answers the central question
Life and Transcendence	What path will allow me to build the legacy I want to leave in my life?	Personal Life Project
Science, Technology, and Society	How can I contribute to human-centered development in this vulnerable community?	Social intervention project in vulnerable communities

Source: Merchán Arízaga (2018)

Central questions and integrative products serve as bridges connecting different areas of knowledge, inviting students to explore various dimensions of the human being. This interdisciplinary approach paves the way for deep learning and comprehensive personal development, preparing them to face the challenges of the modern world with a solid foundation of values and knowledge, which are more necessary than ever in these changing times.

Each subject within the formative process incorporates key elements, including the goal of shaping honest citizens and good Christians. Additionally, according to Merchán Arízaga and Hernández Fernández (2017), the curriculum redesign considered the following:

- Professional Training: Based on the concept proposed by Hernández H. (2003), it aims to develop the competencies and skills necessary for professional success.
- Multi-, Inter-, and Transdisciplinary Discussions: Encourages dialogue and collaboration among different disciplines to enrich learning and address complex problems from various perspectives.
- Systemic Evaluation: Assesses each action within the subject process, evaluating the student's formative development throughout the courses. This comprehensive evaluation analyzes how the student integrates faith, life, profession, culture, and knowledge, approaching the desired profile.

Furthermore, each subject posed a central research and discussion question that encouraged deep reflection. In Philosophical Anthropology, the following questions were explored: What causes the crisis of the person? How can we overcome it? In Ethics and Citizenship, the question was: What kind of person do we need to build a just and equitable society? In Life and Transcendence, the concern was: What is the meaning of human existence and my own life? Finally, in Science, Technology, and Society (CTS), the following questions were addressed: What type of professional does my context demand? How can I contribute to improving society from my comprehensive education?

Evaluation Components

SUBJECT	EVALUATION COMPONENTS		
	Collaborative in nature:	Application and experimentation practices:	Autonomous work:
Philosophical Anthropology	<ul style="list-style-type: none"> - Systematization of experiences - Integration of knowledge projects - Problematization projects - Problem-solving 	<ul style="list-style-type: none"> - Directed observation tasks - Workshops - Problem-solving 	<ul style="list-style-type: none"> - Workshops (except in CTS) - Individual essay writing - Presentation assignments - Problem-solving
Ethics and Citizenship			
Life and Transcendence		<ul style="list-style-type: none"> - Fieldwork - Problem-solving 	
Science, Technology, and Society			

Source: Merchán Arízaga y Hernández Fernández (2017)

The deep transversal integration of these subjects allowed for a comprehensive understanding of the human being, intertwining anthropological, ethical, social, and spiritual aspects. This synergy of knowledge not only broadens the students' perspective but also fosters critical and reflective thinking, motivating them to apply their knowledge in tangible and meaningful ways in their lives.

Analytical Plans for ARF Subjects 2013-2016

In 2013, the national analytical plans for human formation subjects were designed, focusing on ARF as a comprehensive academic approach to address the formative challenge of university students. This initiative continued until the end of 2016, based on specific learning objectives (Plasencia Llanos, 2019).

In this context, it is essential to present a synthesis of the analytical plans for subjects such as Christian Anthropology, Salesian Youth Spirituality, Ethics of the Person, and Social Thought of the Church, as these provided a didactic and philosophical guide for the curricular debates that took place in the area.

In Christian Anthropology, as a fundamental pillar of the human and Christian formation provided by UPS, the goal is the comprehensive formation of students. This subject adopts a humanistic, personalistic, and Christian perspective, fostering a deep analysis of human nature and inviting students to embark on an introspective and transcendental journey. Additionally, it delves into fundamental concepts of anthropology, positioning it as a science within the broader scientific panorama. It explores the evolution of human self-understanding throughout history, recognizing historicity as a determining factor in individual and social existence (Plasencia Llanos, 2019).

Christian Anthropology also addresses the complexity of the human being as an entity that poses fundamental ontological questions: What is man? Who is man? How is man? It seeks to establish a deep connection between the human being and God, presenting Jesus of Nazareth as the model of humanity par excellence. It examines how Christian faith illuminates the understanding of the human being and their purpose in life. This subject offers students a unique opportunity to deepen their knowledge of themselves, the world around them, and their place in the universe, while inviting reflection on the meaning of life, salvation, and the ultimate destiny of human beings in light of Christian faith (Plasencia Llanos, 2019).

The subject of Salesian Youth Spirituality seeks to understand the human being as a transcendental entity endowed with inherent spirituality, manifested in various forms, from secular to religious. It delves into the individual's spiritual dimension, based on personalistic anthropologies that conceive the human being as an embodied spirit (Plasencia Llanos, 2019).

The content of Salesian Youth Spirituality aims to study the anthropological foundation of spirituality. It analyzes the nature of the human being as a spiritual entity seeking transcendence, highlighting the multiple ways this spirituality manifests in people's lifestyles. It also addresses the study of the major world religions as paths of spirituality, considering them diverse expressions of the human search for transcendence (Plasencia Llanos, 2019).

At the same time, the subject explores Christianity as an expression of spirituality in the West, considering it one of the most significant manifestations of human spirituality in this region. Special emphasis is placed on liberation spirituality as a path to reclaim the dignity of impoverished peoples in Latin America. Finally, Salesian spirituality is examined, valuing Christian living in the university context. It is presented as a concrete proposal of Christian spirituality lived through various educational mediations (Plasencia Llanos, 2019).

In this sense, Salesian Youth Spirituality invites students to undertake an introspective journey towards understanding their own spirituality. It recognizes the various forms it manifests in the world and delves into Salesian spirituality as a proposal for Christian living in the university context.

The subject of Ethics of the Person, as the third module of Human Formation, aims to guide students towards a clear moral orientation based on the principles of Christian ethics. This educational process begins with the study of general notions and various ethical thought currents, providing the conceptual foundation for the subsequent development of content (Plasencia Llanos, 2019).

To this end, students will delve into topics such as the intrinsic value of human life, exploring its multidimensionality and recognizing it as a precious gift that guides human beings towards complete happiness. Christian views of ethics as the foundation for a virtuous life will also be addressed. Furthermore, human sexuality will be studied, exploring its ethical aspects and promoting a comprehensive and responsible understanding of this fundamental area of human experience (Plasencia Llanos, 2019).

The subject also addresses Bioethics and the Ethics of Life in the technological era, exploring how the ethics of human life faces biomedical advances. Ethical dilemmas arising in scientific research, medical technology, and health care will be analyzed, always under the principle of respect for dignity and promotion of quality of life (Plasencia Llanos, 2019).

This subject invites students to embark on a journey of reflection and learning that allows them to develop a solid ethical consciousness, based on Christian faith, capable of guiding their actions towards the common good and the building of a more just and humane society.

The subject of Social Thought of the Church immerses itself in social reflection based on the contributions of the Catholic Church, enriched over time. This subject emphasizes the defense of human dignity and its rights in the context of social interactions (Plasencia Llanos, 2019).

The vision and mission of the University urge us to be active participants in the construction of a concrete society, engaging in a dynamic process of which we must be an active part. It invites us to understand social reality as a space of encounter, solidarity, and the pursuit of social ethics, justice, and a fraternal dimension among social agents (Plasencia Llanos, 2019).

Inspired by the values of the Gospel and lived by Jesus Christ, Christians seek to build a more just and fraternal society. In this effort, Social Thought of the Church proposes establishing a dialogue between the science of faith and human reason, seeking a convergence that allows for addressing contemporary social challenges from a comprehensive and humanistic perspective (Plasencia Llanos, 2019). Through the study of this subject, students can understand the fundamental principles of Social Thought of the Church, analyze current social challenges from a Christian perspective, develop skills for interdisciplinary dialogue and social action, and strengthen their commitment to building a more just and fraternal society (Plasencia Llanos, 2019).

Consequently, this subject provides us with the foundations of the various postulates of the Church's social doctrine, urging us to develop social projects in favor of those in need. From the Christian faith, it equips us to contribute to the building of a better world.

Analytical Plans of ARF Subjects

SUBJECT	DESCRIPTION	CONTENTS
1. Christian Anthropology	<p>Anthropology is part of the inter-disciplinary corpus of Human and Christian Formation that the Salesian Polytechnic University offers for the comprehensive development of its students. It addresses the understanding of human beings from a humanistic, personalistic, and Christian perspective.</p> <p>Broadly, the course includes the following content:</p> <ul style="list-style-type: none"> - General notions contextualizing anthropology as a science among sciences. - The understanding of human self-perception, emphasizing that history explains human existence both individually and socially. - The current comprehension of the human being as an ontological problem and mystery, exploring three key questions: What is man? Who is man? How is man? - The discussion of the Human-God relationship, presenting Jesus of Nazareth as the model of the ideal human being. 	<p>1- General Notions of Anthropology</p> <p>2- Socio-Historical-Cultural Understanding of Man Regarding Himself, the World, and the Transcendent</p> <p>3- The Mystery of Man</p> <p>4- Man and God</p>
2.- Salesiana Youth Spirituality	<p>This spirituality course begins with the understanding of the human being as a transcendent entity, possessing a fundamental spirituality that manifests in various ways, from secular to religious. It is a subject that delves into the spiritual dimension of the individual, with theoretical support from personalist anthropologies that view the human being as a spirit incarnated in the body.</p> <p>The course includes the following content:</p> <ul style="list-style-type: none"> -An anthropological foundation of the human subject's spirituality, manifested in various forms as lifestyles of individuals. -The major world religions as paths to the diverse manifestations of human spirituality leading to transcendence. -Christianity as one of the expressions of human spirituality in the Western part of the world, and within this context, liberation spirituality to vindicate the dignity of impoverished peoples in Latin America. -Salesian spirituality as a specific proposal of lived Christian spirituality in the university, through various educational mediations. 	<p>1.- General notions of spirituality and personal experience of it</p> <p>2.- Expressions of spirituality</p> <p>3.- Christian spirituality</p> <p>4.- Salesian spirituality</p>

3.- Ethics of the Person	The course "Ethics of the Person" is the third module of Human Formation and aims to provide students with a clear orientation to ensure that their conduct is guided by principles of Christian ethics. The course begins with the study of general notions and various ethical theories to clarify the concepts that will be used throughout the content. Next, it examines the true value of human life in its multidimensionality, which leads to happiness as a result of a fulfilled life based on a firm Christian view of ethics. The course then delves into topics related to sexuality and concludes with an exploration of Bioethics, defined as the ethics of human life subjected to advanced biomedical techniques throughout all existential stages, respecting dignity and promoting quality of life.	<ol style="list-style-type: none"> 1.- General notions 2.- The human being and the ethical dimension 3.- Ethics and sexuality 4.- Bioethics
4.- Social Teaching of the Church	<p>The Social Thought of the Church continues with the proposal that the Universidad Politécnica Salesiana has for the human and Christian formation of the university community. It integrates social reflection and takes as a reference the contribution that the Catholic Church offers, which has matured over time.</p> <p>It considers the defense of human dignity and its rights in social interaction as important. The vision and mission of the University challenge us to be active participants in the construction of a concrete society in a dynamic process of which we must be an integral part. It invites us to understand social reality as a space for encounter, solidarity in the search for social ethics, justice, and the fraternal dimension of social agents</p> <p>Inspired by the values of the Gospel and lived by Jesus Christ, Christians seek to build a more just and fraternal society. In this endeavor, the Social Thought of the Church proposes relating the science of faith with the science of human reason.</p>	<ol style="list-style-type: none"> 1.- Introduction to the Social Thought of the Church 2.- The Socio-Cultural Reality 3.- Socio-Political Commitment 4.- The Socio-Economic Commitment of the Christian

Source: Plasencia Llanos (2019).

Conclusion

The process of reviewing and updating the subjects of the Area of Reason and Faith (ARF) was structured in two significant stages, according to Plasencia Llanos (2019). The first stage, in 2009, marked the transition from Faculties to Knowledge Areas, prompting a revision and adaptation of curricula to fit the new curricular structure. Subsequently, the enactment of the LOES in 2010 posed new questions for the educational system, including religious education. In response, the ARF Faculty carried out a review of the subject classifications and adjusted the theological language of teaching materials according to UNESCO guidelines.

Indeed, changes were made to the names of the subjects. For instance, the subject Salesian Youth Spirituality was renamed Life and Transcendence, and the subject Social Thought of the Church was retitled Science, Technology, and Society. However, the renaming of Social Thought of the Church was a mistake, as it was based on superficial reasons rather than fundamental aspects of the subject. This required subsequent acknowledgment of the error by the University Faculty. Currently, with the implementation of adjustment grids, the subject Social Thought of the Church has regained its original name. This decision reflects the recognition of the intrinsic value of the Church's social thought, reinforcing the Catholic identity of the University and its praxis (Plasencia Llanos, 2019).

Similarly, the redesign of University Pastoral Care was a complex and participatory process that included epistemological and theological debates, as well as national collaboration to establish new programs and content in human formation. This initiative aimed to strengthen the comprehensive education of students, considering state policies and various existing perspectives. The revisions and updates of ARF subjects were dynamic and responded to multiple factors, with the goal of integrating faith and reason in a coherent dialogue.

In this context, it is argued that education needs to adapt to current challenges, which implies adopting a renewed approach to conceive and develop the educational process. This approach should focus on strengthening the humanistic formation of the student, allowing them to define themselves in a context of plural relationships. Both University Pastoral Care and ARF responded to this need for integration, promoting a horizontal, vertical, and diagonal transversal curricular linkage, which required high coordination at all levels of curricular implementation.

It is essential to view the curriculum as a project in continuous evolution, constantly adjusting to university realities and student demands. UPS has embraced the challenge of considering education as a dynamic system, where global and local aspects, science, research, and service to vulnerable communities converge. The curricular changes undertaken by ARF with the transversal integration of University Pastoral Care have aimed to transform the university with Salesian charisma, directing its efforts toward the neediest and excluded sectors.

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