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Promoting Problematizing Competence Through the 3RPlay System: The Case of the STEREO Project

Formare la competenza di problematizzazione attraverso il sistema delle 3RPlay: Il caso del progetto STEREO

di

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Abstract:

Given the complex context within which they work, education professionals are no longer able to approach problems by reconstructing certain and decisive answers. Rather, this context requires exercising the skills of reflection, research and deliberation necessary to collectively (among professionals, people and communities) rebuild sustainable and promising management strategies. The article presents and discusses a new training system developed by the “REFLECT” research group at the University of Turin focused on precisely these skills: the 3RPlay system (*Reflecting, Researching, Replying*). 3RPlay is a digital training system for professionals engaged in various fields (school, sport, cinema, circus, health, media education, etc.) and has generated outcomes of particular educational interest as part of the “STEREO” research project involving coaches and primary school

¹ Sara Nosari and Emanuela Guarcello conceived of the presented idea. Sara Nosari developed paragraphs 1 and 4. Emanuela Guarcello developed paragraphs 2 and 3. All authors wrote the conclusion.

teachers with the aim of building synergies between school and sports.

Keywords: problematizing competence, education professionals, 3RPlay formative practices, teachers, coaches.

Abstract:

Il contesto complesso entro il quale operano i professionisti dell'educazione non permette più di approcciare i problemi confezionando risposte certe e risolutive. Richiede piuttosto l'esercizio delle competenze di riflessione, ricerca e deliberazione necessarie per ricostruire insieme (tra professionisti, persone e comunità) strategie di gestione sostenibili e promettenti. Si tratta di competenze per le quali il gruppo di ricerca "REFLECT" dell'Università di Torino ha ideato un nuovo sistema formativo, che il contributo intende presentare e discutere: il sistema delle 3RPlay (*Reflecting, Researching, Replying*). È un sistema formativo digitale che è rivolto a professionisti impegnati in vari ambiti (la scuola, lo sport, il cinema, il circo, la salute, la *media education*, ecc.) e che ha generato esiti di particolare interesse educativo all'interno del progetto di ricerca "STEREO", rivolto ad allenatori e insegnanti del primo ciclo per costruire sinergie tra scuola e sports.

Parole chiave: problematizing competence, education professionals, 3RPlay formative practices, teachers, coaches.

1. The need for new competencies

The array of changes characterizing the present offer those of us experiencing it a certain privilege: being able to see how change continues. Acceleration and complexity – the consequences of unprecedented progress (Jonas, 1984) – continuously transform scenarios, times, spaces and relationships (Rosa, 2013). What was once valid for generations at a time now has only short-term validity. We are therefore witnessing a change marked by the paradigm of changeability (ElMaraghy, Wiendahl, 2009). There are various possible ways of interpreting this changeability, one of which is to perceive it as instability and precariousness. Contemporary society finds itself in the condition of having to live "without a handrail" (Arendt, 2018, p. 473). Given today's continuous change, it is impossible to locate a stable point of reference. Everything has an expiration date because it is always possible we might move beyond what has been achieved in the past. Living conditions change and new needs emerge. This creates a state of disorientation in which the only thing that is certain is the immediacy of the present (Merlini, Tagliagambe, 2016). In contrast, changeability can instead be recognized as liberation. With no stable reference points suitable for meeting our new needs, change becomes experimentation with the self and the transformative capabilities of human beings (Foucault, Faubion, 2002; Mariani, 2008). Consequently, the future appears as a space free of limits or distinctions. Alongside this alternative is another possible interpretation of changeability, one that views accelerated and complex change as an opportunity for new commitment and responsibility (Critchley, 2007; Nosari, 2022). Without handrails, everyone must take it upon themselves to make sense of every situation and commit to giving direction to change. Even if there are no stable reference points valid in all or most cases, this does not mean it is impossible to guide and grant direction to situations and shifts. In fact, revisiting Edgar Morin's thought (2020), the accelerated, complex change can be seen as calling for committed engagement in a new humanism, a *regenerated* form of humanism that designates a *concrete* humanism, i.e. a humanism entailing everyone participate in

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humanity's adventure.

This is the privilege offered to humanity today. We are privileged to watch how change continues because, fundamentally, everyone has the opportunity/ability to actively participate in change and, in so doing, decide on and bring about change – at least in the situations in which they are involved.

Acceleration and complexity are involved in the attempt to generate a version of human beings that – to once again cite Morin – nurtures what is best in them, that is, their ability to be responsible and supportive (2021). This is a version of humanness focused on the capability to relate, that is, the ability to delve deeply, make sense, discuss and negotiate, plan and design, build social networks, celebrate, mobilize, respect ... in short, to give direction.

This attempt does not and should not have any set outcomes because it is left up to the individual and depends on their actions. It is therefore possible to interpret today's changeability as a personal way of life that revolves around the subject and his or her capabilities (Dewey, 2011). But which capabilities? Accelerated and complex changeability requires capabilities that are able to create relationships and orders of meaning. We need capabilities that can transform this succession of changes into the narrative of a community of destiny (Morin, 2008, 2021). What changeability does not require, however, is a mere 'polishing' to grant changes the semblance of a narrative when viewed in hindsight. Instead, what is needed are containment capabilities with the ability to direct: that is, capabilities with the power to keep change from unfolding in just any random direction and, at the same time, provide concrete evidence that it is indeed possible to impose a humane, responsible and supportive meaning on change. In other words, changeability needs a stance capable of forcing. The kind of forcing necessary for the changeability of accelerated, complex change is characterized by three actions: rooting, rejecting, and recognizing.

The stance all individuals are called on to assume so as to actively and concretely participate in change must be capable of rooting their actions in a solid foundation: actions that merely replicate something already done (even if successfully) are not needed; what is instead needed are actions that take a position and thus assert a difference. Consequently, the stance must allow individuals to reject actions and attitudes that are inconsistent with their own position: the kind of forcing we need is one that – in order to assert a difference – assesses and selects among the possibilities offered by a given situation. By rejecting some possibilities, the configuring act proposes and confirms a direction.

By virtue of this act of confirming, the stance must be able to recognize. Forcing must be driven by a conviction that testifies to human difference. This testifying must be exemplary, that is, it must call attention to and promote the difference that is being recognized.

The capacities that enable individuals to take this stance in relation to the acceleration and complexity of change are all characterized by what Hannah Arendt calls paradoxical sensitivity, that is, *sensitivity to meaning*. This is a sensitivity to that non-sensible (or supersensible) dimension that can only be found in the "human heart" of the person (Arendt, 1994, 1982). Heart alone "enables us to see things in their proper perspective, to be strong enough to put that which is too close at a certain distance so that we can see and understand it without bias and prejudice, to be generous enough to bridge abysses of remoteness until we can see and understand everything that is so far away from us as though it were our own affair. This distancing of something and bridging the abysses to others is part of the dialogue of understanding, for whose purposes direct experience establishes too close a contact and mere knowledge erects artificial barriers. Without this [heart], which actually is understanding, we would never be able to take our bearing in the world" (Arendt, 1994, p. 324).

Sensitivity to meaning does not grant directional guidance. If it did – that is, if it defined measures and criteria – it would not be the right capacity to orient the changeability of contemporary life. Changeability cannot be guided by a set of indications that purport to apply to any situation. There is no single, given significance that can be applied to the transformability specific to accelerated, complex change; on the contrary, meaning must be created in each new situation.

Sensitivity to meaning is thus creative rather than executive: it invents and reinvents meaning (Gadamer, 2004). At the same time, this kind of sensitivity is participatory: precisely because it is not already given, meaning becomes an object of discourse, that is, something generated by exchanging ideas and views with others (Arendt, 1968). This sensitivity can be recognized as a primary competence, the specific competence through which people problematize before responding.

It is this skill of problematizing that fuels the stance needed to address and orient changeability. This is a competence that, by virtue of being sensitive to differences, dismantles the linear-sequential structure of change to create “constant reopenings” (Perucca, 2018, p. 66); it is a reflexive competence that interrogates reality not only to understand how it is, but also to discover how it could be. Since this competence is interested in the meaning of change, it cares about change and promotes it.

This competence is indispensable for coping with and transforming changeability into experiences of community aligned with our human destiny; it is so crucial, in fact, it should be recognized as the skill-base underpinning all human skills (Nosari, Guarcello, 2024). As such, it must be developed and exercised. Before this can be done, however, this competence must be developed and exercised among the people who are called on to educate others. It is thus a priority to train educators (teachers, trainers, coaches, etc.) in exercising this competence. We must therefore identify the most appropriate educational practices for developing and exercising this problematizing competence.

2. The 3RPlay formative system

The “REFLECT” research group at the University of Turin has formulated a new educational system consistent with the conceptual framework outlined here for educating educators in this competence of problematization: the 3RPlay (Reflecting, Researching, Replying) system. This is a reflexive and narrative educational practice (Bruner, 1971, 1996; Mezirow, Taylor, 2011; Schön, 1983, 1995) that exercises education professionals’ reflection, understanding and judgment skills. To do so, the 3RPlay system provides group training activities that install in participants the habit of posing questions (Reflecting), investigating the situation in question (Researching) and developing possible answers to cope with emerging problems (Replying).

To initiate and foster these processes of reflection, understanding and deliberation, the 3RPlay system uses the methodological device of the pretext (Nosari, Guarcello, 2019b, 2021, 2022). A pretext stages (in the form of an image, video, or short story) an open-ended, pending situation that is interesting for the participants. The proposed situation is pending in that it raises an educational issue (for example, the problem of managing rules, group dynamics among children, victory/defeat, etc.) without giving a single interpretation or offering clues about the solution that would resolve the problems it presents. As such, the situation staged by the pretext is able to solicit different points of view from among the participants and thus activate a collective process of research (Nosari, Guarcello, 2019a; Wenger, 1999). Precisely so as to maintain its pending character, unlike other methodological approaches such as project-based learning and problem-based learning, the situation presented in the pretext is not an exceptional or specific event and the objective of the reflection is

not the identification of the correct and unambiguous solution to the problem presented in the pretext. It is instead wide-ranging and not highly detailed: it is an “open” situation (Nosari, Guarcello, 2022) of interest to all the participants that generates and solicits free-flowing questions and activates intersubjective processes for discovering possible meaningful answers to the problems raised by the situation itself.

Here are two different examples of the pretexts used in previous training sessions.



Figure 1. Pretext regarding a broad topic

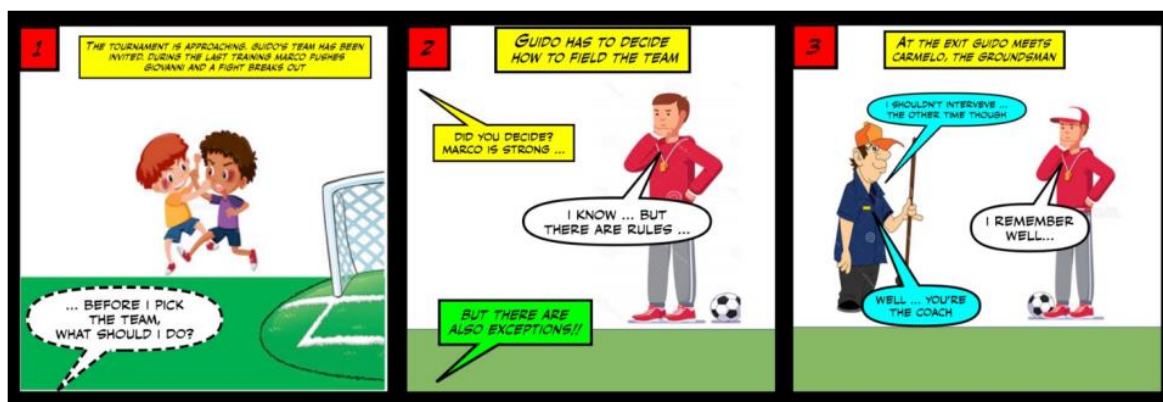


Figure 2. Pretext regarding the rules in football school

The first pretext evokes a broad topic central to human existence (justice, social norms, etc.) while the second one specifically refers to the topic of the rules governing a school football field.

In both cases the pretext:

- allows you to notice something (first R: Reflect),
- allows you to dwell on something (second R: Research),
- allows you to take a position (third R: Replying).

As is evident, these figures refer to pending, open-ended situations that can invite participants to exercise their problematizing competences. Indeed, through reflection, they can stimulate participants to adopt a deep and nourishing approach to the situation being presented and people potentially

involved. They can also encourage participants to pose all the possible questions about the situations, considering them both deeply and broadly and, in so doing, search for possible answers that take into account all the nuances and differentiations the situations express. They might then lead participants to identify some new actions, new ways of managing these situations in a more effective and meaningful way.

The Actions of Pretext

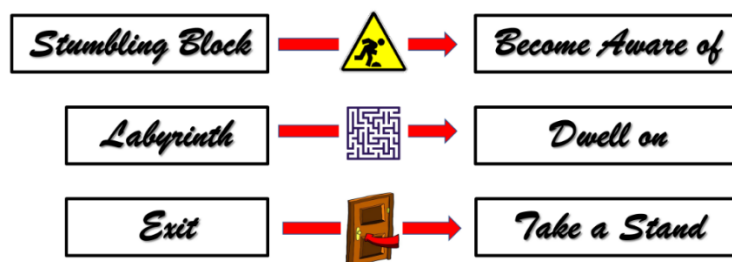


Figure 3. The actions of the pretext

The 3RPlay system provides a structured training course divided into several (at least five) online sessions. Each training session is divided into two phases: an asynchronous and synchronous phase. The asynchronous phase (prior to the online group meeting) includes:

- sending the pretext to participants via a Google form,
- using the same Google form to write out the questions the pretext raises for each participant and sending these questions to the trainers,
- sharing the questions written by the members of their group with all the participants.

The online synchronous phase includes:

- a brief presentation by an expert (testimony, interview, ...) on the issue conveyed by the pretext,
- group work to analyze the questions written in the asynchronous phase, formulate one or more answers, and share the answers identified by each subgroup for managing the problems posed in the pretext.

The sessions are directed at adults who hold an educator role in formal education (for example, teachers), informal education (for example, parents) and non-formal education (for example, sports coaches, animators, etc.) settings². The sessions can accommodate varying sizes of groups, in turn divided into subgroups each facilitated by an experienced trainer. The work of reflection is always carried out in the sub-groups, with a final moment where the main points of convergence achieved in each subgroup regarding the issue at hand are shared with the training group as a whole.

The 3RPlay system entails a rigorous and original methodological framework both in terms of the procedural level of the training phases and the level of evaluation. In fact, 3RPlay provides:

- a self-evaluation of the outcomes and training process for each participant,
- an evaluation of possible increases in the participants' problematizing competences,

² Here we have also the links to our main educational projects: <https://www.soccer.unito.it>; <https://www.stereo.unito.it/home-page>

- an impact evaluation carried out six months after the end of the training,
- an evaluation of the training course methodology, on the part of trainers.

Problematizing competences are self-evaluated and evaluated by examining the questions participants write for each pretext and giving them each their own “questioning” profile (a summary of how they personally tend to pose questions) during the last online session. Participants are asked to reflect individually and collectively on the question profiles (main trends, types of frequently asked questions, etc.).

3. The STEREO project case: training in problematizing competences

The “REFLECT” research group has tested this training system with professionals engaged in various fields: school, sports, cinema, circus, health and care work, media education, etc. One of the areas the 3RPlay system has particularly methodologically interesting results is as part of the “STEREO” research project involving coaches and primary/secondary school teachers and aimed at building synergies between school and sports. The aim of the “STEREO” project is to work on the convergence of sport and school for a synergistic educational action. With this aim in mind, it proposes a training course designed to develop the reflective skills of sports professionals and teachers and to engage them in dialogue on the common problems they face in teaching and in sports practice. Conducting the STEREO project has allowed the team to refine and develop the *modus operandi* of the three “Rs” comprising the 3RPlay system: Reflecting, Researching and Replying. In terms of the first two “Rs”, thanks to the STEREO project researchers have been able to more precisely define the problematizing reflexive approach – “questioning approach” (Nosari, Guarcello, 2022) – that Reflecting and Researching actions are meant to foster. This is the approach that considers problematic situations not in order to immediately decide what to do and how to solve them, but rather to question them. Questioning problematic situations means trying, individually and in groups, to recognize what aspects are unspoken or yet to be clarified, asking questions that investigate the situation at hand (for example, Figure 4) in a wide-ranging way.

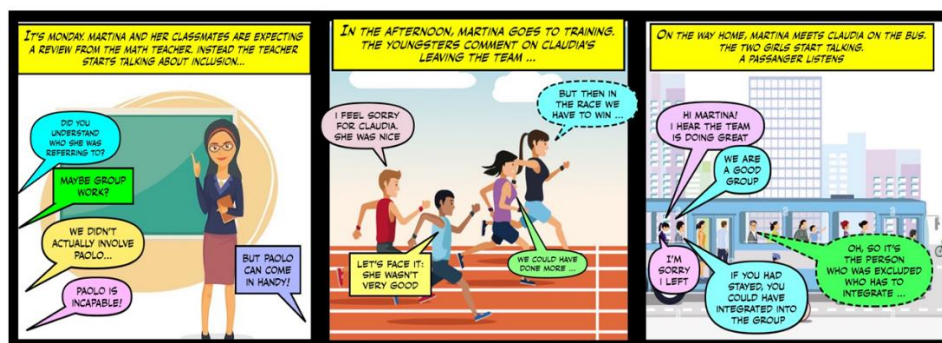


Figure 4. Pretext regarding the inclusion in STEREO project

Having participants practice a questioning approach therefore means “forcing” them to dwell in the question. The point of dwelling in the question is not so much to digress from the problem presented in the pretext in a way that risks becoming inconclusive, however; rather, it is to gather clues so as to understand what might be the most appropriate and sensitive responses to the characteristics of the situation under consideration. To glean the broadest possible range of clues, participants are trained using five different types of questions.

These fundamental question types have been identified through phenomenological-hermeneutic analysis (Bagnasco, Ghirotto, Sasso, 2015; Lieblich, Tuval-Mashiach, Zilber, 1998) of approximately 2,000 questions collected as part of training courses carried out by the REFLECT research group in the field of sports and education from 2019 to 2024 with about 120 education professionals. The analysis results were brought into theoretical dialogue with studies and research aimed at defining what fields must be investigated to fully understand problematic social and educational phenomena (Berger, 2018; Monti, 2019; Nosari, Guarcello, 2024; Schein, 2014, Schein, 2021, Wassermann, 1992). In a conceptual framework based on the Aristotelian categories (“universal categories of the human spirit”) (Aristotle, 1974, 1989, 2002, 2007) reinterpreted in light of the contextualization Renè Thom (2022) proposes as part of the art of asking, five types of questions were identified:

- descriptive questions;
- interpretive questions;
- causal questions;
- operational questions;
- hypothetical questions.

Figure 5 summarizes these five types and shows some example questions drawn from the ones participants posed about the pretexts presented in the STEREO training course (one of them is represented in Figure 4). Specifically, the pretexts staged some insights of everyday life of a group of children (Luca, Paolo, Martina, Claudia, etc.) struggling with school commitments during the morning and sports during the afternoon (in the first pretext, Martina forgets her bag for her afternoon sports activity when she goes to school and the coach punishes her; in the second pretext, Martina is repeatedly placed among the reserves during the athletics finals; in the third pretext - Figure 4 -, Claudia leaves the team because she does not feel included, etc.)



Figure 5. The typologies of questions

Descriptive questions investigate the “objective” aspects of the educational situations being presented, aspects that can be observed and described by asking: what is happening? Who is involved? When and where are they? What are the visible characteristics of the situation and people involved?

Interpretative questions investigate the “subjective” aspects of the educational situation, operating on two different levels. Close-up, interpretive questions investigate what everyone thinks about the situation. In other words, they investigate each participant’s take on the meaning and significance the situation could have from his/her own point of view or from the perspective of the people involved and the feelings it might provoke. On a second level, interpretative questions investigate the value-related aspects of the situation presented in the pretext, whether it can be considered fair or beautiful from an external point of view or for the people involved. Some examples of interpretative questions might include: what does this word mean? What does this act or event mean? How does this character feel? Is it right to act in a certain way?

Causal questions investigate causes on two different levels. Close-up, causal questions explore the efficient causes (“why”) that may have determined the current situation. On a second level, causal questions investigate the ultimate cause (“to what end”) to take into account when intervening as an education professional. Some examples of causal questions are: what triggered the problem presented in the pretext? Why did a certain event happen? What is the goal that should drive you to act?

Operational questions investigate how the situation under examination works and the possible actions that might be taken, in this case as well on two different levels. Close-up, operational applications investigate the mechanisms and logic according to which the proposed situation is operating. On a second level, operational questions explore how the situation can be managed to overcome existing problems. Some examples of operational questions might include: how does a certain type of relationship function? What impact does a certain action have? How should the problem be dealt with? Is action A or action B better for achieving the most effective outcome?

Hypothetical questions investigate possible hypotheses alternative to the given situation and different additional scenarios that could be imagined and fostered. Some examples of operational questions might be: if action C had been carried out, what would the situation have been? And if the person had possessed these other characteristics, how would they have impacted the way the professional managed the situation?

The different types of questions do not have an order of importance and do not represent a protocol to be followed by rote. Rather, they constitute a range of possible questions to be investigated so as to map a problematic situation in a broad and in-depth way, thus generating the most comprehensive array of elements to consider meaningful and effective answers and actions. Depending on the specific situation, it might be important and useful to investigate all the various issues or only some of them. At the same time, however, investigating a problematic situation using only one type of question or always excluding another type (out of habit or a lack of knowledge) could hinder a truly complete mapping of the situation. Guiding participants to recognize these different types of questions allows them not only to acquire awareness and mastery of the types of questions they could use, but above all to reflect on the different problematizing styles each of them adopts to understand and solve a problematic situation in their professional field: is their style oriented mainly in a descriptive sense or interpretative, operational, causal or hypothetical sense? Moreover, this reconstruction allows them to experience the process (neither simple nor brief) that leads to formulating possible answers in terms of action and management. In the training system of 3RPlay, the answers constitute not the starting point of reasoning in the face of an educational problem, but rather the resultant end product of individual and collective reflective and problematizing work.

Below, Figure 6 presents some examples of problematizing profiles identified by analyzing and classifying the questions collected during the STEREO project.

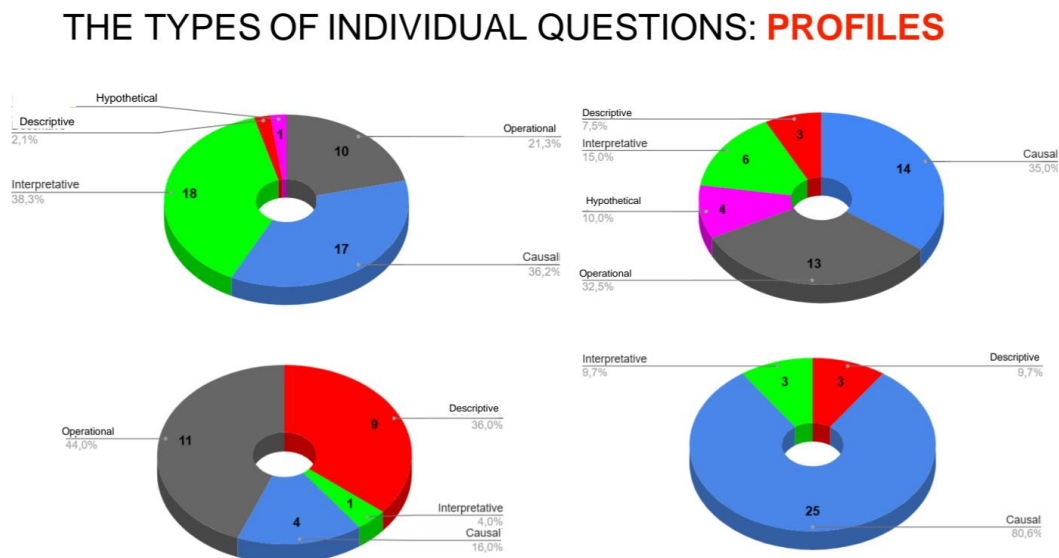


Figure 6. *Problematizing profiles*

These styles can then be discussed with the participants in the sixth and final training session, during which each person is given their personal profile so as to carry out a self-assessment of their problematization competence, potential, improvements achieved thanks to the training, and aspects still to be improved.

4. Problematizing competence actions: the STEREO project guidelines

Developing the skill of problematizing meets a concrete, operational need: to respond to a given situation in the way that is most appropriate and meaningful for the situation itself (Güneş, Söylemez, 2018). The action taking place in the situation cannot be reduced to applying rules or replicating an action that was successful in the past. Indeed, accelerated and complex change does not allow us to stabilize what we encounter into standardized situations. This competence is necessary, therefore, and it is as individual as it is participatory (Arendt, 2018). It is individual in that only subjectivity can be the principle underlying reflection, understanding and judgement; it is participatory because only within a group is it possible to nurture reflection, broaden understanding and validate judgement.

The 3RPlay training also fosters problematizing competences in the act of responding, so that participants reinforce their habit of acting in a conscious, shared and concerted way so as to authentically co-design change (Nosari, Guarcello, 2019a, 2023). Specifically, STEREO project activities involved participants in co-designing a synergetic educational initiative at the intersection of school and sports aimed at carrying out interventions that are effective and meaningful for the context in which the participating schools and sports associations operate.

Thanks to the problematizing activity carried out during the questioning phase and sharing of different points of view, co-design in this case is not reduced to planning, management and organization: problematizing co-design is instead the expression of a true vision guiding concrete actions.

As such, co-designing includes identifying and recognizing common principles. For this co-designing between school and sports to be truly collaborative, the project participants identified and recognized

certain principles: sharing, networking, and promotion.

In the proposal drafted by the STEREO project group of teachers and coaches, sharing must characterize several aspects of co-design, including the language used, the value framework adopted, the definition of inclusion adhered to, and the evaluation plan.

To be real, co-designing must share a language: this is how understanding, coherence, and transfer to others is fostered. It must also share a value framework: this is the only way to nurture mutual recognition between school and sports in carrying out educational tasks and a sense of belonging to an extended community, as well as ensuring school and sports competition are aimed in the same direction. Co-designing must also share a definition of inclusion: this favors the recognition of situations of exclusion while helping people recognize different forms of inclusion and identify inclusion objectives. And finally, to be real co-designing must share an evaluation plan: this is the only way to avoid contradictions between individual evaluations and foster a thorough understanding of the evaluation received. Networking, on the other hand, must involve certain actions such as: drafting shared rules, defining roles and tasks, customizing educational interventions, and setting up inclusive environments. To be effective, co-designing needs to be organized through networking activities aimed at formulating common rules: this fosters agreement (including on issues such as the consequences of rule-breaking, for example), involvement, and responsibility. It must be organized through networking activities aimed at defining specific roles and tasks: this fosters dynamics of collaboration and support, but also direct confrontation on any critical issues that come up. To be effective, co-designing must be organized through networking activities aimed at personalizing school and sports training pathways: this helps to foster each person's awareness of their individual capabilities and limits as well as nurturing a "healthy" competitive approach. And finally, co-designing must be organized through networking activities aimed at setting up inclusive environments: this can encourage the attendance of inclusive events and promote inclusive peer dynamics and inter-parental relations. Lastly, the principle of promotion must regulate and guide the co-design of educational pact culture, a culture of respect for and appreciation of all forms of diversity, and concern for the well-being of children and young people.

To be meaningful, co-design must promote educational pact culture: this fosters mutual recognition of educational roles, mutual trust among teachers/parents/coaches, and the sharing of teacher/parent/coach responsibilities. It must promote a culture of respect for and appreciation of all kinds of diversity. Thanks to such a culture, it is possible to develop mutual understanding between teachers and coaches as well as knowledge of children and young people in different contexts. To be meaningful, co-design must promote interest in the well-being of children and young people, thereby fostering emotional/affective/relational support and greater care in the use of 'negative' feedback.

On the basis of these principles, the participants formulated specific actions for real, effective, and meaningful co-design carried out in collaboration between school and sports. This is key because only the continuous, constant, determined and participatory translation of principles into concrete actions places schools and sports in the position to concretely enact the idea of change they collectively envisage and desire. Through their problematizing skills, therefore, the participants demonstrated their ability to respond by drawing up concrete guidelines for school-sports co-planning. In terms of the principle of sharing, for instance, the participants proposed organizing a moment of sharing between teachers and coaches at the beginning of the school year, drafting a vade mecum of rules together with parents to which everyone would be held accountable, taking part in

trainings about how evaluation works, and having teachers and coaches take part in a training course about the idea of improving well-being. For the principle of networking, the group proposed organizing student games, setting up events to talk about examples of inclusion, sharing the management of workloads, and planning peer tutoring to help students balance their study and sports time. For the principle of promotion, proposals included participating in training sessions on how to manage performance anxiety, organizing moments of dialogue in informal settings, drawing up a schedule of “time spent on extracurricular activities” appropriate to each age group, organizing shared activities, and planning non-competitive activities.

These are actions that testify to individuals’ engagement and responsibility in the face of complex situations. At the same time, these actions also prove that there is common interest in exploring the opportunities for change these same situations can offer in terms of forging a community of human meaning. As such, they demonstrate the transformative capability of that particular sensitivity to meaning that characterizes and animates the competence of problematizing.

5. Conclusion

For the possibilities they offer, the value of meaning they potentially generate, and the operability of the reflection they entail, problematizing competences deserve to be promoted. These are problems that do not coincide with what is called decision-making competence. In fact, it is placed in a cognitive and pragmatic conceptual framework that focuses both on the logical-rational process (reasoning) that allows the decision to be made, and on the effectiveness of the process and the correct result that it has produced. In this process, the options to choose from are usually clear, very often predefined by the trainer and in any case recognizable in the face of a problem situation presented in the set of details useful for the decision making itself (Damasio, 2005; Matthews, 2024; OECD, 2021; Sinson, 2020). The problem solving competences exercised by the 3RPlay practices focus on the process of questioning the problems that educational situations present, on the reconstruction of the possible details that characterize them and on the possibilities of transformation and improvement that they hide. Promoting these competences allows us to place both individual and collective responsibility at the center of today’s changes fueled by acceleration and complexity (Nosari, Guarcello, 2024). Responsibility in this case involves not only shouldering consequences; even more so, it is a design-oriented responsibility underpinning the very possibility of our transforming change into an order of meaning to actively commit to, no matter the situation or role. This commitment – as well as the skill of problematizing itself – must apply to every individual and, therefore, all of us together. Hence the pedagogical duty to formulate, plan, and implement a training system aimed at continuously training educators in practicing this essential and strategic competence as well as continuously self-assessing it. Pedagogical research must therefore continue its efforts to perfect educational practices that develop and strengthen this skill (Bassot, 2023; Striano, Melacarne, Oliverio, 2018). Research on the 3RPlay methodology is indeed aimed in this direction, working to refine the design of pretexts, expand question types and further develop the self-assessment process focused on the skill of problematizing. With this aim in mind, the REFLECT research group has already been launching new experiments in new areas.

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