

The Pedagogical Problematicism in teacher training.

The planning of authentic tasks to “construct existence”

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Abstract

Starting from the *problematicity* that reveals itself in indeterminacy, in contradiction, in ambiguity, in instability, in incongruity, in complexity, in openness to various possibilities, and which is never reducible to a simple system or to a complex structure, the essay analyses the thought of Giovanni Maria Bertin in the light of the passage from Pedagogical Problematicism to Didactic Problematicism. A step that requires training, the training of teachers who, teaching authentic tasks, have to deal with the design of problematicity. Illustrating the fundamental elements of Pedagogical Problematicism, the essay presents a useful *format* for all teachers who prepare authentic tasks for their students.

Partendo dalla *problematicità* che si rivela nell'indeterminatezza, nella contraddizione, nell'ambiguità, nell'instabilità, nell'incongruenza, nella complessità, nell'apertura a varie possibilità, e che non è mai riducibile ad un semplice sistema o ad una struttura complessa, il saggio analizza il pensiero di Giovanni Maria Bertin alla luce del passaggio dal Problematicismo pedagogico al Problematicismo didattico. Un passaggio che necessita di formazione, la formazione dei docenti che nell'affrontare una *didattica dei compiti autentici* devono confrontarsi con la progettazione della problematicità. Il saggio nell'illustrare gli elementi fondamentali del Problematicismo Pedagogico, presenta un utile *format* per tutti i docenti che si accingono a predisporre i compiti autentici per i propri studenti.

Keywords: Didactic Problematicism; problematicity; existential planning; authentic task; teacher training

Parole chiave: Problematicismo Didattico; problematicità; progettazione esistenziale; compito autentico; formazione dei docenti

1. The idea of problematicism for Giovanni Maria Bertin

This particular historical moment marked by the COVID-19 pandemic calls insistently on Pedagogy, oriented towards a concrete and determined educational approach, to respond to the specifically pragmatic need to determine precise educational objectives and corresponding methodologies in relation to concrete social and cultural problems arising from the current historical period. A valid formative response is offered by the thought of Giovanni Maria Bertin (1912-2003), one of the most mature and aware promoters of Italian Pedagogical Problematicism, who considered human experience problematic, in the sense that every theory draws on praxis and every thought takes shape starting from reality (Bertin, 1967; 1968). Practice and reality therefore appear as open systems within which human planning activities are constantly required to redefine themselves (Baldacci, 2003). Today, in the light of the health emergency that has affected the planet for two years, there is a clear need to train the new generations according to the principles of Pedagogical Problematicism, which, in its dual role as a philosophy of education and an educational model, stimulates everyone to abandon certain absolutist and individualist visions in order to open up to otherness. In fact, relying on education in reason, Bertin’s problematicism awakens consciences from that conformist stupor that has surrounded our society for so long under the illusion of being free (Fabbri & Pironi, 2020).

Even more so now than in the past, in the wake of the pandemic, the topicality of Pedagogical Problematicism acquires a new vigour, offering a paradigm of reference capable of curbing the rampant conformism and objective indifference to propose postures of resistance – to cite Maria Grazia Contini (2009) –, oriented to the enhancement of those actions of solidarity charged with ethical and social commitment considered to be the fundamental category of Pedagogical Problematicism (Bertin, 1953; 1968). Moreover, it must not be forgotten that ethical and social tension is the driving force behind change.

For Bertin, Pedagogy is the pragmatic moment of the educational choice capable of embodying rational needs in a particular situation, ensuring the full exploitation of the experience (Bertin, 1981), thus being faced with a multiplicity of theoretically legitimized possibilities, each subject does not run the risk of falling into dogmatism. Bertin, who identified reason as the only possibility for the subject to make sense of his life, wondered where the man of his time had landed after the Second World War. The Venetian pedagogue criticized the condition into which man had fallen, as society, permeated by the rules of the market and the principles of consumerism, had led human beings to a state of alienation. Bertin therefore wanted man not only to realize himself, but above all he wanted to make him free, and for this reason it was necessary to educate him to rationality. All this meant educating man to accept the problematic nature of the human condition, developing an attitude of activity and combativeness, which was able to overcome all passive attitudes (Bertin, 1995).

Pedagogical Problematicism is, therefore, the philosophical transposition of critical rationalism into the pedagogical field, with the inclusion of new categories. One of these is the idea of problematicity, a categorical structure that allows the philosophical analysis of experience in general, of which, Bertin affirms, a precise and univocal definition cannot be given, since in describing it one would lose its character of complexity, degrading it to a dogmatic structure (Bertin, 1968).

The problem is revealed in indeterminacy, in contradiction, in ambiguity, in instability, in incongruity, in complexity, in openness to various possibilities, therefore it cannot be reduced to a simple system or a complex structure. However, it must be clear that assuming a problematic attitude does not mean being sceptical, but rather being able to examine an experience or a phenomenon from various points of view, at the same time aware that one's point of view is not the same, but only true, valid or admissible (Fabbri & Pironi, 2020). Adopting a problematic attitude means knowing how to return to one's own opinions and ideas, reconsider them and even question them without necessarily being firmly fixed on one's own convictions. The function of problematicity in Bertin is above all methodological, but also anti-dogmatic. The phenomenology of the problematic is therefore infinite, just like experience, in fact, the I-world relationship not only builds the idea of experience but also reproduces the source of its radical problematic nature.

Therefore, considering the I-world relationship, it can be observed that problematicity is present both in the subjective and in the objective moment. In the first, it is evident with the lack of certainty of the subject, also associated with the feeling of doubt, in the second, however, it is represented by the absence of a single meaning as regards its structure and, consequently, a plurality of meanings and intrinsic values. The dimension of the problematic concerns not only the phenomenological level, revealed in the complexity of the planes on which the relationship between the individual and the world is organised, but also the transcendental level of its theoretical reproduction; in this case the problem is manifested in the absence of an absolute constitutive principle. For Bertin, the general principle of resolution of problematicity turns out to be the reason which is not that of a dogmatic rationalism, but rather of a critical rationalism. The reason is the “instance” that resolves the indeterminate, incongruous and unilateral forms, directing them towards determination, congruence and plurilaterality. For Bertin, in fact, the problematic reason is «a specific instance aimed at resolving unilateral, indeterminate, incongruous (and in this sense problematic) forms respectively in the direction of plurality, determination, congruence, acquiring or clarifying the most appropriate criteria for each of these operations» (Bertin, 1968, p. 28). But what does solving the problem mean?

It would be a mistake to believe that solving the problem means deciphering the problem, that is, finding a single and valid solution forever and for all, as this would lead to dogmatism. According to a rational perspective, solving the problem instead means moving towards the integration of the forms through which the experience is revealed, tending to their enhancement. The integration of forms is fundamental for the man who cannot live in problems, and, therefore, is constantly called to make choices that require renunciations, sacrifices and sometimes compromises.

The validity of any choice is always relative, as it is subject to historical evolution: what is valid today, at this precise moment, may not be valid tomorrow, all this happens because history, the world, man and his life experiences evolve, consequently personal and social conditions and problematic situations change continuously. Concretely, at an “operational” level, integration must not be thought of as a summative process in which the various experiences and different problems are collected together, but must be considered as a mediation which, refusing the immediacy of experiences, submits them to a process of critical reflection, another fundamental element of Pedagogical Problematicism.

2. From Pedagogical Problematicism to Didactic Problematicism

In light of what has been said, “problematic” education makes education itself an uncertainty and a problem, since it immediately welcomes a multiplicity of possible horizons and meanings. In this way, education is perceived as a problematic event that can never dwell on one of the two poles of the different antinomies (subject-object; reason-experience; individual-collectivity; personal-social), but must always undergo and live the tension that binds the two extremes, opening up to the possible.

Education through the category of “possible” is placed halfway, on one hand in avoiding the closure of possible horizons, it stands against absolute dogmas and undisputed truths, on the other hand it generates the conditions to activate opportunities and possibility of educational and training projects. In doing so, the subject is driven to planning paths which, despite being subjective, prepare for unknown, different, alternative and unprecedented occasions, which are transformed into opportunities for experimentation and change.

This educational model takes the name of “Existential planning”, as the subject, the protagonist of his life, is in constant tension, constantly solicited, an active subject and not a passive object obliged to live and “suffer” the suffocating influences of the “given condition” (Bertin & Contini, 2004, p. 11) in psycho-biological or socio-cultural terms. In *Costruire l’esistenza* (1983), Bertin illustrates the fundamental task of existential planning which is to:

«ensure that the complex of conditioning that weighs on personal existence (some of which can count more than others, which can also make it disappear) - of a biogenetic nature (so that we “read” in someone’s traits the traits of ascendants who we have known [...]) - do not have such a weight that it is a simple product of such conditioning. The design must contribute to maintaining, and broadening space, to a process of self-training that is able to control the various influences mentioned above, and indeed to get the better of them, in an (ethical) perspective for which the ‘not to be confused with the others’ means to build oneself not against the others, neither separately from them and without their contribution, but together with the others. In this the ‘be yourself’ - perhaps more suggestive from the point of view of the theories of ‘creation’, but equivocal due to its essentialistic presupposition - is replaced by the imperative ‘build yourself’ of a clearly problematic and existential character (and therefore dogmatized by the recognition of the psychological and social but also ethical and educational necessity of the relationship with others)» (Bertin, 1983, p. 114).

For Bertin, existential planning is an “orientation” that the subject assumes more or less consciously, in a continuous process of construction and deconstruction of experience, through which he elaborates the aspirations, values and objectives of action «on the plan of an ‘everyday’ lived in relation to the future» (Bertin, 2004, p. 32), because for Bertin the subject, although historically placed in the present, is still projected towards the future. Once again, this attitude highlights the protagonism of each individual who, in planning his life, must necessarily put himself in relation to the world and to the other, at the same time aware of the many possible conditions arising from this relationship and committing himself to create horizons endowed with “meaning” without avoiding a priori intrinsic limits and difficulties, but using them for a just purpose. This protagonism of the subject within this existential planning is however reduced by sharing, by the presence of the other, since, unlike what we might think, it is a “shared” protagonist, against any form of individualism, of selfishness, of

solipsism, which opens up to otherness, possibility and utopia within an inter-subjective relationship (Contini & Fabbri, 2014).

It is in the light of this “protagonism of the subject” that the transition from Pedagogical Problematicism to Didactic Problematicism takes place, the existentialist approach to planning opens the way to a didactic model based on the active protagonism of the learner able to live “problematic” and uncertain experiences in the name of a phenomenological reduction of an antidogmatic nature. There is a strong denunciation of the old transmissive teaching models, devoid of participation and inclusion, far from that critical rationality that seeks diversity and cultivates intersubjectivity, generating, with intentionality and creativity, possible horizons to strive for. Didactic Problematicism must guide teaching action to provide teachers with a perspective through which to orient educational practice (Frabboni, 2012). In *Il problematicismo in pedagogia e didattica. Crocevia di una educazione inattuale e utopica* (2012), Franco Frabboni outlines the characteristics of an anti-dogmatic educational model, which knows how to be independent from the logic of the market and at the same time is protected by deterministic sociologies. Frabboni analyses Problematicism by declining it in the didactic dimension, emphasising in particular the principle of problematicity and plurilaterality that embody the theoretical and methodological dimension, capable of grasping and interpreting the “relativity” of the many scientific assumptions that feed teaching.

Didactic Problematicism proposes a training model open to flexibility, to the integration of theories and methods, to modularity, free from any form of axiomatization and devoid of rigid prescriptions. It is a school enlightened by a teaching that knows how to be problematic and plural, but which is also democratic and orientative, the one advocated by Didactic Problematicism which can be considered a qualified training “device” of social democratisation and cognitive optimisation with theoretical (epistemological) and empirical (methodological) aspects. Franco Frabboni has the merit of having translated and reworked Bertin’s Problematicism according to specific pedagogical problems, as Massimo Baldacci writes: «without Frabboni’s work, probably, Problematicism would have remained a philosophy of education closed in theoretical salons and destined for the museum of pedagogical theories. Instead, thanks to Frabboni, Problematicism has become a living and operating force in pedagogical institutions and educational practices» (Baldacci, 2015, p. 14). In this way, thanks to the epistemological framework offered by Problematicism, teaching frees itself from being considered only praxis, adopting a path of scientific self-foundation and epistemological self-legitimation.

Bertin entrusts school with the tiring role of being a “teaching clinic”, seeing it as an instrument for the growth of individual potential and qualities, asking it, above all, not to be just an educational “agency”, but to transform itself into a free, fundamentally educational space able to “detoxify” and “decondition” the souls of young people from all localistic or globalising poisons, able to reactivate denied dreams and desires, reviving the hidden or sometimes deformed cognitive and creative faculties and rediscovering the right way to an authentic and supportive society. Bertin’s appeal to ethical-social commitment, a reference above all to cooperation and solidarity to counter the rampant disengagement and widespread indifference towards the other-than-me, is not only current, but also significantly useful for putting a stop to the growing individualism of this deeply “infected” world.

3. The role of authentic tasks in problematic and critical teaching

In *Educazione alla ragione* (1968) Bertin stressed that it was fundamental to try to offer solutions to problems, deciding which aims are to be pursued and through which methodological options (Bertin, 1968, p. 71). It is necessary to train teachers in Pedagogical Problematicism, in order to then foster the approach to Didactic Problematicism, that is to a problematic and critical didactic, enabled to face the complexity and unpredictability of the training course. Problematicism represents a valid alternative to passive and active teaching, as it is proposed as a teaching that makes the subject the real protagonist of a school open to diversity and the plurality of cultures (Bertin & Contini, 2004).

Problematic Didactics see authentic tasks as an opportunity for training, as through carrying out these activities students can become aware of their own learning strategies, internalising them in order to decontextualise them and use them in new situations (Glatthorn, 1999). The authentic task, which has been labelled differently: as *reality task* or *real-life task*, *performance task* or *expert task*, *professional task*, is in a nutshell a situation-problem that, in order to be faced, must be able to be broken down using several procedures (Castoldi, 2018). Through the presence of a contradiction with respect to one’s own pre-knowledge, a cognitive conflict is activated in the trainee which, however, must be resolvable and must be able to be resolved through the activation of metacognitive strategies. The result achieved by the student must be significant for him and must be able to be reached through an autonomous and personalised path (Wiggins, 1993). Making students experience the problematic nature of reality means that teachers must structure reality tasks or authentic tasks which, arising from a problem-situation, are able to provide the meaningful and motivating background for learning (Astolfi, 1993). But what is a problem situation in the didactic field?

It is a didactic situation which aims to involve the student in the construction of conceptual knowledge (Astolfi, 1993). A “reality task” or “authentic task” is an open and complex problem that is presented to the student as a tool to promote and learn how to use his/her knowledge, skills, personal abilities and to demonstrate mastery of acquired skills (Glatthorn, 1999). According to Wiggins (1998) the characteristics that define an authentic task are the following:

- the request for a service to create a product;
- knowledge in advance of the evaluation criteria and standards;
- the connection with the real world (authenticity of the challenge);
- the challenging nature of the task to allow the subject to be able to use his/her knowledge and different skills in an innovative way;
- the possibility of developing complex tasks;
- being repetitive, that is, being able to subsequently repeat essential tasks to develop skills;
- the possible direct evidence of the competence possessed;
- meaningful feedback from the teacher.

The authentic task offers the student the opportunity to use their creativity and resources in terms of knowledge, skills and competences to tackle a task. It is about «training activities based on the use of knowledge and conceptual and/or operational skills in real situations, which have an active and generative connection in

the definition and solution of problems, and which are rooted in the beliefs and values of the student» (Tessaro, 2014, p. 82). Didactic Problematicism materialises in the teaching of authentic tasks precisely because of this attitude of seeking alternative solutions: the openness to multiple interpretations and the identification of possible paths of execution offer students that autonomy and fundamental responsibility not to apply procedures that are already known, but to be able to identify, among a wide range of possibilities, those personal strategies useful for reaching the solution (Reeves et al., 2002).

The teaching of authentic tasks is certainly a form of education in existential design as it sets out to accompany the student in the various experiments, setting as a fundamental task that of expanding the fields of experience (Contini, 1992). Therefore, the teacher’s task is to offer students wide possibilities, effective opportunities and diversified situations through which everyone can test themselves, knowing themselves, their resources, their desires, their limits and the different ways of knowing the world.

Throughout compulsory schooling and secondary and vocational education paths, school results are increasingly declined in terms of competences, demanding the certification of the skills demonstrated by students. Among the different approaches that can be used to allow students to demonstrate their skills, teaching for authentic tasks is particularly effective: starting from an approach inspired by Problematicism, this offers teachers the possibility to structure training activities based on the use of knowledge and conceptual and operational skills in real situations, which have an active and generative connection in defining and solving problems, and which are rooted in the beliefs and values of the student (Bransford et al., 2000).

Through authentic tasks it is also possible to evaluate the development of students’ skills and their level of acquisition, as through the proposed activities, which must always have a connection with the real world and with the interests of individual students, teachers can observe the competence in action (Chun, 2010). There is a close correlation between the authentic task and its moment of evaluation after all the criteria and objectives of the evaluation are explained and shared with the students before starting the authentic task, precisely to foster the self-evaluation dimension (Castoldi, 2018).

The authentic task is also useful for stimulating students’ motivation to learn and their expectations of success (Hattie, 2009; 2012); these are two fundamental aspects that cannot be adequately stimulated through traditional teaching, within which the students’ active role is very limited. Moreover, it is amply demonstrated that traditional teaching, centred on the teacher’s frontal lessons, fosters only superficial learning, limiting or even ignoring the dialogue between students on their own learning (Duschl & Osborne, 2002; Alexander, 2008). Instead, problematic didactics, centred on “dialogic” discourse (Bakhtin, 1981) which intends to promote communication with and between students and the co-construction of meanings, has a major influence on learning (Alexander, 2008). It is therefore clear how authentic homework offers students a significant opportunity to collaborate and reflect together on the results achieved.

Through Didactic Problematicism, the new generations are educated “in planning” and “existential protagonism”, seeking to foster the ability to imagine and represent their own future, prefiguring possible paths, without delegating them to others «as if what can be achieved depended only on us, but without losing sight of the

as if!» (Contini, 2002, p. 74). It follows that in the problematic perspective of authentic tasks, being protagonists of one’s own existence means promoting personal change, without however forgetting the *Other*.

4. Training teachers in Didactic Problematicism

Several training courses were activated this school year to train teachers in an approach inspired by Pedagogical and Didactic Problematicism, which is fundamental for consciously structuring authentic tasks. Choosing to adopt teaching methods with authentic homework in schools is important because it allows students to:

- find meaning and motivation for the effort they put into learning;
- make a full commitment to school subjects;
- use reasoning and problem-solving methods that are typical of the work of professionals;
- correlate school activities with situations in the extracurricular reality closest to them;
- leverage their interests to activate school commitments;
- make their learning visible in the products they make;
- offer teachers the opportunity to evaluate student performance (Mc Tighe, 2019).

In the school year 2020/2021, as an expert pedagogist in teacher training, I held several courses on the design and evaluation of *authentic tasks* (or *reality tasks*), which involved more than 500 teachers from different educational institutions in the Campania region¹. The courses financed with Teacher Training Plan funds for the school year 2019-2020, were delivered both in school year 2020/2021 and in 2021/2022, all “remotely”, completely online, through various platforms. Starting from a problematic perspective, each training course focused attention on the Bertinian category of problematicity and on intellectual education presented as the development of the subject’s aptitude to resolve the problematicity of experience, implanting the investigation with clarity and choosing the tools and methods to structure the complex reality of experience into categories. The first conceptual node presented was problematicist reason, as an attempt was made to make it clear that it «does not represent a metaphysical principle of the Hegelian type, does not identify itself with reality as its necessity, and is not provided with a defined structure and concluded dogmatically» (Bertin & Contini, 1983, p. 3). From didactic problematicism we then moved on to the definition of situation-problem, to then arrive at authentic tasks, presented both from a theoretical and a practical point of view. In particular, the didactic experiences analysed in the context of Problematicism allowed us to positively evaluate the methodological innovation of authentic tasks (problems in situation) which, from a formative point of view, activate and mobilise student learning. In their classrooms, the teachers on the various courses were able to experience how the authentic task is a useful tool for consolidating the skills necessary for the students’ conscious citizenship and for their more effective involvement in school life. More than one hundred authentic tasks were developed, most of them disciplinary (with simple centring), but also many multi-multi and interdisciplinary (with complex centring). The training courses fostered the teachers’ ability to orient themselves with respect to planning and evaluating competences, presenting useful guidelines for the construction of a curriculum that starts from the training needs of the learners. After the in-depth theoretical and methodological study, teachers were offered possible work models and useful educational paths to allow them to promote significant learning in learners, consolidating

key skills for lifelong learning. The workshop part of the course required the teachers to plan authentic tasks connected to the Learning Units (previously prepared “LUs”). To simplify the teachers’ design work, a *Format for the design of authentic tasks* (Fig. 1) was provided. This is a framework for structuring an authentic task with organicity, awareness and effectiveness, through which it is also possible to evaluate the level of competence. The *Format* consists of various sections (see Table 1):

- Title: the choice of the title of the authentic task is independent of the title of the LU (Learning Unit) which ends with the authentic task.
- Competence Focus: the competence focus is the prevailing one among the eight *Key Competences for Lifelong Learning* (European Council, 2018): Literacy competence; Languages competence; Mathematical competence and competence in science, technology and engineering; Digital competence; Personal, social and learning competence; Civic competence; Entrepreneurship competence; Cultural awareness and expression competence. The competence focus must be accompanied by the respective indicators.
- Related competences: these must always be indicated among the eight *Key Competences for Lifelong Learning*, with the respective indicators.
- Disciplinary learning objectives: these must be taken from the *Indicazioni Nazionali per il curricolo della scuola dell’infanzia e del primo ciclo* (MIUR, 2012).
- Class or classes involved.
- Training context (pre-assignment activities): the didactic activities that precede the performance of the authentic task are to be indicated.
- Authentic Task: the problem-situation and the authentic task are described.
- Estimated time to complete the authentic task.
- Expected product (product constraints): any product constraints (for example duration, size, etc.) must be indicated.
- General and Specific Knowledge (Know). Skills/Processes (Know-How).
- Work development: the work includes a *preparation phase* and an *implementation phase*. The two phases are further subdivided. The duration of each phase and whether it is an individual or group phase must be specified.
- Tools/resources to be used.
- Assessment: the evaluation takes place through an evaluation table comprising four levels (A, B, C, D).
- Self-Assessment: self-assessment involves the preparation of a tool to choose from among the cognitive autobiography, the logbook, self-assessment forms, etc.
- *A posteriori* reflections: on conclusion of the authentic task, the subject is asked to reflect on the students’ experience and on the process activated (Schön, 1983).

Title	
COMPETENCE FOCUS	Enter the competences of the <i>National Indications</i> (2012) or the European key competences of the Recommendation (2018).
Related competences	
Disciplinary learning objectives	
Class or classes involved	
Training context (pre-assignment activities)	
AUTHENTIC TASK	<i>What does it consist of as a whole</i>
Estimated time to complete the authentic task	
Expected product (<i>product constraints</i>).	
General and Specific Knowledge (Know). Skills/Processes (Know-How)	
WORK DEVELOPMENT	Preparatory steps (necessary to explain processes, acquire knowledge and exercise skills). PHASE I (hours...) individual and/or group PHASE II (hours...) individual and/or group AUTHENTIC TASK (specific, clear delivery for students) IMPLEMENTATION PHASE (the choice of the number of phases depends on the task) PHASE I (hours...) individual and/or group PHASE II (hours ...) individual and/or group PHASE III (hours ...) individual and/or group
TOOLS / RESOURCES TO BE USED	Materials
ASSESSMENT (Explanation of the criteria that determine the assessment and assignment of levels)	INITIAL LEVEL BASIC LEVEL INTERMEDIATE LEVEL ADVANCED LEVEL Prepare the authentic task evaluation table for each level.
SELF-ASSESSMENT	Choice of the self-assessment tool (self-assessment table, cognitive autobiography, logbook, etc. ...)
A POSTERIORI REFLECTIONS	

Table 1: Format for the design of authentic task

5. Conclusions

The problematicist perspective must enter schools, managing to orient a multidimensional formation of the subjects' personality. In particular, the methodological function of Problematicism must become an integral part of teacher training, both in initial and in-service training. Initial and in-service teacher training must be considered two moments of a single path in which professional action is an expression of responsibility,

awareness, autonomy and participation (Domenici, 2018). All these dimensions, initially formed and then effectively strengthened during their professional career, offer teachers the possibility to critically develop different learning opportunities in various contexts, making sure that they become meaningful and generative for the students and, at the same time, «capable for the entire school organisation» (Margiotta, 2017, p.10).

Italian Law 107 of 13 July 2015, better known as “La Buona Scuola”, affirming the central role of the school in the knowledge society (Law 107/2015, art. 1), reiterated and underlined how much initial and in-service teacher training must be considered an essential element of the teaching function and the founding condition both to ensure didactic innovation and to guarantee the quality of the school (Galliani, 2015). Teacher training must in fact develop all those cultural, disciplinary, didactic and methodological skills, relating to the knowledge to be taught, the knowledge to teach and the knowledge on teaching (Altet, 2007).

It is a multifaceted training that is required of teachers, composed not only of the epistemology of the subject taught, but also of the pedagogical-didactic theories that guide the teacher in the structuring of the various processes and in the conscious choice of the underlying models, as well as the various pragmatic knowledge built through daily experience. This last dimension of multifaceted training has been the focus centre of pedagogical and didactic attention for some years, as it is of fundamental importance for developing the awareness of a practice constructed, represented and interpreted according to a theory which, in turn, springs from experience and reflection on it (Schön, 1983).

It is therefore necessary to activate training courses for all teachers from a problematic point of view:

- On cognitive and metacognitive processes, for a critical education that guides towards problems and knowledge and opens up to comparison with others;
- On emotional processes, because education in reason also requires literacy on an emotional and sentimental level;
- On the meanings and methods to foster ethical-rational commitment, to produce the possibility of encounter and realisation, without anyone having to give up their differences, and to promote transformative tendencies regarding existential models.

ⁱ The courses were as follows:

- *Design and evaluate skills. UdA, authentic homework, evaluation rubrics* (20 h), held between January and March 2021, organised by the IV Didactic Circle of Acerra (NA) for kindergarten and primary school teachers (number of participating teachers: 120).

- *Skills assessment: reality tasks and assessment rubrics* (18 h), held between April and May 2021 and organised by the “IN RETE” network including the Alto Casertano di Roccamonfina Comprehensive Institute (lead school), the Inclusive Mignano Monte Lungo-Marzano in Mignano Monte Lungo and the “Vincenzo Laurenza” Comprehensive Institute in Teano. The course targeted kindergarten, primary and middle school teachers (number of participating teachers: 163).

- *Competence tests, reality tasks and evaluation tables: planning and evaluating competences* (25 h), held between April and May 2021, organised by the “Hallgarten Franchetti Foundation” Centro Studi Villa Montesca, in Città di Castello (PG), for teachers from the “Alighieri-Pascoli” lower secondary school in Città di Castello (PG) (number of participating teachers: 15).

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- “Backward” programming and design of curricula by skills (20 h), held between March and May 2021, organised by the “II Didactic Circle” of Aversa (CE) for kindergarten and primary school teachers (number of participating teachers: 64).
 - Competence tests, reality tasks and evaluation rubrics: planning and evaluating competences (25 hours for primary and middle school teachers and 25 hours for secondary school teachers), held between September and October 2021, organised by the “Enrico Fermi” Institute of Higher Education in Montesarchio (BN), targeting primary, middle and secondary school teachers of the Bn05 Area network of Benevento (total number of participants 80).
 - Skills planning and assessment: Uda, authentic tasks and evaluation rubrics (25 h), held between November and December 2021, organised by the “Ada Negri” Middle School in Villaricca (NA) for middle school teachers (number of teachers participating: 84).

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