Buddy at the service of the student community. An experience to reflect and innovate educational practices

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Abstract

The contribution explores the value of the Buddy Program, promoted by the national orientation project POT L-19. The authors highlight how this experience stimulated critical and creative thinking, fostering participatory learning and shared reflexivity, essential elements for connecting experience, training and future planning.

Through the project, students took an active role in the training process, becoming facilitators and promoters of new professional awareness. Direct participation allowed them to experience cooperative, dynamic and inclusive learning. A distinctive aspect of the initiative was the wide autonomy granted to the Buddies, who designed and implemented actions targeted at the student community, consolidating a collaborative and self-organised model. The authors emphasise the importance of reflexivity not only as an individual process, but above all as a collective one, developed through confrontation and the sharing of experiences. Shared reflexivity takes the form of a situated construction of knowledge, where dialogue and narration play a key role in strengthening students' professional and personal identity.

Another relevant aspect that emerged is how transilience, the ability to transfer and rework skills in new and complex contexts, proved crucial in mentoring and tutoring activities, preparing students to face a changing labour market. The experience fostered the development of a flexible and creative mindset, capable of adapting to new scenarios and new professional challenges.

Finally, the work highlights how an approach based on cooperation, mutual trust and the enhancement of personal skills can generate a lasting

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positive impact, contributing to the construction of a more inclusive and innovative training environment.
Keywords: Buddy, reflexivity, transilience, autonomy, cognitive flexibility.

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Introduction

Participation in the project "Verso. Orientation and tutoring systems for the educational and training professions (POT L-19)", provided the premises for a new approach to orientation activities. Offering workshops held by expert trainers and stakeholders, followed over the years by in-person meetings and testimonies, was a way of first and foremost reinforcing the proximity relations with the territory. It was also a positive opportunity to accompany the students in their path of knowledge and exploration of the working reality, to concretely give them, through a participatory experience, a way to reread professional prefigurations, which are often influenced by interpretations that affect the attributions of meaning and common values (Bianchi et al., 2021; Yates, 2024), since there is a continuous passage between representations of reality, experiences of thought and intellectual reflections (Kourilsky, 2012). We can also define it as a participatory experience in which the contamination between knowledge, expectations, perspectives, experiences and roles was the prerequisite for animating transversal relationships that by their intertwining contributed to the enrichment of the training context, made more open, dynamic and active, so as to constitute a concrete example of an articulated community of practices (Wenger, 2006). In this perspective, proximity and reciprocity took on the characteristics of the main activities in which the protagonists – male and female students – gained awareness of their role as peer tutors and of the effects of the group's decisions, which were then concretely reflected in subsequent interventions of which they were the promoters themselves.

The element that was most successful and that activated autonomous processes on the part of the Buddies, creators of further actions aimed at the student community, was the freedom to think combined with the possibility of operating concretely, with the distribution of commitments and assignments starting from the first phase of conception, design and production. What emerged was a model of an open, participatory community, in which the reification process allows for the creation of new meanings and languages on the basis of a co-constructed "vision" of the educational curriculum, therefore perceived as less distant or formally

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imposed (Wenger, 1998), insofar as experienced in the first person and, through various processes of elaboration, made into a "content" to be shared and communicated to other students. For the buddies, the protagonists in this project phase, the orientation towards upper secondary school students and for the student component itself (informative and formative orientation), was the pretext to exercise in the first person, therefore on themselves, a reflection thanks to which new meanings were also attributed to the same disciplinary knowledge (Balzano, 2023, p. 219) and to their own path of human and professional growth, in the desire to resist that «pathology of interpersonal and social relations» (Andreoli, 2023, p.66) that often causes malaise in people, especially at a young age.

Buddy doesn't improvise! Formative accompaniment

The formation of the working group was an interesting experience in the project sequence, particularly appreciated by the student component. The objective was to move from the status of a component to that of a learning community, willing to collaborate, to get involved, to confront the difficulties encountered in the course of education, with the intention of working on critical issues to overcome them together. The sense of a community, in fact, is rooted in shared feeling, with the overcoming of the discomfort that can arise from living in loneliness uncertainties and doubts what can be defined as an educational adventure, such as the university experience.

The desire to make their own time and skills available encouraged the students to participate actively, in the emerging awareness that relationships are an important need to face life and daily challenges, in the most intimate sphere where, for example, friendship and family networks are located, and in the community sphere: in every context of human life, the bond represents «a condition for existing» (Andreoli, 2023a, p. 57) and being.

In the young people involved in the activities, the need for training support to meet the demands of the student community soon emerged, and a training course was therefore articulated that did not end with the constitutive phase and the start of the experiences, as it continues in parallel with the project realisation. This choice was not accidental but intentional, theoretically underpinned by a design in action aimed at encouraging cognitive and metacognitive skills of autonomous learning (Shah et al., 2020). The underlying rationale, therefore, was to tailor the training of the buddies from their needs, with constant feedback in oral and written, in-presence and distance modes (Wood, Bhute, 2019). In this way, training

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actions were activated that hybridly traversed the formal and the informal. Meetings on specific aspects, such as those relating to the problems encountered by the target students or the use of digital platforms and tools, were followed by moments of reflection on the procedures implemented, in order to encourage the autonomy of the team, the ability to make decisions and communicate them within the team without external interference, which was initially limited to monitoring the process. In this way, the Buddyidem felt free and actively involved, participating in bringing their knowledge and experience to bear (Ritter et al., 2018). Thus, in a small way, an initial but necessary leadership transformation was triggered (Aga, Noorderhaven & Vallejo, 2016), which guided the process, starting with reflection on one's own experience, which became an experiential content to be further reflected upon, to be reinterpreted in light of the new role. The motivation for the relative choice must be found in the desire to activate spaces of free confrontation in which the Buddy shared personal practices and values, knowledge and skills. The reflection gained by the Buddy group highlighted the potential of sharing experiences, the capacity for developing creative thinking required by working together, constituting not only an active part of the training process, but also a bridge for gaining new professional awareness.

Aims at stake: why accompany?

«Each situation in our existence implies a transformation of the given, a new throw of the dice: each situation restructures us, rearticulates us with other ways of being, other challenges and other roles» (Benasayag, 2019, p.16). Benasayag's words allow us to think constructively about the formative value of the orientation path, a path that takes on an importance far beyond the professional sphere.

What is at stake, in fact, is not only the professional component, but also social, cultural and human growth that unfolds along often complex and problematic paths, because it is precisely when grappling with the thorniest issues that the mind is trained, knowledge takes on meaning and experiences acquire value. It is a matter of stimulating an explorative, critical and creative posture (Barreneche, Santi & Zorzi, 2023) that can find in new situations, for this reason uncertain and unpredictable, a different response, the result of a rethinking of qualitative depth that can make a difference in people's lives because it allows them to gain the awareness that is decisive in life choices.

We speak of existential competences in reference to orientation, not stopping at the threshold of information, which are in any case important,

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since those who do not know are deprived of possibilities, but it is necessary to go further: to evaluate the fallout, the validity of the same for the purposes of the choice and the decisions that this entails. Orienting, in fact, means assuring people in every moment of their lives the possibility of making an exercise of themselves, refining planning and choice skills that affect the present and are able to write the future with greater freedom. This is why there is a strong need for guidance (Batini, 2006) that cannot be confined exclusively to the young age, the age in which one usually chooses a course of study with a view to future employment or in the desire to fulfil dreams and ideals. Precariousness and uncertainty, in fact, are the dimensions that young people and adults are called upon to reckon with in a society that seems increasingly poor in certainties and certain landfalls, edgy and difficult because of the constraints it imposes in terms of fulfiments and performance (Han, 2024).

Orientation and empowerment, then, are on the same line, that horizon of human living that is sometimes frightening, creates discomfort and ends up paralysing subjects and violating their desires. Also in order to counter this tendency towards resignation, to the past «closed or frozen in its having already been» (Han, 2025, p.74) that characterises the prevailing feeling of adulthood, the «orientation methods centred on the empowerment of subjects should become a sort of right» (Batini, 2006, p. II). The reasons are to be found in the intention to offer people the tools to actively participate in the social, political, economic and cultural life of the country and, above all, to be able to think, choose and will in the face of the «crumbling of every instance that provides meaning and orientation» (Han, 2025, p.94).

Shared reflexivity and overcoming rationality: a situated construction of knowledge

If with empowerment students gain awareness of their abilities and with orientation they build a meaningful path, it is with reflexivity that these experiences find a deeper meaning, becoming tools for personal and professional growth.

Reflexivity, understood as the capacity to critically reframe one's learning and experience, has undergone a significant evolution in pedagogical and philosophical studies. Far from being a mere individual cognitive exercise, reflexivity is now configured as a situated, embodied and collective process, which develops through dialogue and narrative. The Buddy experience offers an emblematic case of this transformation: the construction of knowledge does not take place through an isolated rational

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analysis, but through a continuous interaction with the other and with the experiential context.

The concept of reflexivity has undergone a significant evolution, moving from a predominantly cognitive and individual view to a model that recognises its embodied, situated and collective dimension (Schön, 2024). In the educational sphere, this transformation is crucial: reflexivity cannot be reduced to an abstract exercise, in which the subject isolates his or her experience in order to analyse it with detachment, but must be understood as a process that develops within social practices and relationships, in which knowledge is constructed through confrontation and the co-construction of meaning. The "Verso" project fully fits into this perspective, since the reflexivity that emerges is not the expression of a purely rational activity, but an intercorporeal, affective and situated phenomenon. The relationship between the participants is not based on a mere exchange of information, but on an experiential sharing that transforms the subjects involved. This implies an overcoming of the Cartesian view of reflexive thinking as an exclusively mental and individual activity, to embrace an idea of reflexivity as an embodied, dialogic and distributed process. The shared reflexivity that develops in the Buddy experience moves away from the Enlightenment tradition of critical thinking, which conceives of reflection as an autonomous activity based on principles of rationality and self-analysis. As Fabbri and Melacarne (2015) point out, contemporary reflexivity must be rethought in the light of pragmatic and phenomenological epistemologies that emphasise its situated and relational dimension. In this perspective, reflexive thinking is not an act of detachment, but an experiential and intersubjective event. Knowledge is not an object to be possessed, but a practice that is realised in the encounter with the other and in the interweaving of experiences, languages and corporeity. Reflexivity, therefore, does not develop in a neutral space, but is immersed in a context of relationships, affects and social practices, which determine its forms and meanings. The experience of the and students in the "Verso" project exemplifies this pragmatic dimension of reflexivity: knowledge is not individually constructed and then communicated, but emerges in dialogue and sharing, in a process that simultaneously transforms the teller and the listener. It is not just a matter of rationally reworking one's own journey, but of inhabiting reflexivity as lived experience, through language, memory and confrontation with the narratives of others. An essential aspect of this shared reflexivity is the role of the body and the affective dimension. Experience is never exclusively cognitive, but involves bodily experience, emotions and a sense of belonging to a community. Storytelling plays a fundamental role here: telling and listening are not mere communicative acts, but processes that involve the body and

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memory, and that allow for the shaping of a reflexive experience that goes beyond the rational sphere.

Paul Ricoeur's (2021) thought on narration as a structure of temporal consciousness helps to understand this dynamic. Telling one's own formative path means giving continuity to an identity that is constructed over time, but it also means opening up that same path to otherness, letting the experiences of others modify its meaning. Shared reflexivity thus manifests itself as an act of mutual transformation, in which the subject not only interprets his or her own history, but also rewrites it in confrontation with the other.

As far as we have seen in the perugian experience, this interaction takes place not only through speech, but through bodily presence, gestures, tone of voice, and the rhythm of conversation, elements that contribute to creating a reflexive field that is not limited to the intellectual dimension. Embodied reflexivity is knowledge that passes through the body and relationships, a process that is not limited to the production of discourse, but which generates a broader form of understanding in which emotion, experience and language are intertwined. Rethinking reflexivity from this perspective means redefining the way we conceive learning and the construction of knowledge. The Buddy experience shows that reflexivity does not mean isolating oneself from the world in order to analyse one's path in an abstract way, but immersing oneself in dialogue and relationship in order to transform one's horizon of meaning. This vision has profound implications, confirming the overcoming of an individualistic and rational learning model, and recognising that learning is always an intersubjective, embodied and contextualised process. Shared reflexivity, therefore, is not only an educational method, but an epistemological paradigm that requires rethinking knowledge as a social, dynamic and situated practice. Learning is not a mere accumulation of knowledge, but a transformation of the subject through experience, narration and confrontation with the other.

Educational discontinuity, transformation thresholds and transilience

Learning and the formation of the self do not proceed in a linear fashion, but go through phases of discontinuity and reorganisation. Shared reflexivity manifests itself precisely at times when the subject is confronted with experiences that challenge his interpretative categories, forcing him to redefine his own horizon of meaning. In this framework, the concept of transilience, understood as the ability to transfer and rework prior knowledge

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in new contexts (Rosati, Renzi & Ponzo, 2024) even very distant from the original ones, and as the ability to continuously adapt and transform oneself in the face of changing and complex contexts (Uhl-Bien & Arena, 2018; Lozano Nasi, Jans & Steg, 2023), represents a fundamental competence in personal and professional increasing interconnection between domains of knowledge, the ability to cross disciplinary, cultural and professional boundaries becomes a key element in dealing with complexity and developing new perspectives.

The "*Future of Jobs Report 2025*", the result of the World Economic Forum's "*Future of Jobs Survey*" conducted in 2024 among more than 1,000 global employers, strongly emphasises how fundamental skills such as creative thinking, resilience, flexibility, agility, curiosity and continuous learning are becoming increasingly crucial for the future of work, marking an increasingly human-skills-centred evolution in the labour market that awaits us until 2030. In the context of the Buddy project, transilience emerges as a dynamic process of knowledge reconfiguration, in which students not only consolidate acquired knowledge, but also learn to reinterpret and apply it in new scenarios. This phenomenon manifests itself through confrontation with others, which stimulates a critical exploration of one's own experiences and a reflection on how skills developed in a given context can be usefully transferred and transformed in new environments. A reading through the lens of Gadamer's (2000) fusion of horizons allows one to understand that each moment of educational discontinuity is not a definitive break, but an opportunity to redefine one's relationship with knowledge. Narrative assumes a key role in this process, as it allows the subject to give continuity to his or her experiences and to integrate them into a new perspective of meaning.

One of the most relevant aspects of transilience is its ability to break down the boundaries between disciplines and fields of knowledge, fostering the integration of theoretical and practical knowledge. University students, often accustomed to segmented learning in specific domains, find themselves in the guidance and mentoring project experiencing the need to reconfigure their skills in response to new situations and interactions. A significant example is the possibility of applying knowledge acquired in highly formalised academic contexts – such as pedagogy or social sciences – in practical situations of mentoring, tutoring and peer support. This transition implies not only a conceptual reworking, but also an ability to adapt one's knowledge to concrete needs, such as interpersonal communication management, problem solving or emotional support in study paths. Transilience also manifests itself in the ability to draw inspiration from personal, work or extracurricular experiences to face new academic and

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professional challenges. A student who has developed organisational skills in a student association can apply them effectively in the management of educational projects, just as a volunteering experience in a social context can prove crucial for better understanding the relational dynamics in a work team (Breuker, 2022).

The ability to transfer knowledge in new contexts becomes even more important in the transition from university to the working world. Contemporary professions require more and more cognitive flexibility and continuous learning skills, as the job challenges are not static, but constantly changing (Inapp, 2022). In the project, students learn to deal with different perspectives and redefine their own path according to new opportunities. This exercise in redefining knowledge prepares them for a work environment in which the ability to adapt to roles and contexts not included in one's course of study can make all the difference (Inapp, 2023).

Indeed, in many corporate settings, the value of a candidate is not only measured by the technical skills acquired, but also by his or her ability to reinterpret and apply these skills in unconventional scenarios (Breuker, 2022). For example, an education graduate, who has developed group management skills in training projects within the course of his or her studies, might find that he or she can apply them effectively in corporate contexts related to personnel training, coaching or human resources management. Transilience thus becomes an engine of innovation and creativity, enabling individuals to tackle unexpected situations with a flexible and proactive approach. In a labour market increasingly oriented towards multidisciplinarity and the contamination of knowledge (Bertolini, Borgna & Romanò, 2022), this ability proves to be crucial for developing a dynamic and resilient career.

What emerges is the centrality of confrontation with the Other in the development of transilience. Through dialogue with people from different paths, students are stimulated to question their own certainties and explore new connections between acquired knowledge and real problems. This exchange is not simply a sharing exercise, but a process of restructuring thinking, in which individual knowledge is enriched by the multiplicity of perspectives that emerge in the group. Comparison also enables students to develop a greater awareness of their own transferable skills, i.e. those skills that can be successfully applied in contexts other than those in which they were originally learned. Students are often not fully aware of the value of experiences gained outside the academic curriculum, but dialogue with peers helps to identify and enhance these resources.

In a collaborative learning environment such as the “Verso” project, the group acts as a catalyst for the discovery and reworking of skills. The

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diversity of experiences and backgrounds becomes a resource for stimulating critical thinking and expanding the possibilities of knowledge application in innovative contexts, allowing transilience to conquer the collective sphere.

Following the thinking developed so far, transilience emerges as a key competence to face the challenges of contemporary learning and work, and the Buddy project as a powerful incubator, allowing, through peer-to-peer confrontation, to enrich one's own store of meaning and to develop a flexible and creative attitude in the management of one's educational and professional pathway. This capacity not only enhances individual awareness, but also prepares students for a future in which learning will be increasingly fluid, multidisciplinary and based on the interconnection of different experiences. The challenge for the academic world and for the education system as a whole is to recognise and enhance this dimension, creating spaces in which transilience can develop as a natural process of growth and innovation, an epistemic and reflexive skill that allows one to reorganise one's knowledge and identity according to new interpretative needs.

Final remarks. The tutor between projection and rapresentation

The *Buddy programme* experience was accompanied by continuous feedback with the student component invited to develop a representation of the Buddy tutor to support the actions to be promoted. The aim of the dialogue was to find an understanding and to help overcome a personal vision (Pagano, 2018) in order to build a common vision, embodied by the buddies.

This exchange of perspectives, into which the needs related to the study and training experience also converged, made it possible to elaborate a kind of attributes repository, shown in the table.

The meaning of recognition and belonging (Andreoli, 2023b) emerges clearly, testifying to training needs to be met, which were addressed with actions directed at the Buddy group.

The chart provides a framework within which to place predisposition and aptitude for the role: the tutor is required to behave altruistically, which yes, concerns the other, but in this perspective also becomes positive for the person experiencing it, because it is of value to the other and also gratifying for oneself (Andreoli, 2023b).

Also evident are the emotional tones that un-pose being (Han, 2025), in reference to a situation or state (perception and contextualisation); the experiences, in fact, emotionally trace the path and the training experience of the male and female students, with references to previous situations also

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referring to the placement and the role played by an external and/or internal tutor.

Tab. 1 - Characteristics that emerged

Positive features	*Negative aspects*	*Qualifying elements of the role*
o Kindness	o Presumption	o Giving confidence
o Patience	o Laziness	o Do not limit
o Knowledge	o Frustration	o Being at ease
o Experience	o Impatience	o Available for listening and dialogue
o Communication and interpersonal skills	o Supponence	o Ready to help
	o Authority	o Facilitator
o Adaptability	o Aggressiveness	o Engaging and helpful
o Altruism	o Arrogance	o Communicative
o Generosity	o Selfishness	o Confidence
o Calm	o Disorganisation	o Clear communication with appropriate language
o Accuracy	o Uninvolving	o Motivator
o Motivation	o Lazy	o Collaborative
o Sensitivity	o Indifferent	o Sociable
o Reliability	o Offensive	
o Diligence	o Careless	
o Reception	o Non-empathetic	
o Superficial		
o Hasty		
o Critic		
o Unclear		
o Disinterest		
o Menefaction		
o Uninformed		
o Irascible		

All new situations are often a test of one's sense of one's own limit, which is why they generate insecurity.

In these phases that accompany and initiate new experiences of life, study or work, the closeness of a significant, reassuring presence, capable of supporting and encouraging participation, makes it possible to face the new with more security and attenuate that feeling of fragility that is in any case present in each of us and also manifests itself with different behaviour in those situations that expose subjects to the improbable (Andreoli, 2023a).

The qualities of the tutor are the outcome of an overlap between expectations and commitments arising from the role, in a meeting between the needs of the student community and tutor Buddy who is required to act as a facilitator of learning. The intervention in this direction was marked by altruism which «implicitly contains the self, since it would not be possible to

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sustain the meaning of the word which presupposes confrontation» (Andreoli, 2023b, p.17).

These elements, in our opinion, are not secondary, since they decree the success or failure of the initiative, which perhaps it is not wrong to think can find fundamental elements in the feeling of belonging and sharing, because the relational dimension is never secondary and allows one to indulge «the desire to understand not only who one is, but also who one wants to be» (Andreoli, 2023a, p.70).

The main feature, which runs through the project's aims and objectives, remains the possibility and exercise of work with a strong collaborative imprint on several levels, horizontally and vertically. One thinks, in fact, of the relationship and cooperation between Buddy, communication and involvement tutor-group-Buddy, Buddy and student community, teachers tutors-Buddy, teachers-stakeholders-external trainers-Buddy.

In this pathway in which personal stories, first-person narratives, growth experiences and knowledge to be shared are interwoven – the basis of the processes of creation and construction- one can grasp the project's objectives and aims, aimed at the re-construction of a strong 'sense of we' that allows for the acceptance of each person with their fragilities and insecurities. This exercise is also a positive response to the relational impoverishment that could preclude any possibility of personal growth and development (Tsen, Yeh, 2013; Aga, Noorderhaven & Vallejo, 2016; Avolio et al., 2004; Klein et al., 2009; Schrage, 1990; Benasayag, 2019).

In this perspective, orientation turns out to be an inclusive pathway, in which the looks, words and simple gestures of closeness of a companion or tutor make the difference.

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