Adolescenze
RIVISTA TRANSDISCIPLINARE
1-2/2025

LA VIOLENZA FILIO-PARENTALE E LE SUE IMPLICAZIONI NELLA SOCIETÀ CONTEMPORANEA

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CREDITS COPERTINA: ILLUSTRAZIONE DI PETE LINFORTH DA PIXABAY

FONDAZIONE VARENNA

ISSN 2704-6516

REGISTRAZIONE PRESSO IL TRIBUNALE DI MILANO AL N. 52 DEL 27 APRILE 2023 - VIA EGADI, 2 | 20144 MILANO (MI)

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Fondazione Piero Varenna

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415 A PROPOSITO DEL PROSSIMO NUMERO

ISSN 2704-6516

REGISTRAZIONE PRESSO IL TRIBUNALE DI MILANO AL N. 52 DEL 27 APRILE 2023 VIA EGADI, 2 | 20144 MILANO (MI)

Adolescenze
RIVISTA TRANSDISCIPLINARE
1-2/2025

FROM CHOPPY WAVES TO STEADY HARBOURS IRISH EXPERIENCE OF PARENTAL AND PRACTITIONERS SUPPORT THROUGH NVR IN CPVA

Italian translation (edited by Monica Facciocchi): p. 236

by Monica Facciocchi*, Declan Coogan** e Maria Power***

«*I dreamed about a culture of belonging. I still dream that dream. I contemplate what our lives would be like if we knew how to cultivate awareness, to live mindfully, peacefully; if we learned habits of being that would bring us closer together, that would help us build beloved community*»

bell hooks, (2019), *Belonging: A Culture of Place*, p. 223

Abstract:

This article explores Irish experiences of professional training in the Non-Violent Resistance (NVR) approach for work with families affected by child-to-parent violence and abuse (CPVA). Recognising CPVA as a hidden, stigmatised, and complex form of family violence, the paper presents NVR as a promising systemic intervention that supports parents in restoring authority, presence, and agency. The study is grounded in an action research design and draws on focused ethnography and reflexive thematic analysis to examine a two-day NVR training programme for social workers and other child and family practitioners in Ireland. Particular

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ISSN 3103-3237 [Online]

attention is given to the embodied dimension of learning, highlighting how trainers enact NVR principles through relational presence, facilitation style, and pedagogical choices. Findings suggest that experiential learning processes—such as storytelling, reflective dialogue, structured pauses, and role play—enable practitioners to internalise NVR as a personal and professional habitus rather than a set of techniques. The article argues that NVR training fosters transformative learning by integrating theory, practice, and embodied awareness, and concludes by positioning NVR as both an educational and political practice that help bring us closer together promotes democratic, non-coercive forms of authority within families and professional contexts.

Questo contributo esplora l'esperienza irlandese di formazione professionale sull'approccio della Non Violent Resistance (NVR) nel lavoro con famiglie coinvolte in situazioni di violenza e abuso da parte dei figli verso i genitori (Child-to-Parent Violence and Abuse, CPVA). Partendo dal riconoscimento del carattere nascosto, stigmatizzato e complesso del fenomeno, l'articolo analizza come l'NVR rappresenti un intervento sistemico promettente per sostenere i genitori nel recupero della propria autorità e presenza educativa. Attraverso una ricerca-azione basata su un'etnografia focalizzata e un'analisi tematica riflessiva, lo studio indaga un percorso formativo di due giorni rivolto a professionisti dei servizi sociali e sociosanitari in Irlanda. Particolare attenzione è dedicata alla dimensione embodied della formazione, intesa come coerenza tra principi teorici dell'NVR e modalità relazionali, corporee e pedagogiche agite dai formatori. I risultati evidenziano come l'apprendimento esperienziale, la costruzione di reti di supporto e l'incarnazione dei principi di presenza, de-escalation e ascolto non giudicante favoriscano un cambiamento dell'habitus personale e professionale. L'articolo conclude proponendo l'NVR non solo come modello di intervento familiare, ma come pratica educativa e politica orientata al rafforzamento di forme democratiche di autorità e responsabilità condivisa.

Este artículo examina la experiencia irlandesa de formación profesional en el enfoque de la Resistencia No Violenta (Non-Violent Resistance, NVR) aplicado al trabajo con familias afectadas por la violencia y el abuso de hijos hacia padres (Child-to-Parent Violence and Abuse, CPVA). Partiendo del reconocimiento del carácter oculto, estigmatizado y complejo de este fenómeno, el estudio presenta la NVR como una intervención sistémica prometedora para apoyar a los padres en la recuperación de su autoridad y presencia educativa. La investigación se enmarca en un diseño de investigación-acción y utiliza una etnografía focalizada junto con análisis temático reflexivo para analizar un programa formativo de dos días dirigido a profesionales del ámbito social y sociosanitario en Irlanda. Se pone especial énfasis en la dimensión corporal y relacional del aprendizaje, destacando cómo los formadores encarnan los principios de la NVR a través de su presencia, estilo pedagógico y prácticas facilitadoras. Los resultados muestran que el aprendizaje experiencial favorece una transformación del habitus personal y profesional. El artículo concluye proponiendo la NVR como una práctica educativa y política orientada al fortalecimiento de formas democráticas de autoridad y responsabilidad compartida.

Cet article analyse l'expérience irlandaise de formation professionnelle à l'approche de la Résistance Non Violente (Non-Violent Resistance, NVR) dans l'accompagnement des familles confrontées à la violence et aux abus exercés par les enfants envers leurs

ISSN 3103-3237 [Online]

parents (Child-to-Parent Violence and Abuse, CPVA). En soulignant le caractère largement invisible, stigmatisé et complexe de ce phénomène, l'étude présente la NVR comme une intervention systémique prometteuse permettant de soutenir les parents dans la reconstruction de leur autorité et de leur présence éducative. Inscrite dans une démarche de recherche-action, la recherche mobilise une ethnographie focalisée et une analyse thématique réflexive pour examiner un programme de formation de deux jours destiné à des professionnels du travail social et des services à l'enfance en Irlande. Une attention particulière est portée à la dimension incarnée de l'apprentissage, entendue comme la cohérence entre les principes de la NVR et les pratiques relationnelles, corporelles et pédagogiques des formateurs. Les résultats montrent que les dispositifs expérientiels favorisent une transformation du habitus personnel et professionnel. L'article conclut en proposant la NVR comme une pratique éducative et politique contribuant à la construction de formes démocratiques d'autorité et de responsabilité partagée.

SUMMARY: 1. «A heart's heavy burden»: the hidden secret of parents facing CPVA in Ireland 2. The NVR approach in the Irish context – 2.1. The NVR Support Network 3. The embodied dimension of NVR: action research on training for social workers – 3.1. Research methods and methodology: focused ethnography and reflective thematic analysis – 3.2. Data collection: methods and tools 4. Results: the thread and needle in the texture of training – 4.1. Reflective data analysis – 4.1.1. Active and non-judgemental listening: welcoming other people's stories – 4.1.2. Structuring the framework: creating spaces for reflective dialogue – 4.1.3. Generating meaning: anchors, continuity and a sense of effectiveness – 4.1.4. From theory to practice: learning by doing – 4.2. Feedback and perceptions from participants – 5. Discussion: summary of a metamorphic learning – 5.1. From the participants' voices: «I really enjoyed it, found it very useful and look forward to putting it into practice with my families!» – 6. Conclusions

1. «A HEART'S HEAVY BURDEN»[1]: THE HIDDEN SECRET OF PARENTS FACING CPVA IN IRELAND

[1] "A heart's a heavy burden" is a poignant line from Studio Ghibli's *Howl's Moving Castle* (2004), spoken by Sophie to Howl after she returns his heart. The quote underscores the emotional weight of love, connection, and humanity in a world marked by war and curses. Having traded his heart to the fire demon Calcifer in exchange for power, Howl loses part of his humanity and experiences the heart as a literal and symbolic burden upon its return. The statement conveys that while love and emotional attachment render life meaningful, they also entail vulnerability, responsibility, and pain, standing in contrast to Howl's earlier detached, heartless existence.

ISSN 3103-3237 [Online]

It is never easy to talk with anyone about living in fear of someone whom you love. When they begin to talk about their experiences to practitioners working with families and children, parents very rarely use terms such as child to parent violence or abuse. Instead, they often speak about "problems in the family" or "not being able to control" their son/ daughter (Wilcox & Pooley, 2015). We need to be alert to the possibility that such phrases can describe the almost unbearable burden of living with abusive/violent behaviour. When we are attentive to subtle indications, we can ask about such experiences in a supportive manner. Stigma and shame surrounds parents' experiences of abusive/violent behaviour from their child makes it harder to disclose Coogan, 2018; Kelly & Coogan, 2020).

In Ireland and in many other places, we cannot say for certain when, where and how often parents and carers are disempowered and live in fear of a son/ daughter under the age of 18 due to the repeated aggressive/ abusive behaviour of their child. Although the problem is acted out in different families in different ways, what we can say is that it is a complex, hidden and potentially very serious problem (Wilcox et.al., 2015; Coogan 2011, 2016). We can also say that *Parentline*, a national telephone support service for parents/ carers in Ireland, indicates that the numbers of parents seeking help in responding to their child's aggressive and violent behaviour have been consistently increasing (Kelly & Coogan, 2020.; Holt & Lewis 2021; Coogan & Connelly, 2025). Since the problem is both largely invisible and can seem counterintuitive, practitioners, researchers and policy makers could have the mistaken belief that CPVA is uncommon and does not require intervention. Such invisibility can be reinforced by parents' reluctance to describe their experiences of abusive/coercive behaviour at the hands of their child or adolescent.

2. THE NVR APPROACH IN THE IRISH CONTEXT

There is a clear need then to increase practitioners, parents and children's confidence and competence in naming this type of family violence and in resolving it through systemic and structured methods to enhance solidarity and build support. A two-day training course in Non Violent Resistance

ISSN 3103-3237 [Online]

(NVR) for practitioners working with children and families in Ireland is one way to address this need. In Ireland, this training course is open to qualified practitioners in social work, social care, psychology, psychiatry, nursing, youth work and related disciplines where the practitioner is working directly with parents and/or families. Practitioner training in NVR can provide practitioners with the skills and knowledge to detect and respond to power imbalances in families where the abusive/violent behaviour of children has changed power relationships within families. Parents and practitioners in Ireland and the UK have responded positively to NVR (Coogan, 2016, 2018; Jakob, 2016; Coogan & Lauster, 2020; Kelly & Coogan, op.cit.) .

There are many ways to describe Non Violent Resistance. For example, Amiel & Maimon (2019, p.279) suggest: «NVR is more than a theory, it is a state of mind, an attitude or a way of life [...]», Bonnick (2019, p.264) reflects on NVR as representing «a different way of "being" as a family» rather than a programme of intervention. It can also be described as a "parent-training approach" (Jude & Rivera-Gould, 2019, p.39), a model of authority or "the new authority approach" (Omer, 2011) and "a training model" (Weinblatt & Omer, 2008).

Non Violent Resistance (NVR) is a promising intervention for responding effectively to CPVA. Initially Haim Omer and his colleagues (2004, 2011) in Tel Aviv, Israel pioneered the implementation of NVR in work with families, basing the model on Mahatma Gandhi's work in India. Omer (2011; p.31) refers to Gandhi as the "chief exponent" of NVR and with his colleagues, Omer adapted the NVR strategies used by oppressed social groups into strategies for parents of children with abusive/violent behaviour with the aim of empowering parents to restore their authority and competence (Weinblatt & Omer, op.cit.).

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Omer's model was adapted for use in the Irish context initially by Coogan (2014). Hundreds of child and family practitioners across Ireland have taken part in NVR training for practice with parents/ carers (Coogan, 2018; Coogan et al 2025). NVR has been adapted for use and shows promising possibilities with other areas of child and family work such as adolescent substance misuse (Attwood et.al, 2019), suicide threats (Omer & Dolberger, 2015), autistic spectrum disorder (Golan et al., 2016) and residential care (van Gink et. al., 2018).

NVR is a systemic intervention (Lavi-Levavi, 2010; Jakob, 2016; Coogan, 2018; Kelly & Coogan, op.cit.). Systemic thinking views problems and "pathology" as «fundamentally interpersonal as opposed to individual» (Dallos & Draper, 2005, p.23). A systemic perspective moves away from viewing "the problem" as being located in an individual but rather views it as resulting from interpersonal processes. Each person is seen as influencing the other. Their responses, in turn, influence them and their reactions (Dallos & Draper, op.cit.). Taking this position helps to ensure that neither the child nor the parent are pathologised. Instead, we understand the "problem" as a function of the habits and patterns of communication and behaviour that have developed over time.

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When one part of the family system changes their position, other parts of the system change in response. This is a liberating starting point in intervention because we can then understand that «while the child's behaviour is an important variable, it is not necessarily the central one» (Weinblatt & Omer, op.cit., p.6).

2.1. THE NVR SUPPORT NETWORK

In addition to the systemic nature of NVR, another distinctive feature of the model is the co-creation of the Support Network, under the leadership of a parent and an NVR trained practitioner (Jakob, 2018; Coogan, 2018). This network «can be a powerful tool in promoting progress and overcoming obstacles» (Lebowitz & Omer, 2013, p.216). Even though parents may at first be hesitant to talk with others about the problems with which they are living and to ask for specific support, our experience is that once they ask for concrete help, many benefit from the support they receive rather than remaining isolated in their situation (Lauster et.al., 2014; Kelly & Coogan, 2020. The active involvement of the NVR Support Network can also release the parent(s) and practitioner from the obligation to tackle every single problem each time they speak, either in person, over the phone or through an online platform such as Zoom or MS teams. It can also make room for conversations between parents and practitioners that explore progress, challenges and relapses in the implementation by parents of NVR in their day-to-day living.

The other key elements of NVR, such as de-escalation skills and the family announcement for example are described in detail elsewhere (e.g. Lauster et.al., op.cit.; Kelly & Coogan, op.cit.).

Developed by the parent(s) working closely with the NVR trained practitioner, the NVR Support Network functions as a forum of solidarity and support for parents. Different members of the Support Network (e.g. relatives, friends, and, when needed, different practitioners in different agencies) agree to take on specific concrete tasks identified by the parent(s).

Coached by the NVR trained practitioner, the parent (and if needed the NVR trained practitioner) can ask different members of this informal team to take on different practical roles in

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helping the family to end abusive and/ or violent behaviour within the home. Each member of the Support Network also agrees to contact the child using abusive/ violent behaviour soon after the parent(s) makes the Announcement, at a time suggested by the parent (Omer, 2004; Coogan, 2018). When a member of the Support Network speaks with the child, they tell them that they know about the abusive/violent behaviour that has been taking place at home, that they continue to love/care about the child and that they fully support the parent(s) in their determination to resist any abusive/ violent behaviour by anyone.

It is likely that a child will resist any changes when parents make changes in the habitual ways in which they respond to their son/ daughter's aggressive/ abusive behaviour (Coogan & Lauster, 2021). The Support Network can assist parents to persist with their commitment to nonviolence and resistance in the face of any resistance. Tapping into the potential resources of the Support Network can also lead to surprising and empowering experiences of solidarity for practitioners, parents and family members.

3. THE EMBODIED DIMENSION OF NVR: ACTION RESEARCH ON TRAINING FOR SOCIAL WORKERS

It seems to us that where CPVA takes place, conventional power dynamics within family relationships are reversed due to parents feeling disempowered and unable to assert their authority as parents (Calvete et al., 2013; Omer, 2004, 2011; Coogan & Lauster 2021). A child who threatens to hit out, to break things, to attack someone uses their positional power and changes the power relationships within the family (Wilcox & Pooley, op.cit.). NVR thus becomes a method not only of working with families, but also of training educational, social, and psychological service providers. Its relevance lies in its ability to translate principles into practical, reflective learning experiences, enabling practitioners to integrate NVR into their professional practice. Within this framework, it is important to consider not only the content provided by trainers during NVR training, but also how trainers embody the principles they present. The embodied dimension of NVR seems to be a crucial element

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of learning: the consistency between trainers' content, attitudes, and interactive methods serves as a transformative model for participants, helping embed the approach in their everyday professional practice. This consistency – between saying and doing, between principle and action – is a key point.

Embodied learning can be defined as «the deliberate use and recognition of multimodal body-mind activities and strategies to facilitate shifts in perspective, perception, paradigm, behaviour, and action» (Munro, 2018, p.7). This form of learning is central to the NVR training and, at the same time, constituted the phenomenological and pragmatic "embodied consciousness" enacted by the trainers through their presence and agency throughout the sessions. Integrating the body-mind dimension into the very style of facilitation and cultivating this form of awareness through *reflection-in-action* (Schön, 1983). It can also enable participants to connect at an unconscious and deeply felt level. Through the mirroring of the trainer's gestures, postures, and relational nuances, and through the impact these embodied modes have on one's own being-in-training, participants come to experience learning not merely as the acquisition of discrete objects of knowledge, but as an event to be perceived, lived, and felt.

From this perspective, it is impossible to foster a transformation of *habitus* unless trainers embody such transformation themselves. Learning, in these terms, cannot be reduced to cognitive assimilation alone; it requires the learner's felt, sensorial experience "on their own skin" of what NVR signifies in terms of attitudes, postures, gestures, and relational atmospheres. In this light, embodied teaching is inherently intertwined with embodied learning, insofar as the educator's corporeality becomes, in a sense, an extension of the learner's own. This relational dynamic exceeds spoken language and inhabits a space of embodied tension and connection. Thus, the training can be understood as grounded in a relational pedagogy enacted through encounter with the other (Iori, 2006), within an *in-between* space (Bhabha, 1994), marking the learning environment as one that generates possibilities for change. In this view, our bodies, feelings, and stories are as much pedagogical material as our minds. The ways in which we experience one another – physically, emotionally, spiritually, intellectually – constitute pedagogical resources that shape both teaching and learning processes, as well as the materialized pedagogical relationship itself. Consequently, teachers and learners alike engage in a form of reading "the unwritten" (Benjamin, 1996) within a "bodily

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between" through fluid modes of relational presence and mutual invitations to appear (Dixon & Senior, 2011).

3.1. RESEARCH METHODS AND METHODOLOGY: FOCUSED ETHNOGRAPHY AND REFLECTIVE THEMATIC ANALYSIS

We designed this study within an action research framework, aimed at generating situated knowledge to explore professional training practices in the Nonviolent Resistance (NVR) approach. Within this broader participatory and change-oriented design, this study adopted a focused ethnographic approach (Knoblauch, 2005), in order to explore the learning processes in NVR training. This was particularly suited for short-term, intensive, and context-specific research within professional environments. Unlike traditional ethnography, which typically involves prolonged immersion in a community, focused ethnography investigates a clearly defined phenomenon within a bounded setting.

In this case, the research focused on how trainers performed the NVR approach during professional training. We conducted the study during a training course for twenty-three social workers family support workers and other health and social care practitioners in Tuam, County Galway, in October 2025. The researcher and first author engaged closely with participants through direct observation of sessions and immersion in the training process. This ethnographic engagement enabled situated, process-oriented observation of learning dynamics, with particular attention to trainers' strategies and the ways in which they made NVR principles tangible through presence, communication choices, group management, and facilitation methods.

Data from the field were analysed by the first author using Reflective Thematic Analysis (Braun & Clarke, 2022), a qualitative method that facilitated the identification and interpretation of patterns of meaning across the dataset. In this way, knowledge can be understood as situated and as inevitably and inescapably shaped by the processes and practices of knowledge production, including the practices of the researcher (Ivi, p.232). As an approach to analysing and interpreting data, reflexive

ISSN 3103-3237 [Online]

thematic analysis methodologies as developed by Braun and Clarke (Ivi) recognise the role researchers play in identifying and interpreting findings from the data provided by participants. With this in mind, in this section we will explain and reflect on our position as researchers in this study.

The first author acted as the researcher and observer during the ethnography. She has academic and professional training as a professional educator and pedagogue, and has worked with children, adolescents and families in marginalised situations for years, including in her current role. She identifies as a white, cisgender Italian woman and is also a single mother. The second author is a social work educator, researcher and systemic psychotherapist with practice experience in child protection and welfare and mental health services in Ireland. He had a lead role in the adaptation of Non Violent Resistance in Ireland. The second author also identifies as a white Irish, cis-gendered male. The third writer coordinates a drug and alcohol family support service, supporting families impacted by a loved one's substance use. Having previously worked with young people in out-of-home care before focusing her studies and career development in substance use and families, she is passionate about supporting parents in their important, and often difficult, roles in raising contented families. The third writer identifies as a white, Irish, cis-gender female. All three authors share a commitment to empowerment, social change and ending of abusive and violent behaviour in family relationships.

3.2. DATA COLLECTION: METHODS AND TOOLS

Systematic observation was carried out by the first author during the training sessions, with a specific analytical focus on the trainers (the second and third authors) and on how they related to, engaged with, and facilitated learning processes among participants. Observations concentrated on trainers' discursive practices, interactional styles, pedagogical choices, and embodied forms of engagement, as well as on how these elements shaped and oriented participants' involvement within the training space. Particular attention was paid to moments in which trainers elicited reflection, reframed professional experiences, or encouraged experimentation with new perspectives.

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Observations were documented through ethnographic field notes, written during and immediately after each session, in order to capture both descriptive and contextual elements of the training setting. These field notes accounted for verbal exchanges, non-verbal dynamics, emotional atmospheres, and interactional patterns emerging in situation.

In addition to observational field notes, reflective memos were produced by the researcher following each observed session. These memos functioned as a complementary analytical device, enabling the systematic documentation of emotional responses, interpretative reflections, and preliminary analytical insights. In line with reflexive qualitative methodologies, reflective memos supported an ongoing process of analytical sense making by rendering explicit the researcher's positionality, assumptions, and affective involvement in the field. This reflexive practice enhanced methodological rigor and transparency, while sustaining a continuous dialogue between empirical material and theoretical interpretation.

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Our ethnographic observation and interpretive analysis were guided by David Kolb's Experiential Learning Theory (1984), which conceptualizes learning as a cyclical process through which experience is continuously transformed into knowledge. Kolb identifies four interconnected stages:

(1) concrete experience, referring to direct engagement with lived situations;

(2) reflective observation, involving contemplation and critical reflection on those experiences;

(3) abstract conceptualization, in which ideas, principles, or conceptual understandings are formulated; and

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(4) active experimentation, where new insights are applied to action or problem-solving.

Within this study, Kolb's model provided a theoretical and methodological lens for examining how trainers drew upon participants' professional experiences, guided reflective processes, supported the re-elaboration of meanings, and promoted experimentation with alternative interpretative and practical approaches. Learning was thus approached not as the passive transmission of predefined content, but as a dynamic and situated process, actively mediated by trainers through interaction and facilitation. Through iterative engagement with fieldnotes and memos, recurring themes were identified to illuminate how learning unfolded within NVR training and how professional knowledge was co-constructed in practice.

In addition to observational and reflexive data, the evaluation of the training by participating professionals was conducted through a structured questionnaire. This questionnaire consisted of two parts: the first part included closed-ended questions with Likert-type scales ranging from 0 to 1 (not at all / somewhat / very much), aimed at capturing participants perceived learning outcomes, satisfaction, and engagement during the training. The second part comprised open-ended questions designed to elicit participants' reflections on their learning experiences throughout the two-day training. Data were collected from the forms in which participants had provided informed consent for both participation and the use of emergent data for the purposes of this study. This evaluation provided complementary insights into participants' subjective experiences, allowing for the triangulation of observational and self-reported data, and further informing the analysis of how learning processes were experienced and perceived within the NVR training context.

4. RESULTS: THE THREAD AND NEEDLE IN THE TEXTURE OF TRAINING

4.1. REFLECTIVE DATA ANALYSIS

An overview of the analytic approach used to interpret the observational data is provided in *Appendix* 1. The table outlines how the stages of Kolb's experiential learning cycle were used as an

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analytic framework to interpret observed trainer strategies, data coding procedures, and reflective interpretations. Rather than functioning as a stand-alone analytical tool, the table supports the analysis by clarifying the links between empirical observations, coding categories, and emergent themes. It illustrates how trainers enacted the principles of Non Violent Resistance, fostered reflective engagement grounded in embodied practice, facilitated conceptual understanding, and encouraged the active application of practices within professional contexts.

The following sections build on this framework and offer an in-depth analysis of the observed strategies. They examine how trainers bring embodied NVR principles into practice and how learning is promoted through relational, emotional, and practical engagement.

4.1.1. ACTIVE AND NON-JUDGEMENTAL LISTENING: WELCOMING OTHER PEOPLE'S STORIES

Participants are welcomed into the training programme through a ritual that invites them to share fragments of their personal and professional history and experience in pairs[2]. They connect these fragments to their perceptions and convert them into a "gift" that they offer to another participant, who then makes it their own and re-narrates it to the wider group. This embodies active listening and presence, creating an environment where words are not judged, but welcomed and reflected upon with respect. Stories from participants' own experiences are also welcomed throughout the training course. The stories shared – fragments of anonymised cases, work experiences, doubts, successes and professional challenges – become living, shared material. This sharing is bidirectional:

[2] Guiding questions for the couple activity: 1) What is your name? 2) What career path led you to CPVA? 3) What do you do to relax? 4) What image/word comes to mind when you think of family?

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participants and trainers alike share experiences from their professional lives, engaging in a potential circular dialogue.

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Trainers facilitate the expression and narration of stories and embody a specific habitus connected to the values that guide NVR through their posture and attitude: they suspend judgement, ask open questions and use narrative mirroring to reflect back what they have heard, validating emotions and meanings. This practice embodies the idea that, as in NVR, stories matter (Bateson, 1972; Jedlowski, 2000): they provide a privileged access point for understanding the complexity of relationships and constructing new interpretations of family dynamics (Formenti, 2008). It is not just a matter of listening, but of creating an empathic connection (Eisenberg et al., 2010). In turn, trainers share personal and professional narratives that open up a space for emotional resonance and epistemic horizontality. They offer examples of experiences with which participants can identify, creating an atmosphere of reciprocity where vulnerability and competence coexist. In this context, the classroom is configured as a community of thought (Michelini, 2016), in which knowledge emerges from the fabric of interactions rather than deriving from a unidirectional flow of content. Trainers' presence in the learning context enables participants to experience the fundamental qualities of NVR first-hand, before discussing them at an abstract, theoretical and cognitive level. It is through this interplay of bodies, emotions and narratives that the initial transformative shift in professional behaviour occurs, which NVR both requires and inspires.

4.1.2. STRUCTURING THE FRAMEWORK: CREATING SPACES FOR REFLECTIVE DIALOGUE

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The reflective phase of the training course is an integral part of its structure and is intentionally transparent. Trainers explicitly state the course's objectives, rules, boundaries and expectations, opening up a discussion on these and gathering suggestions from the trainees. This clarity is not just an organisational formality, but a pedagogical translation of a key NVR principle: making visible what is being done, naming it and building it together. It is the same symbolic gesture that parents can make when informing their children of their intentions during the formal announcement at the mid-point of the intervention. Within this framework, trainers introduce a rhythm characterised by intentional pauses and suspensions of conversational flow, as well as explicit invitations to 'press the pause button' (Coogan & Lauster, 2015). These pauses are generative spaces that encourage trainees to not react immediately, but to pause and listen to their thoughts, feelings and impressions that arise, for example, in response to an instinctive comment or the initial interpretation of a situation. This allows them to return to topics that require time to be fully and clearly understood in all their complexity. During these pauses, the group can decentralise, rework and find a different language with which to narrate their experience. The dialogical structure of the reflective process (Schön, op.cit.; Striano, 2012) allows for various configurations, such as working in pairs or subgroups and holding plenary sessions. The trainers intentionally combined these to expose participants to different perspectives and emphasise the plural and networked nature of learning. This device of mixing and circularity makes tangible the idea that NVR is not a solitary and linear path: it is based on a support network, on relationships that sustain and amplify non-violent presence, and on a recursiveness characterised by questioning the same object, situation or representation from different points of view. Trainers encourage participants to reflect on the multiplicity of possible perspectives in each situation: the same story can be read through the eyes of the parent, the child, or the professional observer. This attention to narrative and relational plurality allows us to understand that non-violent resistance is not a one-dimensional act, but a complex process rooted in the recognition of different levels of context and relationship. In these terms, educating new habitus – as mentioned above – is never a process or a path that takes place in a closed environment, but is always related in an ecological sense (Brofenbrenner, 1986) to a wider environment, to an educating community: «we are caught in an

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inescapable network of mutuality» (King, 1963). Training thus becomes a microcosm of the community logic that NVR aims to rebuild in families and professional contexts.

4.1.3. GENERATING MEANING: ANCHORS, CONTINUITY AND A SENSE OF EFFECTIVENESS

Once experiential and emotional content has been identified, the trainers facilitate a conceptualisation process that combines analytical and symbolic approaches. Using flipcharts, keywords, metaphors and slogans, they create cognitive and emotional anchors that allow participants to see their insights represented and reconnect them to fragments of their experience. These anchors do not simplify complexity but make it more manageable. Each chosen word[3] becomes a lens that helps participants to reorganise meanings and build a sense of effectiveness with regard to the key points of learning. Trainers emphasise progress, highlight effective strategies that have emerged in the narratives and focus attention on what works. In this way, they model a resource-oriented approach rather than a deficit-oriented one.

Another central element is strengthening the sense of effectiveness. Trainers celebrate progress, moments of awareness, and the effective strategies identified by participants. This shifts the focus from identifying problems to valuing existing resources and skills, creating a narrative of growth and empowerment. This is precisely what professionals must do when building alliances with parents in NVR: rather than focusing on what is not working and what "parents are doing wrong", they must emphasise responsibility differently, highlighting what happened and the attitudes, postures and configurations that emerged in the 'positive' situations experienced with their children. Furthermore, documenting the learning process in both NVR training for professionals and training for parents reinforces an awareness of continuity. The learning process involves more than just acquiring content; it is a reflective process that can be recalled over time and is characterised by spiral development

[3] Example of reflective activation: «What comes to mind when you think of the word "authority"?» Answers: «power; dictatorship; school; Tusla; police; church; government; control».

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(Kolb, op.cit.). This development involves setbacks and accelerations, freezes and slow changes. The group learns to recognise what "works" in its own learning process and uses this as an anchor when navigating the complexity of the relationship between its professional experience and the change in posture required by NVR.

4.1.4. FROM THEORY TO PRACTICE: LEARNING BY DOING

NVR training includes activities that transform theoretical and conceptual knowledge into practical simulations, enabling participants to experiment with the principles they have learned. Through role play (Van Ments, 1989) and case dilemmas (Cherubini, 2009), practitioners are invited to confront situations requiring them to activate cognitive awareness, emotional attention, and relational competence simultaneously. This active experimentation enables participants to explore the complexity of relationships and recognise the multitude of interacting elements in each situation, such as the emotional state of the child, the story they share with the professional, their own emotional responses and the potential reactions of the parent. Through action, participants learn that NVR is not a set of rigid rules, but rather a dynamic process requiring presence of mind, attention, and continuous adaptation – a process in which every gesture and word contributes to building a non-violent relationship. A crucial aspect of this phase is learning by doing (Dewey, 1938): participants learn through experimentation, mistakes, reflection and repetition in a safe environment. Knowledge is no longer abstract; it becomes posture, attention, listening skills and emotional modulation, forming a true bodily and professional *habitus*.

4.2. FEEDBACK AND PERCEPTIONS FROM PARTICIPANTS

A total of 24 questionnaires were collected and used for the research. Some responses could not be included in the data relating to the first part of the questionnaire as they could not be

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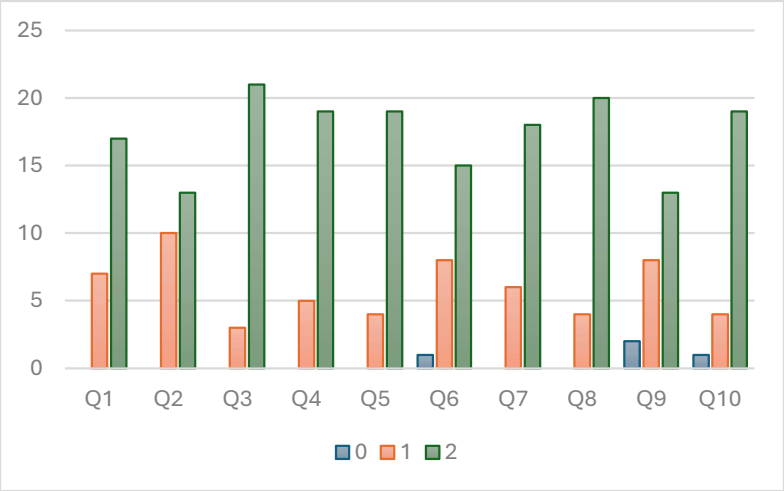
interpreted (e.g. two numbers circled with a double-headed arrow between them). Regarding the second part of the open-ended questions, it should be noted that not all participants answered all seven questions in full, and some questions were left unanswered.

The responses to the first part of the questionnaire were summarized using a bar chart (*fig.*1).

*Fig.*1: *Questionnaire results – Part 1 Likert Scales*



Open-ended responses were analysed using thematic analysis. The unit of analysis was the participant. A theme was considered present if it was mentioned at least once by a participant in any of the open-ended questions. Coding was non-mutually exclusive, allowing each participant to contribute to multiple themes. A codebook was developed iteratively through repeated reading of all responses, identifying recurring themes related to perceived usefulness of the training, key learning outcomes, limitations, and suggestions for improvement. For each theme, the number and percentage of participants mentioning it were calculated based on the total sample (n = 24). To support integration of qualitative findings and enhance interpretability, a radar chart was used as a descriptive visualization, representing the proportion of participants endorsing each thematic category. This visualization was intended to provide an overview of the relative prominence of key themes rather than to serve as an inferential or psychometric measure. A bar chart (*fig.*2) is used for descriptive purposes only and reflects thematic frequencies rather than intensity or importance. Given the

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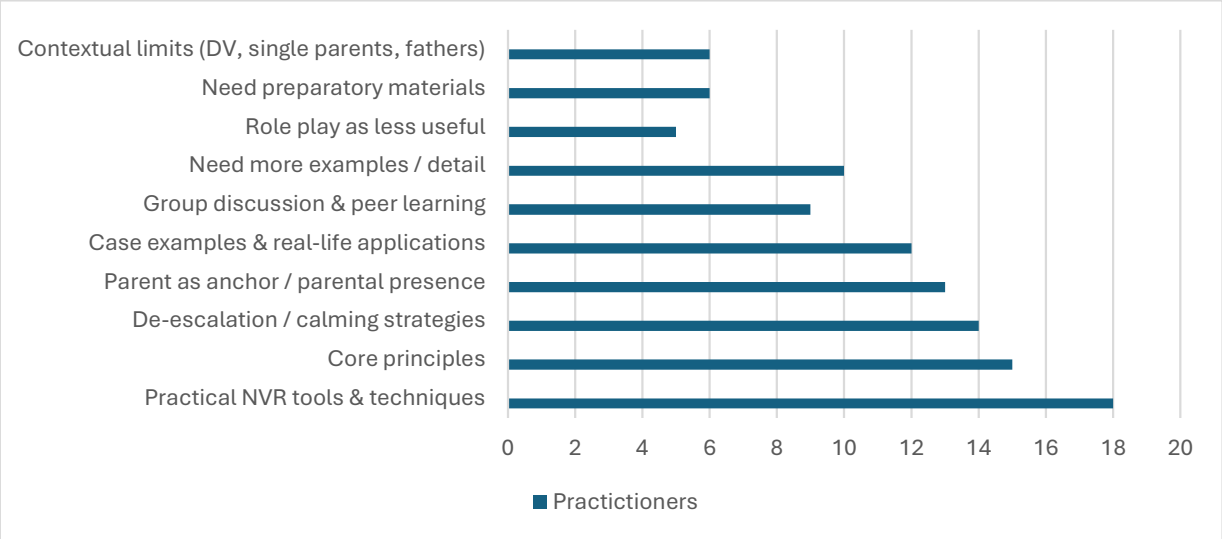
exploratory nature of the evaluation and the applied context of the training, this approach was deemed appropriate for summarising qualitative findings alongside quantitative satisfaction data.

Fig.2 Questionnaire results – Part 2 Open-ended questions



5. DISCUSSION: SUMMARY OF A METAMORPHIC LEARNING

During the NVR training in Tuam, practitioners recognise that parental self-control is a starting point in de-escalation and it is through the parents' increasing ability to self-regulate and delay their response that the process of ending patterns/ habits of escalation can begin. NVR has been shown to help parents to increase self-control rather than engage in escalation (Omer and Dolberger, 2015). Active listening and valuing participants' stories create an emotionally safe environment where an empathic connection, together with the suspension of judgement, encourages openness to reflection and the transformation of one's own attitude and perspective. At the same time, the conscious use of structuring practices, such as making announcements, clearly defining rules, being transparent, and suspending reactive behaviours ("pressing the pause button"), makes NVR principles tangible and brings them to the fore as elements that are closely intertwined with an essential educational and

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relational dimension. Through consolidation exercises and highlighting key points, participants develop a deeper understanding of the content, recognising their own effective strategies and internalising the reflective process as a continuous tool for professional growth. Finally, physical experimentation and guided practice in simulated situations emphasise that NVR is not merely theoretical: it is embodied in the body, voice, posture, and relationships, forming a professional and parental habitus capable of sustaining the complexity and fragility of relationships with children. In this context, trainers act as living models of change, demonstrating that non-violence is not the absence of action, but rather a consistent, conscious and resilient presence that can be learned and replicated by professionals, and through them, parents. NVR training thus emerges as a transformative, embodied process where theory, experience and relationships intertwine to make the learned principles living, vitalising tools for radical change. This is the power and challenge of the NVR approach.

5.1. FROM THE PARTICIPANTS' VOICES: «I REALLY ENJOYED IT, FOUND IT VERY USEFUL AND LOOK FORWARD TO PUTTING IT INTO PRACTICE WITH MY FAMILIES!»

The results of the first part of the evaluation questionnaire indicate a high level of participant satisfaction and perceived effectiveness of the NVR training. The questionnaire included ten items assessing both organizational and instructional aspects of the course.

Organization and relevance of the training. Most participants found the training to be well organized, with 17 out of 24 participants (71%) rating it as "very much" and 7 participants (29%) as "somewhat" satisfied. Similarly, the training sessions were perceived as relevant to participants' needs, with 13 participants (54%) rating this item "very much" and 10 participants (42%) as "somewhat" relevant. These results suggest that the content and structure of the training were generally appropriate and aligned with participants' expectations.

*Instructor quality and responsiveness***.** The instructors' preparation was highly appreciated, with 21 participants (88%) indicating "very much" and 3 participants (12%) "somewhat." The instructor's receptiveness to participant questions and comments was also rated positively, with 19 participants

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(79%) responding "very much" and 5 participants (21%) "somewhat." This indicates a strong perception of the instructors' competence and ability to engage participants actively.

Practical exercises and learning outcomes. The exercises included in the training were considered effective in facilitating learning, with 19 participants (79%) rating them "very much" and 4 participants (17%) "somewhat." Most participants reported an enhancement in their knowledge and skills, with 18 participants (75%) indicating "very much" and 6 participants (25%) "somewhat." These findings suggest that the NVR training successfully combines theoretical instruction with practical exercises, promoting skill acquisition and knowledge retention.

Applicability and recommendation. Participants' expectations of applying the knowledge and skills gained were very high, with 20 participants (83%) responding "very much" and 4 participants (17%) "somewhat." Moreover, 19 participants (79%) indicated that they would recommend the training to a colleague, highlighting the perceived practical value of the course.

Logistical aspects. Responses regarding the adequacy of training facilities and the time available to cover all material were slightly more heterogeneous. For time allocation, 15 participants (63%) felt "very much" that there was enough time, 8 (33%) "somewhat," and 1 (4%) "not at all." Regarding the training facilities, 13 participants (54%) rated them "very much," 8 (33%) "somewhat," and 2 (8%) "not at all." These results suggest minor areas for improvement in logistics and session pacing.

The analysis of the open-ended responses provides further insights into participants' experiences with the NVR training, highlighting both perceived strengths and areas for improvement.

Across responses, practical NVR tools and techniques were the most frequently reported strengths of the training, mentioned by 18 out of 24 participants (75%). These included references to externalising conversations, de-escalation strategies, structured tools such as the pause button and traffic light system, and specific NVR interventions. Participants also emphasised the clarity and applicability of core NVR principles, particularly the distinction between the child and their behaviour and the message that violent behaviour is not excusable. One participant noted, «There is no excuse for violent behaviour» while another stated, «The child is not the problem, the behaviour is».

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Half of the participants (12/24, 50%) highlighted the value of real-life case examples and practice-based discussions, with comments such as: «Real case examples + potential solutions. Time for conversations about sessions. Good mix of slides + "off script" learning». Similarly, parental presence and the role of the parent as the anchor emerged as a key theme, mentioned by 13 participants (54%). As one participant described, «Really practical skills to share with families. Empowering parents to be the anchor».

In terms of learning outcomes, 14 participants (58%) explicitly referred to de-escalation and calming strategies as key takeaways, often linked to managing parental stress and maintaining non-violent responses. For example, one participant wrote: «Pressing the pause button. Parental pressures and supporting this». Several participants also reported intentions to apply structured NVR processes, such as family mapping, with one noting: «Family tree at the start to gather information for support network later».

Overall, the qualitative findings align closely with the quantitative results, reinforcing the high perceived relevance and applicability of the training. Participants consistently valued the practical, principle-driven nature of the NVR approach, while also identifying specific delivery-related elements such as role-plays, preparatory input, and contextual adaptation, that may benefit from further

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refinement. Together, these findings support the effectiveness of the training in enhancing participants' readiness to apply NVR-informed strategies in professional settings.

6. CONCLUSIONS

Significant levels of concern about CPVA call for new and innovative approaches now more than ever. In this article, we have presented practitioner training in the NVR model as leading to promising and positive results for the families and parents of children who use violent, aggressive and/or anxious behaviours. In Ireland, the practitioner 2-day NVR training is developed and accredited by NVR Ireland, a voluntary national association of practitioners and scholars committed to practice and research of NVR (see www.nvrireland.ie). During the practitioner 2-day NVR training programme practitioners are introduced to NVR principles and strategies that open up further intervention possibilities for families where children are unable or unwilling to engage in the usual treatment programmes. During the NVR training intervention, practitioners deepen their understanding that when we actively encourage parents to play an active part of the solution to their child or adolescent's challenging behaviour and provide them with the strategies to do so, we can support parents to escape the paralysis of negative response patterns by changing how they respond to their child's behaviour. We suggest that the principles of NVR strengthen parental responses to problematic behaviours and offer an escape from the paralysis of hopelessness and helplessness frequently experienced by parents with children who will not or cannot engage in the change process. It seems to us that when practitioners can facilitate parents in using the systemic strategies of NVR – de-escalation, a steady presence, resistance and a robust support network – parents are released from the trap of helplessness and restored to their position as an authoritative and present parent in the family.

When we talk about a changing the *habitus*, we want to recover a perspective that is not limited to individual cases or families, and a commitment to change that is professional, collective, political and democratic. When we talk about CPVA, we are talking about something that manifests itself in

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the family context as part of a much broader and more complex network that contributes to its manifestation, not as something closed in on itself. Notably, there has been an increase in cases of CPVA in the Western world, with a prevalence of 34.8%[4]. This increase has been described as "alarming", and the need for specific interventions in response to CPVA as "urgent" (Dahouri et al., 2025, p.20). We could say that the phenomenon of CPVA represents an 'emergency' in the double sense: something that implies a perception of danger to which we must respond immediately, and something that has been detected in a completely new way – as an "emergent" issue. At first glance, one might think: it was not discussed before, and it is now being brought to the attention of the scientific community and society.

This research is based on reflective thinking about our own position and professional/personal experience. We would like to make it clear that CPVA does not represent an "emergency" that only affects "problematic" sons or daughters, parents who are "incapable of educating" their children, or the family system as a whole. The risk here is to identify a single, simplistic, linear cause, and this risk is much more real than one might imagine because we could see CPVA as a symptom of violence in society. This violence manifests in various ways, including identifying an 'enemy' to be neutralised and destroyed, and attributing blame for a lack of development or achievement of well-being. This argument applies as much to contemporary Western societies as it does to children who use violence.

Perhaps what we see is the body of society and of the family that are suffering – speaking about bodies, the family is precisely the first "foreign body" with which children must relate. In a neoliberal world devoted to hyper-individuality, competition, performance, and fragmentation do we forget to preserve spaces for authentic sharing, active listening, care, and non-judgmental and non-evaluative openness where these fragments could not so much come together to form a whole, but could translate into each other, dialogue, in an atmosphere of mutual exchange? It can seem that parents are called upon to take on their role as educators of the new generations all alone: it can be implied they have all the resources they need – speaking again of fragmentation: dance classes, swimming lessons, school and extracurricular workshops, psychologists and specialised doctors … –

[4] Based on a meta-analysis of 12 studies involving 25,000 participants (Dahouri et.al., op.cit.)

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so the rhetorical question could be unfairly asked: what problems should they have in educating their children to the best of their ability?

Perhaps we are "formalising" the care inherent in education, forgetting that it has its own informal autonomy and can never be fully grasped or contained. It flows through everyday gestures, experiences, exchanges and reciprocity that are not always articulated, but are passed on through *habitus*. At the same time, as trainers and educators, do we sometimes forget something important: that the ultimate goal of an educator is to make themselves unnecessary to the learners because they have developed their own resources and built a network within themselves and their environment? This does not mean becoming absent as a professional in order to "abandon" the learner to themselves, but rather co-construct an interdependent context with other resources, inscribed in history and their specific experiential trajectories, has been built around them – in our case, around the families.

We propose NVR not as the sole solution to a specific phenomenon, but rather as a *habitus* that we can adopt. It is a model that focuses not only on the individual, but also on the social, collective, political and democratic systems in which we live. We understand education as a community responsibility, not an individual or isolated task. By "community", we mean the "educating community", which, as we have seen, the practitioner first helps parents to recognise, then involves them in their own lives. These are the people present in one's social network with whom to share the educational mandate, and whom parents represent and embody in every gesture towards their child. In these terms, this takes on a value of intrinsic and widespread reciprocity, going beyond the exclusively dyadic parent-child relationship.

Secondly, parents in contemporary Western societies may find themselves in a liminal space, either pledging allegiance to a specific educational approach outlined by a particular theory or resorting to old-fashioned coercive methods because they feel them "instinctively" within themselves and because they "worked" in the past.

In these terms, NVR encourages parents to occupy that space *in-between* (Bhabha, op.cit.), taking responsibility for being present and recognising the educational patterns of their own history, in order to modify them. This is not based on an enlightening theory, but on their own situational, contextual, specific and subjective resources. It is therefore important to empower parents to recognise

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a broader educational pattern, one that encompasses not only their own experiences, but also those of others, both in their past and present. Respecting and legitimising this history through genograms, constructing networks and exercising self-awareness and connection with one's reactions, feelings, emotions and representations is important. In NVR, the tools used are not "techniques" to be adopted, but "practices" to be incorporated into one's being as an educator and into one's daily life. They are mediators that lead elsewhere; they are not the point of arrival or the answer.

Another important element of NVR is the concept of "new authority", which is closely linked to the NVR understanding of parental presence. As Hannah Arendt (1970) observed, when authority disappears, freedom does not emerge; violence does. It is in this context that NVR takes on a meaning that goes far beyond an educational technique or a change in parents' attitudes. NVR offers an alternative approach to authority, based not on coercion or blind obedience, but on presence, responsibility and visible commitment. The idea is not to renounce authority, but to rebuild it on democratic foundations. NVR challenges the neoliberal logic of impersonal obligation. Rather than saying, "You have to do this because that's how the world works", adults say, "I am here, I am exposing myself, I am taking responsibility for setting a limit". This authority does not hide behind the dictates of performance or position, nor does it justify itself as a natural necessity or delegate its power to anonymous mechanisms. It is an accountable and caring authority that makes itself recognisable and, for this very reason, can be accepted without violence. However, NVR is also a political act. By rejecting violence and coercion as tools for governing parent/child and educational relationships, it rejects the authoritarian model that may seek to structure societies.

Choosing NVR is not a neutral choice. It is a deliberate position that affirms the presence of authority without domination, and limits without annihilation of the other. In this sense, NVR centres a fundamental democratic function to education and to parenting. It establishes an authority that does not demand blind obedience, but mutual responsibility; that governs through relationships and dialogue, not fear or performance; and that produces individuals capable of engaging in conflict without destroying the other, not adaptable subjects. In contemporary societies that seem plagued by creeping authoritarianism and a resurgence of explicitly illiberal political tendencies, NVR embodies a daily practice of democratic resistance. Within the microcosms of family life and education, it creates

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a space in which we can make authority visible and shared once more. It is here that Paulo Freire's beloved process of liberation takes place, allowing us to navigate the turbulence of human relationships and make our way through choppy waves into steady harbours.

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Appendix 1: NVR training evaluation questionnaire for professionals*

**Please feel free to use this evaluation questionnaire while acknowledging the source as University of Galway & NVR Ireland 2025. See www.nvrireland.ie*

Training Course Evaluation

2 *Day Training for Practitioners in*

The Non Violent Resistance Intervention Model

Venue: Bru Bhríde, Churchview, Tuam, Co. Galway

Date 16 *&* 17 *October* 2025

Instructions to Participant:

Thank you for participating in this training programme. In this feedback form, there are no WRONG or RIGHT answers. You do not need to put your name on this form – your responses are anonymous. Please respond to ALL the questions below to help us to improve the curriculum, training materials, and the conduct of the training.

For each item below, please circle only a single appropriate response.

		RESPONSE		
		NOT AT ALL	**SOMEWHAT**	**VERY MUCH**
1.	The training was well organised.	**0**	**1**	**2**
2.	The training sessions were relevant to my needs.	**0**	**1**	**2**
3.	The presenter was well prepared.	**0**	**1**	**2**
4.	The presenter was receptive to participant comments and questions.	**0**	**1**	**2**
5.	The exercises helped me to learn the material.	**0**	**1**	**2**
6.	There was enough time to cover all materials.	**0**	**1**	**2**
7.	The training enhanced my knowledge and skills	**0**	**1**	**2**

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8.	I expect to use the knowledge and skills gained from this training.	**0**	**1**	**2**
10.	The training facilities were adequate.	**0**	**1**	**2**
11.	I would recommend this training course to a colleague.	**0**	**1**	**2**

Please reflect on the training that you just completed and respond to the following:

1. What part of the training was the **most useful** for your work?
2. What part of the training was the **least useful** for your work?
3. Please list three ideas or lessons that you learned during this training that you will take back to your worksite/practice.

   a.

   b.

   c.

4. What information/topics should be added to this training?
5. The technical level of the material covered in the workshop was: (circle one)

   Too basic Just right Too difficult/too technical

6. How could the course be improved?
7. Other comments:

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Thank you for completing this form\.

_____Please tick here if you DO NOT want the anonymous information on this form used in research or publications.

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Appendix 2: Reflective Data Analysis Table Tool

OBSERVATION **Levels and questions**	**DATA CODING** **Observed Strategies of Training**	**REFLECTIVE INTERPRETATION** **Embodied NVR Attitudes in Training**
Concrete Experience Experiences brought into the training *How do trainers acknowledge, frame, or build upon these experiences?*	Anchoring concepts to examples of representative situations and practices	**Themes:** *Active Listening*; *Empathic Connection*; *Respect, Suspending Judgment*; *Stories Matters*; *Presence* Trainers listen to participants' stories respectfully, mirroring them and validating the emotions they express. In turn, the trainers share personal stories that participants can relate to, offering examples of lived experiences with which they can identify, both in terms of representation and the emotional and relational climate present in them. Empathic connection and suspending judgement around the stories shared are two other dimensions activated through storytelling and welcoming participants' experiences.
	Icebreakers and initial introductions ("talk about yourself", "talk about others")	
	Acting skills and immersive storytelling	
	Trainer mirroring ("I understand, that must be difficult…")	
	Empathic connection with the experiences of parents, children and professionals	
Reflective Observation Emotional and reflective engagement *How do trainers facilitate, contain, or orient this reflective/emotional engagement?*	Setting rules and co-constructing learning objectives	**Themes:** *Announcement*; *Setting rules*; *Transparency*; *Pressing the Pause Button*; *Support Network* Trainers begin by structuring the learning setting, explicitly defining rules, clarifying goals and establishing a transparent framework for participation. This shared structure mirrors the NVR 'announcement' practice, in which intended behaviours are clearly communicated in advance. Just as parents share their planned responses with their children, trainers set out the behavioural and relational expectations of the learning context. Practitioners also clarify the principles and guidelines
	Structuring the path with opening moments ("anything else?", "does this make sense?")	
	Pauses, silence, and reflection times	
	Working with questions: suspension, reformulation, waiting	

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	Mixing in the larger group	when introducing parents to NVR. Based on this foundation, dialogic strategies embody the NVR principles of 'pressing the pause button' and 'going back later': participants are encouraged to suspend their reactive impulses, revisit any previously suspended questions or issues, and engage in reflection. Trainers actively structure learning experiences to allow participants to work in pairs, small groups, and plenary sessions, mixing participants to expose them to diverse perspectives, relational styles, and approaches to similar situations. In doing so, trainers make participants experientially aware of the importance of peer support, collaborative reflection, and networked learning, demonstrating that non-violent practices are not only individual but sustained and reinforced through collective engagement (support network).
	Exercises in couples, small and plenaries	
Abstract Conceptualization Meaning-making and conceptual elaboration *How do trainers support or guide the meaning-making and conceptualization process?*	Fixing participant-generated concepts on flipcharts	**Themes**: *Focus on Effective Strategies*; *Anchoring*; *Meaning-making Process*; *Sense of Efficacy* By revisiting learned material, reinforcing progress and highlighting instances of effective reflection, trainers help participants to consolidate their awareness of their own learning trajectory and recognise patterns of success, while keeping the complexity of situations from different perspectives in mind. This approach emphasises strengths and effective strategies, rather than focusing solely on problems, thereby fostering a sense of efficacy and confidence. Through repeated reflection and anchoring of key insights, participants develop continuity, internalising not just the content, but also the process of mindful engagement.
	Feedback in pairs and plenary about achievements and ideas	
	Revisiting continuity ("do you remember what we said at the beginning?")	
	Reinforcement of positive observations	
	Slogans and impactful phrases	
	Use of photographs, images, and evocative metaphors	
	Review/Preview of the learning path	
	Referral to support materials (handbook, websites, peer support groups)	

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Active Experimentation Application and transformation of practice *What practices or tools do trainers use to foster active experimentation and transfer to professional contexts*?	Case dilemmas Role plays and simulations Imagination exercises ("what comes to mind when…", "imagine that…")	**Themes**: *Change of Habits*; *Complexity*; *Relationship*; *Learning by Doing* Through role plays and simulated cases, participants engage with the full complexity of real-life situations, paying attention to multiple interacting elements, relational dynamics and situational nuances. Participants experience how NVR principles can be enacted through tone of voice, gestures, posture and attention to subtle cues. This approach emphasises that learning NVR is not just about knowing what to do cognitively, but also about embodying this knowledge in action and considering the multiple layers of context, relationships and potential interpretations in each scenario. By navigating these complexities, participants develop a refined awareness of how to respond effectively across cognitive, emotional, and relational levels, while enhancing their presence and becoming an effective anchor for parents.

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