



NVR Through the Looking Glass Researcher's Reflexivity on Weaving Networks between Trainers, Professionals and Families

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Starting Point

- **Context:** Two-day Non-Violent Resistance (NVR) training in Tuam for professionals supporting families affected by Child-to-Parent Violence and Abuse (CPVA) (Coogan, 2018; Omer, 2011)
- **Methods:** Focused ethnography (Knoblauch, 2005) and reflective thematic analysis (Braun & Clarke, 2022) based on observation, fieldnotes, and reflexive memos.
- **Analytical Focus:** Examines how NVR principles are embodied, enacted, and relationally transmitted, rather than measuring outcomes.
- **Conceptual Approach:** NVR as a relational and networked practice, not a technical intervention. Presence, new authority and solidarity emerge through interaction, not as individual skills.
- **Training Space:** Viewed as a micro-social field where NVR is actively lived and rehearsed through relationships among trainers, participants, and wider family/community systems.

Questionnaire Data

Funnel chart – open-ended responses – fig.1
Qualitative data highlight recurring themes:

- increased awareness of self-regulation and presence
- reframing authority as relational rather than coercive
- recognition of support networks as central to change

Bar chart – Likert-scale items – fig.2
Participants reported high levels (in green) of:

- perceived relevance of the training
- usefulness for professional practice
- confidence in applying NVR principles

These data are read reflexively as **signals of resonance** with the embodied and relational learning observed during the training, rather than as proof of effectiveness.

Key Reflexive Conclusions

- NVR training operates as a **network-generating pedagogical process**
- Knowledge emerges **between bodies, narratives and shared practices**
- Solidarity is produced through **embodied interaction and mutual support**
- Reflective observation captures learning processes invisible to outcome-based evaluation

References

Bourdieu, P. (2018; First Published in 1997), *Pascalian Meditations*, Polity; Braun, V & Clarke, V (2022) *Thematic Analysis – A Practice Guide*, Sage; Coogan, D. (2018), *Child to Parent Violence and Abuse. Family Interventions with Non Violent Resistance*, Jessica Kingsley Publishers; Knoblauch, H. (2005) Focused ethnography. *Forum: Qualitative Social Research*, 6; Omer, H. (2004) *Non-Violent Resistance: A New Approach to Violent and Self-Destructive Children*, Cambridge University Press.

Key Concepts: Non-Violent Resistance · Reflexivity · Embodied Learning · Habitus · Networks · Authority · Solidarity

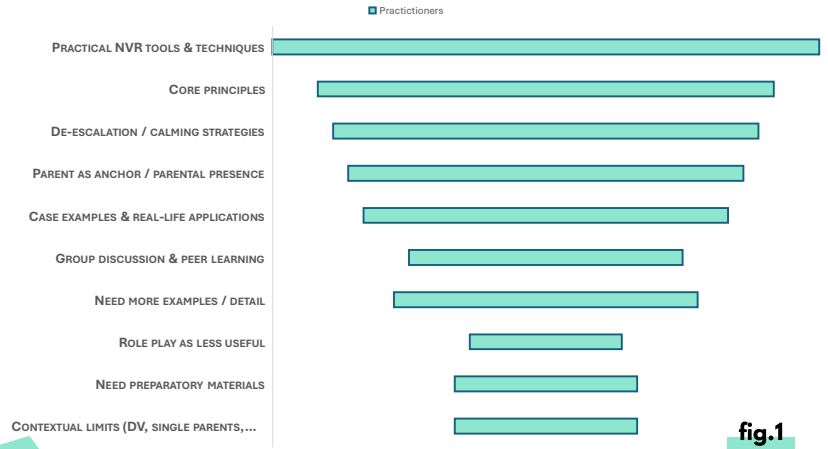


fig.1

Embodied Learning and Reflexive Observation

Reflective observation highlights how trainers consistently embody NVR by:

- maintaining **calm, visible presence** rather than control
- using **pauses, silence and postponement** (e.g. “pressing the pause button”) as pedagogical tools
- **welcoming and mirroring professional stories** through active, non-judgemental listening

Through the impact of these embodied modes on one's own being-in-training, participants experience learning not just as acquiring knowledge, but as a lived, felt event. In this perspective, **transforming habitus** (Bourdieu, 1997), which is the aim of NVR training, cannot be achieved unless trainers themselves embody that transformation

Weaving Networks

A central insight of the analysis is that NVR training functions as a **network-building environment**. Learning unfolds through: FREIRE HOOKS

- pair work and small-group exchanges
 - collective reflection in plenary sessions
 - a collectively structured learning space that supports reflection and positioning
- Solidarity is therefore not taught as a value, but **practised as a relational process** within the training space. The training acts as a **transitional arena**, preparing professionals to support parents in mobilising family, community and professional ties.

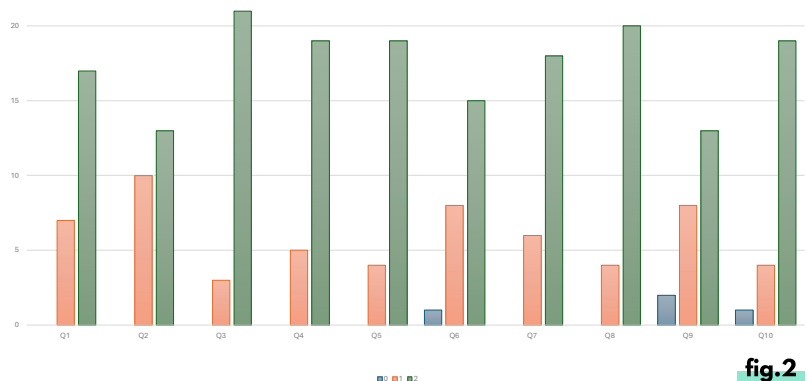


fig.2