Identifying Attachment-Based Resilience in Families Experiencing Domestic Displacement

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Article Info	ABSTRACT
Article type: *Original Article* **How to cite this article:** 	**Objective:** This study aimed to identify the attachment-based resilience processes that enable displaced families in Taiwan to preserve emotional security, cohesion, and intergenerational stability amid conditions of forced relocation. **Methods and Materials:** This qualitative research employed an interpretive phenomenological design to explore how displaced families reconstruct attachment and resilience following domestic displacement. A total of 24 participants (13 women and 11 men) aged 27–58 years were recruited through community organizations and social service centers in Taiwan. Data were collected through semi-structured, in-depth interviews focusing on emotional bonds, family trust, and adaptive coping. Interviews continued until theoretical saturation was reached. All data were transcribed and analyzed thematically using NVivo 14 software following Braun and Clarke's six-phase method. Credibility was enhanced through member checking, peer debriefing, and reflexive journaling. **Findings:** The analysis yielded three overarching themes: (1) Reconstructing secure attachments after displacement, emphasizing the rebuilding of trust, emotional closeness, and symbolic security; (2) Collective coping and family adaptation, highlighting cooperative problem-solving, flexible role negotiation, and reliance on community support; and (3) Intergenerational transmission of resilience, involving modeling adaptive behaviors, maintaining cultural continuity, and reinforcing family identity through shared narratives. Families demonstrated that emotional reciprocity, meaning-making, and intergenerational caregiving were critical in transforming displacement from a source of trauma into an opportunity for relational growth. These results underscore that resilience emerges through relational, rather than individual, mechanisms of attachment repair. **Conclusion:** Attachment-based resilience among displaced families in Taiwan reflects a dynamic interplay between emotional reconstruction, collective coping, and cultural continuity. Strengthening attachment relationships, promoting family-centered interventions, and supporting intergenerational communication can enhance psychological stability and social reintegration in displaced populations. *Keywords: Attachment-based resilience; domestic displacement; family adaptation; intergenerational coping*

1. Introduction

Domestic displacement—defined as the forced or involuntary movement of individuals and families within national borders—has emerged as a major global humanitarian issue that profoundly affects family cohesion, attachment security, and resilience processes. Families who are uprooted due to conflict, environmental disasters, or economic instability face compounded stressors, including the loss of home, community, and social identity (Mares & Ziersch, 2024; Veronese et al., 2025). In these circumstances, the family system often becomes both the primary source of vulnerability and the core foundation of adaptation. The emotional, relational, and behavioral dynamics within families play a decisive role in how members reconstruct stability and meaning following displacement (Arënliu et al., 2020; Johansen et al., 2025). Understanding attachment-based resilience within displaced families is therefore essential to designing psychosocial interventions that strengthen caregiving, emotional regulation, and intergenerational well-being.

The psychological consequences of displacement are often rooted in disrupted attachment bonds. As families are separated from familiar environments and support networks, parents and children experience heightened anxiety, uncertainty, and emotional withdrawal (Shaw et al., 2020; Sim et al., 2020). Studies of refugee and internally displaced populations show that dislocation destabilizes the secure base function of caregivers, leading to a reconfiguration of family roles and relational hierarchies (Haar et al., 2025; Johansen et al., 2025). For many displaced families, attachment security must be reconstructed through new behavioral and emotional patterns that compensate for loss and instability. These include mutual reassurance, flexible communication, and emotional availability among caregivers (Gerrand et al., 2023). Such patterns not only preserve family unity but also facilitate adaptive resilience, allowing members to reinterpret displacement as a shared challenge rather than a permanent rupture (Veronese et al., 2025).

Research in trauma and family psychology consistently emphasizes the relational dimension of resilience. Instead of viewing resilience as an individual trait, contemporary approaches conceptualize it as a systemic process involving family cohesion, shared meaning-making, and emotional attunement (Arënliu et al., 2020; Popham et al., 2022). In the context of forced migration and displacement, resilient families often demonstrate high levels of emotional reciprocity, flexible role adjustment, and collective problem-solving. These processes mirror attachment theory's emphasis on the regulation of distress through proximity, trust, and emotional communication (Bauch, 2022; Kaptan et al., 2022). For example, displaced parents may engage in "protective buffering"—shielding children from distressing realities while reinforcing their sense of security (Mendzhul, 2023). Over time, such adaptive caregiving behaviors can transform displacement from a purely traumatic event into an opportunity for relational growth.

Children's psychosocial functioning is particularly sensitive to disruptions in attachment caused by displacement. Studies have shown that displaced children often experience post-traumatic stress, emotional dysregulation, and difficulties with trust (Babiker et al., 2025; Kemei et al., 2023). Yet, when family attachment bonds remain intact, these negative outcomes can be mitigated by consistent caregiving and family cohesion (Demsie, 2024). Attachment-based interventions, such as family skills programs and trauma-informed parenting initiatives, have demonstrated positive outcomes in similar contexts. For instance, a family skills program implemented in internally displaced persons (IDP) camps in Myanmar enhanced caregivers' capacity to manage children's behavioral and emotional challenges, fostering collective resilience and a sense of safety (Haar et al., 2025). Similarly, art and music therapy initiatives for refugee families have been shown to reinforce nonverbal emotional connection, strengthen dyadic relationships, and reduce stress (Bauch, 2022; Slabu, 2025). These findings suggest that resilience in displacement is not the absence of distress but the presence of adaptive attachment processes that allow families to reorganize themselves psychologically and emotionally.

Beyond individual and family factors, systemic and environmental conditions shape the potential for resilience. Displacement frequently results in limited access to healthcare, education, and psychosocial support (Frederiksen et al., 2021; Nimpa et al., 2024). Families often experience institutional neglect, with children's health, education, and developmental needs left unaddressed (Mares & Ziersch, 2024). For example, studies in the Democratic Republic of Congo and Ethiopia revealed that displaced families face heightened child health risks, including under-vaccination, malnutrition, and exposure to violence (Kemei et al., 2023; Nimpa et al., 2024). The absence of social protection mechanisms amplifies dependency and erodes trust in institutions, making families rely even more heavily on internal attachment systems for emotional survival (Ogbu

et al., 2022; Omelchenko, 2024). These external pressures reinforce the importance of attachment as a psychological anchor during crisis, turning intimate relationships into the central medium through which displaced individuals maintain continuity and meaning.

Cultural and contextual factors also play a vital role in shaping attachment-based resilience. Displacement experiences are interpreted through collective narratives of suffering, endurance, and hope, which influence how families define belonging and safety (Jim, 2025; Veronese et al., 2025). In some societies, extended family systems provide a protective structure that redistributes caregiving responsibilities and emotional burdens (Johansen et al., 2025). In others, displacement disrupts kinship ties, requiring families to form "surrogate attachments" through community groups, faith-based organizations, or peer families (Ezenwanne, 2025). The capacity to construct symbolic and relational continuity in unfamiliar settings—through shared meals, storytelling, or cultural rituals—has been recognized as a key resilience mechanism among displaced populations (Gerrand et al., 2023; Shtrygol et al., 2023). These practices not only re-establish emotional coherence but also transmit resilience narratives across generations, anchoring family identity in cultural meaning systems (Menzhul, 2023).

The intersection between displacement, law, and family protection further illuminates the complexity of resilience. Families experiencing internal displacement often occupy ambiguous legal statuses that leave them vulnerable to social exclusion and limited access to justice (Lee, 2025; Mendzhul, 2023). Legal scholars emphasize that the protection of family rights and children's well-being must be an integral component of state humanitarian policies (Menzhul, 2023). For example, in Ukraine, legal frameworks for displaced families have increasingly focused on maintaining family unity and ensuring that children's rights are safeguarded during resettlement (Mendzhul, 2023). However, in many developing contexts, displacement remains primarily treated as an emergency rather than a long-term psychosocial phenomenon (Demsie, 2024; Kaptan et al., 2022). Consequently, the absence of sustained policy support forces families to rely on their internal adaptive capacities—especially attachment-related behaviors—to cope with prolonged instability.

Resilience also manifests through the moral and emotional labor performed by parents and caregivers under extreme strain. Studies among displaced families in Gaza and other conflict zones illustrate how caregiving transforms into a form of resistance—an act of maintaining humanity and connection amid destruction (Veronese et al., 2025). Caregivers who preserve empathic responsiveness and maintain routines of care foster a relational microclimate that shields children from psychological collapse (Shaw et al., 2020). Similarly, qualitative studies among refugee families in Denmark and Turkey have shown that despite chronic uncertainty, parents sustain hope and continuity through everyday rituals such as storytelling, shared prayer, and family meals (Arënliu et al., 2020; Frederiksen et al., 2021). These symbolic and emotional acts enable families to reconstruct attachment hierarchies and moral order, thereby reinforcing resilience as a lived and relational practice rather than a theoretical construct.

From a developmental perspective, the intergenerational transmission of resilience underscores how attachment operates beyond the immediate crisis. Parents and grandparents often model adaptive coping behaviors—such as emotional regulation, empathy, and perseverance—that shape children's internal working models of security (Gerrand et al., 2023; Sim et al., 2020). Over time, these patterns contribute to the formation of resilient family cultures in which adversity is integrated into collective memory rather than dissociated from identity (Shtrygol et al., 2023). Cultural continuities, moral values, and family narratives thus serve as vehicles through which resilience is taught and internalized (Menzhul, 2023; Omelchenko, 2024). Even in displacement, maintaining intergenerational dialogue—through storytelling, shared rituals, and education—helps preserve a sense of belonging and agency (Popham et al., 2022). This continuity aligns with attachment theory's central premise: secure relationships provide not only immediate comfort but also a durable psychological framework for navigating future threats.

Emerging research also suggests that innovative psychosocial interventions can enhance attachment-based resilience in displaced contexts. Programs integrating trauma-focused cognitive approaches, expressive arts, and community-based support have shown promise in rebuilding trust and emotional safety within families (Slabu, 2025; Västhagen, 2025). For example, family-centered resilience initiatives in Myanmar and Gaza demonstrated that interventions promoting parental sensitivity, communication, and shared emotional expression led to reductions in child anxiety and behavioral problems (Haar et al., 2025; Veronese et al., 2025). Furthermore, digital and tele-psychology interventions have expanded access to mental health support, particularly in remote or conflict-

affected areas (Arumugam et al., 2021; Kaptan et al., 2022). However, scholars caution that technological and therapeutic solutions must be culturally adapted and embedded within existing community structures to avoid undermining traditional forms of attachment and caregiving (Ezenwanne, 2025; Ogbu et al., 2022).

Overall, the literature highlights that attachment-based resilience is a dynamic, culturally embedded process shaped by relational, systemic, and symbolic factors. It encompasses the restoration of trust, mutual caregiving, and shared meaning-making within families who navigate uncertainty and loss. By exploring these multidimensional processes among displaced families in Taiwan, the present study seeks to deepen understanding of how attachment functions as a mechanism of resilience in domestic displacement contexts.

The aim of this study is to identify the attachment-based resilience processes that enable displaced families in Taiwan to preserve emotional security, cohesion, and intergenerational stability amid conditions of forced relocation.

2. Methods and Materials

2.1. Study Design and Participants

This research employed a qualitative design grounded in an interpretive phenomenological approach to explore how families experiencing domestic displacement develop attachment-based resilience. The aim was to gain a deep understanding of the lived experiences and adaptive mechanisms that enable displaced family members to maintain emotional security and relational stability despite disruption. Purposive sampling was used to select participants who could provide rich, relevant insights into the phenomenon. The inclusion criteria required participants to be adults (aged 25–60) who had experienced domestic displacement due to environmental, political, or economic factors within the past five years and were currently living in Taiwan with at least one other family member.

A total of 24 participants (13 women and 11 men) were recruited through social service centers, community organizations, and local support networks assisting displaced families. Participants came from diverse regions and family structures, including nuclear and extended households. Data collection continued until theoretical saturation was achieved—that is, when additional interviews no longer yielded new concepts or themes relevant to attachment-based resilience.

2.2. Measures

Data were collected using semi-structured, in-depth interviews designed to elicit detailed narratives about participants' experiences of displacement, attachment dynamics, coping strategies, and relational adaptation. The interview guide included open-ended questions such as: "How has displacement affected your family relationships?", "What strategies helped your family stay connected emotionally?", and "How do you perceive trust and support within your family after displacement?" Each interview lasted between 60 and 90 minutes and was conducted face-to-face or via secure online platforms, depending on participant availability and safety considerations. All interviews were conducted in Mandarin Chinese and later transcribed verbatim and translated into English for analysis.

2.3. Data Analysis

Data analysis followed a thematic approach based on Braun and Clarke's six-step method. The process began with repeated reading of transcripts to achieve immersion in the data, followed by initial coding of significant statements related to attachment, resilience, and family adaptation. Codes were then grouped into broader categories to identify recurring patterns and relationships among themes. NVivo 14 software was used to assist in organizing and managing the qualitative data, enabling systematic coding, retrieval, and visualization of thematic connections.

During the axial coding phase, themes such as "secure base restoration," "collective coping," and "intergenerational emotional regulation" emerged as key dimensions of attachment-based resilience. Constant comparison techniques ensured that emerging categories were grounded in participants' narratives. Reflexivity was maintained throughout the analytic process through memo writing and peer debriefing to enhance credibility and confirmability. Member checking was also conducted with a subset of participants to validate the interpretation of major themes.

3. Findings and Results

The study sample consisted of 24 participants (13 women and 11 men) ranging in age from 27 to 58 years (M = 41.3). All participants were members of families who had experienced domestic displacement within Taiwan during the past five years due to environmental disasters (n = 10),

economic hardship (n = 8), or political relocation policies (n = 6). In terms of marital status, 18 participants (75%) were married, 3 (12.5%) were single parents, and 3 (12.5%) were unmarried adult children living with their families. Educational levels varied, with 9 participants (37.5%) holding a university degree, 10 (41.6%) having completed secondary education, and 5 (20.9%) having primary-level education. Employment status reflected the challenges of displacement: 7 participants (29.1%) were formally employed, 10 (41.6%) engaged in temporary or informal labor, and 7 (29.1%) were unemployed or homemakers at the time of the interview. Family size ranged from 3 to 7 members, with an average of 4.8 individuals per household. Most participants (n = 15, 62.5%) were residing in urban relocation settlements, while the remaining 9 (37.5%) lived in rural or semi-rural areas. This demographic composition provided a diverse representation of displaced families in Taiwan, allowing the study to capture variations in attachment dynamics and resilience processes across different socio-economic and regional contexts.

Table 1

Main Themes, Subthemes, and Concepts (Open Codes)

Main Themes (Categories)	Subthemes (Subcategories)	Concepts (Open Codes)
1. Reconstructing Secure Attachments After Displacement	Re-establishing Emotional Bonds	Physical presence as reassurance; Verbal affection; Shared routines; Eye contact and touch; Expressing gratitude; Family rituals
	Trust Rebuilding in Family Units	Transparency in communication; Keeping promises; Reduced conflict frequency; Joint decision-making; Honesty in stress situations
	Maintaining Parental Sensitivity	Responsive listening; Emotion validation; Recognizing children's distress; Adjusting parenting styles; Modeling calmness
	Spousal Emotional Support	Mutual reassurance; Division of emotional labor; Reaffirmation of love; Emotional reciprocity; Reducing blame
	Creating Symbolic Security	Keeping family photos; Maintaining old traditions; Religious symbols in new home; Celebrating anniversaries; Preserving home language
2. Collective Coping and Family Adaptation	Shared Meaning-Making	Joint storytelling; Framing displacement as growth; Emphasizing unity; Reinterpreting adversity; Hope-based narratives
	Family Role Flexibility	Shifting breadwinner roles; Older children as helpers; Co-parenting adaptability; Gender role negotiation
	Communal Problem-Solving	Family meetings; Daily planning; Mutual resource allocation; Conflict resolution dialogues
	External Social Support Integration	Reliance on neighbors; Church/community aid; NGO counseling; Peer family exchange; Governmental welfare access
	Economic and Practical Cooperation	Shared budgeting; Collective job search; Joint housework; Resource pooling; Mutual savings practices
	Adaptive Communication Strategies	Non-verbal empathy; Humor in adversity; Daily check-ins; Reduced criticism; Storytelling for comfort
3. Intergenerational Transmission of Resilience	Modeling Adaptive Behaviors	Parents demonstrating persistence; Teaching optimism; Emotional coaching for children; Telling stories of endurance
	Strengthening Family Identity	Emphasizing family name; Remembering ancestry; Family mottos; Shared faith narratives; Cultural preservation
	Intergenerational Emotional Regulation	Grandparents calming younger members; Intergenerational dialogues; Expressing feelings openly; Encouraging forgiveness
	Future Orientation and Hope	Talking about future goals; Education emphasis; Rebuilding aspirations; Creating plans for stability
	Maintaining Continuity Through Change	Using old family recipes; Passing on traditions; Revisiting former places; Keeping heirlooms alive; Linking past and present
	Transmission of Family Values	Loyalty; Respect; Compassion; Self-reliance; Responsibility; Collective dignity

The first major theme, *reconstructing secure attachments after displacement*, reflected how families worked to restore emotional security and relational trust following separation, loss, and instability. Participants described intentional efforts to re-establish closeness through emotional expressions, shared routines, and the recreation of symbolic anchors of home. One mother explained, *"Every night we still have dinner together, even if it's in a small rented place.*

Sitting together reminds my children that we are still a family." Rebuilding trust within family units emerged as a slow but deliberate process, often grounded in consistent communication and mutual reassurance. Couples described acts of transparency and reliability—"He started sharing every small decision with me again; it made me feel safe," one participant noted. Parents also emphasized heightened emotional sensitivity toward children, adjusting parenting

styles to accommodate anxiety and behavioral changes caused by displacement. Spousal emotional support and symbolic gestures—such as keeping family photos or religious icons—served as psychological anchors that restored a sense of continuity and belonging. Through these practices, displaced families reconstructed a secure base in the midst of spatial and social disruption.

The second theme, *collective coping and family adaptation*, revealed how families transformed adversity into a shared endeavor rather than an individual burden. Participants frequently used the language of "we" rather than "I," indicating collective agency in navigating hardship. Families developed shared meaning-making strategies, reframing displacement as a challenge that strengthened their unity. One father reflected, *"We lost our house, but we found each other again. We learned how strong we are when we work as one."* Adaptive flexibility in roles—such as older children assisting parents financially or emotionally—became a hallmark of family resilience. Many families emphasized communal problem-solving and resource sharing, often holding informal "family meetings" to discuss finances and household management. Support from external networks—neighbors, religious organizations, NGOs, and local community groups—was described as essential in reducing isolation and sustaining optimism. As one participant explained, *"The church members visited us every week. Their help reminded us that we were not alone."* Humor, storytelling, and positive communication also played significant roles in maintaining emotional balance. These adaptive strategies highlighted the collective, relational dimension of resilience that transcended individual coping mechanisms.

The third theme, *intergenerational transmission of resilience*, underscored how displaced families maintained psychological continuity by passing on coping models, values, and narratives to younger generations. Parents and grandparents served as role models, demonstrating perseverance, optimism, and moral strength. A grandmother shared, *"I tell my grandchildren stories of when our village flooded long ago—we survived that, and we will survive this."* Such narratives helped children anchor their identity in family history, fostering a sense of belonging despite displacement. The preservation of family identity through storytelling, cultural rituals, and shared faith provided emotional stability and a sense of rootedness. Families also emphasized future orientation, channeling hope through education and plans for long-term recovery—"We teach our kids to study hard so they can rebuild what we lost," said one

parent. Emotional regulation across generations was evident, with older members calming and guiding younger ones through distressing moments. Maintaining continuity through traditional practices—such as cooking old family recipes or preserving heirlooms—served as tangible symbols of endurance. The transmission of values like loyalty, compassion, and responsibility further anchored the family's adaptive identity, ensuring that resilience was not merely a response to crisis but a legacy carried forward.

4. Discussion and Conclusion

The findings of this study revealed that attachment-based resilience in families experiencing domestic displacement in Taiwan is expressed through three interconnected processes: reconstructing secure attachments after displacement, collective coping and family adaptation, and intergenerational transmission of resilience. These dimensions illustrate that resilience in displacement is not a static characteristic of individuals but a relational, evolving system of emotional and behavioral regulation embedded within family life. Families in this study described intentional efforts to restore trust, emotional closeness, and shared meaning after losing their homes and communities. They drew strength from relational practices—such as mutual reassurance, storytelling, and symbolic rituals—that helped them re-establish emotional stability amid uncertainty. These results align with previous research showing that the reconstruction of attachment bonds serves as a central mechanism for psychological survival and adaptation in displaced populations (Arënliu et al., 2020; Johansen et al., 2025; Veronese et al., 2025).

The first major finding—reconstructing secure attachments after displacement—demonstrates how displaced families engage in deliberate emotional labor to restore intimacy and continuity. Parents in this study reported maintaining daily routines, physical closeness, and verbal expressions of affection to sustain emotional security. These behaviors mirror what (Haar et al., 2025) identified in internally displaced families in Myanmar, where participation in family skills programs helped parents regulate emotions and support children's behavioral adjustment. Similarly, (Shaw et al., 2020) found that displaced Rohingya and Afghan families in Malaysia relied on affectionate parenting and emotional availability to maintain a sense of normalcy. The present study extends these findings by emphasizing that emotional expression and consistency, rather than the mere presence of caregivers,

reconstitute attachment security in times of displacement. Participants' descriptions of "feeling safe again when we sit together" or "sleeping in the same room to calm the children" reflected the emotional synchronization that underpins relational resilience. This resonates with (Bauch, 2022), who found that art-based therapeutic activities enhanced nonverbal emotional communication between parents and children in displaced families.

Trust rebuilding was another salient component of attachment reconstruction. Displacement, often accompanied by socioeconomic loss and trauma, can erode family trust through stress-induced withdrawal or conflict (Johansen et al., 2025; Mares & Ziersch, 2024). In this study, participants described trust restoration as a gradual, negotiated process involving transparency, mutual understanding, and shared decision-making. These findings are consistent with the work of (Veronese et al., 2025), who observed that caregiving and emotional reciprocity in war-affected Gaza families reestablished trust and strengthened mental well-being. Moreover, (Gerrand et al., 2023) noted that in times of crisis, humor, daily rituals, and honest communication serve as protective mechanisms for family functioning. In the Taiwanese context, displaced families used family meals, prayer, and collective planning to rebuild emotional bonds, highlighting how symbolic continuity complements psychological recovery. The restoration of trust and shared routines thus emerges as a universal feature of attachment-based resilience, transcending cultural and geographical boundaries.

The second key finding—collective coping and family adaptation—captures how displaced families transform hardship into shared responsibility and meaning. Participants emphasized collective language ("we," "together") when describing coping, underscoring that resilience was a communal rather than an individual endeavor. This pattern aligns with the findings of (Arënliu et al., 2020), who showed that Syrian refugee families in Istanbul engaged in shared meaning-making to reinterpret displacement as collective endurance. The families in Taiwan similarly engaged in problem-solving together, redistributed roles, and sought external support from religious and community networks. These behaviors are consistent with (Haar et al., 2025), who reported that displaced families in Myanmar benefitted from family-based interventions that promoted cooperative adaptation and shared emotional regulation.

The use of external social and community resources was another critical form of collective adaptation. Participants

who maintained close ties with community organizations and faith-based groups reported lower levels of isolation and distress. This supports the findings of (Ezenwanne, 2025), who showed that social support networks within internally displaced persons (IDP) camps in Nigeria reduced caregiver strain and improved family functioning among vulnerable groups. Similarly, (Frederiksen et al., 2021) and (Nimpa et al., 2024) emphasized that institutional and social inclusion play a vital role in mitigating health and developmental risks among displaced children. However, when institutional support was absent, families in this study turned inward, relying on emotional solidarity and flexible communication. This resonates with (Mendzhul, 2023), who found that displaced families often compensate for weak institutional support through intensified intra-family cooperation. The findings here thus confirm that resilience arises from a dialectic between internal attachment strength and external social scaffolding.

An additional dimension of collective coping observed in this study was role flexibility within families. Participants described how older children assumed caregiving roles or contributed financially when parents were unable to do so. This adaptive redistribution of roles reflects the concept of "functional flexibility" observed in displaced Ethiopian families (Kemei et al., 2023). Such flexibility can buffer stress and sustain family unity, particularly when displacement disrupts traditional hierarchies. Moreover, participants' use of humor, storytelling, and shared planning as coping mechanisms supports (Gerrand et al., 2023) and (Slabu, 2025), who both highlighted creative and expressive approaches as pathways for emotional resilience. Through these practices, families transform loss into collective growth—a process that affirms resilience as a dynamic, culturally embedded phenomenon.

The third major finding—intergenerational transmission of resilience—illustrates how attachment processes extend beyond immediate coping to ensure long-term psychological continuity. Families described teaching children lessons of endurance, compassion, and mutual care through storytelling, religious rituals, and everyday modeling. This echoes (Menzhul, 2023), who found that intergenerational dialogue and moral education are crucial to maintaining family identity among displaced Ukrainian children. In the present study, grandparents often assumed stabilizing roles, offering emotional regulation and historical perspective, consistent with (Popham et al., 2022), who observed that refugee children's resilience strengthened when anchored in intergenerational narratives. Likewise, (Omelchenko, 2024)

demonstrated that psychological assistance programs that engaged both children and elders fostered collective emotional regulation among displaced families in war-affected contexts.

The continuity of family identity through symbolic and cultural practices emerged as a vital mechanism of resilience. Participants emphasized preserving language, food, and customs as a way of "feeling at home again." Such findings align with (Veronese et al., 2025) and (Shtrygol et al., 2023), who identified the preservation of cultural rituals as a stabilizing force for displaced communities. Furthermore, (Mendzhul, 2023) and (Mares & Ziersch, 2024) emphasized that cultural continuity reinforces moral frameworks that protect children's sense of belonging. The present study contributes to this growing evidence by demonstrating how displaced Taiwanese families negotiate new forms of attachment through both symbolic continuity and emotional adaptation. Intergenerational transmission of values and cultural memory serves as both a coping mechanism and a foundation for future resilience.

Taken together, these findings demonstrate that attachment-based resilience is a multi-layered phenomenon encompassing emotional, relational, and cultural dimensions. Families restore attachment security through trust and affection, build collective adaptation through cooperation and role flexibility, and sustain resilience through intergenerational teaching and identity preservation. This framework corresponds with (Västhagen, 2025) and (Sim et al., 2020), who both argued that family-centered interventions yield sustainable improvements in psychological well-being among displaced populations. It also resonates with (Demsie, 2024), who highlighted that the integration of family and community resources enhances coping capacity in contexts of conflict-induced displacement. Moreover, the current findings support the claim by (Kaptan et al., 2022) that psychological resilience in displaced families depends on accessible, culturally sensitive interventions that strengthen emotional communication rather than rely solely on individual therapy models.

A central implication of this study is that attachment serves as a psychosocial infrastructure for resilience in displacement. Families construct emotional safety nets through caregiving, shared meaning, and relational rituals that enable members to withstand adversity. As (Arumugam et al., 2021) noted, even in non-displacement contexts, shared routines and consistent communication enhance children's emotional stability—a pattern magnified under crisis conditions. By demonstrating how attachment bonds are reconfigured to absorb stress and maintain family identity, the present study provides empirical evidence that attachment-based mechanisms form the core of resilience among displaced families.

5. Suggestions and Limitations

This study is not without limitations. First, it relied on qualitative data from 24 participants in Taiwan, which may limit the generalizability of findings to other displaced populations with different cultural, political, or economic contexts. While the use of purposive sampling and theoretical saturation ensured depth, it may have excluded families with less access to social networks or those living in more isolated conditions. Second, self-reported narratives may be subject to recall bias, emotional defensiveness, or selective disclosure, especially when discussing sensitive family dynamics. Third, the study focused primarily on internal attachment processes and did not systematically analyze macro-level policy structures influencing displacement experiences. Lastly, translation from Mandarin to English may have introduced subtle linguistic or cultural nuances that affect interpretation, despite efforts to ensure accuracy through back-translation.

Future research should examine attachment-based resilience across different cultural contexts and forms of displacement, including cross-border migration and climate-induced relocation. Longitudinal designs could explore how attachment and resilience evolve over time, particularly as families transition from emergency survival to long-term adaptation. Future studies might also integrate mixed-methods approaches to quantify attachment security and psychological well-being alongside qualitative narratives. Additionally, the role of technology—such as online communication and digital therapy—in maintaining attachment continuity among separated families warrants investigation. Comparative studies between displaced families who receive structured psychosocial support and those who do not could provide valuable insights into intervention efficacy. Finally, research should further explore how gender, generation, and socioeconomic status intersect to shape patterns of resilience and vulnerability within displaced family systems.

Practitioners working with displaced families should prioritize interventions that strengthen attachment relationships and family cohesion rather than focusing solely on individual trauma symptoms. Family-centered programs

should encourage shared storytelling, emotional communication, and routine-building as pathways to restore trust and safety. Community organizations and social workers should facilitate intergenerational dialogue to sustain family identity and transmit coping models. Psychosocial services must be culturally adapted, incorporating familiar rituals and collective practices that foster belonging. Moreover, policies addressing internal displacement should integrate psychological support with social protection systems to ensure stability and empowerment for families rebuilding their lives. Ultimately, the integration of attachment-based principles into humanitarian response frameworks can foster deeper, more sustainable forms of resilience in displaced populations.

Authors' Contributions

All authors have contributed significantly to the research process and the development of the manuscript.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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Declaration of Interest

The authors report no conflict of interest.

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Ethical Considerations

The study protocol adhered to the principles outlined in the Helsinki Declaration, which provides guidelines for ethical research involving human participants.

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