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Mapping Attachment Styles, Hope, And Resilience Among Intimate Partner Violence Survivors: A Basis for Recovery-Oriented Interventions

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Abstract

Intimate partner violence remains a significant psychological, social, and public health concern in the Philippines, where survivors' recovery may be shaped by relational trauma, cultural expectations, spirituality, family responsibilities, and access to institutional support. This study examined how attachment patterns, hope, and resilience interacted in the experiences of Filipino women who had survived intimate partner violence. A qualitative multiple-case study design was employed involving five adult women who were no longer residing with their abusive partners. Data were gathered through in-depth, semi-structured interviews incorporating culturally sensitive Filipino research practices, including pakikipagkwentuhan and pakikiramdam. The narratives were analyzed through thematic analysis, within-case examination, and cross-case comparison. Three overarching concepts emerged: attachment traps, fragile hope anchors, and adaptive survival weaving. Survivors described anxious dependence, erosion of relational security, and the transfer of attachment needs toward spiritual and familial sources of safety. Hope developed through faith, children, family support, and access to legal and community-based services. Resilience was most consistently expressed through maternal agency, reflective faith, and institutional help-seeking. The findings suggest that recovery from intimate partner violence is neither linear nor exclusively individual but is shaped by the interaction of psychological resources, relational responsibilities, cultural meanings, and external support systems. Based on these findings, the study proposes the ILAW NG TAHANAN framework as a culturally responsive and trauma-informed pathway for attachment repair, hope activation, resilience development, and survivor empowerment.

Keywords: *intimate partner violence, attachment patterns, hope, resilience, Filipino women, trauma-informed recovery*

1. Introduction

Intimate partner violence (IPV) remains a major public health, psychological, and human rights concern affecting women across diverse social and cultural settings. It encompasses physical aggression, sexual coercion, psychological abuse, threats, intimidation, economic control, and other forms of coercive behavior committed by a current or former intimate partner (World Health Organization [WHO], 2024). The consequences of IPV extend beyond immediate physical injury and may produce persistent psychological distress, social isolation, economic instability, impaired interpersonal functioning, and long-term difficulties in rebuilding a sense of personal safety and autonomy.

In the Philippines, the 2022 National Demographic and Health Survey reported that approximately 17.5% of women aged 15 to 49 had experienced physical, sexual, or emotional violence from an intimate partner, with emotional violence identified as the most frequently reported form (Philippine Statistics Authority [PSA] & ICF, 2023). Although the country has enacted protective legislation, particularly Republic Act No. 9262 or the Anti-Violence Against Women and Their Children Act of 2004, many survivors continue to face barriers to disclosure and help-seeking. These barriers may include fear of retaliation, financial dependence, concern for children, social stigma, cultural expectations regarding marriage and family preservation, and limited access to legal, psychosocial, and institutional support.

The effects of IPV frequently persist even after the abusive relationship has ended. Survivors may experience depression, anxiety, post-traumatic stress symptoms, diminished self-worth, distrust, emotional dysregulation, and difficulty establishing secure interpersonal relationships (Campbell, 2002; Devries et al., 2013). Recovery therefore

cannot be understood solely as physical separation from an abusive partner. It also involves the reconstruction of psychological security, identity, agency, relational trust, and confidence in one's capacity to pursue a life beyond violence.

One important psychological lens for understanding survivors' experiences is attachment theory. Bowlby (1969) proposed that early relational experiences contribute to the development of internal working models concerning the availability, reliability, and safety of significant others. Hazan and Shaver (1987) subsequently extended attachment theory to adult romantic relationships, demonstrating how attachment orientations may influence intimacy, dependence, emotional regulation, and responses to relational conflict. In the context of IPV, insecure attachment patterns may contribute to relational entrapment, while traumatic bonding may reinforce attachment to an abusive partner when fear, dependency, affection, and intermittent reinforcement become psychologically intertwined (Dutton & Painter, 1993).

Attachment does not operate independently of social and cultural influences. In the Philippine context, expectations surrounding family unity, marital endurance, maternal responsibility, and the preservation of household stability may shape how women interpret abusive relationships and make decisions regarding separation. Survivors may feel compelled to tolerate violence to protect their children, avoid social judgment, preserve the family structure, or maintain economic security. These pressures may intensify attachment-related vulnerabilities and make leaving an abusive relationship a prolonged and psychologically complex process.

Hope represents another important construct in understanding how survivors endure adversity and envision recovery. Snyder's Hope Theory conceptualizes hope as a cognitive-motivational process composed of agency and pathways thinking. Agency refers to the perceived capacity and determination to pursue meaningful goals, while pathways thinking refers to the ability to identify possible routes toward those goals (Snyder, 2002; Snyder et al., 1996). For IPV survivors, hope may involve imagining a future characterized by safety, dignity, financial independence, emotional stability, and protection for their children.

Hope may nevertheless assume contradictory forms within abusive relationships. It can encourage survivors to seek safety, mobilize support, and pursue recovery, but it can also contribute to continued entrapment when it is directed toward the expectation that the abusive partner will change. Hope may initially take the form of passive endurance, spiritual consolation, or repeated reconciliation. Over time, however, it may be transformed into purposeful action when survivors begin to identify realistic alternatives, supportive relationships, legal protections, or institutional pathways toward safety.

In collectivist cultures, hope may be sustained not only through personal determination but also through family, community, spiritual faith, and other external sources. Bernardo's (2010) locus-of-hope perspective recognizes that individuals may derive hope from both internal and external agents. This is particularly relevant in the Philippine setting, where family relationships, religious beliefs, communal support, and concern for children may shape future-oriented motivation. For women surviving IPV, hope may therefore emerge through the interaction of personal agency and relational support rather than through individual determination alone.

Resilience is similarly understood as a dynamic process rather than a fixed personal trait. It refers to the capacity to adapt, recover, and reconstruct functioning despite severe adversity (Masten, 2014). In IPV cases, resilience may involve emotional regulation, meaning-making, protective decision-making, help-seeking, economic adaptation, spiritual coping, and the rebuilding of social relationships. Resilience is strengthened or constrained by the resources available within the survivor's family, community, and institutional environment (Ungar, 2013).

Maternal identity may function as a particularly powerful source of resilience. Survivors may tolerate hardship for extended periods because of concern for their children, yet the same concern may eventually become the catalyst for resistance, separation, and help-seeking. Motherhood can therefore operate both as a source of relational obligation and as a foundation for protective agency. When survivors begin to perceive that continued exposure to violence threatens their children's safety and development, maternal responsibility may shift from a rationale for endurance to a motivation for decisive action.

The interaction of attachment, hope, and resilience is best examined within a broader ecological framework. Heise's (1998) Integrated Ecological Framework proposes that violence against women is shaped by interacting factors operating at individual, relational, community, and societal levels. Individual psychological patterns cannot be separated from family relationships, gender norms, economic conditions, community responses, institutional practices, and legal structures. Similarly, recovery cannot be reduced to personal strength alone. Survivors' capacity to achieve safety and rebuild their lives depends partly on whether legal, healthcare, social welfare, community, and family systems provide accessible and responsive support.

Despite the substantial literature on IPV, attachment, hope, and resilience are often examined separately. Less attention has been given to how these constructs interact within the lived experiences of Filipino women survivors and how they operate across ecological levels. Existing discussions frequently emphasize the psychological consequences of violence or the structural barriers to help-seeking, but fewer studies integrate relational attachment, future-oriented hope, maternal agency, spiritual meaning, and institutional engagement within a single qualitative framework.

This study examined the interactions among adult attachment patterns, hope, and resilience in the experiences of Filipino women survivors of intimate partner violence. It sought to understand how survivors' relational histories, family responsibilities, spirituality, personal agency, and access to institutional support influenced their experiences of abuse and recovery. The study also aimed to provide an empirical foundation for culturally responsive, trauma-informed, and recovery-oriented interventions.

1.1 Objectives of the Study

Specifically, the study aimed to:

1. describe the demographic profiles, family backgrounds, and histories of abuse of women survivors of intimate partner violence;
2. examine how adult attachment patterns influenced the participants' individual experiences and interpersonal relationships;
3. explore how survivors understood and expressed hope within and beyond abusive relationships, including the factors that sustained or diminished hope;
4. determine how survivors demonstrated resilience while coping with and recovering from intimate partner violence;
5. analyze how attachment, hope, and resilience interacted across the individual, relational, community, and societal levels of Heise's Integrated Ecological Framework; and
6. identify culturally responsive strategies for developing recovery-oriented interventions for women affected by intimate partner violence.

2. Review of Related Literature

2.1 Intimate Partner Violence, Psychological Consequences, and Barriers to Recovery

Intimate partner violence encompasses physical aggression, sexual coercion, psychological abuse, intimidation, controlling behavior, and economic restriction within current or former intimate relationships. It remains a major public health and human rights concern because its consequences extend beyond immediate injury and may persist throughout survivors' lives (WHO, 2024). Women exposed to IPV frequently experience depression, anxiety, post-traumatic stress symptoms, diminished self-worth, social isolation, and impaired interpersonal functioning (Campbell, 2002; Devries et al., 2013).

In the Philippines, IPV occurs within a social context shaped by family expectations, gender norms, financial dependence, stigma, and uneven access to support systems. The 2022 Philippine National Demographic and Health Survey reported that approximately 17.5% of Filipino women aged 15 to 49 had experienced physical, sexual, or emotional violence from an intimate partner (PSA & ICF, 2023). Although Republic Act No. 9262 provides legal protections for women and their children, the existence of legislation does not necessarily ensure timely disclosure, safety, or access to effective intervention.

Survivors may remain in or return to abusive relationships because of fear of retaliation, concern for children, financial insecurity, emotional dependence, social judgment, and cultural expectations regarding marital endurance and family preservation. Recovery should therefore not be equated solely with physical separation from the perpetrator. Leaving an abusive relationship may reduce immediate exposure to violence, but survivors may continue to experience trauma, fear, economic instability, disrupted family relationships, and difficulty rebuilding trust.

2.2 Attachment Patterns, Trauma Bonds, and Relational Entrapment

Attachment theory provides a useful framework for understanding why survivors may remain emotionally connected to abusive partners despite repeated harm. Bowlby (1969) proposed that early experiences with significant caregivers contribute to internal working models concerning safety, trust, intimacy, and the availability of others. Hazan and Shaver (1987) later extended attachment theory to adult romantic relationships, suggesting that attachment orientations shape emotional dependence, closeness, conflict responses, and relationship expectations.

Traumatic bonding further explains how strong emotional attachment may develop and persist within abusive relationships. Dutton and Painter (1993) described a pattern in which intermittent affection and recurring abuse create powerful emotional dependence. Periods of violence may be followed by apologies, promises, affection, or temporary calm, reinforcing the survivor's expectation that the relationship can improve. These cycles may make separation psychologically difficult even when the abusive behavior is recognized.

The erosion of a secure relational base is particularly significant in IPV. Intimate relationships ordinarily function as sources of emotional safety, mutual support, and belonging. When the partner becomes the source of danger, the survivor may experience a profound contradiction: the individual expected to provide security simultaneously produces fear,

control, and instability. Recovery may therefore involve reconstructing security through supportive family relationships, therapeutic alliances, peer networks, spiritual faith, and renewed confidence in one's own judgment.

2.3 Hope, Faith, Family, and Future-Oriented Agency

Hope is a central psychological resource in coping with adversity and pursuing recovery. Snyder's Hope Theory conceptualizes hope as a cognitive-motivational system consisting of agency and pathways thinking. Agency refers to the perceived determination and capacity to move toward desired goals, whereas pathways thinking refers to the ability to identify possible routes for achieving those goals (Snyder, 2002; Snyder et al., 1996).

For IPV survivors, hope may involve envisioning safety, emotional stability, economic independence, protection for children, and freedom from abuse. Hope can sustain endurance during periods of severe distress and may support the eventual identification of alternatives. However, hope may also function ambivalently when survivors remain because they expect that the perpetrator will change, violence will cease, or the family can still be preserved.

The locus-of-hope perspective is particularly relevant to Filipino survivors. Bernardo (2010) extended hope theory to include internal and external agents, including family, peers, and spiritual or supernatural sources. In collectivist settings, future-oriented motivation is often relational. Children, relatives, faith communities, and service providers may therefore become sources of both motivation and practical pathways toward safety.

2.4 Resilience, Maternal Agency, and Ecological Support Systems

Resilience refers to positive adaptation despite significant adversity and is better understood as a dynamic process than as a fixed personality characteristic (Masten, 2014). In IPV contexts, resilience may be expressed through emotional regulation, protective decision-making, meaning-making, help-seeking, parenting, economic adjustment, and reconstruction of personal identity.

Maternal identity may function as a primary source of resilience. Concern for children can strengthen determination, organize recovery goals, and motivate engagement with formal support systems. Motherhood may initially contribute to staying because survivors fear family disruption or economic insecurity; over time, the same maternal responsibility may become the catalyst for leaving when the risks to children become intolerable.

Resilience nevertheless depends on the availability of social and institutional resources. Ungar (2013) emphasized the importance of context and culture in understanding resilience, while Heise's (1998) ecological framework situates IPV across individual, relational, community, and societal levels. A survivor's determination may be insufficient when legal procedures are inaccessible, shelters are unavailable, financial support is absent, or community responses are dismissive. Recovery is more sustainable when personal agency is supported by responsive families, communities, and institutions.

2.5 Synthesis and Literature Gaps

The literature establishes that IPV produces enduring psychological, relational, social, and economic consequences (Campbell, 2002; Devries et al., 2013; WHO, 2024). Attachment theory explains how insecurity, fear of abandonment, relational dependence, and traumatic bonding may contribute to continued emotional connection with an abusive partner (Bowlby, 1969; Dutton & Painter, 1993; Hazan & Shaver, 1987). Hope theory identifies agency and pathways thinking as mechanisms through which survivors may begin to envision and pursue safety (Snyder, 2002), while locus-of-hope perspectives emphasize the contribution of family, peers, and spiritual sources in collectivist settings (Bernardo, 2010). Resilience research further demonstrates that adaptive recovery depends on the interaction between personal capacities and contextual resources (Masten, 2014; Ungar, 2013).

Despite these contributions, attachment, hope, and resilience are often discussed as separate constructs. Existing literature provides limited integrated explanation of how these processes interact in the recovery trajectories of Filipino women survivors. The specific role of maternal identity as both a source of endurance and a catalyst for protective action also requires closer examination. Similarly, spirituality may function as comfort, relational substitution, meaning-making, or active motivation, but its role in attachment repair and hope activation remains insufficiently differentiated.

The present study addresses these gaps by examining how attachment patterns, hope, and resilience interact within the lived experiences of Filipino women who survived intimate partner violence. Through a qualitative multiple-case design, it explores how maternal agency, spiritual faith, family relationships, and institutional engagement contribute to recovery across ecological levels.

3. Methodology

3.1 Research Design

The study employed a qualitative multiple-case study design to examine how adult attachment patterns, hope, and resilience interacted in the experiences of women who had survived intimate partner violence. Each participant was treated as an individual case, allowing detailed within-case examination followed by systematic comparison across cases. Narrative interviewing was incorporated within the case-study approach to allow participants to describe how abusive

relationships developed, how they interpreted their experiences, and how their attachment patterns, hope, and resilience changed over time.

The study followed case-study procedures described by Yin (2004, 2018), including specification of research questions, definition of cases, linkage of evidence to theoretical propositions, within-case analysis, and cross-case comparison. Culturally responsive Filipino research practices, including pagkamustahan, pakapakapa, pakikiramdam, and pakikipagkwentuhan, were incorporated into the interviews to establish rapport, recognize emotional cues, and encourage participants to describe sensitive experiences in a culturally appropriate manner.

3.2 Participants and Sampling

The study involved five adult Filipino women who had experienced intimate partner violence. Participants were at least 18 years old and had experienced one or more forms of physical, emotional, psychological, sexual, or financial abuse within a marital or cohabiting relationship. Eligible participants were no longer residing with the abusive partner at the time of data collection, a requirement intended to reduce the risk of retaliation and protect participants during the interview process.

Purposive sampling was used to identify participants whose experiences could provide detailed and relevant accounts of attachment, hope, resilience, and recovery from IPV. Recruitment was facilitated through women's shelters, community organizations, IPV support services, mental health providers, and social service networks. Snowball sampling was available as a supplementary strategy, provided that referred participants satisfied the same eligibility and safety requirements.

3.3 Screening Instrument and Interview Guide

The Hurt, Insult, Threaten, Scream (HITS) Scale was used to screen potential participants for a history of intimate partner violence (Sherin et al., 1998). The HITS is a four-item instrument asking how frequently an intimate partner has physically hurt, insulted, threatened, or screamed at the respondent. In the present study, the instrument functioned as an eligibility screening tool rather than an outcome measure.

Data were primarily collected through a researcher-developed semi-structured interview guide organized around adult attachment, hope, resilience, and Heise's Integrated Ecological Framework. Questions concerning attachment explored emotional bonds, dependence, trust, relational security, and the influence of these patterns on remaining in or leaving abusive relationships. Questions concerning hope examined future orientation, factors that sustained or weakened hope, and changes in hope during and after abuse. Resilience questions addressed coping, maternal responsibility, spiritual faith, personal strengths, social resources, help-seeking, and recovery.

The interview guide was reviewed for content relevance, cultural sensitivity, clarity, and ethical appropriateness by individuals with relevant disciplinary expertise. The questions were primarily prepared in Filipino and reviewed for linguistic clarity. A pilot interview with an IPV survivor who was not included among the final cases was used to assess question clarity, sensitivity, and alignment with the study objectives.

3.4 Data-Gathering Procedure

Potential participants were approached through cooperating shelters, community services, IPV-support organizations, healthcare providers, and mental health professionals. Before the interviews, the researcher explained the study's purpose, procedures, possible risks, anticipated benefits, confidentiality protections, and voluntary nature. Written informed consent was obtained before participation.

The interviews were conducted in Palawan, Philippines. Each participant completed approximately two to three interview sessions, with each session lasting about 90 to 120 minutes. Multiple encounters were used to establish rapport, permit reflection, reduce pressure to disclose all experiences in a single meeting, and gather sufficiently detailed case narratives. Interviews were scheduled according to participants' availability and conducted in secure and private settings selected with participant safety in mind.

With permission, interviews were digitally audio-recorded. Field notes documented contextual information, observations, and preliminary analytical insights. Recordings were transcribed and anonymized, and participants were assigned the pseudonyms Red, Rian, Felicity, Flower, and Weng.

3.5 Data Analysis

The data were analyzed using Braun and Clarke's (2006) six-phase thematic analysis together with the interactive data-analysis procedures of Miles and Huberman (1994). The researcher first became familiar with the interview recordings, transcripts, and field notes; coded meaningful segments related to the research objectives; organized related codes into preliminary themes; reviewed themes against coded excerpts and the complete dataset; defined and named themes; and interpreted the findings in relation to attachment theory, hope theory, resilience, and the ecological framework.

A within-case analysis was completed for each participant before cross-case synthesis. Individual case summaries were prepared to preserve the contextual characteristics of each participant's experience and then organized into a cross-case matrix. Pattern matching and explanation building were used to compare recurring patterns, differences, and contradictory evidence across the five cases.

3.6 Trustworthiness of the Findings

Several strategies were used to strengthen credibility and trustworthiness. Multiple interview sessions supported prolonged engagement and detailed narratives. Member checking was conducted after preliminary analysis by sharing summaries or interpretations of emerging findings with participants and inviting clarification, additions, or identification of possible misinterpretations. Within-case analysis preceded cross-case synthesis to reduce the risk that individual differences would be obscured by premature thematic consolidation. Documentation connecting original data, codes, themes, and interpretations was maintained to support transparency and auditability.

3.7 Ethical Considerations

The research protocol received approval from the university's Research Ethics Review Committee, identified in the source manuscript as accredited by the Philippine Health Research Ethics Board. Written informed consent was obtained from all participants, participation was voluntary, and participants retained the right to decline questions or withdraw without penalty. Recruitment and communication were conducted discreetly to reduce safety risks.

A trauma-informed approach was used throughout recruitment and interviewing. The researcher monitored signs of distress and was prepared to suspend or discontinue interviews when necessary. Participants requiring additional assistance could be referred to appropriate mental health, legal, shelter, or crisis-intervention services.

Participants received reasonable compensation for their time and participation-related expenses, with the source manuscript reporting an honorarium of up to PHP 1,000 per interview visit, together with transportation reimbursement and refreshments when applicable. Personal identifiers were removed from research records and replaced with pseudonyms or participant codes. Digital files were encrypted and password-protected, while physical documents were stored securely. Data handling was conducted in accordance with institutional procedures and the Philippine Data Privacy Act of 2012 (Republic Act No. 10173, 2012).

4. Results and Discussion

4.1 Cross-Case Thematic Overview

The cross-case analysis identified three overarching concepts describing how the five participants experienced and responded to intimate partner violence: Attachment Traps, Fragile Hope Anchors, and Adaptive Survival Weaving. Attachment Traps described emotional dependence, declining relational security, and attempts to find alternative sources of safety. Fragile Hope Anchors captured how faith, children, family members, and formal support systems sustained the possibility of change. Adaptive Survival Weaving represented the ways participants combined maternal responsibility, spiritual reflection, and institutional engagement to cope with violence and pursue recovery.

Two themes appeared in all five cases: Anxious Dependence Cycles and Maternal Agency Resilience. Most remaining themes appeared in four of the five cases. These differences indicate that recovery did not follow a single standardized pathway; instead, participants combined psychological, relational, spiritual, and institutional resources in different ways.

Table 1 *Cross-Case Themes of Attachment, Hope, and Resilience Among Intimate Partner Violence Survivors*

Emerging concept	Core meta-theme	Red	Rian	Felicity	Flower	Weng
Attachment Traps	Anxious Dependence Cycles	✓	✓	✓	✓	✓
Attachment Traps	Secure Base Erosion	✓	✓	✓		✓
Attachment Traps	Sacred Attachment Substitution	✓		✓	✓	✓
Fragile Hope Anchors	Transformative Faith Hope	✓		✓	✓	✓
Fragile Hope Anchors	Family-Sustained Hope	✓	✓	✓		✓
Fragile Hope Anchors	Institutional Hope Activation		✓	✓	✓	✓
Adaptive Survival Weaving	Maternal Agency Resilience	✓	✓	✓	✓	✓
Adaptive Survival Weaving	Reflective Faith Resilience	✓		✓	✓	✓

Adaptive Survival Weaving	Institutional Activation Resilience		✓	✓	✓	✓
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4.2 Attachment Traps

Anxious Dependence Cycles were identified in all five cases. Across the narratives, participants' sense of relational security and self-worth became strongly tied to intermittent validation from their abusive partners. Even when violence, betrayal, neglect, or controlling behavior was present, participants continued to seek reassurance, recognition, or emotional connection from the relationship. In Felicity's case, the pattern was characterized by one-sided relational effort, whereas Weng's case involved role inversion and compulsive caregiving.

Secure Base Erosion was evident in the cases of Red, Rian, Felicity, and Weng. Repeated violence, abandonment, betrayal, manipulation, and unfulfilled promises weakened the expectation that the partner could provide stability or protection. Rian's experience demonstrated a distinctive Cyclic False-Promise Return pattern in which reunification was linked to promises of change, postpartum circumstances, child-related obligations, and expectations concerning family preservation.

Sacred Attachment Substitution emerged in the cases of Red, Felicity, Flower, and Weng. When intimate partners could no longer function as dependable attachment figures, participants redirected their need for emotional security toward spiritual faith and a higher power. Faith provided stability, reassurance, meaning, and emotional regulation. Flower displayed an additional variation through Maternal Over-functioning, redirecting her need for attachment security toward intensive caregiving and maternal responsibility. Collectively, these themes suggest that recovery involved shifting from dependence on an unreliable partner toward alternative sources of security, including spirituality, self-trust, children, and supportive relationships.

4.3 Fragile Hope Anchors

Transformative Faith Hope appeared in the cases of Red, Felicity, Flower, and Weng. Spirituality initially functioned as comfort during suffering, but in several cases it developed into a cognitive and motivational resource for change. Faith became transformative when it no longer merely encouraged endurance but instead strengthened the capacity to make decisions, seek safety, and rebuild life. Red's case culminated in Peace-of-Mind Agency, in which hope became associated with emotional tranquility, independence from the abusive relationship, and recovery of self-worth.

Family-Sustained Hope was evident in the cases of Red, Rian, Felicity, and Weng. Children, relatives, and supportive family members functioned as emotional anchors that prevented complete despair and helped participants imagine life beyond abuse. Children were particularly significant, serving as reasons for continuing, enduring, seeking assistance, or leaving. Family support expanded perceived options by providing reassurance, temporary shelter, advice, childcare, or alternative pathways.

Institutional Hope Activation emerged in the cases of Rian, Felicity, Flower, and Weng. Hope strengthened when participants became aware of realistic pathways outside the abusive relationship, including Violence Against Women and Children mechanisms, healthcare services, legal consultation, community resources, and Barangay Protection Orders. Flower's redefinition of justice and Weng's institutional discovery illustrated how knowledge of legal rights under Republic Act No. 9262 converted internal hope into actionable safety strategies.

4.4 Adaptive Survival Weaving

Maternal Agency Resilience appeared in all five cases and represented the strongest point of convergence in the resilience findings. Participants consistently identified their children as both a reason for surviving prolonged hardship and a catalyst for seeking change. Maternal responsibility initially supported endurance but later shifted toward protective action when concern for children's safety and future became dominant. Rian's child-driven defiance and Red's maternal leadership illustrate how motherhood converted passive tolerance into protective decision-making.

Reflective Faith Resilience emerged in the cases of Red, Felicity, Flower, and Weng. Prayer, religious belief, and personal reflection helped participants understand their experiences as survivable and potentially transformative. Faith supported reconstruction of self-worth and purpose, while Flower also used humor as an affect-regulation strategy during periods of crisis. The findings suggest that faith became resilience-enhancing when it supported self-recognition, safety, and purposeful action rather than merely justifying continued endurance.

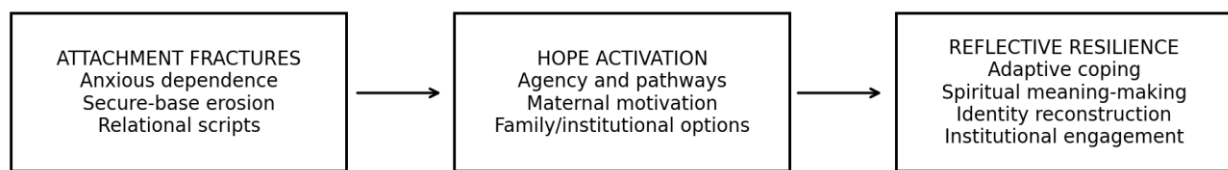
Institutional Activation Resilience appeared in the cases of Rian, Felicity, Flower, and Weng. Participants accessed or became aware of community services, local Violence Against Women and Children desks, healthcare providers, legal protections, peer support, and other institutional resources. These systems expanded resilience from an individual capacity into a socially supported process, indicating that recovery partly depends on environmental responsiveness and access to practical protection.

4.5 Integrative Psychological Framework

The cross-case findings were synthesized into a proposed micro-level psychological framework involving three interrelated processes: Attachment Fractures, Hope Activation, and Reflective Resilience. Attachment Fractures describe deterioration of relational security within abusive relationships. Hope Activation reflects a cognitive and relational shift from passive endurance toward future-oriented agency, while Reflective Resilience describes the integration of adaptive coping, spiritual meaning-making, maternal agency, identity reconstruction, and institutional engagement.

The findings suggest a recurring pathway rather than a fixed causal sequence. Attachment repair, hope, and resilience may overlap, recur, or develop in different orders. The framework should therefore be interpreted as an analytical model derived from five qualitative cases, not as a universally validated progression.

Figure 1 *Proposed Micro-Level Psychological Framework of Attachment Fractures, Hope Activation, and Reflective Resilience Among IPV Survivors*



Recurring and overlapping processes rather than a fixed causal sequence

4.6 Discussion

The findings demonstrate that recovery from intimate partner violence was shaped by the interaction of attachment, hope, resilience, family responsibility, spirituality, and institutional access. The experiences of the five participants cannot be reduced to a simple decision to remain in or leave an abusive relationship. Instead, the narratives reflected continuing emotional bonds, declining relational security, concern for children, expectations of partner reform, and uncertainty regarding available alternatives.

The universal presence of Anxious Dependence Cycles is consistent with attachment perspectives emphasizing that individuals continue to seek security and validation from significant relationships even when those relationships become unstable or harmful. Bowlby's (1969) internal working models help explain why attachment needs may persist despite abuse, while Hazan and Shaver (1987) show how expectations of closeness, rejection, and abandonment influence adult romantic attachment. The findings also correspond with Dutton and Painter's (1993) traumatic bonding account, in which alternating abuse and intermittent affection can strengthen emotional attachment.

Secure Base Erosion illustrates the contradiction at the center of IPV: the intimate partner is expected to provide emotional safety but becomes the source of fear, betrayal, and instability. Recovery therefore required more than physical separation; it involved developing alternative sources of security. Sacred Attachment Substitution was a distinctive finding, with four participants redirecting attachment needs toward spiritual faith. Faith functioned as an alternative secure base through which emotional regulation, reassurance, meaning, and identity could be reconstructed.

The role of faith was nevertheless ambivalent. Spiritual belief could sustain passive endurance when suffering was interpreted as an obligation, but it became transformative when it supported self-worth, decision-making, and safety. This distinction is important for culturally responsive intervention: faith-based coping should be evaluated according to whether it expands or restricts survivor agency.

The hope findings are consistent with Snyder's (2002) conceptualization of agency and pathways thinking. Participants did not achieve recovery through motivation alone. Hope became actionable when survivors could identify realistic options involving family assistance, legal mechanisms, community support, healthcare, shelter, or financial resources. The findings also support Bernardo's (2010) locus-of-hope perspective because hope was relationally distributed across children, relatives, spiritual faith, community actors, and institutions.

Family-Sustained Hope and Maternal Agency Resilience reveal the central role of motherhood. Children were simultaneously reasons for enduring the relationship and reasons for leaving it. This apparent contradiction reflects the changing meaning of maternal responsibility. At one point, family preservation encouraged endurance; at another, recognition of risk to children transformed motherhood into protective leadership. The universal presence of Maternal

Agency Resilience suggests that motherhood was the most consistent organizing force in these five recovery narratives, although the finding should not be generalized beyond the study population.

The resilience findings align with Masten's (2014) view of resilience as dynamic adaptation and with Ungar's (2013) emphasis on contextual and cultural resources. Participants drew on different combinations of emotional regulation, caregiving, faith, meaning-making, family support, and institutional assistance. Institutional Hope Activation and Institutional Activation Resilience were present in four of the five cases, showing how knowledge of Republic Act No. 9262, Barangay Protection Orders, Violence Against Women and Children services, and related mechanisms could transform private coping into concrete action.

The interaction of attachment, hope, and resilience appears recursive rather than strictly linear. A participant could experience renewed attachment after developing hope or gain resilience before formal institutional engagement. The proposed framework therefore identifies a common movement from relational fracture toward future-oriented agency and adaptive recovery but does not establish causal order. Longitudinal research would be required to determine whether attachment repair reliably precedes hope activation or whether these processes develop simultaneously.

Overall, the results indicate that IPV recovery is simultaneously psychological, relational, spiritual, and institutional. Survivors' personal strengths were important, but recovery became more sustainable when internal resources were reinforced by supportive relationships and accessible systems of protection.

5. Conclusions, Recommendations, and Implications

5.1 Conclusions

The study demonstrated that recovery from intimate partner violence among the five Filipino women participants was shaped by the interaction of attachment patterns, hope, resilience, maternal responsibility, spirituality, family relationships, and institutional support. Recovery was neither linear nor exclusively individual; it developed through overlapping psychological, relational, cultural, and ecological processes.

Anxious dependence cycles were present across all five cases, while secure base erosion was evident in four. Participants continued to seek validation, security, and emotional connection from partners who had become sources of fear, betrayal, and instability. Recovery involved reconstruction of attachment security through alternative sources of safety, including spiritual faith, maternal identity, self-trust, and supportive relationships.

Hope operated as a dynamic and sometimes contradictory process. It could sustain continued endurance when directed toward partner change or family restoration, but became more recovery-oriented when redirected toward personal agency, child safety, emotional peace, and concrete pathways outside the abusive relationship. Maternal agency was the most consistent source of resilience across the five cases, shifting from a rationale for endurance to a basis for protective action and help-seeking.

Resilience was not expressed solely through individual strength. It developed through reflective faith, family support, adaptive coping, maternal commitment, and institutional engagement. The proposed movement from attachment fractures toward hope activation and reflective resilience should therefore be interpreted as a qualitative synthesis of the five cases rather than a fixed or universally causal sequence.

5.2 Recommendations

The study recommends the further development and pilot implementation of ILAW NG TAHANAN: Faith-Anchored Empowerment Pathway as a culturally responsive and trauma-informed intervention for women affected by intimate partner violence. The proposed program should be subjected to expert review, cultural validation, pilot testing, and outcome evaluation before being described as an effective or validated intervention.

Table 2 *Proposed ILAW NG TAHANAN Recovery-Oriented Intervention Framework*

Module	Primary focus	Illustrative components
Module 1: Sacred Attachment Repair	Disrupt anxious dependence and rebuild security	Recognition of trauma bonds; patriarchal relational scripts; self-blame; boundary development; faith-sensitive secure-base reconstruction
Module 2: Relational Hope Activation	Translate hope into goals and pathways	Goal setting; child- and family-centered safety planning; RA 9262 legal literacy; family support mapping; practical pathways to protection
Module 3: Ecological Resilience Expansion	Expand personal resilience through social systems	Peer support; institutional navigation; advocacy; livelihood/referral

		networks; community leadership; sustained support engagement
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At the individual level, mental health professionals should assess attachment-related experiences, trauma bonds, fear of abandonment, self-blame, dependence, safety needs, financial circumstances, and caregiving responsibilities. Where spirituality is important to the survivor, faith-sensitive approaches may be incorporated provided that they promote dignity, agency, and protection rather than passive endurance.

At the relational and family level, programs should recognize children and supportive kin as significant sources of both obligation and recovery motivation. Family-centered interventions may establish emergency contacts, confidential communication procedures, temporary housing arrangements, childcare support, and coordinated safety plans. Supportive family members should be oriented toward trauma-informed communication and should avoid blaming survivors for remaining in or returning to abusive relationships.

At the community level, Local Government Units should strengthen the capacity of Violence Against Women and Children desks, barangay officials, healthcare personnel, social workers, and other frontline responders. Training should emphasize trauma-informed communication, confidentiality, risk assessment, referral procedures, and avoidance of victim-blaming responses. Information concerning Republic Act No. 9262, Barangay Protection Orders, shelters, legal services, mental health support, and emergency assistance should be made accessible.

At the institutional and policy level, agencies responsible for IPV response should evaluate whether protection and referral mechanisms are accessible, timely, confidential, and sensitive to survivors' circumstances. Coordinated case management should integrate legal, psychological, social, healthcare, and livelihood services rather than requiring survivors to navigate disconnected institutions without assistance.

Future research should involve participants from different regions, age groups, socioeconomic backgrounds, family arrangements, and stages of recovery. Longitudinal research should examine how attachment, hope, and resilience change before separation, during crisis intervention, and throughout long-term recovery. Research involving survivors without children is also needed to determine whether other identities or relationships perform functions similar to the maternal agency identified in this study.

The proposed ILAW NG TAHANAN program should undergo feasibility testing, expert validation, pilot implementation, and formal evaluation. Future studies may assess participant acceptability, cultural appropriateness, implementation fidelity, psychological outcomes, safety-planning competence, legal-service engagement, and sustained recovery. Elements informed by culturally grounded resilience work such as Katatagan may be considered while ensuring that all adaptations are specifically validated for IPV contexts (Hechanova et al., 2015).

5.3 Implications of the Study

Theoretically, the study contributes to IPV scholarship by integrating attachment theory, hope theory, resilience, and the ecological framework within a single qualitative interpretation. The findings suggest that attachment, hope, and resilience should not be examined as isolated constructs because each influenced how participants interpreted violence, relationships, motherhood, spirituality, and available pathways to safety. Sacred Attachment Substitution also suggests a culturally relevant proposition for further study: attachment security may be reconstructed through spiritual and symbolic relationships when intimate partners cease to function as safe attachment figures.

Practically and clinically, IPV intervention should address emotional bonds, trauma attachment, hope, family responsibility, spirituality, and institutional access rather than focusing only on immediate physical safety. Continued attachment or reconciliation should not automatically be interpreted as failure to recognize abuse; such patterns may reflect fear, dependency, intermittent reinforcement, concern for children, financial insecurity, and limited alternatives.

At the community and institutional levels, the study reinforces that resilience is not solely an individual trait. Legal literacy and institutional awareness may convert internal hope into practical action, while inaccessible procedures or unsupportive frontline responses may leave survivors psychologically prepared for change but unable to achieve safety. Survivor recovery therefore requires coordinated responsibility across family networks, barangay services, healthcare providers, social workers, legal institutions, shelters, faith communities, and survivor-support organizations.

Culturally, the findings demonstrate the importance of examining IPV recovery within meanings attached to motherhood, family unity, spirituality, endurance, and communal responsibility. These cultural values may provide significant sources of strength but may also contribute to pressure to tolerate abuse. Culturally responsive interventions should help survivors reinterpret these values in ways that support safety, dignity, autonomy, and protection.

Declarations

Research Ethics Safeguards. The study received formal clearance from the institutional Research Ethics Review Committee. Written informed consent was obtained from all participants. Participant identities were protected using

pseudonyms, and data were stored securely. Trauma-informed procedures and referral pathways were established because of the sensitive nature of IPV research.

Conflict of Interest. The author declares no conflict of interest concerning the research, authorship, or publication of this manuscript.

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Data Availability Statement. The qualitative datasets generated and analyzed during the study are not publicly available because of participant privacy and the sensitive nature of intimate partner violence research. De-identified thematic matrices may be available from the corresponding author upon reasonable request, subject to ethical and confidentiality requirements.

Originality Declaration. The author confirms that this manuscript is an original work, has not been published previously, and is not currently under peer review or consideration for publication in another journal.

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