

Resilient family constructs and beliefs in the face of the diagnosis of two members with disabilities

Constructos y creencias familiares resilientes ante el diagnóstico de dos integrantes con discapacidad

Rábago-De Ávila, Marcela ^a, Pérez-Sánchez, Lucía ^b, Ruiz-Bernés, Salvador ^c and Márquez-Pérez, Lía Lourdes ^d

^a ROR Universidad Autónoma de Nayarit • KXS-6638-2024 • ID 0000-0001-9538-8033 • 913539

^b ROR Universidad Autónoma de Nayarit • JGD-6747-2023 • ID 0000-0003-1614-7587 • 348564

^c ROR Universidad Autónoma de Nayarit • AEO-7754-2022 • ID 0000-0003-1957-8649 • 161357

^d ROR Universidad Autónoma de Nayarit • KYQ-1068-2024 • ID 0000-0002-4514-8792 • 464807

CONAHCYT classification:

Area: Humanities and Behavioral Sciences

Field: Psychology

Discipline: Other psychological specialties

Subdiscipline: Other

doi <https://doi.org/10.35429/JSR.2024.26.10.7.16>

History of the article:

Received: July 15, 2024

Accepted: October 02, 2024

* ✉ [\[marcela.rabago@uan.edu.mx\]](mailto:marcela.rabago@uan.edu.mx)

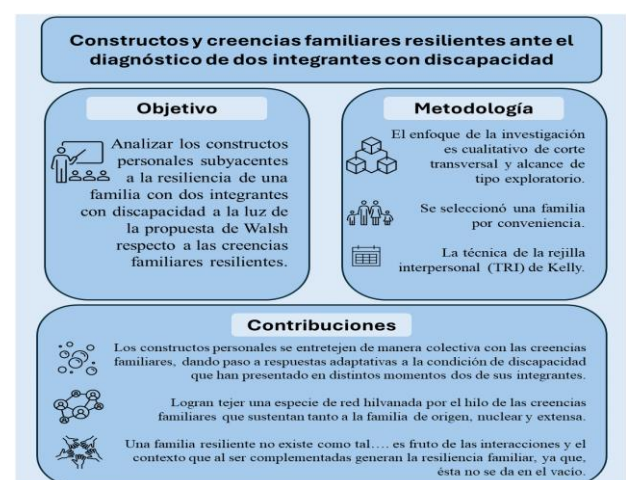
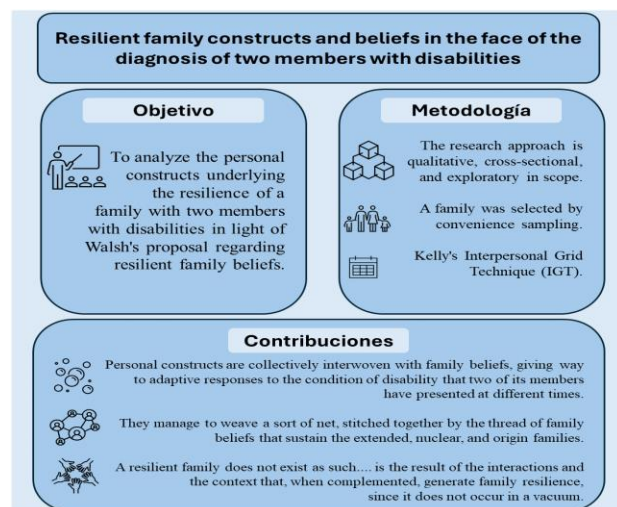


Abstract

Conducting a study about resilience in a family with two members with disabilities may involve carrying out an exploration of the personal constructs of each member of the family, and in some way permeating their responses to that condition. The present work is qualitative research carried out with the objective of analyzing the personal constructs underlying the resilience of a family with two members with disabilities in light of the proposal of Walsh regarding resilient family beliefs. The analysis of these information has allowed in the present work to identify these dichotomous constructs that underlie the resilience of this family, which provide a rich and profound information about how in each of its members act the constructs that allowed them as a family Resiliently addressing disability.

Resumen

Realizar un estudio acerca de la resiliencia en una familia con dos integrantes con discapacidad puede implicar llevar a cabo una exploración de los constructos personales de cada uno de los integrantes de la familia, y que de alguna manera permean sus respuestas a dicha condición. El presente trabajo es una investigación cualitativa llevada a cabo con el objetivo de analizar los constructos personales subyacentes a la resiliencia de una familia con dos integrantes con discapacidad a la luz de la propuesta de Walsh respecto a las creencias familiares resilientes. El análisis de la información ha permitido en el presente trabajo poder identificar dichos constructos dicotómicos que subyacen a la resiliencia de esta familia, los cuales aportan una rica y profunda información acerca de cómo, en cada uno de sus integrantes, actúan los constructos que les permitieron como familia hacer frente de manera resiliente a la discapacidad.



Constructs, Disability, Resilience

Constructos, Discapacidad, Resiliencia

Citation: Rábago-De Ávila, Marcela, Pérez-Sánchez, Lucía, Ruiz-Bernés, Salvador and Márquez-Pérez, Lía Lourdes. Resilient family constructs and beliefs in the face of the diagnosis of two members with disabilities. Journal of Social Researches. 2024. 10-26: 7-16.



ISSN 2414-4835 /© 2009 The Authors. Published by ECORFAN-México, S.C. for its Holding Republic of Nicaragua on behalf of Journal of Social Researches. This is an open-access article under the license **CC BY-NC-ND** [<http://creativecommons.org/licenses/by-nc-nd/4.0/>]

Peer review under the responsibility of the Scientific Committee **MARVID**[®] - in the contribution to the scientific, technological and innovation **Peer Review Process** through the training of Human Resources for the continuity in the Critical Analysis of International Research.



Introduction

According to the World Health Organization (WHO), disability represents restrictions or absence with respect to bodily, individual and social functions (WHO, 2014; Fernández-López *et al.*, 2009). This translates into limitations or absence in the exercise of the rights of this population.

Such a reductionist vision circumscribes the condition of disability to a failure within the person who experiences such a condition, where their "functioning" is mediated by what they manage to do with respect to those who do not have the same experience.

The WHO (2023) mentions that 1 in 6 people worldwide, i.e. 1.3 billion people have some kind of disability. For this organization, sustainable development requires the inclusion of persons with disabilities (PWD) in the educational and social spheres, access to health services and the full exercise of their rights.

However, this is deeply affected by structural factors such as the enabling approach, discrimination and stigmatization. Not to mention the social determinants in health services, including poverty and poor access to education and employment for PWD (WHO, 2023).

Therefore, the social image built around this condition has been focused on deficiencies, failures, shortcomings, etc., which put PWD at a disadvantage compared to those who do not experience it in their bodies.

Hence, it is important to consider this population, and that, in many cases, they are an integral part of a family system, which is expected to respond through support, in order to provide containment in the face of such a condition.

Dallos (1996) considers that the support provided by the family in the face of the various situations they go through throughout their lives allows this system to achieve balance, adaptation and well-being through the constant interactions between its members through their common history, needs and shared experiences. It is their response to situations that enables the construction of meanings and family identity in the face of adversity.

Therefore, the meanings attributed to the context of disability are the cornerstone on which the belief system shared by families is built. This belief system will be a determining factor in the response experienced in the aforementioned context. Where human hope is put to the test in everyday life in the face of the condition of disability.

In the case of experiencing disability in two members of a family system, it tests not only their beliefs, but also their resilience to respond to this new life condition.

Thus, such an event can become the transformative impulse needed to respond to this experience. Through the recognition and use of the resources considered part of family resilience. This enables the family to resist the disruption of change and adapt to the crisis situation. Integrating the totality of the disability experience into the fabric and construction of their life history, beliefs and individual and family identity (Cyrulnik *et al.*, 2004; Quintero, 2005).

If the context of disability usually puts families to the test, going through this experience with the birth of two children with disabilities at different times can have a de-structuring impact on personal and family identity, and can also put to the test the system of beliefs and constructs, both personal and family, to cope with such experiences and cope with the situation.

Therefore, life experiences require a framework of intelligibility to give an explanation to everything that happens and in turn insert it into the plot of the life story, to give meaning and significance to the responses to such events, managing to build the beliefs that support identity and family resilience (White, 2016). The explanations we give ourselves to try to understand what happens to us are based on assumptions and models that organize and privilege what we perceive (Sluzki, 2011). These perceptions are based on "personal constructs", through which we organize the world and the events that happen in it, based on the internal cognitive structure that is unique to each individual (Botella & Feixas, 1998). Constructs or premises that permeate the relationship of individuals with their environment and their adaptation to life experiences (Bateson, 2006).

In the case of the family life experience regarding the birth of two members with disabilities, both personal constructs are put to the test, as well as the family belief system, organizational patterns and communicative processes, which form part of the keys of the proposal made by Walsh (2004) regarding family resilience.

Of these three keys to family resilience proposed by Walsh (2004), the family belief system is divided into three areas, which are shown in Table 1.

Box 1

Table 1

Family belief system: body and soul of resilience

Making sense of adversity
<ul style="list-style-type: none"> • Associative value: reality based on relationships. • Life cycle as orientation. • Sense of coherence. • Facilitative or limiting assessment of crisis, distress and recovery..
A positive approach
<ul style="list-style-type: none"> • Active initiative and perseverance. • Courage and encouragement. • Maintaining hope and an optimistic outlook; confidence in overcoming adversity. • Focus on strengths and potential. • Mastering the possible: active initiative and acceptance.
Transcendence and spirituality
<ul style="list-style-type: none"> • Values and more comprehensive purpose. • Spirituality: Faith, communion, rituals. • Inspiration: Glimpsing new possibilities.
Creativity
<ul style="list-style-type: none"> • Transformation: learning and growing from the crisis.

Source: based on Walsh (2004)

In 1955, George Kelly put forward the Theory of Personal Constructs (TCP), which is based on the idea that human beings see their world through a series of patterns that they create and into which they try to fit the realities that make up their world. These templates are known as constructs, which serve to explain, understand and interpret life experiences, so that they can make sense of themselves and the experiences that occur in their environment (Feixas & Cornejo, 1996). These are the structures of thought and action organized in a dichotomous way so that they determine the perception that the individual has of the world and, in turn, how he or she responds to the events that occur in it (Hernández, 2023).

Similarly, constructivism raises the relevance of the individual with respect to the construction that he or she makes of his or her surrounding reality and therefore of what he or she knows and experiences in it (Retamozo, 2012). Therefore, no two people interpret a common event in the same way. Because relationships and significant events in people's lives will be permeated by such personal interpretations (Winter, 2023). This approach allows us to understand the family's construction of the experience of the birth of two members with disabilities at different times, but which in the end may be an unexpected experience.

Finally, the research aims to understand the personal constructs that underlie a family's resilience to the experience of the birth of two members with disabilities.

Methodology

The research approach is qualitative, cross-sectional and exploratory in scope, in which by collecting data in a single moment and at a single time it is possible to analyze the reality defined through the interpretations of the participants, so that from their experiences and personal constructs regarding the condition of disability in their family context, it is possible to understand how these constructs facilitate the process of adaptation and resilience to such life experience, a position that fits perfectly with the objective of this research (Pinto, Salazar & Yurley, 2024; Hernández, Fernández & Baptista, 2014; Dorantes, 2010; Álvarez-Gayou, 2003).

Based on the constructivist perspective, a family was selected for convenience in order to find out the construction that participants make of the experience of the birth of two members with disabilities, through the data obtained by applying Kelly's interpersonal grid technique (IRT), with the aim of finding out the significant constructs regarding the resilience of the family from the point of view of each participant and the collectively constructed perspective (Álvarez et al., 2015; Fransella et al., 2004; Walsh, 2004).

The participants were the father of the disabled child, the mother of both children, the maternal grandmother and the maternal uncle of both children with disabilities.

The individual interview was used as an instrument for the elaboration of the technique, which generates a data matrix that is subjected to several analyses to reveal its apparent and implicit structure. This allows for both quantitative and qualitative analysis of the belief system through the elements, constructs and scores (Neimeyer, 1996). In the case of the items, they are made up of those significant people chosen by the participants. In the case of IRT, it is suggested to take into account the real and ideal self in order to know the perception of the self and the expectations about it. This generates an idea of the construction of the self and the possible cognitive conflicts of the participants. In the case of the constructs, these are elicited in dyads where similarity and difference with respect to the other pairs of items are explored. The scores obtained are recorded in the IRT format based on a Likert scale whose score ranges from 1 to 7 (Garcia-Gutierrez, & Feixas, 2018; Álvarez *et al.*, 2015; Feixas & Cornejo, 1996).

Procedure

The procedure and data collection was carried out by explaining the aim of the research to the family, their voluntary participation and the confidentiality of their personal data. The letter of informed consent was read and signed, and then the interview was conducted for approximately 1 hour and 30 minutes with each of the participants, for the elaboration of the grid technique.

Subsequently, the constructs were elaborated and recorded in the grid by the interviewer together with the interviewee. The elements are listed according to what the participants consider to be the most significant people in their lives. There are basic elements for the study: the self and the self after the experience of disability, as well as those that each interviewee chooses in a particular way.

Once the elements have been selected, they are presented in dyads to the interviewee and questions are asked about the similarities in these elements and then about the respective differences. This procedure is carried out for each dyad of elements presented and with each of the interviewees individually.

Regardless of the order in which the dyads were presented, care was taken that the elements: self and self after the experience of disability were presented in dyads with the highest number of elements chosen by the interviewee.

Finally, the ideal self is added because it is a requirement of the programmed with which the results are analyzed on the website.

Results are analyzed on the website. Once all the elements were in place, we proceeded to score each dyad on a scale of 1-7.

The data obtained with these scores were recorded in the grid through the RECORD 5.0 programmed and entered in the following web page <http://www.tecnicaderejilla.net/programa>.

Analysis of results

To carry out the integration of the results of the respective grids, they were analyzed in the RECORD version 5.0 program with which both qualitative and quantitative data were obtained from the four participants (Garcia-Gutierrez, & Feixas, 2018; Feixas & Cornejo, 2002; Álvarez *et al.*, 2015). These were entered on the website: <http://www.tecnicaderejilla.net/programa>.

It was considered that a wide network of meanings can be found in a person, formed by hierarchically organized personal constructs and that there are also nuclear constructs that are the most significant for the subject, which define their identity and intervene in the construction of the significant beings of the subject's interpersonal world. And other peripheral constructs, which are subordinate to the former.

The following indicators were taken into account for this research:

The program RECORD version 5.0, performs the calculation of the intensity, polarization and discriminative power indices of each construct (Garcia-Gutierrez, & Feixas, 2018; Feixas & Cornejo, 2002). The intensity index is an indicator of the centrality or importance of the construct. Those with greater intensity are those that present more correlation with the other constructs. While the most peripheral is the one with the lowest intensity (Feixas & Cornejo, 1996).

Polarization measures the radicality with which a construct is perceived by the respondent. The use of extreme scores indicates the degree of significance of the construct or item. Thus, a certain cognitive rigidity may be reflected in high scores. Constructs that have high scores on the polarization index and discriminative power can be considered as supra-hardened constructs (Feixas & Cornejo, 1996). Discriminative power is a measure of the flexibility with which the construct is applied; in which we find that the higher the value, the greater the flexibility with which a construct is applied (Feixas & Cornejo, 1996).

Based on the subjective experience of the family members and the elaboration of their respective grids, we proceeded to analyze, in accordance with the research objective, the underlying constructs with respect to this experience. To this end, the results obtained from the application of the grid to the four family members were processed in tables for a schematization and understanding of the data obtained (Jofré, 2024). From these, we proceeded to select those constructs that obtained a higher score in the three indices (intensity/centrality, polarization /radicality and discriminative power/flexibility).

Results

Next, the results of the personal constructs of each of the family members are interpreted in the light of the family resilience proposed by Walsh (2004), in order to identify the constructs underlying the resilience of a family with two members with disabilities.

Results for the mother

Personal constructs. Table 2 shows the results obtained from the mother, which were chosen on the basis of those constructs with the highest scores on the indicators. In the case of polarization (radicality), she presents a higher score (91.67) with the construct "exploited-just", which shows the implications of the impact that the birth of two children with disabilities had on her, hence, if for the mother justice is part of her central constructs, then this is how one can understand her difficulty to adapt to the disability of her first daughter and question the lack of justice of God, which makes it clearer to understand the lack of reasonable explanation for the situation of disability of both children.

Similarly, the significance and intensity (centrality) is evident with a score of 0.53 in the construct "Honest-dishonest", which is reflected in the recognition of the pain experienced by the situation of disability in both children, and from the perspective of resilience, not to deny the emotions, but to transform them once they go through the painful path of disability and turn it into their greatest strength to succeed in getting ahead in life. Once the condition of disability has been accepted in both children, a process for which the support of her husband has been of utmost importance to achieve the adaptation and transformation of the family system.

Regarding the dependent-independent construct that obtained the highest discriminative power, which refers to cognitive flexibility, with a score of 3. It can be seen that being the most flexible, it has allowed the mother to delegate much of what is considered a "maternal role" for study purposes, having to depend to a certain extent on the support of the father figure to cope with the issues and needs of a child with disabilities. Therefore, it is important to mention the role of the father figure, which has not only been limited to moral support, but also to the care of the child with disabilities, to play roles that were culturally stereotyped for women and that, due to the needs of the particular situation that the family is currently going through, have been adapted. The flexibility in this construct has also allowed them to draw on the support of friends and family, when necessary, i.e. to use the support network. Based on this, it is possible to highlight in the mother the characteristic of resilience focused on transcendence, which is centered on values and a more comprehensive purpose, that is, in the use of moral resources, values such as honesty and justice, as well as her social network of emotional support, managing to give meaning to adversity.

Box 2

Table 2

Personal constructs and indicators of the mother			
Element	Construct	Index	Score
Mother	Honest-dishonest	Intensity	0.53
	Profited-just	Polarization	91.67
	Dependent-independent	Discriminating power	3.00

Source: own elaboration of the results obtained in the RECORD 5.0 programmed

Results of the father

Personal constructs. Table 3 presents the results obtained as the highest scores for the father's indicators.

For the father, being generous (intensity/centrality) is identified with a score of 0.35; polarization /radicality in the construct quiet-pleasant with a score of 38.46 and the construct scolding-good people, with a score of 3.23 of discriminative power (flexibility), are part of the constructs that best define him. That is to say, for the father, how other people, from his particular way of constructing the world, fit better with calm and quiet people, who in turn are good people and generous, therefore, for the father it is part of his personal vision to face the situation of his son's disability as calmly as possible, being good people and generous is reflected in the lack of questioning that he does not question his son's situation. In other words, the father takes things as they happen, trying to adapt, which leaves him better protected from the stress that a disability situation usually generates in a family member, and at the same time, allows him to observe his capacity to give himself and his unconditional love to his son. The father deals with the disability in the most creative way possible, which can be seen in his coexistence with his son and how, without speaking, he expresses the satisfaction he feels at being with his father. It is worth mentioning that for the father being calm implies not being worried, above all, not worrying about situations that are out of his hands to change. Therefore, he has a better and greater capacity to adapt to his son's disability.

This has been a fundamental support in the adaptation of the mother who has been the one to experience the birth of two children with disabilities. It is worth mentioning that the father's generosity is reflected in the love he lavishes on his son without limit, prejudice or measure. The constructs that in turn become more flexible are: good people and calm. That is to say, to a certain extent, there may be a flexibility in them that allows them to better adapt both to the context and to the vision they have of the people with whom they interact. The construct that is most significant in dads is: quiet-talkative. It tends to be a personal characteristic of the father to be quiet to a certain extent, but it does not imply that if he does not like things, he refrains from expressing his way of thinking.

ISSN: 2414-4835

RENIECYT-CONAHCYT: 1702902

ECORFAN® All rights reserved.

Box 3

Table 3

Personal constructs and father indicators			
Element	Construct	Index	Score
father	Selfish-generous	Intensity	0.35
	Quiet-talker	Polarization	38.46
	Scolded-good people	Discriminating power	3.23

Source: own elaboration of the results obtained in the RECORD 5.0 programmed

Grandmother's results

Personal constructs. Table 4 below shows the results that generated the highest scores for the grandmother.

Regarding the construct: Selfish-generous, which obtained an intensity (centrality) of 0.47, it can be seen reflected in the generosity and dedication to the care of both grandchildren who have presented a condition of disability. This has led her to provide support in the most critical moments that the family has gone through, and she is one of the people in her family who is considered to be the strongest.

The strict-permissive construct presents a polarization (radicality) of 76.92 together with the other constructs with the highest scores in the grandmother, showing an inclination she has to a certain extent to be overly permissive, which can be confused on many occasions with generosity.

That is, she gives of herself, time and care without measure. For, the grandmother feels a great concern for her grandchild's situation and the fact that she knows her grandchild has special needs makes her worry about him, to the extent that she considers that meeting the needs of her grandchildren is part of her responsibility.

In the case of the construct grudge-not holding grudges with a discriminative power (flexibility) of 2.77, it is observed that despite the suffering due to the birth of two grandchildren with disabilities and various events in her personal life, she does not hold grudges against anyone, which allows her to adapt a little more to the events of life without them having a negative impact on the way she deals with them.

Box 4

Table 4

Personal constructs and grandmother indicators			
Element	Construct	Index	Score
grandmother	Selfish-generous	Intensity	0.47
	Strict-permissive	Polarization	76.92
	Rencorosa-no guardar rencor	Discriminating power	2.77

Results for the uncle

Table 5 below shows the results that generated the highest scores for the uncle.

In the non-affectionate-loving construct, which obtained an intensity (centrality) of 0.26, it can be observed that he is a person who mentions that he was already affectionate, after his nephew's disability, but he has become a little more expressive of the affection he feels specifically for him; he considers himself attached to the family after the birth of his nephew.

Regarding the concerned-unconcerned construct, with a polarization index (radicality) of 53.85, this is reflected in the fact that he is usually a carefree, idealistic, authentic and extrovert person, characteristics that have allowed him not to lose objectivity in the case of the disability of his only two nephews. Likewise, these characteristics have also been fundamental to face the situation of disability of both nephews, the fact of being carefree allows him to face the disability according to what is required on a daily basis. The attachment that he considers to have occurred more after the birth of his nephew, allows him to establish a better coexistence with the members of both the nuclear family and the extended family, so it can be seen that the diagnosis of his nephew has been a turning point in his way of relating to the family. Finally, with regard to the closed-open construct, which obtained a score of 3.23 for discriminative power (flexibility), this is reflected in the openness to the condition of both nephews, who, although they have been more attached to the child, the second to be born, in both cases the diagnosis was a shock. However, the experience of grief has been greater with her nephew. Even so, his ability to open up to new experiences and realities has allowed him to fully enjoy himself, at least to this day.

Box 4

Table 4

Constructos personales e indicadores del tío			
Element	Constructo	Index	Score
Uncle	Not affectionate-loving	Intensity	0.26
	Worried	Polarization	53.85
	Closed-open	Discriminating power	3.23

Source: own elaboration of the results obtained in the RECORD 5.0 programmed

Exploring the actions carried out by the members of a family in the face of the experience of disability in two of its members in light of the underlying constructs on which these behaviors considered resilient are based, allows us to articulate the relationship that exists between both elements, which are intertwined and feed back into the reciprocal interactions of the family members (Pérez, Rábago, Castillo & Espinosa, 2018).

Such an exploration allows us to realize that people invariably have particular ways of constructing the world and their experience of it. So even though they may belong to the same family and live a common life experience, each will have different ways of perceiving, interpreting and describing it, and therefore different realities will be constructed around that experience (Watzlawik, Beavin & Jackson, 2009).

Exploring what lies behind such constructions in a way that can also be linked to the ability to respond, adapt and recover from such an event, is the task of the personal constructs proposed by George Kelly (Neimeyer, 1996; Botella & Feixas, 1998). As well as the study aimed at the recovery of life histories with resilient responses to events that burst into the lives of families and in the face of which some of them choose to overcome the experience. Hence the importance of family resilience (Walsh, 2004). All of the above allows us not only to explore but also to link personal constructs and the family belief system that sustains these constructs (Dallos, 1996). Thus, although the constructs are personal, they manage to link in such a way that they unite in themselves the essence of relational patterns and family beliefs (Bagarozzi & Anderson, 1989). Hence the importance of their exploration.

Conclusions

At the conclusion of the study, it was observed how personal constructs are collectively interwoven with family beliefs, giving way to adaptive responses to the condition of disability that two of its members have presented at different times. Although the constructs are personal and therefore represent the way in which each member of the family has constructed a reality around the disability experienced in the family, they manage to weave a kind of network threaded by the thread of family beliefs that support both the family of origin, nuclear and extended family.

It should also be noted that to a large extent the constructs are a fundamental basis for resilient coping with disability; if these constructs are intertwined and complementary, they generate a more solid network of family functioning, capable of coping with the onslaught of disability.

Thus, although each family member shows different profiles, their constructs still collaborate in a network of resilient interactions. Hence, family systems are established through relationships that pose communications with message value: "The difference that makes the difference".

Therefore, it is concluded that a resilient family does not exist as such... is the result of interactions and the context which, when complemented, generate family resilience, as this does not occur in a vacuum.

Similarly, it was observed that although the birth of the first member of the family with a disability was shocking given the conditions, in a second moment, after the death of that little girl and with the birth and diagnosis of the second member with a disability, there was a very marked growth in the family, both individually and as a family.

This has undoubtedly had a significant influence on the father of the child, allowing an opening to new possibilities and learning, maintaining hope and bringing out the best personal and family resources.

A combination of resilience-related constructs was found in the family members, such as: affectivity, acceptance and recovery, optimism, learning and focus on strengths. This was not only evident in the results of the interview, but also corroborated through the grid technique, being a pattern in the family history that, through the life experiences of its members, they have achieved learning of strength in adverse situations.

It is interesting to note that in males the constructs are more related to the emotional category, with calmness, being good people, kind, affectionate and attached being relevant in them.

Finally, the findings of this research show that people's fundamental constructs guide their actions, feelings and attitudes towards disability. This leads us to consider the importance of carrying out integration work in the family in order to stimulate resilience.

It is necessary to state the limitations and recommendations regarding the approach that the research has been qualitative in nature and it was not intended to make a generalisation of the results, but rather to study in depth a family with the life experience of two members with disabilities. Since it is precisely these people who become experts in their experiences, in how they respond, what resources they have and how this experience becomes a springboard to be catapulted towards new transformations, allowing them to bring out their greatest abilities and build themselves in accordance with their preferred identity. Therefore, it is suggested to carry out research that does not work with general guidelines, that is to say, to make systemic intervention taking into account the structures of each family and their respective family constructs, because, if their particular constructs are not identified, the work is practically superficial... this according to Foley who considers "it is useful and illuminating to reconstruct the Theory of Personal Constructs in the light of the study of Bateson and the systemic theorists (Feixas & Viaplana, 1990).

It is also suggested that for future studies focus groups with families who have gone through similar experiences should be conducted to give voice to that which has been marginalised: their experiences of life, impact and transformation with disability.

Declarations

Conflict of interest

The authors declare that they have no conflicts of interest. They have no known competing financial interests or personal relationships that might have appeared to influence the article reported in this paper.

Authors' contribution

Rábago-de Ávila, Marcela: Contributed by leading the project and conducted a comprehensive review of the existing literature on family resilience and personal constructs. In addition, she elaborated the theoretical basis based on Walsh's (2004) proposal and other relevant theories. Finally, I write the theoretical framework section of the article.

Pérez-Sánchez, Lucía: She contributed by designing the qualitative methodological approach of the study. Selected and justified the method of data collection, such as interviews, focus groups or document analysis. Described the data collection process and the criteria for selecting the participating family. Wrote the methodology section of the article.

Ruiz-Bernés, Salvador: Analysed the data collected using appropriate qualitative techniques, such as thematic analysis or content analysis. Identified and categorised the dichotomous personal constructs related to family resilience. Wrote the results section, presenting the identified constructs and their relationship to resilience.

Márquez-Pérez, Lía Lourdes: Interpreted the results in light of the theoretical framework and the objectives of the study. Discussed the practical and theoretical implications of the findings. Identified the limitations of the study and proposed future lines of research. Wrote the discussion and conclusion section of the article.

Accessibility of data and materials

The data and materials are accessible at the following link:

https://osf.io/ecmdq/?view_only=50bb2a633cf9475093cdf2789f1dcda0

Funding

The research had no institutional funding, all expenses were covered by the authors of this article.

Acknowledgements

The research had no institutional funding, all expenses were covered by the authors of this article.

Abbreviations

WHO: World Health Organization
 PWD: Persons with Disabilities
 PCT: Personal Construct Theory
 IRT: Interpersonal Grid Technique

References

Background

Feixas, G., Viaplana, I. (1990). [Constructivist family assessment: The epistemological, theoretical and methodological side of an integrative model](#). *Revista de la Asociación Española de Neuropsiquiatría*, 10(35), 487-506.

Fernández-López, J., Fernández-Fidalgo, M., Reed Geoffrey, Gerold S., & Alarcos Cieza. Cieza (2009). ["Functioning and disability: the international classification of functioning \(ICF\). functioning \(ICF\)"](#). *Spanish Journal of Public Health*. 83(6),(SN).

World Health Organization (2014). ["Disability and Health."](#) (SN). Fact sheet N°352.

World Health Organization. (2023, 7 March). [Disability](#).

Basics

Bagarozzi, D., Anderson, S. (1996). [Mitos personales, matrimoniales y familiares. Formulaciones teóricas y estrategias clínicas](#). Paidós.

Botella, L., y Feixas, G. (1998). [Teoría de los constructos personales: aplicaciones a la práctica psicológica](#). Laertes.

Dallos, R. (1996). [Sistemas de creencias familiares](#). Paidós.

Article

Feixas, G. y Cornejo, J. (1996). *Manual de la técnica de rejilla*. (2ª ed). Paidós.

Feixas, G. & Cornejo, J. (2002). *RECORD v.5.0: Análisis de correspondencia de constructos personales* [Aplicación informática].

García-Gutiérrez, A. & Feixas, G. (2018). *GRIDCOR: A Repertory Grid Analysis Tool (Version 6.0)* [Aplicación web].

Kelly, G. A. (1955). *The psychology of personal constructs (2 Vols.)*. Norton.

Neimeyer, G. (1996). *Evaluación constructivista*. Paidós.

Walsh, F. (2012). *Resiliencia familiar: estrategias para su fortalecimiento*. Amorrortu.

Support

Álvarez-Gayou, J. (2014). *Como hacer investigación cualitativa: fundamentos y metodología*. Paidós.

Bateson, G. (2017). *Una unidad sagrada: Pasos ulteriores hacia una ecología de la mente*. Gedisa.

Cyrułnik, B., Tomkiewicz, S., Guénard, T., Vanistendael, S., Manciaux, M y otros. (2017). *El realismo de la esperanza: Testimonios de experiencias profesionales en torno a la resiliencia*. Gedisa.

Dorantes, C. (2010). *El proyecto de investigación en psicología. De su génesis a la publicación*. Universidad Iberoamericana.

Fransella, F., Bell, R. y Bannister, D. (2004). *A manual for repertory grid technique [Un manual para técnica de cuadrícula de repertorio]*. Wiley.

Hernández, R., Fernández, C. y Baptista, P. (2014). *Metodología de la investigación*. (6ª ed). Mc Graw Hill.

Jofré, T., Quezada, R., Rodríguez, E., & López, E. (2024). Reason for hospital admissions in patients with Parkinson's disease during the period 2017-2021 in Hospital Clínico Herminda Martín, Chile. *Revista chilena de Neuro-psiquiatría*, 62 (2), 150-158.

Pinto, O., Salazar, Y., & Yurley, D. (2024). *Teachers with disabilities: labour inclusion in three official schools in Bogotá* [Master's thesis, Universidad El bosque Colombia]. Institutional Repository.

Pérez, L., Rábago, M., Castillo, G. & Espinosa, I. (2018). *La enseñanza de los modelos psicológicos sistémicos*. Ecorfan.

Retamozo, M. (2012). *Constructivismo: Epistemología y metodología en las ciencias sociales. Tratado de metodología de las ciencias sociales: Perspectivas actuales*. Fondo de Cultura Económica.

Sluzki, C. (2017). *La red social: frontera de la práctica sistémica*. Gedisa.

Watzlawick, P., Beavin, J., y Jackson, D. (2017). *Teoría de la comunicación humana. Interacciones, patologías y paradojas*. Editorial Herder.

White, M. (2016). *Mapas de la práctica narrativa. La conversación continua*. Pranas.

Differences

Álvarez, K., Hermsilla, C., & Chenevard, C. (2015). Personal constructs of men who have experienced intimate partner violence. *Psychoperspectives. Individual and Society*, 14 (3), 106-116.

Winter, D. (2023). Self-injury and reconstruction: A perspective from personal construct theory. *Journal of Psychotherapy*, 34(124), 151-164.

Discussions

Hernández, M. (2023). Formative configurations of trainers from their personal constructs: challenges, processes and experiences. *Saberes y prácticas. Journal of Philosophy and Education*, 8 (1), 1-19.

Quintero, A. (2005). "Resilience: non-clinical context for social work". *Revista Latinoamericana de Ciencias Sociales, Niñez y juventud*, 3(1), 1-16.