

# Beyond Forced Migration: The Narrative Communication in the Resilience of Cipaku's Displaced Communities

Farida Hariyati\*, Djuara P. Lubis, Rilus A. Kinseng, & Sumardjo Sumardjo

IPB University, Bogor, Indonesia

[farida27farida@apps.ipb.ac.id](mailto:farida27farida@apps.ipb.ac.id)

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## ABSTRACT

This qualitative study explores the resilience of Cipaku's displaced communities through narrative communication, shedding light on the unique sociolinguistic dynamics of development-induced displacement. Anchored in the Communication Theory of Resilience (CTR), it delves into how displaced individuals employ communicative processes. The study focused on interviews with 12 individuals selected using snowball sampling technique from Cipaku Village who have lived through displacement more than 10 years due to forced migration, and supported with field observation to gain documentation in capturing their memories and subsequent positive adaptations. Data was analyzed using the NVivo 12 Plus software, which facilitated the organization, coding, and thematic analysis relevant to the study's objectives. The findings of this research delves into how displaced individuals employ communicative processes; crafting normalcy, affirming identity, maintaining networks, employing alternative logics, and foregrounding positive actions to navigate the upheavals of displacement. It highlights how displaced populations actively reconstruct their social realities, preserve cultural identities, and sustain community cohesion through narrative communication. This study also points to gaps in understanding the erosion of linguistic diversity within displaced communities and recommends further exploration of digital communication's role in sustaining displaced communities' communicative networks.

## 1. Introduction

The forced migration of the Cipaku community in Sumedang, Indonesia, due to dam construction, illustrates the profound effects of development-induced displacement on local cultures and societal dynamics, underscoring the critical role of language and communication in shaping collective identity and resilience (Mortreux & Barnett, 2009). This displacement prompts a reevaluation of how changes in physical and social environments impact language use, narrative construction, and ultimately, community cohesion and individual identity, highlighting the transformation in linguistic heritage and social fabric of indigenous populations (Raharjo et al., 2022). The examination of the Cipaku people's experience reveals the necessity of addressing the implications of forced migration on language and identity to understand community adaptation and resilience amidst displacement challenges (Mortreux & Barnett, 2009; Raharjo et al., 2022), emphasizing the importance of integrating communication strategies in navigating and mitigating the consequences of development projects on displaced communities.

The resilience of the displaced Cipaku community is closely tied to their use of communicative practices, with storytelling playing a vital role in maintaining cultural heritage and autonomy. Language becomes a crucial adaptive tool, enabling them to navigate new realities and forge social support networks characterized by expressions of solidarity, empathy, and resistance (Bowe et al., 2021). These communicative acts not only aid in immediate adaptation but also facilitate broader discussions on rights and reparations following displacement. Additionally, the importance of communication in building community cohesion and resilience through solidarity and support networks is highlighted, underscoring the power of shared narratives in overcoming the challenges of forced migration (Bowe et al., 2021; Baxter, 2018; Fotaki, 2021).

Thus, viewing the forced migration of the Cipaku people through a linguistic perspective, Zwisler (2021) highlights the profound effects of displacement on language vitality and social identity, introducing the concept of communicative resilience as a means

for communities to adapt and reestablish themselves in new settings. This approach stresses the necessity for policies that ensure not only physical but also linguistic and cultural continuity for communities impacted by developmental endeavors. Additionally, [Ansah \(2021\)](#) and [Adserà & Pytlíková \(2015\)](#) point out the linguistic changes and challenges faced by migrant populations, emphasizing the importance of addressing language loss and promoting linguistic diversity as critical aspects of migration studies. [Okafor et al. \(2021\)](#) further explore the relationship between migration, language, and economic factors, suggesting that linguistic similarities and tourism flows significantly influence migration patterns. Together, these insights underline the intricate connections between forced migration, language preservation, and community resilience, advocating for comprehensive strategies to support displaced populations in maintaining their cultural and linguistic heritage.

Moreover, the burgeoning expansion of infrastructural projects within emerging economies, catalyzed by demographic and economic growth, often precipitates discord between developers and local communities, underscoring a pervasive tension in urbanization efforts ([Yoshino et al., 2018](#)). This discord, as observed by [Mteki et al. \(2017\)](#), frequently results in socio-economic adversities for local populations, overshadowing the intended benefits of development with substantial communal costs. Specifically, the phenomenon of development-induced displacement, articulated by [Agrawal & Redford \(2009\)](#) as the forcible uprooting of communities from their traditional habitats by governmental or organizational mandates, epitomizes the crux of this contention. The Cipaku village in Darmaraja District, Sumedang Regency, West Java, Indonesia, emerged as a poignant emblem of such displacement, submerged and administratively erased due to the Jatigede Dam project. This displacement not only signifies a loss of physical space but profoundly disrupts the socio-cultural fabric, challenging the foundational aspects of 'home' and identity deeply embedded in the community's ethos ([Eduardo & Murcia, 2019](#)).

The scholarly discourse around resilience and communication, particularly in the context of forced migration, highlights a significant gap in understanding how displaced communities, like Cipaku, navigate and reconstruct their realities through communicative practices ([Buzzanell, 2010, 2018](#); [Folke, 2006](#)). Although resilience is broadly recognized as a multifaceted construct encompassing adaptive capacities in adversity ([Masten, 2018](#); [Masten & Obradović, 2006](#)), the specific role of communication in fostering resilience within displaced communities remains underexplored. Existing literature posits resilience as a dynamic, interactional process shaped by discourse, dialogue,

and narratives ([Houston, 2018](#); [Lucas & Buzzanell, 2012](#)), yet the nuanced ways in which language and communication act as vehicles for cultural preservation, identity renegotiation, and collective memory within the process of community displacement and adaptation are less understood. Furthermore, the concept of narrative resilience, as outlined by [Okamoto \(2020\)](#), suggests a transformative potential in leveraging both positive and negative life events as catalysts for change, a perspective ripe for deeper investigation in the context of development-induced displacement. This research aims to bridge this gap, focusing on the lived experiences and communicative resilience of the Cipaku community, thereby contributing to a more comprehensive understanding of resilience as a communicatively constructed phenomenon amidst the challenges of forced migration.

This study uniquely contributes to linguistics and communication by exploring the communicative resilience within the Cipaku community of West Java, Indonesia, amidst forced migration due to the Jatigede Dam project. It leverages the Communication Theory of Resilience (CTR) from Patrice [Buzzanell \(2010, 2018\)](#), which details five interrelated communicative processes, to understand how resilience is constructed through communication among the residents of the submerged Cipaku Village. This approach critically addresses the gap in resilience research, particularly by challenging the predominantly Western-centric views highlighted by [Masten & Obradović \(2006\)](#) regarding resilience in non-Western cultures and developing countries. By focusing on the lived experiences and narratives of the Cipaku community, the study underscores the significance of communicative processes in constructing resilience, thereby illuminating a niche area within linguistics and communication studies that intersects with cultural resilience, forced migration, and community adaptation.

### 3. Method

This research utilized a qualitative case study approach, gathering data from February to October 2023 to delve into the experiences of individuals and communities facing displacement. Qualitative research, as defined by [Miles et al. \(2014\)](#), engages deeply with participants in their natural environments, aiming to explore the complexities of their daily lives, interactions, and societal structures. The study focused on interviews with 12 individuals selected using snowball sampling technique from Cipaku Village who have lived through displacement more than 10 years due to forced migration, and supported with field observation to gain documentation in capturing their memories and subsequent positive adaptations. Data was analyzed using the NVivo 12 Plus software, which facilitated the organization, coding, and thematic analysis relevant to the study's objectives.

Data collection was primarily conducted through direct interviews and observational field notes, targeting narratives around the communicative practices employed by displaced individuals in building resilience. Participants were selected based on their experiences, following the inundation of their village for the Jatigede Dam Project in Darmaraja Subdistrict, Sumedang Regency, West Java, Indonesia. The informants ranged in age and occupation, including civil servants, entrepreneurs, farmers, food vendors, a retired village official, and a wood materials entrepreneur, providing diverse perspectives on displacement and resilience. The analysis of the qualitative data employed a descriptive methodology to extract and interpret key themes related to communicative processes in resilience-building, focusing on the creation of meaning, management of change, and adjustment to new life circumstances as per Dutta (2019). This approach entailed a detailed examination of the participants' narratives, summarizing their experiences and insights into resilience as a dynamic and constructive process (Ross et al., 2021). The goal was to understand the various ways individuals navigate and adapt to the challenges posed by displacement, emphasizing the significance of communication in fostering resilience and community cohesion.

#### 4. Result

This study delves into the nuanced communicative practices that underpin resilience among the displaced Cipaku community, a group profoundly affected by the development-induced inundation of their village for the Jatigede Dam project in Sumedang, Indonesia.



**Figure 1.** Map of Cipaku Village and Darmaraja Sub-District

Employing a qualitative case study approach, data was meticulously collected from February to October 2023 through direct interviews with 12 long-standing village residents. These narratives, rich in personal experiences of displacement and resilience, were analyzed using the NVivo 12 Plus software, allowing for an organized thematic exploration of how displaced individuals navigate and reconstruct their lives. Drawing on the Communication Theory of

Resilience (CTR) by Patrice Buzzanell (2010, 2018), this section presents the findings, which are articulated around five stages of communicative processes: crafting a new normalcy, affirming identity anchors, maintaining communication networks, applying alternative logics, and legitimizing negative feelings while foregrounding positive actions. Through the lens of the Cipaku villagers' experiences, the results underscore the pivotal role of narrative communication in building resilience amidst the challenges of forced migration, offering insightful implications for policy and practice aimed at supporting displaced communities' linguistic and cultural sustainability.

#### 4.1 Linguistic Identity Erosion: Unraveling Linguistic and Communicative Realities

The forced displacement caused by the construction of the Jatigede Dam not only led to physical relocation but also inflicted profound ruptures in the linguistic and cultural fabric of communities like Cipaku. Historically, Cipaku was deeply entrenched in agricultural abundance and cultural richness, with its name evoking images of self-sufficiency and communal bonds. However, the dam's construction acted as a catalyst for the erosion of linguistic vitality and cultural continuity, precipitating the gradual disappearance of linguistic nuances and dialectical variations.

In the face of this linguistic identity erosion, the residents of Cipaku turned to storytelling and cultural practices as communicative strategies for resilience. Despite the challenges in directly maintaining their cultural heritage, the community sought solace in remembering and sharing their cultural memories and traditions. Through storytelling, they found avenues to preserve their linguistic heritage and reaffirm their communal identity amidst displacement-induced disruptions. Thus, the connection between linguistic identity erosion and resilience through narratives underscores the adaptive nature of communication within displaced communities. Despite facing linguistic and cultural challenges, the residents of Cipaku demonstrate resilience by utilizing narrative construction and collective action as communicative strategies to preserve their cultural heritage and foster community cohesion amidst adversity.

For the residents of Cipaku, the inundation of their village represented more than just a geographical relocation, it signified a profound rupture in their linguistic and cultural identity. Rooted in the fertile soils of Cipaku were not just agricultural abundance but also a rich tapestry of linguistic expressions, cultural practices, and communal bonds. The term "lasteu," emblematic of Cipaku's rice stock quality, encapsulated not only the community's self-sufficiency but also their linguistic heritage, serving as a linguistic marker of their agricultural prowess and cultural resilience. However, the construction of the

Jatigede Dam acted as a catalyst for the erosion of this linguistic landscape, as the physical displacement of residents precipitated a corresponding loss of linguistic vitality and cultural continuity. Informants such as (TS) lamented the gradual disappearance of linguistic nuances and dialectical variations, underscoring the existential threat posed by forced migration to the linguistic diversity and cultural heritage of the Cipaku community.

**Researcher:** Can you share how the inundation of Cipaku Village has affected the linguistic landscape and cultural heritage of the community?

**(TS):** *Budaya dan tradisi di Cipaku masih ada tapi (mungkin) hanya setengah dari mereka yang tersisa...kita tidak bisa langsung mempertahankannya, hanya selalu untuk diingat [...]*

**Translation:** Culture and traditions in Cipaku still exist, but (probably) only half of them are left...we can't directly maintain them, just always to remember [...]

This excerpt underscores the challenges faced by the residents of Cipaku in preserving their linguistic identity and cultural heritage following the displacement. It highlights the emotional and cultural dislocation experienced by the community, as well as their efforts to hold onto their cultural memories and practices despite the physical and social disruptions caused by the dam's construction. This narrative directly contributes to the exploration of linguistic identity erosion and the broader impacts of forced migration on community cohesion and cultural continuity.

#### 4.1.1 The Construction Trigger: Linguistic Disruptions

The genesis of the Jatigede Dam construction in the early 1980s marked a pivotal juncture in the linguistic landscape of the affected communities. As land acquisition efforts commenced, residents grappled with uncertainty regarding the project's trajectory, prompting a complex interplay of narratives surrounding relocation, return migration, and cultural preservation. Language became a conduit for expressing apprehension, skepticism, and attachment to ancestral lands, with narratives reflecting the emotional turmoil engendered by the impending displacement. The erosion of linguistic landscapes, characterized by the loss of place names, idiomatic expressions, and cultural references, underscored the profound impact of the construction trigger on community identity and cohesion.

Amidst the tumult of displacement, the residents of Cipaku embarked on a journey of communicative resilience, leveraging narrative reconstruction as a means of navigating the challenges of forced migration. The loss of physical spaces and ancestral

lands prompted a collective reimagining of place-based identities, as residents sought to preserve their cultural heritage and collective memory through the power of storytelling. Despite the physical erasure of Cipaku, its spirit endured in the linguistic repertoire of its residents, as they wove narratives of resilience, resistance, and renewal amidst the tumult of displacement. Through communicative acts of remembrance and commemoration, residents like (Sb) and (IT) sought to reclaim their linguistic and cultural heritage, resisting the erasure of their identity through the preservation of linguistic markers and cultural practices. The inundation of ancestral lands, epitomized by the submergence of historical sites like the grave of *Prabu Lembu Aji Putih*, further accentuated the imperative of narrative resilience, as residents grappled with the loss of tangible connections to the past while striving to construct new linguistic and cultural narratives of belonging and resilience.

**Researcher:** How have you and your community navigated the challenges of forced migration through communicative means?

**(Sb):** : [...] ya dulu banyak orang pindah dan mereka percaya sama orang tua mereka bahwa itu tidak akan dibangun tidak akan terjadi mereka jual aset baru lagi (tanah di tempat baru). Orang merasa di tempat baru juga ada sedikit sawah dan hasilnya tidak sebaik di Cipaku, mereka jual itu dan bikin rumah lain di Cipaku...anak dari kepala keluarga juga pindah balik ke Cipaku jadi kompensasi yang mereka dapat tidak lagi cukup untuk beli rumah pas banjir 2015 [...].

**Translation:** Yes, in the past, there were a lot of people moving, and they believed their parents that it would not be constructed, it wouldn't happen, they sold their new assets again (the land in a new place). People felt that there were also a few rice fields in their new place, and the results were not as good as in Cipaku, they sold it and made another house in Cipaku...the children of the head of the family also moved back to Cipaku, so the compensation they got was no longer enough to buy a house when it was flooded in 2015 [...].

**(IT):** [...] saya belum bisa lepas, susah untuk lepas (kenangan tentang Desa Cipaku)." (Imam Turmudi (IT), 23 Februari 2023)

**Translation:** [...] I can't get rid of it yet, it's hard to get rid of (the memory of Cipaku Village).

This excerpt illustrates the deep connection the residents of Cipaku have with their land and how the construction of the Jatigede Dam has disrupted their lives, not just physically but emotionally and linguistically. Sabidin's reflection on the community's initial disbelief in the dam's construction and the subsequent economic and social challenges highlights

the complex interplay of narratives that surround the displacement. Imam Turmudi's statement underscores the lasting impact of these changes on individual and collective memory, emphasizing the difficulty of moving on from the loss of Cipaku Village. Through these narratives, the excerpt demonstrates how language and communication serve as crucial means for the community to articulate their experiences of displacement, maintain their cultural identity, and navigate the challenges of forced migration.

#### 4.1.2. Identity Erosion: Linguistic Legacies in Peril.

For the residents of Cipaku, the displacement transcended physical relocation, constituting a fundamental erosion of linguistic and cultural heritage. Cipaku represented not just a geographical location but a repository of ancestral knowledge, spiritual significance, and communal identity. The loss of linguistic markers, including place names, dialectical nuances, and oral traditions, precipitated a sense of dislocation and alienation among displaced populations. Informants' narratives, imbued with nostalgia and longing for linguistic continuity, underscored the enduring legacy of Cipaku's cultural significance and the challenges of preserving linguistic heritage amidst displacement-induced disruptions.

In the aftermath of displacement, the residents of Cipaku embarked on a quest to revitalize their linguistic landscapes, reclaiming their heritage and ancestral ties through acts of linguistic revitalization and cultural resurgence. Through community-based initiatives and grassroots movements, residents sought to preserve and promote their linguistic heritage, fostering a renewed sense of linguistic pride and cultural resilience amidst the tumult of displacement. Language, once a casualty of forced migration, emerged as a beacon of hope and homecoming for the displaced community, serving as a medium of resistance, resilience, and renewal in the face of adversity. As residents like NHS and AIK testified to the enduring power of language in shaping collective memory and identity, the linguistic revitalization movement gained momentum, heralding a new era of linguistic and cultural resurgence for the displaced community of Cipaku.

**Researcher:** How do you see language playing a role in revitalizing your community's sense of identity and belonging amidst displacement?

**NHS:** [...] Ayah mertua saya tidak ingin diundang ke Jatigede, dia merasa terluka dan sedih ketika dia mengingat bahwa desanya telah tenggelam... kenangan, kebersamaan, yang tenggelam bukanlah 'rumah', tetapi 'rumah'.

**Translation:** [...] My father-in-law didn't want to be invited to Jatigede, he felt hurt and sad when he remembered that his village had been

sinking... memory, togetherness, what had been drowned was not 'house', but 'home'.

**AIK:** Bahasa adalah hubungan kita dengan akar kita, dengan masa lalu kita. Meskipun rumah fisik kita mungkin telah hilang, bahasa kita menjaga kenangan kita tetap hidup.

**Translation:** [...] *Language is our connection to our roots, to our past. Even though our physical homes may have been lost, our language keeps our memories alive.*

The interview excerpts highlight the vital role of language in preserving cultural identity and resilience within the Cipaku community amidst displacement. Through the testimonies of NHS and AIK, we see how language serves as a repository of collective memory and heritage, fostering a sense of belonging despite physical relocation. These narratives underscore the community's resilience in reclaiming their linguistic heritage and revitalizing their cultural identity. Through language, the residents wield it as a tool for resistance and renewal, showcasing their dedication to preserving their cultural heritage. Language thus becomes a vital means to foster solidarity and shape a future that respects their legacy.

#### 4.1.3. Communication Challenges: Navigating Displacement Trajectories

The displacement experience engendered a myriad of communication challenges, as residents navigated bureaucratic procedures, government compensation schemes, and community reintegration efforts. Language barriers, exacerbated by dialectical differences and linguistic disparities, impeded effective communication between displaced populations and external stakeholders. Moreover, the inundation of ancestral lands precipitated a rupture in intergenerational communication, severing ties to historical narratives, oral traditions, and communal memory. The loss of communicative networks, both physical and virtual, further compounded the challenges of community resilience and adaptation in the face of displacement-induced disruptions.

**Researcher:** Can you describe some of the communication challenges you faced during the displacement process?

**(Sb):** [...] Salah satu tantangan terbesar adalah mencoba berkomunikasi dengan pihak berwenang dan menavigasi melalui semua prosedur birokrasi. Kami berbicara dengan dialek yang berbeda di sini, dan terkadang terasa seperti mereka tidak benar-benar memahami kami. Dan dengan segala sesuatu yang terjadi begitu cepat, sulit untuk melacak semua informasi.

**Translation:** [...] *Well, one of the biggest challenges was trying to communicate with the authorities and navigate through all the bureaucratic procedures. We speak a different*

*dialect here, and sometimes it felt like they didn't really understand us. And with everything happening so quickly, it was hard to keep track of all the information.*

This excerpt reflects the challenges encountered by individuals like Sb during the displacement process, particularly in effectively communicating with authorities and understanding bureaucratic procedures. The linguistic barrier posed by speaking a different dialect adds complexity to the communication process, exacerbating the difficulty of conveying needs and understanding instructions. Additionally, the fast-paced nature of events further compounds the challenge of staying informed and organized amidst the upheaval of displacement.

#### 4.1.4. Resilience Through Narratives: Communicative Strategies of Adaptation

Despite the linguistic and communicative challenges posed by displacement, residents of Cipaku and neighboring villages demonstrated remarkable resilience through narrative construction and collective action. Language became a tool for navigating displacement trajectories, fostering community cohesion, and preserving cultural identity amidst adversity. Narratives of resilience, solidarity, and hope emerged as powerful communicative strategies for coping with displacement-induced trauma and fostering collective agency. Through storytelling, oral history, and cultural rituals, displaced populations reaffirmed their linguistic and cultural legacies, challenging dominant narratives of loss and displacement.

**Researcher:** How did you and your community cope with the displacement? Did you use any specific communicative strategies?

**AS:** *Ya, bercerita menjadi sangat penting bagi kami saat itu. Ini membantu kami terhubung satu sama lain, berbagi pengalaman, dan menemukan kekuatan dalam sejarah kolektif kami. Kami juga mengatur acara budaya dan ritual untuk menjaga tradisi kami tetap hidup dan mengingatkan diri kami siapa kita sebagai komunitas. Melalui narasi-narasi ini lah kami menemukan ketahanan dan harapan di tengah semua tantangan.*

**Translation:** [...] Yes, storytelling became really important for us during that time. It helped us connect with each other, share our experiences,

and find strength in our collective history. We also organized cultural events and rituals to keep our traditions alive and remind ourselves of who we are as a community. It was through these narratives that we found resilience and hope amidst all the challenges.

In the context of resilience through narratives, the excerpt highlights the adaptive communicative strategies employed by the residents of Cipaku and neighboring villages to cope with displacement. Despite linguistic and communicative challenges, the community demonstrated resilience through narrative construction and collective action. Language served as a crucial tool for navigating displacement trajectories, fostering community cohesion, and preserving cultural identity in the face of adversity.

#### 4.2. Communicative Processes in Building Resilience Understanding Displaced People's Experiences in Building Resilience

Resilience among displaced populations is a complex phenomenon influenced by various socio-cultural factors, including language and communication practices. Drawing upon Buzzanell's (2010) notion of resilience as a constitutive process and Wilson et al.'s (2021) identification of five communicative processes, this section explores how linguistic and communicative strategies contribute to resilience-building among residents of Cipaku following their displacement due to the inundation of their village. Drawing upon interview transcriptions, we elucidate how language, interaction, and identity reconstruction contribute to the resilience-building efforts of individuals in the aftermath of displacement.

However, it cannot be doubted that there are elements of culture and identity that shape the stories of the affected people, namely maintaining Cipaku Cultural traditions, protecting ancestral heritage sites that remain at the bottom of the Jatigede Dam, and collectiveness. Some of these aspects are the driving force that they are willing to change in life or 'sacrifice' their social-ecological system to undergo a new phase. Living a new life is not an easy thing for the residents of the former Cipaku Village. In reviewing research results related to communicative processes and communication narratives, conceptual definitions and process efforts carried out by residents can be compiled in the following table:

**Table 1.** Conceptual definitions from five processes in CTR

Communicative Processes	Description	Communicative Efforts
Crafting normalcy	Talking/acting/interacting so as to help create a sense that things are still running 'normal'	<ul style="list-style-type: none"> <li>• Maintain, adapt or create routines</li> <li>• Telling stories that everything is going normally</li> <li>• Focusing on daily activities that can help a sense of normalcy</li> </ul>

Communicative Processes	Description	Communicative Efforts
Affirming Identity Anchors	Showing a prominent identity and values	<ul style="list-style-type: none"> <li>• Confirming as OTD in daily interaction</li> <li>• Strengthening spiritual beliefs</li> <li>• Preserving Cipaku cultural identity and traditions</li> </ul>
Maintaining and using comm. Networks	Maintaining, growing, and drawing on strong and weak network ties, such as social capital to obtain resources and support	<ul style="list-style-type: none"> <li>• Interacting with fellow ‘OTD’s, neighbors, friends, and relatives from their place of origin</li> <li>• Utilizing social media (WhatsApp, Instagram, Facebook, weblog)</li> <li>• Joining and gathering local cultural community</li> </ul>
Putting Alternative logics to Work	Move beyond ways of thinking or acting and create alternative ways to respond to disruption	<ul style="list-style-type: none"> <li>• Joining a small business group</li> <li>• Inserting humor to lighten the load</li> <li>• Working creatively within the system to solve economic problems</li> </ul>
Foregrounding productive actions while backgrounding negative feelings	Taking positive actions openly even though you still have negative feelings such as anger, disappointment, and sadness which are counterproductive	<ul style="list-style-type: none"> <li>• Deciding to build people’s own lives and feel proud as a different person (OTD – Cipaku), even though they cannot forget the traumatic event</li> <li>• It is better to try to work than to express anger over the loss experienced</li> <li>• Being sincere and patient to anything that happened in life</li> </ul>

Sources: research data and adopted from [Buzzanell \(2010, 2018b\)](#); [Wilson et al., \(2021\)](#)

This table outlines five communicative processes identified in crisis and trauma recovery (CTR), detailing both their descriptions and the communicative efforts associated with each. These processes are critical in navigating the aftermath of crises, emphasizing the roles of communication in managing personal and community resilience, identity, social networks, coping mechanisms, and the balance between action and emotion.

*Crafting Normalcy* involves efforts to maintain or create a semblance of normality through routine activities, storytelling, and a focus on daily tasks. This process is essential in providing stability and predictability in times of disruption, helping individuals and communities to anchor themselves in familiar practices and narratives that reassure continuity.

*Affirming Identity Anchors* highlights the importance of asserting one’s identity and core values, especially in times of crisis. This process involves activities that reinforce one’s sense of self and belonging, such as affirming one’s origins, spiritual beliefs, and cultural traditions. It underscores the role of identity in providing a stable foundation from which to navigate and respond to changes and challenges.

*Maintaining and Using Communication Networks* points to the significance of social ties and networks in obtaining support and resources during crises. It underscores the value of both strong and weak ties in facilitating social capital, enabling individuals to leverage these relationships for emotional support, information, and practical help through various platforms and community engagements.

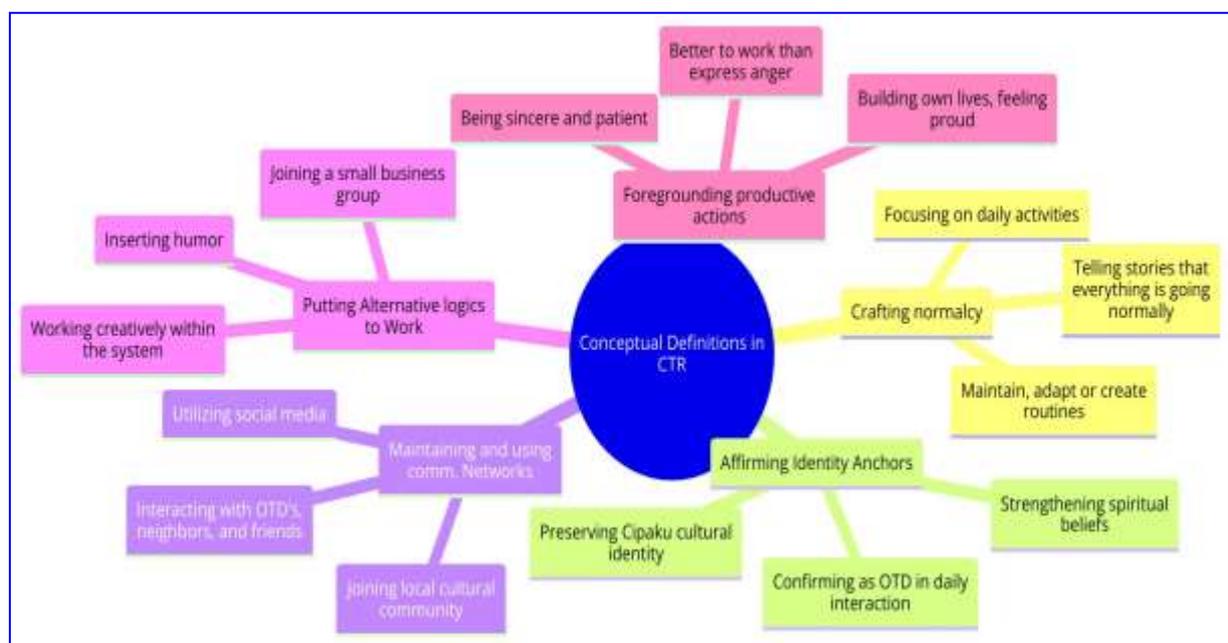
*Putting Alternative Logics to Work* involves adopting creative and alternative strategies to address and adapt to disruptions. This process encourages thinking outside conventional frameworks to find new ways of problem-solving, incorporating humor, joining support groups, and engaging in economic creativity as means to alleviate stress and find solutions.

*Foregrounding Productive Actions while Backgrounding Negative Feelings* emphasizes the importance of focusing on constructive activities and attitudes despite the presence of negative emotions. This approach advocates for action and resilience in the face of adversity, promoting the idea that progress and self-improvement can coexist with, yet not be hindered by, feelings of anger, disappointment, or sadness.

This analysis delves into the complexity of communicative processes in the contexts of crisis and trauma, positioning communication not merely as a channel for sharing information but as a crucial mechanism for healing, fostering resilience, and facilitating reconstruction. It underscores how these processes encompass various aspects of the journey from disruption towards recovery, emphasizing the roles of maintaining stability, affirming identities, nurturing social connections, adapting to new circumstances, and managing emotions. These dimensions, though distinct, intertwine to form a holistic strategy for navigating crises.

This perspective not only offers qualitative insights into recovery tactics but also highlights the

fundamental importance of communication in crafting human responses to adversity. It suggests that at the heart of recovery lies the nuanced balance of preserving normalcy, reinforcing personal and communal identities, tapping into social networks for support, innovating in response to challenges, and striving for positive outcomes amidst emotional upheavals, all within a linguistic and communicative framework. Thus, from a linguistics and communication standpoint, the essence of overcoming crises lies in leveraging the multifaceted power of communication to balance and integrate these critical elements.



**Figure 2:** The mindmap of key aspects

The mindmap represents the key aspects of communicative processes involved in creating, maintaining, and affirming identity within the context of crisis and trauma recovery (CTR). Each branch of the mindmap details specific efforts and actions underpinning the overarching process, from crafting normalcy through routine and storytelling to maintaining communication networks and leveraging social capital. A critical analysis reveals a multi-layered approach to resilience and adaptation, highlighting the importance of social interactions, identity reinforcement, and proactive coping strategies in the aftermath of traumatic events. This visual synthesis underscores the complex interplay between individual and community efforts in navigating the path to recovery, emphasizing the role of communication as both a tool and an arena for rebuilding a sense of normalcy, identity, and purpose.

These are the details of the result from these 5 process:

#### 4.2.1 Crafting new normalcy

This stage refers to communicative efforts both to maintain the ways before moving and to create new habits in doing various things in the midst of disruption. (Buzzanell, 2010; Venetis et al., 2020). The transition to a new normalcy post-displacement involves a complex negotiation of identity, routine, and sense-making processes. Through interviews with residents such as (Sr) and (Cu), linguistic expressions of adaptation and perseverance emerge. Residents articulate their struggles with daily tasks, such as boiling cassava, and reflect on the challenges of adjusting to their new environment.

Linguistically, expressions of hardship are intertwined with a sense of determination and resilience, as residents navigate disruptions and strive

to establish a semblance of routine amidst upheaval. Analysis of linguistic markers, such as modal verbs indicating uncertainty ('couldn't', 'hadn't'), sheds light on the cognitive and emotional dimensions of resilience-building, highlighting the communicative efforts involved in coping with adversity and maintaining a sense of normalcy. In this process, the normal atmosphere (normalcy) describes how community members implicitly and sometimes explicitly produce a system of meaning that allows them to maintain daily life, regularity in their previous lives. Despite the chaos in emotions and routines, this group believes that their lives are going on normally. This involves communicative efforts to create a new sense of normal atmosphere post-displacement. The community members use narratives to maintain, adapt, or create routines that help sustain a semblance of the familiar, thereby facilitating a sense of continuity in their disrupted lives.

[...] *Jadi setelah pindah dari Cipaku awalnya kami merasa kesulitan banyak. Bahkan untuk merebus singkong misalnya kami belum menanam apa-apa dulu sulit ya waktu itu ya tahun 2015 ketika pertama kali pindah.*

**Translation:** [...] So after moving from Cipaku at first, we felt we had a lot of difficulties. We even couldn't boil cassava for example we hadn't planted anything yet it was difficult at that time yes in 2015 when we first moved.

(Sr), 9 July 2023

[...] *kalau disuruh milih, itu mah ga mau pindah begitu"*

**Translation:** [...] If I had to choose, I wouldn't like to move from Cipaku

(Cu), 23 February 2023

The interviews reflect the efforts of displaced individuals to create a new sense of normalcy through narratives that maintain, adapt, or create routines. For example, the participants share stories of how they adjusted to their new living conditions, finding ways to continue their cultural practices and daily activities despite the disruption to their lives. This adaptation aids in sustaining a semblance of the familiar and facilitates a sense of continuity in their disrupted lives.

#### 4.2.2 Affirming Identity Anchor

The affirmation of identity anchors serves as a cornerstone of resilience-building among displaced populations, providing a sense of continuity and belonging amidst displacement-induced changes. Through communal gatherings and storytelling sessions at Saung Astana Gede, residents like (Asp) and EN engage in narrative practices aimed at preserving cultural heritage and collective memory. Linguistically, the use of terms like '*Orang Terkena Dampak*' (OTD) and references to cultural rituals and

traditions serve as symbolic identifiers, reinforcing group cohesion and solidarity among displaced individuals. Analysis of linguistic features, such as narrative agency markers ('we', 'our ancestors'), illuminates the discursive strategies employed by residents to reclaim and reaffirm their identity in the face of displacement, underscoring the communicative role of narrative in resilience-building processes.

The poignant reflections of informants like (Asp) and EN underscore the deep-seated connection to Cipaku and the broader implications of the Jatigede Dam project. Asp's lamentation over the loss of Cipaku's cultural and agricultural heritage, and EN's narrative on the complex emotions surrounding the dam's construction, reveal the profound impact of these changes on community identity and memory. These testimonies not only articulate a sense of loss but also a determination to preserve the essence of their identity amidst adversity, illustrating the critical role of communicative practices in maintaining and redefining identities in the face of transformative change. This stage emphasizes the role of narrative in anchoring the community members to their identity amidst change

[...] *Kenapa kami menyesal peristiwa ini (pembanjiran Desa Cipaku untuk pembangunan Bendungan Jatigede). 'Cipaku itu dulu ada warisan budaya; dia menyimpan areal pertanian yang juga menyimpan kehidupan banyak orang.*

**Translation:** Why did we regret this incident (the flooding of Cipaku Village for the construction of the Jatigede Dam). 'Cipaku used to have cultural heritage; it saved agricultural areas which also saved the lives of many people.

(Asp), 22 February 2023

[...] *jadi cerita Jatigede itu tidak mudah proyek bendungan lainnya, ada sesuatu yang sangat kami pegang, ada orang Sumedang yang menangis dan meneteskan air mata darah. Kenapa kita harus melakukan sesuatu yang lebih besar untuk hal yang tidak pasti... Jadi jika kita berbicara tentang Jatigede, sepertinya ada semacam kepercayaan di sana... Itulah mengapa, leluhur kami memberi tahu kami bahwa saat itu, ada pemberitahuan, kan? misalnya, pada waktu itu tergenang seperti itu, akan ada 'bala saduniya' - bencana besar, seperti pandemi Covid-19, seperti itu [...]"*

**Translation:** [...] so the story of Jatigede is not as simple as other dam projects, there was something that we really hold onto, there were Sumedang people who cried and shed tears of blood. Why should we do something bigger for something uncertain... So if we're talking about Jatigede, there seems to be a certain kind of belief there... That's why, our ancestors told us that there was a notification at that time, right? for

example, at this time it was flooded like that, there would be 'bala saduniya' - a big disaster, such as the Covid-19 pandemic, like that..."

EN, 2 October 2023

In the process of affirming identity anchors amidst displacement, linguistic expressions play a pivotal role in reinforcing group cohesion and solidarity among affected communities. Through communal gatherings and storytelling sessions, residents like (Asp) and EN engage in narrative practices aimed at preserving cultural heritage and collective memory. The use of terms like '*Orang Terkena Dampak*' (OTD) and references to cultural rituals and traditions serve as symbolic identifiers, highlighting the importance of linguistic markers in reaffirming group identity.

Analyzing linguistic features, such as narrative agency markers ('we', 'our ancestors'), sheds light on the discursive strategies employed by residents to reclaim and reaffirm their identity in the face of displacement. These linguistic expressions not only articulate a sense of loss but also demonstrate a determination to preserve the essence of their identity amidst adversity.

The poignant reflections of informants like (Asp) and EN underscore the profound impact of the Jatigede Dam project on community identity and memory. Asp's lamentation over the loss of Cipaku's cultural heritage and EN's narrative on the emotional complexity surrounding the dam's construction

highlight the deep-seated connection residents have to their land and the challenges they face in maintaining their identity amidst transformative change.

Through shared narratives and communal gatherings, displaced individuals engage in communicative practices to reconstruct and reaffirm their collective identity and values. These communicative efforts serve to anchor the community members to their identity amidst change, emphasizing the crucial role of narrative in resilience-building processes and the preservation of cultural heritage in the face of displacement.

The data clearly shows how displaced individuals engage in communicative practices to reconstruct and reaffirm their collective identity and values as displaced people. Through shared narratives and communal gatherings, such as those at Saung Astana Gede, the community members reinforce their connection to Cipaku and their shared experiences of displacement, thereby anchoring their identities amidst change.

#### 4.2.3 Using and maintaining communication networks

Communication networks serve as lifelines for resilience-building among displaced communities, offering avenues for social support, information exchange, and collective solidarity. At Saung Astana Gede, 'ngariung' activities provide a vital space for residents to gather, reminisce about their shared past in Cipaku Village, and forge bonds of camaraderie.



Figure 1. Conversation at Saung Astana Gede

Through these gatherings, individuals like (TS) and (AS) find solace in each other's company, sharing stories and memories that help alleviate feelings of isolation and homesickness. Linguistically, expressions of solidarity such as "saling menguatkan" (strengthening each other) and "we come from the

same feelings" underscore the importance of shared experiences in fostering resilience. It also highlights the solidarity and support within the community, while code-switching between Sundanese and Indonesian languages reflects the diverse linguistic repertoires of displaced communities.

Moreover, the linguistic register employed during these interactions reflects the diverse linguistic repertoires of displaced communities, with code-switching between Sundanese and Indonesian languages serving as a testament to the complex interplay of language and cultural identity. In addition to face-to-face gatherings, residents maintain virtual communication networks through platforms like the *Kabuyutan Cipaku* WhatsApp group. Initiated by *Mang AIK Mang*, this digital community serves as a repository of shared narratives about Cipaku's history, culture, and values. Beyond providing a space for social interaction, the group serves as a hub for cultural preservation efforts, drawing together academics, historians, artists, and cultural enthusiasts interested in Sundanese and Indonesian traditions. Further, *Mang* (AS) narrative about the symbolism of the Jatigede Dam reflects the collective aspirations of the community to reclaim their cultural heritage and restore the values of compassion and goodness. Through linguistic strategies such as metaphorical framing and narrative symbolism, residents reaffirm their commitment to collective action and social change, highlighting the transformative potential of communication networks in fostering resilience and community cohesion.

"Ya ketemu aja kumpul di sini (Saung Astana Gede) kadang-kadang ketika maen ketika kita ngomong sama penduduk asli. Yaaa yang paling sering ketemuan ttp saling menguatkan [...]"

**Translation:** "Yeah, just meet here (Saung Astana Gede), we often meet here to strengthen each other when we speak with the native people where we live now [...]."

(TS) , 8 July 2023

*Ya ketemu aja kumpul di sini (Saung Astana Gede) kadang-kadang ketika maen ketika kita ngomong sama penduduk asli. Yaaa yang paling sering ketemuan ttp saling menguatkan [...]"*

**Translation:** "Yeah, just meet here (Saung Astana Gede), we often meet here to strengthen each other when we speak with

(AS), 22 February 2023

This excerpt highlighting how displaced individuals find solace and support in each other, particularly when engaging with people outside their immediate displaced community. The act of gathering at Saung Astana Gede not only strengthens their sense of community but also reinforces their collective identity and resilience in the face of displacement. Moreover, the observation also capture their conversation fellow OTD residents which are more likely to be 'comfortable' interacting in religious activities, the excerpt depict it clearly:

[...] *Iya, kami ikut pengajian Rajaban antar pengungsi karena kami sama-sama dari rasa dan*

*perasaan jadi mudah bersatu. Meskipun awalnya beda karena kami sepenanggungan jadi suka 'nitipkeun' saling menjaga dan memperhatikan [...]"*

**Translation:** "Yes, we joined recitation on Rajaban among displaced people members because we come from the same emotions and feelings so it's easy to unite. Even though it was different at first because we share the same fate, we like 'nitipkeun' helping and looking after each other."

(AS), 22 February 2023

The interviews highlight the significance of communication networks in supporting each other, sharing resources, and maintaining cohesion. The establishment of virtual communities, such as the *Kabuyutan Cipaku* WhatsApp group, and the practice of 'ngariung' (gathering) demonstrate how the community leverages both existing and new communication networks to stay connected and support one another.

#### 4.2.4 Putting alternative logics to work

In navigating the challenges of displacement, individuals often employ alternative logics to make sense of their circumstances and chart a new path forward. This adaptive process underscores people's resilience and their capacity to reinterpret challenges in innovative ways (Scharp et al., 2021). For residents of Cipaku Village, transitioning to alternative livelihoods becomes a pressing concern following displacement. The shift from farming to the fisheries sector emerges as a viable option for some, offering potential employment opportunities in the face of agricultural loss. However, for many, the prospect of fishing poses challenges that extend beyond economic considerations. As expressed by (Asp) on February 23, 2023, the sight of vast bodies of water triggers deep-seated fears, highlighting the psychological barriers associated with embracing new livelihoods.

Moreover, the decision to pursue alternative employment is fraught with complexities, as underscored by (TS) on February 23, 2023. While individuals with secure civil service or teaching positions may weather displacement with relative stability, those in the private sector or precarious jobs face greater uncertainty and must adapt to new realities. This disparity in experiences underscores the unequal impact of displacement on livelihoods and underscores the need for targeted support for vulnerable populations.

Despite these challenges, residents strive to find moments of joy and connection amidst adversity. Gathering with fellow OTDs provides a space for laughter, camaraderie, and shared experiences, offering respite from the weight of displacement. Humor emerges as a coping mechanism, allowing individuals to reframe negative experiences and foster

bonds of solidarity within their community (Lillie et al., 2021). In essence, the process of applying alternative logics is not merely a pragmatic exercise but a deeply personal and adaptive journey. It reflects the resilience of individuals in the face of adversity and highlights the importance of community support in navigating uncertain times.

[...] *Cuma lihat air sebanyak itu (waduk) bikin saya takut; itu tidak normal, apa yang bisa saya lakukan, saya dulu kerja di sawah, sekarang harus naik perahu mencari ikan sementara saya tidak bisa berenang.*

**Translation:** [...] Just seeing those much water (dam) makes me scared; it's not normal, what can I do, I used to work in the rice fields, and now I have to use a boat looking for fish while I can't swim.

(Asp), 23 February 2023

[...] *Orang yang punya pekerjaan tetap seperti PNS atau guru tidak terlalu terpengaruh. Yang lebih terpengaruh misalnya yang di sektor swasta, bertani, atau pekerjaan yang tidak pasti, mereka harus menyesuaikan dengan pekerjaan baru. Makanya susah bagi mereka."*

**Translation:** [...] People who have permanent jobs as civil servants or teachers were not too affected. Those who were more affected, for example, those in the private sector, farming, or precarious jobs, they have to adapt to new jobs. That's why it's hard for them."

(TS), 23 February 2023

This excerpt underscores the varied impacts of displacement based on employment type and the necessity for adaptation in the face of new challenges, highlighting the resilience and resourcefulness required to navigate such transitions. The narratives from the interviews showcase how the community members employ alternative logics to navigate their new realities creatively. This is evident in their decision-making processes regarding new livelihoods, the adaptation to new job sectors, and the creative ways they seek to overcome challenges associated with displacement. The community's efforts to find humor and joy amidst adversity also reflect the employment of alternative logics to work through their situation.

Despite these challenges, residents find solace and support in each other, utilizing humor as a coping mechanism. Their narratives reflect the creative employment of alternative logics to navigate new realities, demonstrating resilience and resourcefulness amidst adversity. This adaptive process highlights the importance of linguistic and communicative strategies in addressing the varied impacts of displacement and fostering community cohesion.

#### 4.2.5 Legitimizing negative feelings while foregrounding positive actions

In the aftermath of displacement, residents of Cipaku Village grapple with the complex interplay between negative emotions and positive actions, navigating a delicate balance between acknowledging their hardships and fostering resilience through communication and community support. Despite the profound losses endured by the residents of Cipaku Village, they demonstrate a remarkable capacity to accept and forgive, even as they grapple with the lingering trauma of displacement. As articulated by (Asp) on February 23, 2023, there is a recognition that harboring negative feelings such as anger and sadness will ultimately yield little solace. Instead, residents endeavor to channel their energies into positive endeavors, embracing optimism and perseverance as guiding principles in their journey towards recovery.

This sentiment is further echoed by EN on October 1, 2023, who emphasizes the importance of embracing a sense of collective purpose amidst adversity. Despite the loss of tangible assets and ties to their ancestral land, residents draw strength from the resilience of their community, viewing themselves as custodians of Sumedang's spirit and prosperity. This inner resolve, born out of a nuanced understanding of their place within broader societal contexts, enables residents to reconcile conflicting emotions and chart a path towards inner peace and acceptance.

Furthermore, spiritual practices play a central role in nurturing resilience and fostering a sense of solidarity within the community. As exemplified by (AR) on July 22, 2023, rituals such as wirid (recitation) and istiqomah (consistency) serve as pillars of strength, providing solace and guidance in times of adversity. Through collective prayer and unwavering faith, residents find solace in their shared spiritual journey, bolstering familial bonds and fortifying their resolve to overcome adversity.

In essence, the process of legitimizing negative feelings while foregrounding positive actions underscores the intricate interplay between emotions, communication, and resilience. Through a concerted effort to embrace optimism, perseverance, and spiritual faith, residents of Cipaku Village demonstrate their unwavering commitment to rebuilding their lives and forging a brighter future for themselves and future generations.

[...] *Itu sia-sia saja, marah-marah, pada akhirnya, situasinya sama saja (mereka tetap terusir) [...]*

[...] *It's useless, to be angry, in the end, it is the same situation (they were displaced) [...]*

(Asp), 23 February 2023

[...] *dengan disana lumbung padi apa segala macam. Tapi gapapa bu akhirnya masyarakat*

*Sumedang harus menjadi yang tadi diceritakan gitu. (ing sumedang sumadangan) kami lahir untuk mmenerangi jadi ruh itu menjadi bagian pengorbanan gapapa yang penting Indonesia yang penting yang lain Makmur yang lain lebih baik gitu. Itu kayak pergolakan batin juga itu di satu sisi luhur kami disana gitu disatu sisi kita melihat kepentingan yang lebih banyak yang lebih luas. Sehingga dalam perjalanan itu kami akhirnya harus berdamai dengan diri kami sendiri ya.*

**Translation:** There are all kinds of rice barns there. But it doesn't matter, in the end the people of Sumedang have to be the light (ing Sumedang-sumadangan), so that spirit becomes part of our lives, it doesn't matter, what is important is are prosperous, others are better off. It's like inner turmoil too, on the one hand we are noble there, on the other hand we see broader interests. So on that journey we finally have to make peace with ourselves, okay..."

This highlights the resilience and collective identity of the Sumedang community amid change and displacement. Their aspirations to be a beacon for others and focus on prosperity and well-being underscore their adaptive efforts to overcome challenges.

*[...] Meskipun kehilangan aset berwujud dan ikatan dengan tanah leluhur mereka, penduduk menarik kekuatan dari ketahanan komunitas mereka, memandang diri mereka sebagai penjaga semangat dan kemakmuran Sumedang.*

**Translation:** Despite the loss of tangible assets and ties to their ancestral land, residents draw strength from the resilience of their community, viewing themselves as custodians of Sumedang's spirit and prosperity."

EN, 1 Oktober 2023

*[...] Alhamdulillah melalui upaya panjang, kami selalu melakukan wirid (memanggil nama Allah), dalam agama disebut istiqomah (konsisten), berdoa kepada Allah Tuhan, saya bahkan menjadi 'pengangguran bersama', dan sekarang saya, bersama keluarga dapat menjalankan usaha seperti sekarang (gantungan plastik), istri saya menjadi guru PNS, setelah kami pindah, kami dapat saling menguatkan, mendukung satu sama lain dalam keluarga.*

**Translation:** Thank God, through long efforts, we always do *wirid* (calling God's name), in religion it is called *istiqomah* (consistent), praying to Allah the God, I even became 'unemployed together', and now me, with my family are able to run a business like now (plastic hook), my wife became a civil servant teacher, after we moved, we can strengthen each other, support each other in the family"

(AR), 22 July 2023

The interview data effectively captures the community's process of acknowledging negative emotions associated with displacement while focusing on positive actions. The narratives shared by the participants reflect a conscious effort to balance the grief of loss with constructive efforts towards building a new life. This balance is achieved through communal support, spiritual practices, and a collective focus on optimism and future possibilities. This process highlights the intricate interplay between emotions, communication, and resilience, as residents strive to rebuild their lives and forge a brighter future amidst change.

## 5. Discussion

This section explores the nuanced communicative practices that underpin resilience among the displaced Cipaku community, a group profoundly affected by the development-induced inundation of their village for the Jatigede Dam project in Sumedang, Indonesia. Through the lens of the Cipaku villagers' experiences, the results underscore the pivotal role of narrative communication in building resilience amidst the challenges of forced migration, offering insightful implications for policy and practice aimed at supporting displaced communities' linguistic and cultural sustainability.

### 5.1 Forced migration: More than physical lost

The displacement of the Cipaku community, triggered by the Jatigede Dam Project, unveils a complex narrative of linguistic and communicative changes that mirror the profound socio-cultural disruptions experienced by the community (Landry & Bourhis, 1997). The term "lasteu," symbolizing Cipaku's agricultural legacy and the quality of its rice, transcends its literal meaning to embody the village's identity and its interconnectedness with the land (Landry & Bourhis, 1997). This linguistic symbol, rich in cultural significance, underscores the role of language as a repository of local knowledge and a medium for expressing the community's relationship with its surroundings (Landry & Bourhis, 1997).

The disappearance of such linguistic markers due to displacement signifies more than just a loss of vocabulary; it signifies a rupture in the continuity of local knowledge systems and the linguistic embodiment of community identity (Landry & Bourhis, 1997). The concept of ethnolinguistic vitality provides a theoretical framework to understand the impact of linguistic changes on community resilience and identity (Landry & Allard, 1994). Ethnolinguistic vitality is crucial for the sustainability of language groups in dealing with challenges posed by their environment (Ehala, 2010). The erosion of linguistic markers like "lasteu" due to displacement can have far-reaching consequences on the vitality and continuity of the Cipaku community's language and

cultural heritage (Landry & Bourhis, 1997; Ehala, 2010). Language loss in the context of forced migration can lead to the fragmentation of traditional structures and knowledge systems, contributing to cultural bereavement within communities (Cohen, 2022).

The Cipaku community's engagement in narrative communication following displacement highlights the essential role of language in reconstructing social realities and reinforcing communal identity within new contexts, as Norbury and Bishop (2003) observed. Through the act of remembering and sharing cultural traditions, as illustrated by TS, language emerges as a crucial means for communities to address the challenges of displacement, facilitating cultural preservation and acting as a mechanism of resistance against the erosion of identity, thereby ensuring continuity and coherence amidst transformation (Norbury & Bishop, 2003).

Furthermore, narrative communication is recognized for its capacity to articulate experiences and mold identity, enabling individuals and communities to create meaning, exchange knowledge, and assert their position in the societal fabric, a process underscored by Avraamidou & Osborne (2009). This communicative practice is not only pivotal for promoting understanding and connectivity within groups but also vital for individuals, including those with neurodevelopmental disorders, to share their experiences and viewpoints effectively, thereby playing a significant role in personal expression and social navigation (Johnels et al., 2013).

The dual connotations of "Cipaku" as both a geographical marker and a symbol of cultural and spiritual significance illustrate the intricate interplay between language, place, and identity. This linguistic duality within the Cipaku community encapsulates their collective memory and deep-rooted values, emphasizing the crucial role of communicative practices in sustaining communal identity and resilience (Davidson, 2008). The narratives of displacement and resilience shared by residents like (Sb) and (IT) reflect a nuanced negotiation of loss, memory, and identity, illustrating how linguistic expressions and narrative communication act as conduits for communal grieving, adaptation, and resistance (Davidson, 2008).

Narrative communication has been acknowledged as a powerful tool for expressing experiences and shaping identity within communities (Shaw & Hagemans, 2015). Through narratives, individuals and communities construct meaning, share knowledge, and negotiate their place in the world (Shaw & Hagemans, 2015). The role of narrative in communicating experiences and values is essential for fostering understanding and connection within communities (Shaw & Hagemans, 2015).

Studies have shown that narrative retelling skills are crucial for individuals in conveying their experiences and perspectives, highlighting the significance of narrative communication in navigating complex emotions and experiences (Anguelovski et al., 2018).

Furthermore, the personal testimonies of residents articulate a profound sense of loss, not just of physical space but of the cultural and historical essence of "home." (AIK's) distinction between losing a "house" versus a "home" captures the emotional and cultural dimensions of displacement, emphasizing the communicative efforts employed by the community to process and articulate their experiences of loss and adaptation. The communal effort to preserve the memory of ancestral lands and cultural heritage amidst the physical inundation of Cipaku showcases the resilience of the community. Through linguistic and communicative practices, the displaced individuals engage in a process of redefining their sense of self and community, utilizing the power of narrative to intertwine past, present, and future into a cohesive identity narrative (Riera-Gil, 2018).

The intricate portrait of linguistic resilience and communicative adaptation within the Cipaku community post-displacement not only illuminates the socio-cultural implications of development-induced migration but also underscores the critical role of language and communication in navigating the multifaceted challenges of displacement (Wells et al., 2018). By reconstructing identities, preserving memories, and fostering solidarity through communicative practices, the Cipaku community exemplifies the transformative potential of narrative communication in building resilience and reimagining a sense of place and belonging in the aftermath of profound change. The active preservation of cultural heritage amidst displacement underscores the resilience and adaptability of communities confronted with adversity, serving as a pivotal strategy for navigating challenges, sustaining identity, and ensuring continuity (Fatorić & Seekamp, 2017).

This endeavor not only protects invaluable cultural assets but also fosters resilience, helping communities to retain their traditions and core values despite the dynamics of change (Fatorić & Seekamp, 2017; Brabec & Chilton, 2015). Such efforts are vital for fostering community resilience, offering a sense of belonging, and maintaining cohesion and identity in the face of displacement's challenges (Brabec & Chilton, 2015). Furthermore, the conservation of cultural heritage plays a crucial role in enhancing community well-being, providing stability, and strengthening connections during transformative periods, thereby contributing significantly to the overall adaptability and sustained unity of communities in times of transition (Brabec & Chilton, 2015).

## 5.2 Communicative Processes in Building Resilience: Understanding Displaced People's Experiences

Resilience in displaced communities, such as the Cipaku residents affected by the Jatigede Dam inundation, is intricately woven through a matrix of socio-cultural factors with language and communication at its core. This resilience, as conceptualized by Buzzanell (2010) and explored through communicative strategies by Wilson et al. (2021), encompasses the deployment of linguistic and narrative techniques pivotal for identity reconstruction and community resilience in the face of change. The preservation of cultural traditions, safeguarding of ancestral sites, and a collective identity have been crucial in molding the narrative of resilience among Cipaku's displaced, highlighting their adaptability and deep-rooted connection to their heritage (Siriwardhana et al., 2014).

Further, the community's engagement in communicative processes to navigate displacement showcases their resilience, adaptability, and deep-rooted connection to their heritage, underscoring the transformative role of communication in sustaining community cohesion and facilitating adaptation to new realities (Yeo et al., 2021). Through communicative processes, crafting normalcy, affirming identity, maintaining networks, employing alternative logics, and prioritizing productive actions, the community navigates displacement, underscoring the indispensable role of communication in sustaining community cohesion, preserving identities, and facilitating adaptation to new realities. These processes collectively paint a portrait of resilience, demonstrating the power of communicative practices in enabling displaced populations to confront and adapt to their altered circumstances.

**Crafting Normalcy** emerges as a foundational communicative effort, where displaced individuals engage in dialogue and practices that aim to reconstruct a semblance of the familiar amidst upheaval. By maintaining routines or creating new ones that mirror past normalcies, displaced communities like Cipaku use storytelling and daily interactions to forge a sense of stability and continuity. The preservation of cultural heritage and memory amidst displacement showcases the resilience and adaptability of communities facing challenges (Norris et al., 2007).

Actively engaging in the preservation of their cultural heritage allows communities to navigate adversity, maintain a sense of identity, and ensure continuity. The preservation effort not only safeguards cultural heritage but also serves as a form of resilience-building, enabling communities to uphold their traditions and values in the face of change. This preservation of cultural heritage is crucial for community resilience and adaptation, as it allows

communities to draw strength from their traditions and history, fostering a sense of belonging and continuity (Dweik, 2020).

The importance of maintaining or creating routines that reflect past normalities in the face of displacement highlights the crucial role of linguistic expressions and narrative communication in anchoring individuals to a sense of known reality, acting as a buffer against the disorientation that comes with displacement. Simpson (2019) supports this concept through their exploration of the dynamics surrounding brownfield remediation, the creation of green spaces in historically underserved communities, and the phenomenon of environmental gentrification. Simpson's research illuminates the complexities of remediation efforts and their impact on communities, underlining the necessity of effective communication and narrative to manage such transformative changes.

Similarly, Side (2014) investigates visual and textual narratives of conflict-related displacement in Northern Ireland, revealing how narratives serve as persistent spatial markers and sites for conflict transformation. Side's findings emphasize the significant role of storytelling in shaping perceptions and experiences of displacement, highlighting how narratives provide continuity and a connection to the past amidst tumultuous changes.

**Affirming Identity Anchors** highlights the communicative acts dedicated to reinforcing personal and communal identities in new settings. The narratives of displaced such as Cipaku community, rich with cultural references and shared memories, serve as affirmations of core values and contribute to maintaining a sense of self and community coherence, ultimately facilitating resilience in the midst of changed circumstances. Catalani (2019) explore how visual discourses become part of an open repository, mediating, re-organizing, and preserving memories, both personal and collective, as a form of emotional survival and resilience, emphasizing the significance of storytelling in anchoring individuals to their past. Additionally, Ramirez & Hammack (2014) delve into the slightly similar narratives of California Indian tribal leaders, highlighting how these leaders have adopted a narrative of survivance to buffer psychosocial stress and provide a resilient narrative identity, demonstrating the crucial role of narratives of survival and resilience in shaping individual and collective memory.

**Maintaining and Using Communication Networks** points to the critical role of established and newly formed social ties in resilience-building. Through both physical gatherings and digital platforms, displaced communities like Cipaku sustain and expand their support networks, enabling the flow of resources, emotional support, and shared experiences.

Through physical gatherings and digital platforms, communities like Cipaku sustain and expand their support networks, enabling the flow of resources, emotional support, and shared experiences. This process not only facilitates practical assistance but also reinforces communal bonds, showcasing the resilience-enhancing power of collective solidarity and shared identity. This process not only facilitates practical assistance but also reinforces communal bonds, showcasing the resilience-enhancing power of collective solidarity and shared identity. The study by [Vine & Greenwood \(2023\)](#) explores the role of cross-group friendship and collective action in community solidarity initiatives with displaced people and residents, emphasizing the importance of maintaining social ties and fostering solidarity. Additionally, the research by [Breidahl et al. \(2017\)](#) delves into the promotion of social cohesion through shared values, highlighting the significance of solidarity and trust in building resilient communities.

**Putting Alternative Logics to Work** encapsulates the adaptive strategies employed by individuals and communities in Cipaku as they confront the myriad challenges brought about by displacement. Embracing new ways of thinking and acting enables displaced populations to maneuver through the intricacies of their altered circumstances, crafting innovative solutions to economic, social, and psychological issues. This communicative process not only unveils the creative potential within displaced communities to envision new futures but also highlights the use of humor and alternative narratives as essential coping mechanisms.

The study by [Widyaningsih and Broeck \(2021\)](#) delves into social innovation during flood and eviction crises, specifically examining the construction and deconstruction of homes along the Ciliwung riverbank in Jakarta. Their work critically assesses official plans, policies, and responses to flood-induced displacement and resettlement, advocating for inventive approaches to tackle displacement-related challenges.

Furthermore, [Brock \(2023\)](#) underscores the significance of generating socioeconomic data to enhance policies and responses to forced displacement, advocating for data-driven strategies to effectively address and navigate displacement challenges. Collectively, these insights underscore the efficacy of alternative logics and innovative approaches in mitigating the impacts of displacement, showcasing the resilience and adaptability of individuals and communities as they seek solutions to complex challenges.

**Foregrounding Productive Actions while Backgrounding Negative Feelings** encapsulates the delicate balance between acknowledging the pain of displacement and focusing on constructive engagement with the present. Through communicative practices that emphasize optimism, perseverance, and

action, displaced individuals demonstrate resilience by channeling their energies into rebuilding efforts rather than dwelling on their losses. This process highlights the transformative power of positive communication in fostering resilience, allowing individuals in Cipaku community to navigate emotional turmoil while engaging in actions that contribute to their recovery and well-being.

In a study by [Pasquini & Eaton, 2020](#), the authors explore the professional online presence and wayfinding through networked practices and digital experiences. The research delves into how individuals navigate online spaces to gain support and acceptance from online communities and peers, showcasing the importance of digital interactions in fostering resilience and professional growth. Additionally, the work by [Yi et al. \(2022\)](#) focuses on methodological innovations in examining digital literacies in applied linguistics research, highlighting the significance of digital literacy in enhancing communication and adaptability in various contexts.

Together, these five communicative processes illustrate the multifaceted nature of resilience among displaced populations. By employing a range of linguistic and narrative strategies, communities like Cipaku navigate the disruptions to their lives, reconstructing their social worlds and maintaining their cultural identities in the face of adversity.

These processes not only facilitate individual and communal adaptation but also underscore the profound impact of communication on human resilience, offering insights into the dynamic interplay between language, identity, and community in the resilience-building efforts of displaced populations.

## 6. Conclusions

In this study, we delve into the communicative resilience of Cipaku's displaced communities, elucidating how narrative communication processes bolster resilience amidst development-induced displacement. While affirming the significance of crafting normalcy, maintaining networks, affirming identity, employing alternative logics, and emphasizing positive actions, our findings resonate with and extend [Buzzanell's \(2010\)](#) theoretical framework, offering novel insights into the sociolinguistic and cultural dynamics at play. Notably, this research uncovers the nuanced ways in which displaced individuals and communities leverage linguistic and narrative strategies to navigate, and adapt to, their new realities underscoring the pivotal role of communicative practices in sustaining cultural identity and community cohesion.

However, the study acknowledges gaps in fully capturing the diverse linguistic shifts and the potential erosion of linguistic diversity within displaced communities. Future research should delve into the linguistic shifts and preservation of minority

languages among displaced populations, as well as the impact of digital platforms on their communication networks. This exploration will enhance our grasp of modern resilience tactics and highlight the importance of safeguarding linguistic and cultural heritage amid global and developmental changes.

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