


Open Access Article

 <https://doi.org/10.55463/hkjss.issn.1021-3619.62.65>

Resilience Experiences through Communicative Processes among Displaced People due to Development Projects

Farida Hariyati, Djuara P. Lubis, Rilus A. Kinseng, Sumardjo

Department of Communication Science and Community Development, IPB University, Bogor, Indonesia

Received: December 26, 2024 ▪ Reviewed: February 10, 2024

▪ Accepted: February 23, 2024 ▪ Published: March 28, 2024

Abstract:

This research aims to examine communicative processes in building resilience among displaced people through development projects in rural areas of Indonesia using the communication theory of resilience perspective. This study used a qualitative approach involving informants from Cipaku Village residents who experienced displacement due to the flooding of their homes for a dam project in Sumedang, West Java, Indonesia. The results show that communication is essential in building resilience through five processes: crafting new normalcy, where people construct normal situations after displacement; affirming identity anchor, communicative efforts to create or maintain a collaborative identity among displaced people; using and maintaining communication networks, the process by which they carry out communication activities both in interpersonal and group contexts; putting alternative logics to work, where they construct their loss with communicative efforts through alternative logics in seeking a new job; and finally legitimizing negative feelings while foregrounding positive actions. People form and frame the meaning of optimism by taking positive actions even though they cannot forget the traumatic events they have experienced. These communicative processes contribute to sustaining their livelihoods. Human resilience is not always related to the ability to recover but also to the inability of individuals to build their adaptive capacity with various underlying factors.

Keywords: communicative processes, communication theory of resilience, displaced people, development project, livelihood.

因開發專案而流離失所的人們透過交流過程所獲得的復原力體驗

摘要:

本研究旨在利用復原力視角的傳播理論，透過印尼農村地區的發展項目，檢視在流離失所者中建立復原力的溝通過程。這項研究採用了定性方法，涉及來自印度尼西亞西爪哇省蘇梅當的水壩項目導致房屋被洪水淹沒的我的晶片村居民的線人。結果表明，溝通對於透過五個過程建立復原力至關重要：打造新常態，人們在流離失所後建構正常狀況；確認身分錨定、溝通努力，以在流離失所者之間創造或維持協作身分；使

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>)

用和維護溝通網絡，即他們在人際和群體環境中進行溝通活動的過程；將替代邏輯付諸實踐，他們在尋找新工作時透過替代邏輯進行溝通努力來建構自己的損失；最後，在突顯積極行動的同時，使消極情緒合法化。人們透過採取積極行動來形成和建構樂觀主義的意義，即使他們無法忘記自己經歷過的創傷事件。這些交流過程有助於維持他們的生計。人類的復原力並不總是與復原能力有關，而且還與個人無法利用各種潛在因素建立適應能力有關。

关键词：溝通過程、復原力溝通理論、流離失所者、發展項目、生計。

1. Introduction

Development in developing countries requires large areas, which has implications for the eviction of several residences, which require people to move to new places. The issue of development-induced displacement (DID) has social, economic, cultural, and psychological consequences.

The rapid growth of cities in developing countries is one of the driving factors for planning the expansion of physical facilities as an implication of population and economic growth (Yoshino et al., 2018). However, development activities sometimes cause disagreement between local communities and project owners; thus, in various cases, this phenomenon shows that the socio-economic costs provided by local communities are greater than the benefits received from these activities (Mteki et al., 2017). A study on the impact of development projects on local community groups also occurred during the construction of the Saguling Reservoir, which had long-term effects on people's lives after relocation. This study found that most displaced people rated their lives as better after resettlement; however, the problem of job loss or adjustment to less profitable work causes differences or inequality in socio-economic status among relocated residents (Sunardi et al., 2019). Approximately 15 million people were forced to leave their places of origin for large development projects such as dams or reservoirs, toll roads, and mining. In most developing countries, these projects should increase social and ecological vulnerability, leading to helplessness and suffering (Aboda et al., 2019).

Human and environmental sustainability are central to development and social change activities. In addition to the socio-economic approach, a socio-cultural one is also necessary to ensure the level of acceptance and integration of sustainability and building resilience because building a resilient society should be the primary issue in communication for development and social change (Servaes, 2020). Resilience emerges when disturbing events or pressures occur in society (Li, 2023). Resilience refers to the capacity of a system, community, or society potentially exposed to risk situations to adapt by making changes to achieve or maintain functions and structures that can support it (Walker & Salt, 2012). Various studies define resilience as a system's adaptive or learning quality, i.e., how the system attempts to learn from previous events and adapt to traumatic experiences (Folke, 2016). Individual resilience depends on the resilience of other systems,

where resilience accommodates the expression of negative emotions both interactionally and mediated and this process can be a catalyst for social change (Sharma et al., 2021). Communities can become more resilient to various disturbances, both natural and manmade, by adopting strategies and conducting activities in response to destructive events (Gorder et al., 2017).

When people have to face difficult transition situations or stress in life, many experts provide ideas on how people can bounce back (Lucas & Buzzanell, 2012; Scharp et al., 2020). Although many experts are interested in the study of resilience, which is traditionally considered an individual trait, Buzzanell offered ideas for theorizing resilience in communication through the communication theory of resilience (CTR). In this theory, resilience consists of a set of processes that are accepted or implemented in the following ways: (a) ongoing, (b) facilitated through interpersonal interactions and relationships, (c) socially, forced, or triggered by external factors, and (d) stressful (for example, facilitating and/or inhibiting).

Resilience is a prominent term used in everyday discourse to represent the ability of individuals, communities, and other systems to respond to trauma (Brown, 2016). This study examines the communicative process of displaced residents in building resilience after displacement due to the construction of dam infrastructure. The communicative process that occurs among displaced people is adopted from the CTR, which states that theorizing communication in resilience is not at the individual level alone but fundamentally embedded in messages, discourse, and narratives. Resilience is an adaptive-transformative process triggered by loss or disruption and involves five subprocesses: crafting new normalcy; affirming or anchoring important identities during difficult times; using and/or maintaining salient communication networks; looking beyond conventional ways of thinking about and doing life by putting alternative logics to work; and foregrounding productive action while backgrounding unproductive behaviors or negative feelings (Buzzanell, 2010 and 2018). Buzzanell examines this theory at various levels of context, including individuals, groups, communities, and organizations. In studying development communication in developing countries that are still conducting infrastructure development, researchers attempt to use this theoretical perspective to analyze the communicative processes offered by Buzzanell in

building the resilience of residents displaced from their places of origin due to the Jatigede dam construction project in Sumedang, West Java Province.

The communication process includes sense-making through storytelling and conveying everyday messages. The concept of resilience shifts the emphasis from individual traits where humans are born to respond to communication that they can do to respond to resilience triggers. Resilience is an interaction that encourages the agency to deal with disturbances in life (Ishak & Williams, 2018; Scharp et al., 2022).

In another resilience study, Betts and Buzzanell revealed several claims that can link communication and economic approaches, where economic resilience is a process of organizing and sensemaking. Economic resilience can be studied by adapting and combining various methods that explore social dynamics, emphasizing flexible and creative policy solutions and prospective problem-solving in the social, academic, and political spheres (Betts & Buzzanell, 2022).

Resilience from a communication perspective is a process that emerges through discourse or dialog narratives and messages; therefore, resilience is not only a trait or an outcome. The study of building resilience in a community group involves dynamic interaction that occurs in that group and encourages the collectivity to respond and adapt in facing various challenges and crises (Houston, 2018).

An interesting issue in the study of communication and resilience examined resilience and relationship load and how relational maintenance behavior supports work and family stressors shown by couples. In simple terms, this study examines simple things such as holding hands, walking together, and giving hugs, which are physical touch activities that can produce protective benefits from efforts to maintain relationships (Afifi, 2018).

Another perspective states that resilience is the capacity of an individual or system to experience positive outcomes despite difficult or even traumatic experiences (Houston et al., 2015). Dynamics in resilience research focuses on the characteristics and cognitive traits of individuals who have thrived despite experiencing adverse events (Curtis & Cicchetti, 2003; Kathleen Tusaie & Janyce Dyer, 2004; Richardson, 2002). More recently, scholars in the field of communication have turned their attention to how communication is central to resilience, arguing that resilience is an inherently communicative process that involves the construction of particular narratives, identities, and emotions that drive growth or development after experiencing change (Agarwal & Buzzanell, 2015; Lucas & Buzzanell, 2012).

Folke (2016) noted that resilience is not only about being persistent or robust to disturbance. It is also about the opportunities that disturbances open up in terms of a combination of evolved structures and processes and system renewal. Brown (2016) prefers to adopt a descriptive approach, understanding that resilience is not always good but is also socially constructed and

negotiated. Resilience relates to how people and linked social-ecological systems can respond to change, both sudden shocks and other types of changes. Resilience building is about increasing capacity.

Based on the description above, this research aims to examine the resilience communication process among displaced people through development projects and to analyze the dynamics of resilience in experiencing new livelihoods.

2. Research Method

This research used a qualitative approach with a single case study method (Creswell & Creswell, 2018). Ten informants who used to be residents of Cipaku, a village that has been inundated by the Jatigede Dam project, in Darmaraja District, Sumedang Regency, West Java, Indonesia, had to leave their homes. Interviews were conducted in-depth, and data processing was carried out with the help of NVivo 12 Plus through a coding process of meaning units categorized into themes. The flowchart of the research methodology is explained in Figure 1.

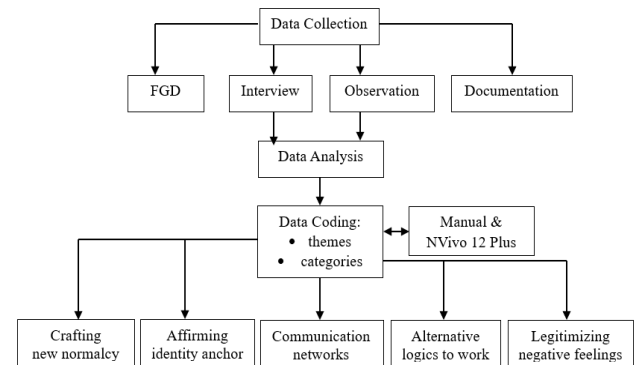


Figure 1. Flowchart of the research methodology (The authors)

3. Results and Discussion

Development can be understood as building a society and simultaneously preserving natural resources. It is undeniable that several obstacles are generally in rural development efforts. Developing countries such as Indonesia still face agrarian problems in implementing rural development, such as property rights, land conversion, compensation, and low levels of human resources. This study found several of these problems.

This research was conducted in Darmaraja District, Sumedang, West Java, one of the areas flooded for the Jatigede Dam Construction project. Jatigede Dam is the largest dam in Indonesia, with an area of 3,035.34 ha, inundating five sub-districts in Sumedang Regency, West Java, one of the provinces in Indonesia. Among these five sub-districts, the Darmaraja sub-district area was the largest flooded for dam construction; one village completely submerged and disappeared from regional administration was Cipaku Village, which is not only a place to live and a source of livelihood but also a place that has value with historical sites and ancestral graves believed to be the forerunners of Sumedang's city.

3.1. Development-Induced Displacement

The construction of the Jatigede Dam in Sumedang Regency, West Java, has experienced quite a long period of dynamics. The process of initiating development started even since the establishment of the Old Order (Orde Lama) government under President Soekarno in 1963. The construction of the Jatigede Reservoir has been postponed since 1973. In the 1980s, land acquisition and land owned by residents were carried out, which were thought to be inundated, although the construction was not carried out until the late 1990s. With development delays since land acquisition, the residents of the inundated areas who had previously left their hometowns finally returned to live and work on their agricultural land. This fact raises problems regarding the continuity of the construction of the reservoir. When construction begins to be reactivated, various problems arise related to land ownership and acquisition. Construction resumed in 2004, and as of October 1, 2013, it was planned to inundate by closing the Jatigede dam water as a sign that the construction of the reservoir was complete, although there were still pressures from several districts to delay the construction process. Changes in their physical and natural environment through resettlement approximately caused social and cultural changes to the lives of community members who originally lived together in one village, one village, or one sub-district, and even in kinship ties in one different location of residence. Likewise, now they have to be separated from their relatives, neighbors, and the assets they own as a source of livelihood (Makmur et al., 2014).

Development-induced displacement occurs in many developing countries, triggering inevitable social, economic, cultural, and psychological problems. This occurs because some people are not ready to shift their livelihood to a new place. It was what people in Cipaku Village experienced, who were completely inundated due to the Jatigede Dam development project in Sumedang, West Java Province, Indonesia. They lost their farming assets, which have been their livelihood for generations, and it became a heavy burden in continuing family life.

Increasing infrastructure development in many developing countries may cause a forced displacement of residents to new places of residence because it requires quite large areas of land. The issue of moving is not easy because while living in their place of origin, residents cannot change to a new job.

The displacement of residents can cause trauma and stress when they are in a new place (Khadka & Rinker, 2018). Although financially compensated and supported by other means for their sacrifices the following displacement, most displaced people struggle to rebalance their lives in the new host community. Moreover, displaced residents sometimes experience discriminative treatment from residents of origin, for example, in terms of participation in local politics (Wang et al., 2020).

Displaced persons are not dreaming of different lives. They are usually ordinary people going about their lives as farmers, students, or housewives until their fates are altered, and along with losing their homes, jobs, and perhaps even some loved ones, they are stripped of their identity (Powell, 2015). The term 'home' denotes here not only a physical space for sheltering and satisfying biological needs but also a social, cultural, political, and affective space where individuals give meaning to their everyday life experiences (Eduardo & Murcia, 2019).

In the CTR perspective from Buzzanell, a disruption or crisis is perceived as a trigger event, whereas in the context of this research, the construction of a dam and the flooding of a village are trigger events that encourage residents to construct loss through communicative processes. The informant talked the following about this triggering event: "We don't know what to think anymore. I thought that the flooding would not happen. I wouldn't move even if the water flew up to my neck, and some people let the water enter the house. It was like a dream, our village was completely submerged..." (Sabidin, 23 July 2023). Meanwhile, the informant stated that he had given up and genuinely accepted what had happened because his parents had long told him that there would be flooding in their village. "...Then, I accept it because our parents told this has for a long time. Our grandfathers already knew that this area would be flooded..." (Sudarman, 23 July 2023).



Figure 2. Flooded house in Cipaku Village
(<http://cipakudarmaraja.blogspot.com>)



Figure 3. Emergency house after displacement
(<http://cipakudarmaraja.blogspot.com>)

People have their own way of coping with disturbing events. Some people experience acute distress from

which they cannot recover. Others suffer less intensely and for a much shorter period. Some people recover quickly but then begin to experience unexpected health problems or difficulties in concentrating or enjoying life the way they used to (Southwick et al., 2014). Understanding human resilience is not always good, but it is also socially constructed and negotiated. Resilience relates to how people and linked social-ecological systems can respond to change, both sudden shocks and other types of changes (Brown, 2016).

Building resilience involves communication. Studies on resilience have examined both individual and group efforts. Resilience refers, on a personal level, to a person's capacity to change during or because of adversity and produce positive results (Buzzanell, 2010). This study used a communicative approach, viewing resilience as a personal process that is intersubjectively created via the collaborative creation of positive identities, networks, and narratives that facilitate reintegration and/or transformation following change (Agarwal & Buzzanell, 2015).

Buzzanell stated that these processes are socially constructed in holistic and intertwined systems; however, she specifically argues that the CTR differs from other orientations to resilience in four indispensable ways: focusing on ongoing communicative processes of adaptation and transformation, reactivity and proactivity, stability and change, disruption, and reintegration, destabilization, and re-stabilization; situating resilience in interaction and relationships, integrating scholarship from interpersonal, family, organizational, health, and mediated communication contexts; refocusing inability to 'bounce back' from individual deficit approaches to the nature and characteristics of families that are socially constructed and enacted; and recognizing that there are both benefits and costs for the particular ways in which resilience is constituted.

Buzzanell claimed that these processes are socially constructed in complex, interconnected systems, but CTR is different from other approaches to resilience in four essential ways: it emphasizes continuous communication processes of adaptation and transformation, proactivity and reactivity, stability and change, disruption, and reintegration, and destabilization and re-stabilization; it situates resilience in interaction and relationships, incorporating research from interpersonal, family, organizational, health, and mediated communication contexts; it refocuses on the inability to "bounce back" from individual deficit approaches to the nature and traits of families are socially constructed and enacted; and it acknowledges that there are costs as well as benefits for the certain ways in which resilience is constituted (Buzzanell & Houston, 2018; Scharp et al., 2020).

According to Buzzanell (2018), trigger events that result in changes in the system drive the communicative process. Extreme events sometimes have long-term effects on socio-ecological systems (Carpenter et al., 2012). This event then demands the building of

resilience through communicative processes in the following stages (Houston & Buzzanell, 2020).

3.2. *Crafting a New Normalcy*

In every disaster or crisis, a community or group will devote their efforts to restoring normal conditions (Rahmanto, 2021). Creating a normal atmosphere is a communicative effort carried out to continue the habits experienced in a previous life (Sikayena Amankwah et al., 2022). Sense of normalcy emphasizes 'continuity', in ways that help 'provide stability', etymologically and materially, while processes such as 'reframing, creating new routines' show the possibilities of 'change' as individuals construct their new normal (Buzzanell, 2019).

The concept of normalcy assumes that among friends, relatives, or neighbors, it can encourage individuals and families to identify and maintain important interactional rituals during times of adversity. Talking about the rituals, events, and relationships that are most important to them (and why) can help residents and families create stability and change within economic constraints. Family rituals can be modified, and they can learn to build flexibility and adaptability. When control through discourses and practices related to normalcy can be constructed, individuals and families can find connections between actions and outcomes in ways that promote psychological and psychological well-being, build relationships between positive emotions, control, and health, and recreate meaning after loss (Buzzanell & Turner, 2003).

However, the affected residents have lived in their home village, Cipaku, for generations, as stated by an informant, Mrs. Enah, "We moved to Karangpakuan (new village), we felt like guests (newcomers)..." (February 22, 2023). Another informant, Rosmina, said, "In our previous village (Cipaku), life is better. I was a farmer, had 3 cows, sold vegetables, groceries, and have no debt..." (22 February 2023). Another informant, Sudarman, said, "...physically and mentally, we did not want to move, many of us were stressed and died" (2 October 2023).

3.3. *Affirming the Identity Anchor*

Identity is how we see ourselves and what other people want us to see as part of our physical and social existence. It is one of the important factors that shape human interactions. Identity is often considered an individual construct, but it is also social and formed through membership in different groups. Society also constructs identity through broad collective or categorical identities, such as those based on race, ethnicity, sexual orientation, and social class (Das & Semaan, 2022). In addition, individuals and groups can be marginalized in various dimensions of their identity, including race, gender, and socioeconomic status (Doso & Semaan, 2020). Sittón (in Price & Singer, 2019) stated that the social and cultural changes experienced by the community will not erase the traditional roots or origins shared by the majority of

residents in the project area; however, they must change the forms of organization or relations between residents in the area. In some cases, this group must struggle to identify themselves as indigenous people to avoid stigma, and their identity still continues.

Identity is inherent in an individual or group. For Cipaku residents, Cipaku is not just a geographical area, even though it was administratively removed because of inundation. However, Cipaku is also a spirit and culture that cannot be erased. Cipaku has two meanings, namely, Cipaku relating to identity (the origin of ourselves/the natural system/micro cosmos) and Chi Paku, the Pakuning Light of Nature (the origin of the universe/earth system/macro cosmos), which means an integration of the power between 'silent' (Cicingkeun), strengthen (PAGuhkeun), and strengthen (KUKuhkeun) all the values that must be maintained together by the Cipaku and Sumedang people, as a legacy of identity from their ancestors (informant Taufik Sirojudin: "Culture and traditions in Cipaku still exist, but only half of them are left...we can't directly maintain them, just always to remember..." (21 July 2023).

After the displacement, the residents received a collective identity that is attached to them to this day, namely displaced people (Orang Terkena Dampak - OTD). In their social interactions, the term 'OTD' becomes a collective identity that they are residents of inundated areas.

One important aspect of their identity is that there are historical sites and sacred tombs that were also flooded during the project. These tombs are believed to be important sites as a symbol of the sacred history of Sumedang Regency for the surrounding residents. Residents of the former Cipaku Village refused to move the sacred graveside proposed by the local government, arguing that the grave or site is a historical location marker; therefore, if it were relocated, their historical meaning and cultural identity would be lost. "That's what happened in 2012 (proposal for sites' relocation). The tombs were proposed to be relocated, but we refused to do that, we strongly stated that the site could not be moved anywhere...we got much support from many people around us" (informant Mr. Hadi Barkah, 1 October 2023).

Cipaku residents sustain their cultural traditions by performing several rituals such as 'Tawasulan', praying together in a 'saung', a small traditional house called "Astana Gede" to get closer to God, receive blessings for the people and pray for their ancestors. "...every Kliwon Friday (wikipedia.org: Jum'at Kliwon is a Javanese or Sundanese calendar that is used as a signifier for the specific day; primarily as a cultural icon and identifier, and as a maintained tradition of antiquity. The Javanese calendar is used for cultural and spiritual purposes), there is a 'tawasulan' (reciting God's name), usually led by Kuncen (cultural sites' preserver) or traditional leader, depending on the group that comes..." (Mr. Taufik Sirojuddin, 22 July 2023).

"We often come here (Saung Astana Gede), just for

a small conversation and to tell memorable stories about our previous life, before our village sank. So, we don't lose those memories, keep remembering... at least this makes us strong..." (Mr. Apud Saipulloh, 8 June 2023).



Figure 4. Grave of Prabu Lembu Aji Putih, the Ancestor of Cipaku and Sumedang, before drowning (<http://cipakudamaraja.blogspot.com>)

3.4. Using and Maintaining Communication Networks

In building communication networks, social support is important in building resilience. Social support includes the type and strength of interpersonal network relationships that enable individuals who have lost jobs or assets to feel cared for and appreciated (Buzzanell & Turner, 2003). Support among fellow OTDs or displaced people can emotionally strengthen the mentality and optimism, constructing loss as a lesson or 'blessing in disguise', and keep trying to get up for the sake of loved ones. The OTDs enable their bonds to enhance a feeling of shared destiny so that they can support one another in their future life. "Strengthening each other with my wife and children, I was so grateful that my family could accept everything that happened, we didn't want to complain, we just do what we can do..." (Mr. Sabidin, 9 July 2023). During the displacement, spiritual support also played an important role in strengthening the affected residents, as stated by Informant 4, Agus Rahmat (23 July 2023): "Yes, it's simple in the sense that our 'wirid' (pray) is ordered to make an effort, the 'ustad' - Ustadz is a term used in the Islamic world referring to a skilled or knowledgeable religious teacher or scholar. They always remind us to remain 'istiqamah' to calm our lives."

Social support for displaced people can be influenced by the intensity of interactions with fellow OTDs, close friends, neighbors, and family, including social networks and supporting programs.





Figure 5. The 'Saung' Astana Gede at the edge of the dam (The authors)

In addition to gathering in 'Saung Astana Gede', the community uses WhatsApp, forming a group "Kabuyutan Cipaku" to share news, culture, and history about Cipaku, Jatigede, and Sumedang and historical articles. Members include historians, social media activists, academics, and Cipaku inhabitants. Asep Indra Kurniawan, from the young Cipaku generation, founded this group. Besides this group, Asep also wrote about various events related to inundation and historical narratives of Cipaku, Sumedang, and Pasundan through other social media: Facebook Komunitas Kabuyutan Cipaku: <https://www.facebook.com/kabuyutancipaku>; Instagram: [kabuyutancipaku](https://www.instagram.com/kabuyutancipaku); and Blogspot: <http://cipakudarmaraja.blogspot.com>



Figure 6. 'Kabuyutan Cipaku' WhatsApp group (The authors)

3.5. Putting Alternative Logic into Practice

Taking on a new job is not an easy thing, but by

constructing the meaning of loss, people also make communicative efforts by using logic when looking for a new job. Farming is the main livelihood of the displaced people because farming is not only a source of livelihood but also a part of the community's culture. Even though they work as employees or traders, they still conduct agricultural activities, and in a new place, they cannot do these activities, as one informant said, "If you move here (new place) you won't get rice fields, people here (Cipaku) used to work as farm laborers in Cipaku (home village)" (Surja, interview on 22 July, 2023). Another informant's statement also reinforced this: "The weakness of the community in switching to water sector work (for example catching fish) is that not all residents can catch fish because their previous basic job was farming (when in Cipaku)" (Mrs. Enah, interview on July 9, 2023).

When people move to a new place, they face the choice of working in the water sector (around the dam), where most of them do not yet have skills in this field. Even if they want to do so, they have difficulties with the capital they have to spend.

3.6. Legitimizing Negative Feelings While Foregrounding Positive Actions

Feelings of sadness, anger, disappointment, or depression cannot be avoided when individuals experience trauma or heartbreaking events. The residents who were evicted from their homes tried to accept this incident as wisdom or an important lesson in their lives. In this way, they continue to take positive actions even though they cannot forget what they experienced in Cipaku Village. As expressed by Informant 4 (Apud): "I feel sad, miserable, I just give up now, there's nothing I can do, but keep trying and working..." (interviewed on 23 July 2023).

Another informant, Agus Rahmat, said, "...until today, in my new village, I've just been dreaming that I'm still there (pointing out to the dam), if I may say from a sad perspective, I am so sad, I've never had a dream in Ranggon Village (where to live now)" (23 July 2023).

In the context of rural community livelihoods, resilience, emphasis on systems, and holistic thinking also intersect with natural resources and the environment. For people displaced by constructing the Jatigede Reservoir, their lives are seen as traditional village communities in general. The community of Cipaku Village and the Darmaraja District as a whole is a portrait of a rural and traditional society. The traditional life that is visible in the communities affected by this development project is the economic, livelihood, cultural, and social aspects.

In economic terms, people keep more assets in the form of agricultural land, rice fields, and livestock. Therefore, when a flooding event occurs and they have to be moved, their economic resources and symbols are lost, and compensation cannot be returned in the same or similar to the lost assets. Rural communities are recognized as highly dependent on natural resources

(Béné et al., 2014; Robinson, 2016). Therefore, the resilience of a community is inevitably closely related to environmental conditions and resource status. In addition, local culture and wisdom can be influential in building sustainability for the local society (Untari et al., 2021).

Table 1. Resilience communication among displaced people by the Jatigede Dam Project (Adopted from Buzzanell (2010), Buzzanell (2018) and developed by the authors)

Communicative aspects	Communication efforts	
	Constructing meaning	Communicative processes
Crafting a new normalcy	Constructing the meaning of lost	Carrying out normal activities; emphasizing daily rituals and interactions with friends, family, and relatives
Affirming the Identity Anchor	Having a new, collective, and collaborative identity as OTD (displaced people); Preserving local identity and culture	Mentioning 'OTD' as a collective identity in various interactions and social activities; Enjoying the new identity as 'OTD' Strengthening spirituality
Using and maintaining communication networks	Sustaining social capital among displaced people; Building and developing interaction and communication with new communities and/or groups	Social support among fellow 'OTD' (displaced people); Joining a local cultural community; Gathering with fellow 'OTD' in certain activities at Saung; Astana Gede Using social media to share information
Putting alternative logic to work	Constructing job loss and meaning of job shifting	Constructing the meaning of learning to survive; Taking a new (or extraordinary) job for loved ones
Legitimizing negative feelings while foregrounding positive actions	Constructing positive and negative emotions; Reframing situations by prioritizing positive actions	Being sincere and surrendering to God for what happened; Keep trying to the possible works; Taking lessons from inundation; Be optimistic about the upcoming life

People were not able to turn their compensation payments into sources of sustainable income. They were no longer able to farm (there are limited farm fields in their new place, or if any, it is not as good as when they used to farm in their previous village). However, some informants said that their lives are going better than before they were displaced, there were "lessons learned," and they said that their displacement has been a "blessing in disguise."

"From this incident, I learned to try working in other sectors, such as local soy-sauce production... if it hadn't

happened, maybe I would have known that being a farmer is the only job that I can do..." (Mr. Sudarman, 23 July 2023).

4. Conclusion

The research findings regarding the communication processes of displaced individuals affected by development projects in fostering resilience are consistent with earlier studies that resilience is integrated into social interaction at different levels of analysis, ranging from individual, family, group, and community. The rationale for this statement is that resilience is based on an individual's skill or aptitude to adjust in social interactions, such as those with family, relatives, and groups that share goals. An individual or group cannot solely measure ultimate performance. Social capital is vital to building resilience among displaced people and for new livelihood reconstruction.

Resilience among displaced people by development projects requires accurate and long-term planning regarding the social, economic, and cultural consequences that may occur because of the project. Rural communities are traditional ones that have difficulties in switching their livelihood to farming as the basis of their economy and culture. They need heavy effort to adapt to other jobs because of the economic conditions in the new place. The livelihood recovery and reconstruction may be long, and socialization, education, and training should be essential. In particular, project-affected families should have rights and opportunities to recover from their loss.

It is possible to study resilience from various scientific perspectives. From a communication science perspective, resilience can link to different levels of communication, including individuals, groups, families, organizations, communities, and nations; more applicable, it can link to development communication studies, particularly development studies in non-western or developing countries, where development activities are continuing to meet modernization standards. This research only partially depicts social problems in development from the aspect of development communication and does not sharply examine significant changes in livelihoods from an economic perspective. Therefore, studying resilience in the context of communication or social sciences can be linked to the involvement of actors as a whole in encouraging individuals to restore the economy of rural residents in cases of displacement where most rural people have a character; they are not easy to mobilize and are less adaptive to change.

5. Limitations and Further Study

Apart from the novelty of using the CTR in the context of development studies in developing countries such as Indonesia, specifically regarding resilience among displaced people, this research also has limitations that are necessary to study further in future

research. These limitations are:

1. This research explores residents' experiences affected by village floodings that occurred for eight years, so much data is 'recalling' and 'memorizing' the informants' experiences.

2. This research cannot cover the entire dam construction area; it took representations from affected villages and has prominent values such as historical aspects.

3. Overall, the communicative process among residents affected by development projects can be studied further using particular measurements from authorized institutions.

4. The issue of development-induced displacement can be examined from the perspective of government strategic planning in development activities, which must consider the values of local communities and the long-term consequences of development.

Authors' Contributions

All authors contributed to this paper. The first author was responsible for analyzing the data and writing the draft of this paper, while three other authors contributed their perspectives to complete all final papers. This research extends the theory to explore resilience among displaced people in developing countries, including Indonesia. The authors identify that CTR has not been used theoretically in studying resilience in the context of development, especially in communities in developing countries that are still dynamic in facing development problems, especially infrastructure development, which raises social and cultural issues and the ability to adapt and build sustainable livelihoods.

Acknowledgments

The authors thank the Directorate of Research and Community Service, Ministry of Education, Culture, Research and Technology of the Republic of Indonesia for funding this research. We also thank the Research Directorate of IPB University, Indonesia, for its support in writing this paper. Many thanks to all the people in Darmaraja District for being our informants, and special thanks to the Kabuyutan Cipaku Local Community (Komunitas Kabuyutan Cipaku) for welcoming and supporting this research.

References

- [1] ABODA, C., MUGAGGA, F., BYAKAGABA, P., & NABANOGA, G. (2019). Development Induced Displacement; A Review of Risks Faced by Communities in Developing Countries. *Sociology and Anthropology*, 7(2), 100–110. <https://doi.org/10.13189/sa.2019.070205>
- [2] AFIFI, T.D. (2018). Individual/relational resilience. *Journal of Applied Communication Research*, 46(1), 5–9. <https://doi.org/10.1080/00909882.2018.1426707>
- [3] AGARWAL, V., & BUZZANELL, P.M. (2015). Communicative Reconstruction of Resilience Labor: Identity/Identification in Disaster-Relief Workers. *Journal of Applied Communication Research*, 43(4), 408–428. <https://doi.org/10.1080/00909882.2015.1083602>
- [4] BÉNÉ, C., NEWSHAM, A., DAVIES, M., ULRICHS, M., & GODFREY-WOOD, R. (2014). Review article: Resilience, poverty, and development. *Journal of International Development*, 26(5), 598–623. <https://doi.org/10.1002/jid.2992>
- [5] BETTS, T., & BUZZANELL, P.M. (2022). *Enacting Economic Resilience: A Synthesis of Economic and Communication Frameworks*. MDPI AG. <https://doi.org/10.20944/preprints202203.0343.v1>
- [6] BROWN, K. (2016). Resilience, development, and global change. In: *Resilience, Development and Global Change*. Routledge. <https://doi.org/10.4324/9780203498095>
- [7] BUZZANELL, P.M. (2010). Resilience: Talking, Resisting, and Imagining New Normalcies Into Being. *Communication Faculty Publications*, 798. https://digitalcommons.usf.edu/spe_facpub/798
- [8] BUZZANELL, P.M. (2018). Organizing resilience as adaptive-transformational tensions. *Journal of Applied Communication Research*, 46(1). <https://doi.org/10.1080/00909882.2018.1426711>
- [9] BUZZANELL, P.M. (2019). Gender and Feminist Theory. In: *Origins and Traditions of Organizational Communication*. Routledge. <https://doi.org/10.4324/9780203703625-16>
- [10] BUZZANELL, P.M., & HOUSTON, J.B. (2018). Communication and resilience: multilevel applications and insights. *Journal of Applied Communication Research*, 46(1), 1–4. <https://doi.org/10.1080/00909882.2017.1412086>
- [11] BUZZANELL, P.M., & TURNER, L.H. (2003). Emotion work revealed by job loss discourse: Backgrounding-foregrounding of feelings, construction of normalcy, and (re)instituting of traditional masculinities. *Journal of Applied Communication Research*, 31(1), 27–57. <https://doi.org/10.1080/00909880305375>
- [12] CARPENTER, S.R., ARROW, K.J., BARRETT, S., BIGGS, R., BROCK, W.A., CRÉPIN, A.S., ENGSTRÖM, G., FOLKE, C., HUGHES, T.P., KAUTSKY, N., LI, C.Z., MCCARNEY, G., MENG, K., MÄLER, K.G., POLASKY, S., SCHEFFER, M., SHOGREN, J., STERNER, T., VINCENT, J.R., WALKER, B., XEPAPADEAS, A., & DE ZEEUW, A. (2012). General resilience to cope with extreme events. *Sustainability*, 4(12), 3248–3259. <https://doi.org/10.3390/su4123248>
- [13] CRESWELL, J.W., & CRESWELL, J.D. (2018). *Research Design, Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications, Inc.
- [14] CURTIS, W.J., & CICCHETTI, D. (2003). Moving research on resilience into the 21st century: Theoretical and methodological considerations in examining the biological contributors to resilience.

- Development and Psychopathology*, 15(3).
<https://doi.org/10.1017/S0954579403000373>
- [15] DAS, D., & SEMAAN, B. (2022). Collaborative Identity Decolonization as Reclaiming Narrative Agency: Identity Work of Bengali Communities on Quora. *Proceedings of the 2022 CHI Conference on Human Factors in Computing Systems, April 2022*. Article No. 236, 1–23.
<https://doi.org/10.1145/3491102.35176000>
- [16] DOSONO, B., & SEMAAN, B. (2020). Decolonizing Tactics as Collective Resilience: Identity Work of AAPI Communities on Reddit. *Proceedings of the ACM on Human-Computer Interaction*, 4, 1–20.
<https://doi.org/10.1145/3392881>
- [17] EDUARDO, L., & MURCIA, P. (2019). ‘The sweet memories of home have gone’: displaced people searching for home in a liminal space. *Journal of Ethnic and Migration Studies*, 45(9), 1515–1531.
<https://doi.org/10.1080/1369183X.2018.1491299>
- [18] FOLKE, C. (2016). Resilience (Republished). *Ecology and Society*, 21(4).
<https://doi.org/10.5751/ES-09088-210444>
- [19] GORDER, G., HUYNH, C. Q., MCFADDEN, L., MCKINNEY, J., RANDAZZO, D., SHUFRO, N., & W, A. (2017). *Communication Tools to Increase Communities’ Resilience*. A Case Study of the Oroville Dam, CA, pp. 1-65. Retrieved from <https://www.hsdl.org>
- [20] HOUSTON, J.B. (2018). Community resilience and communication: dynamic interconnections between and among individuals, families, and organizations. *Journal of Applied Communication Research*, 46(1), 19–22.
<https://doi.org/10.1080/00909882.2018.1426704>
- [21] HOUSTON, J.B., & BUZZANELL, P.M. (2020). Communication and resilience: introduction to the Journal of Applied Communication Research special issue. *Journal of Applied Communication Research*, 48(1).
<https://doi.org/10.1080/00909882.2020.1711956>
- [22] HOUSTON, J.B., SPIALEK, M.L., COX, J., GREENWOOD, M.M., & FIRST, J. (2015). The Centrality of Communication and Media in Fostering Community Resilience: A Framework for Assessment and Intervention. *American Behavioral Scientist*, 59(2), 270–283.
<https://doi.org/10.1177/0002764214548563>
- [23] ISHAK, A.W., & WILLIAMS, E.A. (2018). A dynamic model of organizational resilience: adaptive and anchored approaches. *Corporate Communications*, 23(2), 180–196.
<https://doi.org/10.1108/CCIJ-04-2017-0037>
- [24] TUSAIE, K., & DYER, J. (2004). Resilience: A Historical Review of the Construct. *Holistic Nursing Practice*, 18(1), 3–10.
<https://doi.org/10.1097/00004650-200401000-00002>
- [25] KHADKA, N., & RINKER, J. (2018). Bhutanese Refugees: On Understanding the Links between Trauma, Displacement, and Community Resilience. *Global Journal of Peace Research and Praxis*, 2(1), 1–19.
- [26] LI, Y. (2023). A systematic review of rural resilience. *China Agricultural Economic Review*, 15(1), 66–77. <https://doi.org/10.1108/CAER-03-2022-0048>
- [27] LUCAS, K., & BUZZANELL, P.M. (2012). Memorable Messages of Hard Times: Constructing Short- and Long-Term Resiliencies Through Family Communication. *Journal of Family Communication*, 12(3), 189–208.
<https://doi.org/10.1080/15267431.2012.687196>
- [28] MAKMUR, K.A., HARSONO, T.D., ANDAYANI S.R., PURNAMAM, Y., ROSWANDI, H.L., MERLINA, N., GUFRON, A., & BUDIMAN, H.G. (2014). *Study of jatigede cultural values in Sumedang Regency*. Ministry of Education and Culture, Bandung Cultural Values Preservation Center.
<https://repositori.kemdikbud.go.id/28810/2/KAJIAN%20NILAI%20BUDAYA%20JATIGEDE%20DI%20KABUPATEN%20SUMEDANG.pdf>
- [29] MTEKI, N., MURAYAMA, T., & NISHIKIZAWA, S. (2017). Social impacts induced by a development project in Tanzania: a case of airport expansion. *Impact Assessment and Project Appraisal*, 35(4), 272–283.
<https://doi.org/10.1080/14615517.2017.1322806>
- [30] POWELL, K.M. (2015). *Identity and power in narratives of displacement*. New York: Routledge.
<https://doi.org/10.4324/9781315727141>
- [31] PRICE, S., & SINGER, J. (2019). *Country Frameworks for Development Displacement and Resettlement: Reducing Risk, Building Resilience*. London: Routledge.
<https://doi.org/10.4324/9781351031820>
- [32] RAHMANTO, A.N. (2021). Crafting normalcy: How communication enhances tourist village’s resilience during the COVID-19 pandemic. *Malaysian Journal of Communication*, 37(3), 244–256. <https://doi.org/10.17576/JKMJC-2021-3703-14>
- [33] RICHARDSON, G.E. (2002). The metatheory of resilience and resiliency. *Journal of Clinical Psychology*, 58(3), 307–321.
<https://doi.org/10.1002/jclp.10020>
- [34] ROBINSON, E.J.Z. (2016). Resource-dependent livelihoods and the natural resource base. *Annual Review of Resource Economics*, 8(1), 281–301.
<https://doi.org/10.1146/annurev-resource-100815-095521>
- [35] SCHARP, K.M., KUBLER, K.F., & WANG, T.R. (2020). Individual and community practices for constructing communicative resilience: exploring the communicative processes of coping with parental alienation. *Journal of Applied Communication Research*, 48(2), 207–226.
<https://doi.org/10.1080/00909882.2020.1734225>

- [36] SCHARP, K.M., WANG, T.R., & WOLFE, B.H. (2022). Communicative Resilience of First-Generation College Students During the COVID-19 Pandemic. *Human Communication Research*, 48(1), 1–30. <https://doi.org/10.1093/hcr/hqab018>
- [37] SERVAES, J. (ed.) (2020). *Handbook of Communication for Development and Social Change*. Springer. <https://doi.org/10.1007/978-981-15-2014-3>
- [38] SHARMA, G., BARTUNEK, J., BUZZANELL, P.M., CARMINE, S., ENDRES, C., ETTER, M., FAIRHURST, G., HAHN, T., LÊ, P., LI, X., PAMPHILE, V., PRADIES, C., PUTNAM, L.L., ROCHEVILLE, K., SCHAD, J., SHEEP, M., & KELLER, J. (2021). A Paradox Approach to Societal Tensions during the Pandemic Crisis. *Journal of Management Inquiry*, 30(2), 121–137. <https://doi.org/10.1177/1056492620986604>
- [39] AMANKWAH, A.S., GYAMFI, P.A., & ODURO, A.N. (2022). Cultivating Communication Resilience as an Adaptive-Transformative Process During a Global Pandemic: Extending the Purview of the Communication Theory of Resilience. *International Journal of Communication*, 16, 5626–5646. <https://ijoc.org/index.php/ijoc/article/view/17736>
- [40] SOUTHWICK, S.M., BONANNO, G.A., MASTEN, A.S., PANTER-BRICK, C., & YEHUDA, R. (2014). Resilience definitions, theory, and challenges: Interdisciplinary perspectives. *European Journal of Psychotraumatology*, 5. <https://doi.org/10.3402/ejpt.v5.25338>
- [41] SUNARDI, S., ARIYANI, M., FEBRIANI, R., MAHARANI, G.S., FU, R.H.Y., & FUJIKURA, R. (2019). Rebuilding Livelihood of the Rural and Peri-Urban Resettlers in Post-Involuntary Displacement of Saguling Dam Construction. *Journal of Asian Development*, 5(1), 12. <https://doi.org/10.5296/jad.v5i1.14421>
- [42] UNTARI, DARMA, R., ARIEF, A.A., & FUDJAJA, L. (2021). Increasing the Social Resilience: Ecology of Coastal Communities of Merauke Regency, Papua Province, Indonesia. *Hong Kong Journal of Social Sciences*, 58(Autumn/Winter), 795–808. <https://repository.unhas.ac.id/id/eprint/16653/>
- [43] WALKER, B., & SALT, D. (2012). *Resilience Practice: Building Capacity to Absorb Disturbance and Maintain Function*. New York: Island Press. <https://islandpress.org/books/resilience-practice#desc>
- [44] WANG, Y., FENG, Y., HAN, Q., ZUO, J., & RAMEEZDEEN, R. (2020). Perceived discrimination of displaced people in development-induced displacement and resettlement: The role of integration. *Cities*, 101, 102692. <https://doi.org/10.1016/j.cities.2020.102692>
- [45] YOSHINO, N., PAUL, S., SARMA, V., & LAKHIA, S. (2018). *Land Acquisition and Infrastructure Development Through Land Trust Laws: a Policy Framework for Asia*. No. 854. Asian Development Bank Institute, Japan. Retrieved from <https://www.adb.org/sites/default/files/publication/436966/adb-wp854.pdf>
- 參考文:**
- [1] ABODA, C., MUGAGGA, F., BYAKAGABA, P. 和 NABANOGA, G. (2019)。發育引起的位移；發展中國家社區面臨的風險回顧。社會學與人類學，7(2)，100 - 110。
<https://doi.org/10.13189/sa.2019.070205>
- [2] AFIFI, T.D. (2018)。個人/關係彈性。應用傳播研究雜誌，46(1)，5-9。
<https://doi.org/10.1080/00909882.2018.1426707>
- [3] AGARWAL, V., 和 BUZZANELL, P.M. (2015)。復原力勞動的溝通重建：救災工作者的認同/認同。應用傳播研究雜誌，43(4)，408 - 428。
<https://doi.org/10.1080/00909882.2015.1083602>
- [4] BÉNÉ, C., NEWSHAM, A., DAVIES, M., ULRICHS, M. 與 GODFREY-WOOD, R. (2014)。評論文章：復原力、貧窮與發展。國際發展雜誌，26(5)，598 - 623。
<https://doi.org/10.1002/jid.2992>
- [5] BETTS, T. 和 BUZZANELL, P.M. (2022)。制定經濟彈性：經濟和傳播框架的綜合。MDPI 股份有限公司。
<https://doi.org/10.20944/preprints202203.0343.v1>
- [6] BROWN, K. (2016)。復原力、發展與全球變遷。請參閱：復原力、發展和全球變遷。勞特利奇泰勒和弗朗西斯集團。
<https://doi.org/10.4324/9780203498095>
- [7] BUZZANELL, P.M. (2010)。韌性：談論、抵抗和想像新常态的存在。傳播學院出版物，798。
https://digitalcommons.usf.edu/spe_facpub/798
- [8] BUZZANELL, P.M. (2018)。將復原力組織為適應性轉型張力。應用傳播研究雜誌，46(1)。
<https://doi.org/10.1080/00909882.2018.1426711>
- [9] BUZZANELL, P.M. (2019)。性別與女性主義理論。參見：組織溝通的起源和傳統。勞特利奇。
<https://doi.org/10.4324/9780203703625-16>
- [10] BUZZANELL, P.M. 和 HOUSTON, J.B. (2018)。溝通與彈性：多層次應用與見解。應用傳播研究雜誌，46(1)，1-4。
<https://doi.org/10.1080/00909882.2017.1412086>
- [11] BUZZANELL, P.M. 和 TURNER, L.H. (2003)。失業論述揭示的情感工作：情感的背景-前景、常態的建構以及傳統男性氣質的（重新）建立。應用傳播研究雜誌，31(1)，27-57。
<https://doi.org/10.1080/00909880305375>
- [12] CARPENTER, S.R., ARROW, K.J., BARRETT, S., BIGGS, R., BROCK, W.A., CRÉPIN, A.S., ENGSTRÖM, G., FOLKE, C., HUGHES, T.P., KAUTSKY, N., LI, C.Z., MCCARNEY, G., MENG, K., MÄLER, K.G., POLASKY, S., SCHEFFER, M., SHOGREN, J., STERNER, T., VINCENT, J.R., WALKER, B., XEPAPADEAS, A. 和 DE ZEEUW,

- A. (2012)。應對極端事件的一般韌性。可持續性, 4(12), 3248 - 3259。
<https://doi.org/10.3390/su4123248>
- [13] CRESWELL, J.W. 和 CRESWELL, J.D. (2018)。研究設計、質性、定量和混合方法。智者出版公司
- [14] CURTIS, W.J. 和 CICCHETTI, D. (2003)。將復原力研究邁入 21 世紀: 研究復原力的生物學貢獻者的理論和方法論考量。發展與精神病理學, 15(3)。 <https://doi.org/10.1017/S0954579403000373>
- [15] DAS, D. 與 SEMAAN, B. (2022)。作為回收敘事機構的協作身分非殖民化: 知乎上孟加拉社群的認同工作。2022 年氣計算系統中的人為因素會議記錄, 2022 年 4 月。第 236 條, 1-23。
<https://doi.org/10.1145/3491102.351760000>
- [16] DOSONO, B. 與 SEMAAN, B. (2020)。作為集體韌性的非殖民化策略: 紅迪網上亞太裔美国人协会社群的認同工作。ACM 人機互動會議記錄, 4, 1 - 20。 <https://doi.org/10.1145/3392881>
- [17] EDUARDO, L. 與 MURCIA, P. (2019)。「家的甜蜜記憶已經消失」: 流離失所的人們在有限的空間中尋找家園。民族與移民研究雜誌, 45 (9) , 1515-1531。
<https://doi.org/10.1080/1369183X.2018.1491299>
- [18] FOLKE, C. (2016)。韌性 (重新出版)。生態與社會, 21 (4) 。 <https://doi.org/10.5751/ES-09088-210444>
- [19] GORDER, G.、HUYNH, C. Q.、MCFADDEN, L.、MCKINNEY, J.、RANDAZZO, D.、SHUFRO, N. 與 W, A. (2017)。提升社區復原力的溝通工具。加州奧羅維爾大壩案例研究, 第 1-65 頁。取自 <https://www.hsdl.org>
- [20] HOUSTON, J.B. (2018)。社區復原力與溝通: 個人、家庭和組織之間的動態互連。應用傳播研究雜誌, 46 (1) , 19-22。
<https://doi.org/10.1080/00909882.2018.1426704>
- [21] HOUSTON, J.B. 和 BUZZANELL, P.M. (2020)。溝通與復原力: 《應用溝通研究期刊》特刊簡介。應用傳播研究雜誌, 48 (1) 。
<https://doi.org/10.1080/00909882.2020.1711956>
- [22] HOUSTON, J.B., SPIALEK, M.L., COX, J., GREENWOOD, M.M. 和 FIRST, J. (2015)。傳播和媒體在促進社區復原力中的核心地位: 評估和介入框架。美國行為科學家, 59(2), 270 - 283。
<https://doi.org/10.1177/0002764214548563>
- [23] ISHAK, A.W. 和 WILLIAMS, E.A. (2018)。組織彈性的動態模型: 適應性與錨定方法。企業傳播, 23(2), 180 - 196。
<https://doi.org/10.1108/CCIJ-04-2017-0037>
- [24] TUSAIE, K. 與 DYER, J. (2004)。彈性: 結構的歷史回顧。整體護理實踐, 18(1), 3 - 10。
<https://doi.org/10.1097/00004650-200401000-00002>
- [25] KHADKA, N., 和 RINKER, J. (2018)。不丹難民: 了解創傷、流離失所和社區復原力之間的關聯。全球和平研究與實踐雜誌, 2(1), 1-19。
- [26] LI, Y. (2023)。對農村復原力的系統性回顧。中國農業經濟評論, 15 (1) , 66-77。
<https://doi.org/10.1108/CAER-03-2022-0048>
- [27] LUCAS, K. 和 BUZZANELL, P.M. (2012)。困難時期令人難忘的訊息: 透過家庭溝通建構短期和長期的彈性。家庭溝通雜誌, 12 (3) , 189-208。
<https://doi.org/10.1080/15267431.2012.687196>
- [28] MAKMUR, K.A.、HARSONO, T.D.、ANDAYANI S.R.、PURNAMAM, Y.、ROSWANDI, H.L.、MERLINA, N.、GUFRON, A. 與 BUDIMAN, H.G. (2014)。蘇美當縣賈蒂格德文化價值研究。教育文化部萬隆文化價值保護中心。
<https://repositori.kemdikbud.go.id/28810/2/KAJIAN%20NILAI%20BUDAYA%20JATIGEDE%20DI%20KABUPATEN%20SUMEDANG.pdf>
- [29] MTEKI, N.、MURAYAMA, T. 與 NISHIKIZAWA, S. (2017)。坦尚尼亞開發案引起的社會影響: 以機場擴建為例。影響評估和項目評估, 35(4), 272 - 283。
<https://doi.org/10.1080/14615517.2017.1322806>
- [30] POWELL, K.M. (2015)。流離失所敘事中的認同和權力。紐約: 勞特利奇。
<https://doi.org/10.4324/9781315727141>
- [31] PRICE, S. 與 SINGER, J. (2019)。國家流離失所與重新安置發展架構: 降低風險, 增強抵禦能力。倫敦: 勞特利奇。
<https://doi.org/10.4324/9781351031820>
- [32] RAHMANTO, A.N. (2021)。打造常態: 溝通如何增強旅遊村在新冠肺炎大流行期間的復原力。《國民通訊雜誌》: 馬來西亞傳播雜誌, 37(3), 244 - 256。 <https://doi.org/10.17576/JKMJC-2021-3703-14>
- [33] RICHARDSON, G.E. (2002)。復原力和復原力的元理論。臨床心理學雜誌, 58 (3) , 307-321。 <https://doi.org/10.1002/jclp.10020>
- [34] ROBINSON, E.J.Z. (2016)。依賴資源的生計和自然資源基礎。資源經濟學年度評論, 8(1), 281 - 301。
<https://doi.org/10.1146/annurev-resource-100815-095521>
- [35] SHARP, K.M., KUBLER, K.F. 和 WANG, T.R. (2020)。建構溝通彈性的個人和社區實踐: 探索應對父母疏離的溝通過程。應用傳播研究雜誌, 48 (2) , 207-226。
<https://doi.org/10.1080/00909882.2020.1734225>
- [36] SHARP, K.M., WANG, T.R. 和 WOLFE, B.H. (2022)。新冠肺炎大流行期間第一代大學生的溝通彈性。人類傳播研究, 48(1), 1-30。
<https://doi.org/10.1093/hcr/hqab018>
- [37] SERVAES, J. (編) (2020)。傳播促進發展和社會變遷手冊。施普林格。

- <https://doi.org/10.1007/978-981-15-2014-3>
- [38] SARMA, G.、BARTUNEK, J.、BUZZANELL, P.M.、CARMINE, S.、ENDRES, C.、ETTER, M.、FAIRHURST, G.、HAHN, T.、LÊ, P.、LI, X.、PAMPHILE, V.、PRADIES, C.、PUTNAM, L.L.、ROCHEVILLE, K.、SCHAD, J.、SHEEP, M. 與 KELLER, J. (2021)。大流行危機期間社會緊張局勢的悖論方法。管理探究雜誌, 30(2), 121 - 137。
<https://doi.org/10.1177/1056492620986604>
- [39] AMANKWAH, A.S.、GYAMFI, P.A. 與 ODURO, A.N. (2022)。在全球大流行期間將溝通復原力作為一個適應性變革過程來培養：擴展復原力溝通理論的範圍。國際傳播雜誌, 16, 5626 - 5646。<http://ijoc.org>。
- [40] SOUTHWICK, S.M.、BOANNO, G.A.、MASTEN, A.S.、PANTER-BRICK, C. 與 YEHUDA, R. (2014)。復原力的定義、理論與挑戰：跨學科視角。歐洲精神創傷學雜誌, 5。
<https://doi.org/10.3402/ejpt.v5.25338>
- [41] SUNARDI, S.、ARIYANI, M.、FEBRIANI, R.、MAHARANI, G.S.、FU, R.H.Y. 與 FUJIKURA, R. (2019)。薩古林大壩建設非自願搬遷後農村和城郊移民的生計重建。《亞洲發展雜誌》, 5(1), 12。
<https://doi.org/10.5296/jad.v5i1.14421>
- [42] UNTARI, DARMA, R., ARIEF, A.A., 和 FUDJAJA, L. (2021)。提高社會復原力：印尼巴布亞省馬老奇縣沿海社區的生態。香港社會科學雜誌, 58 (秋季 / 冬季), 795 - 808。
<https://repository.unhas.ac.id/id/eprint/16653/>
- [43] WALKER, B. 與 SALT, D. (2012)。彈性實踐：建立吸收乾擾和維持功能的能力。紐約：島嶼出版社。
<https://islandpress.org/books/resilience-practice#desc>
- [44] WANG, Y., FENG, Y., HAN, Q., ZUO, J., 和 RAMEEZDEEN, R. (2020)。在發展引起的流離失所和重新安置中對流離失所者的歧視：融合的作用。城市, 101, 102692。
<https://doi.org/10.1016/j.cities.2020.102692>
- [45] YOSHINO, N.、PAUL, S.、SARMA, V. 與 LAKHIA, S. (2018)。透過土地信託法進行土地徵用和基礎設施開發：亞洲政策框架。第 854 號。亞洲開發銀行研究所, 日本。取自 <https://www.adb.org/sites/default/files/publication/436966/adb-wp854.pdf>