



## Exploring the Lived Meaning of Oral Tradition Among Indigenous Youth through a Phenomenological Approach in a Changing Cultural Landscape

Suprisno Baderan <sup>1\*</sup>, Misrianto <sup>2</sup>

<sup>1</sup>IAIN Sultan Amai Gorontalo, Indonesia

<sup>2</sup>Universitas Balikpapan, Indonesia

<sup>1</sup>[suprisno@iaingorontalo.ac.id](mailto:suprisno@iaingorontalo.ac.id) \*, <sup>2</sup>[misrianto@uniba-bpn.ac.id](mailto:misrianto@uniba-bpn.ac.id)

### Article Info

#### Article history:

Received 27-09-2025

Revised 22-10-2025

Accepted 17-11-2025

#### Keyword:

Lived Experience; Oral Tradition; Indigenous Youth; Cultural Identity; Intergenerational Memory; Heritage Transmission

### ABSTRACT

Oral tradition plays a central role in the preservation of cultural identity, particularly within indigenous communities undergoing rapid social transformation. While previous studies have explored the structural dimensions of cultural transmission, the lived experiences of youth as inheritors of oral traditions remain underexamined. Little is known about how young individuals perceive, internalize, and negotiate oral narratives in relation to modernity and identity; this study seeks to understand how they experience and make meaning of oral tradition. Grounded in a descriptive phenomenological framework, this study emphasizes understanding the essence of participants' lived experiences as they engage with oral tradition. Using a descriptive phenomenological approach, this research investigates the subjective dimensions of cultural inheritance among youth in an indigenous Indonesian community. The phenomenological method guided all stages of the study—from data collection through in-depth, semi-structured interviews to the thematic analysis aimed at identifying invariant meaning structures and essential experiential themes. The results revealed four central themes: oral tradition as identity affirmation, experiences of cultural dissonance, emotional intimacy in intergenerational storytelling, and resilience through remembering. These findings demonstrate that oral tradition is not simply content passed down, but a dynamic and affective process of identity formation and cultural negotiation. The study offers a nuanced understanding of cultural transmission as a lived, internalized experience and highlights the methodological strength of phenomenology in uncovering the depth and texture of such experiences. These insights can inform future studies in cultural education, identity development, and youth heritage engagement in similarly transitioning societies.



©2025 Authors. Published by PT Mukhlisina Revolution Center.. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by/4.0/>)

## INTRODUCTION

Oral tradition has long served as a foundational element in the preservation of cultural identity, particularly within indigenous communities where written records are secondary or absent (Masera, 2024). Across generations, stories, myths, and historical narratives have been transmitted through spoken word, embedding values, collective memory, and social norms into the everyday lives of community members. In many traditional societies, oral storytelling remains not only a method of communication but also a vital mechanism of education, moral transmission, and cultural continuity.

The relevance of oral tradition in the contemporary world is increasingly complex (Bukač & Katić, 2024). While globalization and digital media have created unprecedented access to diverse forms of knowledge, they have also contributed to the erosion of localized cultural expressions, particularly among younger generations (Bousnina, 2025). This tension is especially visible in communities undergoing rapid modernization, where traditional storytelling practices may be viewed as outdated or incompatible with modern identities. For youth situated at the intersection of ancestral

heritage and contemporary culture, oral traditions are not simply inherited texts but lived experiences that carry emotional, social, and existential significance.

Understanding how oral traditions are experienced and embodied by the younger generation requires a shift from viewing culture as static heritage to recognizing it as a dynamic, lived phenomenon (Munai & Shaimerdinova, 2024). The intergenerational transfer of narratives involves not only the retention of content but also the negotiation of meaning, identity, and belonging. These processes are deeply subjective and often remain underexplored in academic literature, which tends to prioritize structural or historical accounts over experiential ones. A phenomenological perspective is therefore essential to explore the richness and complexity of these lived experiences. By focusing on how individuals make sense of their roles as cultural inheritors, this study aims to uncover the deeper meanings behind what it means to remember, to retell, and ultimately, to belong.

Research into individuals' lived experiences of cultural inheritance has emerged as an important subfield within cultural studies and qualitative inquiry, particularly in efforts to understand how traditions are sustained, transformed, or challenged through personal engagement (Agung et al., 2024; Evans et al., 2024). In the context of oral traditions, attention has increasingly turned toward the perspectives of younger generations, who are often positioned at the crossroads of cultural preservation and social transformation. Their experiences, perceptions, and internal negotiations offer valuable insight into how heritage survives not only through rituals or institutions, but also through deeply personal processes of meaning-making.

Despite this growing interest, methodological challenges persist in capturing the full depth of such experiences (Brumm & Forth, 2025). Quantitative approaches, while useful in mapping patterns or measuring outcomes, are limited in their capacity to reveal the affective, symbolic, and existential dimensions of cultural transmission. Surveys and standardized instruments often fail to grasp the nuanced emotional landscape in which young people interpret, internalize, and sometimes resist their inherited traditions (Gerasimov, 2024). Moreover, many existing studies emphasize the content of traditions rather than the experience of inheriting them, reducing culture to static knowledge rather than lived practice.

These limitations underscore a fundamental gap in our understanding: the essence of how oral traditions are experienced as part of one's identity construction, especially under the pressures of modernization (García et al., 2024). Traditional ethnographic or historical methods often overlook the immediate, embodied, and subjective dimensions of this phenomenon. A phenomenological approach, with its emphasis on the first-person perspective and the search for meaning embedded in lived experience, offers a powerful framework to address this gap (Ruben et al., 2025). By prioritizing the voices of young cultural inheritors, such an approach enables a deeper comprehension of what it truly means to carry tradition forward in a changing world.

Existing approaches to addressing the decline or transformation of oral traditions among younger generations have largely focused on practical interventions such as documentation projects, cultural education programs, and digital archiving initiatives (Cesarino, 2024; Viikberg et al., 2024). While these strategies contribute to the structural preservation of cultural content, they often rely on external observation and do not engage deeply with how individuals internally experience and interpret the act of inheriting tradition. The prevailing focus on outcomes and knowledge transmission tends to overlook the complex, embodied, and emotional realities that accompany these processes.

Moreover, many studies adopt ethnographic or sociological methods that prioritize communal narratives over individual voices, leaving a gap in understanding how tradition is lived, negotiated, or even contested at a personal level (Marlett, 2023). These methods are limited in capturing the richness of subjective experience, especially in contexts where cultural identity is continuously redefined in response to globalization, urbanization, and generational shifts.

This limitation signals the need for an alternative approach that can access the deeper layers of meaning embedded in the experience of cultural inheritance (Roshini & Rajasekaran, 2023). Phenomenology, with its emphasis on lived experience and intentionality, offers a methodological lens through which the essence of these internal processes can be explored. By focusing on how

young individuals feel, remember, and make sense of oral traditions in their everyday lives, phenomenological research moves beyond surface-level accounts and provides a holistic understanding of what it means to inherit and embody a cultural legacy in a transforming world.

Several studies have examined how cultural heritage is preserved through educational programs, archival practices, and digital platforms (Leilei, 2024). Research in this area often focuses on structural outcomes rather than personal experiences. Some works have explored youth engagement in oral traditions, yet few have addressed the internal process of meaning-making. The subjective dimensions of cultural inheritance how young people emotionally connect with stories, navigate cultural tensions, and negotiate identity remain largely underexplored (Alkathiri & Mudhsh, 2024). This study builds upon previous literature by shifting the focus from content preservation to the lived experience of cultural continuity.

To address this gap, the study adopts a descriptive phenomenological approach rooted in the philosophy of Edmund Husserl (Iroth & Tatipang, 2025). This method allows for an in-depth exploration of how young individuals experience oral tradition as part of their identity. Unlike conventional approaches, phenomenology prioritizes the essence of lived experience, emphasizing how meaning emerges through conscious reflection (Papatheodorou, 2024). This design is especially useful for understanding how tradition is internalized, challenged, or transformed in response to modernization. The study seeks to uncover these meanings through detailed narratives drawn from participant interviews.

The article is structured as follows. The introduction presents the general and specific background of the research, including the knowledge gap and rationale (Fu et al., 2025). The method section explains the use of phenomenology, the participant selection, data collection, and analysis procedures (Martins & Silva, 2024). The results section presents themes that emerged from the participants' experiences. The article concludes with a discussion of findings and their implications for cultural preservation through the lens of personal experience.

## **RESEARCH METHODS**

### **Study Design**

This study employed a descriptive phenomenological design grounded in the philosophical foundations of Edmund Husserl (Fife, 2020). The approach was selected due to its emphasis on exploring the lived experiences of individuals, particularly in relation to the transmission and internalization of oral traditions among youth within indigenous communities. Descriptive phenomenology enables the identification and articulation of the essence of participants' experiences by focusing on their conscious perceptions, free from presuppositions. This design facilitated a deep and rigorous investigation of the subjective meanings embedded in the phenomenon of cultural inheritance, aligning directly with the study's objective to uncover the nuanced realities of tradition negotiation in a modernizing context.

### **Participants**

Participants were selected through purposive sampling based on their direct engagement with oral traditions within their indigenous communities (Kawamura, 2020). Inclusion criteria consisted of individuals aged 18 to 30 who were born into communities with an active oral tradition and had demonstrable experience in listening to, recounting, or preserving oral stories. Exclusion criteria included individuals with limited exposure to cultural storytelling or those residing permanently outside the community environment. The final sample included eight participants—four males and four females—with an average age of 24. All participants were either currently residing in, or frequently returning to, their ancestral villages and maintained intergenerational contact with elder storytellers.

### **Data Collection**

Data were collected through in-depth, semi-structured interviews conducted face-to-face in participants' homes or culturally familiar settings (Clair, 2003). An interview guide was used to facilitate discussion, focusing on participants' memories, emotions, and perceptions related to the experience of inheriting and preserving oral traditions. Each interview lasted between 45 and 75 minutes and was audio-recorded with participants' consent. The data collection process emphasized comfort, cultural sensitivity, and participant autonomy. All interviews were conducted in the local language or in Bahasa Indonesia, depending on participant preference, and were later transcribed verbatim. No standardized instruments were modified or applied beyond the guided interview framework developed in accordance with phenomenological inquiry.

### **Data Analysis**

Data were analyzed using a descriptive phenomenological method, guided by the structured steps of thematic analysis (Fenton & Baxter, 2016). The process involved repeated reading of transcripts to gain holistic familiarity, identification of significant meaning units, and coding of relevant expressions. These coded units were then clustered into thematic categories representing shared experiential patterns across participants. The reduction of themes to their essential meanings was carried out using eidetic reduction, consistent with the Husserlian perspective. NVivo software supported the organization and retrieval of coded data but did not influence the interpretive process. This systematic approach enabled the extraction of essential insights into how young individuals experience, interpret, and navigate their role in cultural inheritance.

### **Ethical Considerations**

Ethical clearance was obtained from the relevant institutional research ethics committee prior to data collection (Murphy & Dingwall, 2017). Written informed consent was provided by all participants after receiving a detailed explanation of the study's purpose, procedures, and confidentiality measures. Anonymity was ensured through the use of pseudonyms, and all identifiable information was securely stored. The research complied with ethical standards set by the Declaration of Helsinki and adhered to national guidelines for the protection of human research participants.

## **RESULTS**

### **The Inherited Voice – Reclaiming Identity through Ancestral Narratives**

Many participants described oral traditions not merely as inherited stories but as personal affirmations of identity. The narratives told by elders were perceived as living memories, anchoring young individuals to their cultural roots amid external influences.

“When my grandfather told me stories under the moonlight, it felt like I belonged somewhere, like my blood was part of something older and wiser,” (Participant 3).

Despite being born into a digital age, these youths found emotional grounding and existential meaning in oral storytelling, especially during moments of personal confusion or disconnection from their cultural roots.

“I used to think I was just another student in the city, but every time I go back and hear those stories, I feel like I carry a part of the village in me,” (Participant 6).

This theme was derived through phenomenological reflection on the essence of belonging as expressed in participants' narratives. By analyzing the emotional tone, bodily sensations, and recalled settings within their accounts, the study captured how lived experiences of listening and remembering transformed abstract cultural heritage into felt identity.

This theme illustrates how oral tradition serves as a bridge between generational memory and evolving identity, suggesting a dynamic rather than static inheritance.

### **Cultural Dissonance – Negotiating Between Modernity and Tradition**

Participants often experienced inner conflict when attempting to uphold traditional narratives within modern, often skeptical environments. Some shared struggles of ridicule or marginalization when expressing interest in ancestral stories.

“In school, when I mentioned our myth about the sacred tree, my friends laughed and called it superstition. I felt embarrassed but also angry because they didn’t understand,” (Participant 2).

This cultural dissonance led to selective silencing or privatization of tradition—many youths internalized a dual life: preserving tradition in silence while conforming externally to modern norms.

“Sometimes I tell those stories only to my younger cousins, not to my friends, because I don’t want to be seen as backward,” (Participant 7).

Through phenomenological reduction, the researcher identified how participants’ lived tension between inner pride and external pressure revealed the essence of cultural dissonance. Their first-person descriptions were clustered into meaning units that expressed this negotiation—how authenticity is quietly maintained even within silence and concealment.

The tension reveals the psychological negotiation that young people undergo to preserve cultural integrity while maintaining social acceptance.

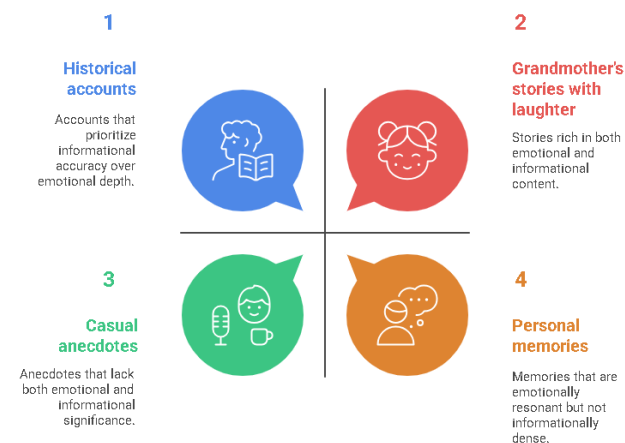
**Intergenerational Intimacy – Oral Tradition as a Medium of Emotional Bonding**

The act of storytelling emerged not only as a transmitter of knowledge but also as a space of emotional intimacy between generations. Participants spoke warmly of their elders, emphasizing the relational quality of oral transmission.

“I didn’t just learn the stories. I learned how my grandmother laughed, how her eyes sparkled when she talked about our ancestors,” (Participant 5).

These shared moments fostered a unique relational memory that enhanced both content retention and emotional resonance. Oral traditions thus function as vessels of affection and trust, extending beyond their informational value.

**Emotional and Informational Value of Storytelling**



Phenomenological interpretation of participants’ detailed recollections uncovered how emotional attunement—such as the sound of laughter, tone of voice, and physical proximity—constituted the lived meaning of storytelling. These sensory and affective descriptions became the foundation for identifying this theme of intergenerational intimacy.

**Resilience Through Remembering – Cultural Survival in Changing Landscapes**

Participants highlighted a growing awareness of their role as cultural agents. For some, the realization of being among the last in their community to know these stories sparked a deep sense of responsibility.

“I once asked my nephew about the legend of our lake, and he didn’t know it. That moment hit me hard—I knew I had to do something,” (Participant 4).

Others described efforts to digitize or document stories through social media, school projects, or community events. Their initiatives marked a shift from passive inheritance to active preservation.

“I started recording my uncle's stories with my phone. I post them online with subtitles so people—even those outside our village—can hear them,” (Participant 8).

The emergence of this theme followed the phenomenological process of imaginative variation, where participants’ narratives were examined to reveal the essence of resilience as experienced in action. Rather than viewing preservation as duty, their lived accounts expressed resilience as emotional continuity—a renewed connection to meaning through remembering.

This theme illustrates a hopeful turn toward resilience, with oral tradition becoming a means of cultural activism rather than merely nostalgic recollection.

Overall, the deep phenomenological analysis linked each theme directly to participants’ first-person experiences, focusing on the essence of identity, conflict, connection, and continuity as they were lived, felt, and narrated. The findings reveal that for young individuals, oral traditions are not static relics but evolving sources of identity, negotiation, and cultural resilience. Their experiences portray oral heritage as a living dialogue between past and present, negotiated within a complex web of belonging, silence, and self-discovery. These themes, while unique in expression, converge toward a shared recognition: the act of remembering is, itself, a form of cultural survival.

## **DISCUSSION**

The findings of this study reveal that young individuals experience the inheritance of oral tradition not simply as a transfer of cultural knowledge, but as a deeply personal journey of identity, emotional bonding, and resilience (Kamajaya Alkatuuk et al., 2024; Nemmani & Rodriguez, 2023). These experiences highlight the dynamic interplay between tradition and modernity, offering a nuanced understanding of how youth negotiate belonging within the evolving landscape of indigenous heritage (Nwosu, 2024). This responds directly to the central research question: How do young people experience and make meaning of oral tradition in the context of cultural change?

The results contribute significantly to addressing this question by uncovering four essential themes: oral tradition as a source of identity affirmation, the tension of cultural dissonance, the role of intergenerational intimacy, and the emergence of resilience through cultural memory (Herrera-Huérffano et al., 2024; Viana, 2024). These themes collectively demonstrate that oral traditions are not static legacies but dynamic processes of meaning-making, shaped by the emotional, cognitive, and social realities of youth. The participants' voices provide authentic insight into the lived tensions and transformative potentials of cultural inheritance, thus offering a rich, experience-based response to the problem posed in the introduction. This study expands the understanding of tradition as a lived phenomenon, rather than a cultural artifact to be merely documented or preserved.

The findings resonate with prior research that acknowledges the emotional and symbolic value of oral traditions (Urwin et al., 2024), while extending the conversation by focusing specifically on the phenomenological dimension of youth experience. Unlike studies that prioritize collective memory or historical continuity (Veisi Hasar, 2024), this research brings forward the first-person perspective, revealing the internal struggles and affirmations that accompany cultural inheritance. The theme of cultural dissonance aligns with (Coen et al., 2024) observations on generational gaps in cultural transmission but offers deeper insight into how these tensions are managed internally. In doing so, the study affirms the importance of phenomenology in revealing the subjective dimensions of tradition that are often missed in structural or ethnographic analyses.

The findings of this study carry important implications for both academic and cultural practice (Wan, 2024). From a sociocultural perspective, the lived experiences of youth in inheriting oral traditions suggest that cultural transmission is not merely about preserving stories but about sustaining identity through meaningful interaction with the past. These results emphasize the need for

culturally sensitive educational strategies and intergenerational dialogue that support young people as active participants in heritage practices, rather than passive recipients (Sakamoto Martini et al., 2023). On a broader level, the themes revealed here offer guidance for community-based efforts aimed at revitalizing indigenous traditions in ways that are emotionally resonant and personally relevant for younger generations (Carranza, 2024). For cultural practitioners and policymakers, the study invites a rethinking of preservation as a participatory and affective process grounded in lived human experience.

This study, however, is not without limitations. The small sample size and focus on a single cultural context limit the extent to which the findings may be transferred to other settings or populations (McKinney, 2024). The use of descriptive phenomenology, while effective in revealing rich experiential data, inherently emphasizes depth over breadth and does not account for variations across broader demographics or sociopolitical conditions (Guillaud et al., 2024). Additionally, the reliance on self-reported experiences may reflect individual subjectivities that are context-dependent and temporally situated. These limitations suggest the need for cautious interpretation and highlight the value of complementary approaches in future research.

Future research may build upon these findings by exploring how different cultural groups or age cohorts experience tradition in varied sociohistorical contexts (Saparudin et al., 2025). Comparative phenomenological studies across regions could deepen understanding of how oral traditions evolve under distinct pressures, such as urban migration or technological integration. Additionally, longitudinal qualitative studies might uncover how the meanings attached to oral inheritance shift over time, especially as youth move through different stages of cultural engagement (Lara & Torres, 2025). Ultimately, this research contributes a grounded understanding of tradition as lived experience and invites further inquiry into how individuals across cultures embody, negotiate, and reimagine their heritage in an increasingly globalized world.

## CONCLUSION

This study explored how young individuals experience and make meaning of oral tradition within the context of cultural modernization and identity negotiation. Using a descriptive phenomenological approach, the research revealed that oral inheritance is not merely the transmission of stories, but a personal journey rooted in identity, emotional connection, and resilience. The findings identified four central themes—identity affirmation, cultural dissonance, intergenerational intimacy, and cultural resilience—that highlight the complex ways youth engage with ancestral narratives. These insights address a critical gap in previous research, which often overlooked the lived, affective dimension of tradition. By centering the subjective experiences of youth, this study contributes a deeper understanding of cultural continuity as a lived and evolving phenomenon.

However, this study also acknowledges certain limitations. The small sample size—comprising eight participants from a single indigenous community—limits the generalizability of the findings to broader populations. While phenomenological inquiry prioritizes depth of understanding over numerical representation, future research could benefit from including larger and more diverse samples across different cultural or regional contexts to explore variations in lived experiences. Additionally, incorporating longitudinal or comparative approaches could further illuminate how engagement with oral traditions evolves over time and under differing social conditions. Future studies could expand this inquiry across diverse cultural settings or generational contexts to examine how traditional knowledge is embodied and transformed in the face of global change.

## CONFLICT OF INTEREST

The authors declare no conflict of interest.

## REFERENCES

- Agung, A. S. S. N., Suryaman, M., & Sayuti, S. A. (2024). A viewpoint on folklore education: Providing students freedom and empowerment. *Journal of Education and Learning*, 18(1), 63–71. Scopus. <https://doi.org/10.11591/edulearn.v18i1.21035>
- Alkathiri, A. A. A., & Mudhsh, B. A. (2024). Analysis of Tense System in Jibbali (Shehri) Language. *Pakistan Journal of Life and Social Sciences*, 22(2), 1219–1230. Scopus. <https://doi.org/10.57239/PJLSS-2024-22.2.0085>
- Bousnina, M. (2025). A mnemonic spatial heritage in the city: The case of Hammam Chiab in Setif. *International Journal of Intangible Heritage*, 20, 98–112. Scopus.
- Brumm, A., & Forth, G. (2025). Aboriginal flood narratives and the thunder complex in Southeast Asia. *Archaeology in Oceania*, 60(1), 1–16. Scopus. <https://doi.org/10.1002/arco.5343>
- Bukač, Z., & Katić, M. (2024). “A Legend From Before You Were Born”: Final Fantasy VII, Folklore, and Popular Culture. *Games and Culture*, 19(8), 1055–1070. Scopus. <https://doi.org/10.1177/15554120231187753>
- Carranza, M. E. (2024). Circulos de Conversación [Talking Circles] and Art-Based Methods: An Insurgent Data Collection Methodology. *International Journal of Qualitative Methods*, 23. Scopus. <https://doi.org/10.1177/16094069241296981>
- Cesarino, P. D. N. (2024). Amazonian shamanic enquiry: Formulaic composition and specialized discourse. *Journal of the Royal Anthropological Institute*, 30(1), 205–224. Scopus. <https://doi.org/10.1111/1467-9655.14052>
- Clair, R. P. (2003). *Expressions of ethnography: Novel approaches to qualitative methods* (p. 303). State University of New York Press; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84896556900&partnerID=40&md5=d14cc6ba1608309f0398c418b0c86e4b>
- Coen, M., Howlin, N., & Barry, C. (2024). CHARGING JURIES: WRITTEN DIRECTIONS, ROUTES TO VERDICT AND THE SUPREME COURT. *Irish Judicial Studies Journal*, 8(2), 137–151. Scopus.
- Evans, C., Baker, S., & Cantillon, Z. (2024). Aa Norf’k Wieh: A pacific epistemology for reconceptualising heritage management in Kingston and Arthur’s Vale Historic Area, Norfolk Island. *International Journal of Heritage Studies*, 30(7), 753–767. Scopus. <https://doi.org/10.1080/13527258.2024.2334241>
- Fenton, N. E., & Baxter, J. (2016). *Practicing Qualitative Methods in Health Geographies* (p. 266). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781315601946>
- Fife, W. (2020). *Counting as a Qualitative Method: Grappling with the Reliability Issue in Ethnographic Research* (p. 140). Springer International Publishing; Scopus. <https://doi.org/10.1007/978-3-030-34803-8>
- Fu, Y., Shi, K., & Xi, L. (2025). Artificial intelligence and machine learning in the preservation and innovation of intangible cultural heritage: Ethical considerations and design frameworks. *Digital Scholarship in the Humanities*, 40(2), 487–508. Scopus. <https://doi.org/10.1093/lc/fqaf034>
- García, H. D., García, W. A., & Curcio, C. L. (2024). Aging in Indigenous Communities: Perspective from Two Ancestral Communities in the Colombian Andean–Amazon Region. *Journal of Cross-Cultural Gerontology*, 39(2), 189–205. Scopus. <https://doi.org/10.1007/s10823-023-09495-1>
- Gerasimov, I. V. (2024). About the Origin of Some Sudanese Toponyms. *Vestnik Sankt-Peterburgskogo Universiteta Vostokovedenie i Afrikanistika*, 16(3), 558–566. Scopus. <https://doi.org/10.21638/spbu13.2024.304>

- Guillaud, D., Galipaud, J.-C., da Silva Pereira Lopes, E., da Cruz, F. M., Do Régo Soares, J., da Rosa Abi, L. A., & da Silva, R. S. (2024). Conflict, Defensive Sites and Oral Tradition: A History of Settlement in Atauro. *Archipel*, 108, 17–40. Scopus. <https://doi.org/10.4000/12xv1>
- Herrera-Huérffano, E., Ochoa-Almanza, J., & Fayad Sanz, D. (2024). Border Tensions for Rethinking Communication and Development: A Case of Building History in Ticoya Resguardo. *Social Sciences*, 13(9). Scopus. <https://doi.org/10.3390/socsci13090451>
- Iroth, S., & Tatipang, D. P. (2025). Anthropolinguistic Insights Into Gender Representation in Minahasan Folk Narrative Keke Panagian. *Theory and Practice in Language Studies*, 15(3), 836–843. Scopus. <https://doi.org/10.17507/tpls.1503.18>
- Kamajaya Alkatuuk, U. M., Djakaria, S., Anwar, H., Azis, M. N. I., Kenda, N., & Sandiah, N. (2024). Between two states: Cultural relation in frontier area Indonesia-Philippines. *Journal of Infrastructure, Policy and Development*, 8(7). Scopus. <https://doi.org/10.24294/jipd.v8i7.4991>
- Kawamura, Y. (2020). *DOING RESEARCH IN FASHION AND DRESS: An Introduction to Qualitative Methods, 2nd edition* (p. 166). Bloomsbury Publishing Plc.; Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85188589040&partnerID=40&md5=b3db406659cd1ea5b20e05664bec39a3>
- Lara, J. A., & Torres, P. U. (2025). Cosmopolitics and Environmental History: Towards a Multinatural Approach. *Environment and History*, 31(1), 111–130. Scopus. <https://doi.org/10.3828/whp.eh.63830915903573>
- Leilei, J. (2024). An Exploration of “Shadow Play”: An Analysis of the Origin of Chinese Film Aesthetics. *Journal of Chinese Film Studies*, 4(1), 1–16. Scopus. <https://doi.org/10.1515/jcfs-2023-0068>
- Marlett, C. M. (2023). An Account of Coyote Iguana and Lola Casanova in Seri Oral Tradition. *Journal of the Southwest*, 65(4), 461–468. Scopus. <https://doi.org/10.1353/jsw.2023.a922451>
- Martins, D. M., & Silva, S. R. D. (2024). Beauty and the beast: Reading proposals in object-book format. *Acta Scientiarum Language and Culture*, 46(1). Scopus. <https://doi.org/10.4025/actascilangcult.v46i1.67993>
- Masera, M. (2024). «A aquel cavallero, madre, tres besicos le mandé»: The motif of the kiss and the transfers between ancient lyric poetry and popular printed songbooks of the 19th century. *Boletín de Literatura Oral*, 7, 54–80. Scopus. <https://doi.org/10.17561/blo.vextra7.9020>
- McKinney, C. (2024). Coloniality of language and pretextual gaps: A case study of emergent bilingual children’s writing in a South African school and a call for ukuzilanda. *Journal of Multilingual and Multicultural Development*, 45(3), 663–679. Scopus. <https://doi.org/10.1080/01434632.2022.2116452>
- Munai, Y., & Shaimerdinova, N. (2024). A Semantic study of the Military Terms in Ötämiš Hājī ’s Cīngiz-nāma. *Eurasian Journal of Applied Linguistics*, 10(3), 185–193. Scopus. <https://doi.org/10.32601/ejal.10317>
- Murphy, E., & Dingwall, R. (2017). *Qualitative methods and health policy research* (p. 230). Taylor and Francis; Scopus. <https://doi.org/10.4324/9781315127873>
- Nemmani, S., & Rodriguez, C. (2023). Between incursions and appropriations: Digital technologies and pluriversal modernities in the Global South. *Communication, Culture and Critique*, 16(4), 258–265. Scopus. <https://doi.org/10.1093/ccc/tcad028>
- Nwosu, O. (2024). Creative dynamism and religious syncretism in Igbo oral funeral songs. *Tydskrif Vir Letterkunde*, 61(2), 45–58. Scopus. <https://doi.org/10.17159/tl.v61i2.15967>
- Papatheodorou, A. (2024). Antiquities in exile: Ottoman Greek refugees’ trauma and Ionian antiquities. *New Perspectives on Turkey*, 70, 71–88. Scopus. <https://doi.org/10.1017/npt.2023.33>

- Roshini, R., & Rajasekaran, V. (2023). An Analysis of Disability in The Little Mermaid: Examining Disparities and Similarities in the Fairytale and Its Movie Adaptation. *Studies in Media and Communication*, 11(4), 220–226. Scopus. <https://doi.org/10.11114/smc.v11i4.6128>
- Ruben, A., Paul, J., Makowsky, M., Jones, A., & Sadowski, C. A. (2025). Alexander First Nation Members' Views of Their Relationships With Community Pharmacists: A Qualitative Study Protocol. *International Journal of Qualitative Methods*, 24. Scopus. <https://doi.org/10.1177/16094069251324960>
- Sakamoto Martini, G., Kendal, J., & Tehrani, J. J. (2023). Cinderella's Family Tree. A Phylomemetic Case Study of ATU 510/511. *Fabula*, 64(1–2), 7–30. Scopus. <https://doi.org/10.1515/fabula-2023-0002>
- Saparudin, E., Limbong, P. F., Setyani, T. I., & Permana, R. C. E. (2025). Constructing the carita pantun performance in rice planting ritual of the Baduy indigenous community. *Wacana*, 26(1), 72–106. Scopus. <https://doi.org/10.17510/wacana.v26i1.1764>
- Urwin, C., Russell, L., & Skelly, R. (2024). Building culturally meaningful chronologies: Negotiating Indigenous and Western temporalities in Oceania. *Archaeology in Oceania*, 59(3), 465–478. Scopus. <https://doi.org/10.1002/arco.5333>
- Veisi Hasar, R. (2024). Canonization and sacred text in the Yārsān religion. *Iranian Studies*, 57(1), 47–72. Scopus. <https://doi.org/10.1017/irn.2023.65>
- Viana, L. D. (2024). Beyond the confines of orality: The value of memory in the recording of intangible cultural heritage. *Boletín de Literatura Oral*, 7, 358–369. Scopus. <https://doi.org/10.17561/blo.vextra7.8978>
- Viikberg, J., Sander, H., & Kalle, R. (2024). Alien Trees and Shrubs with the Complements Saksamaa (Germany) and Saksa (German) in Early Written Language and Folklore. *Yearbook of Balkan and Baltic Studies*, 7(1), 147–194. Scopus. <https://doi.org/10.7592/ybbs7.07>
- Wan, Y. (2024). Chinese daughters' day: An image-based exploration of Qiqiao traditions in Xihe County. *Inter-Asia Cultural Studies*, 25(6), 936–950. Scopus. <https://doi.org/10.1080/14649373.2024.2389717>