A CORRELATIONAL STUDY OF immigration TRAUMA AND POSTTRAUMATIC growth AMONG DEACONS AND ELDERS

OF DIASPORA MYANMAR CHURCHES IN THE USA.

THUAM CIN KHAI

Milestone #7 Dissertation proposal draft.

Chair, Dissertation Committee

Member, Dissertation Committee

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A Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of Doctor of Philosophy

Omega Graduate School

Graduation Date

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ABSTRACT

The abstract appears at the front of the report, but it is written after all else has been completed. An abstract is a short unbiased summary (no more than 350 words) of the main elements of the completed research, so it is never part of a proposal. An abstract includes introduction to the subject, description of what was done, results, and the meaning of it all. It captures the content of Chapters 3, 4, and 5 in extremely condensed form. This may be the most difficult part of the dissertation to write because it must clearly describe the whole in a few words.

Decide what will be of most value to your reader. If it were a sports story, you’d tell who won (the result), what sport it was (procedure), who played (context), and why it was important (significance). Same thing here. Make sure that it is clear to someone who knows nothing about the topic of your research. It is brief—just an overview to show that it was a carefully executed study. (A report of an NFL game doesn’t recite the rule book.) State each hypothesis and whether it was supported or not supported. Brag objectively about the significance if you wish. You may use energetic language even though it is written in formal style (APA 6th, 2.04, p. 25). The page is counted, but no page number is shown.

DEDICATION [Optional]

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ACKNOWLEDGEMENTS [Optional]

Acknowledgments are short and vivid like thank you’s at the Academy Awards but more sincere. Mention only the most meaningful helpers. Place on its own page, centered three inches from the top of the page.

EPIGRAPH [Optional]

 An epigraph is a short quotation that captures the theme of the entire work. It may be drawn from the work. It is in the same font without italics, underline, or quotation marks. If a quote, the name of the author is given below the quotation. It is on its own page, centered three inches from the top of the page.

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The table of contents will be generated using the style tags from the template; you will also be able to automatically update the TOC, both added headings and page numbers.

LIST OF TABLES

[Table 1 *A Sample Table Showing Correct Formatting* 5](#_Toc393291714)

When you update the list of tables, the table number and title will come in without a period between them; you will need to manually add that period after all table numbers, as shown for Table 1. In addition, the title will retain the italics from the narrative when the List of Tables is updated. Once your list is finalized, select the entire list and change it all plain type.

LIST OF FIGURES

Figure 1. Figure caption goes here xx

The List of Illustrations is not set up to automatically update. If you have figures in your document, type them in manually here, following the example above.

CHAPTER 1: INTRODUCTION

This research urges deacons and elders (ministers, trustees) of diaspora Myanmar churches mindfulness to immigration trauma and posttraumatic growth. The deacons and elders of diaspora Myanmar churches often demonstrated immigration trauma while they were in Myanmar whereas crossing the border due to socioeconomic and sociopolitical.

This research examines these issues, including but not limited to the country's sociopolitical transition in the middle of twentieth and twenty-first century in Myanmar impacted cross-border migration to flee from socioeconomic and sociopolitical prejudice. First, the people from Myanmar cross-border migrants to other countries are to flee from the socioeconomic element of the desire to migrate to Singapore, Korea, the United Arab Emirates, Japan, and developed western, European, and Asian countries.

Second, the sociopolitical factor of cross-border migrants to other countries is the willingness of Myanmar to victimize themselves as human trafficking to escape from poverty and prejudice through the smugglers to immigrate as Burmese irregular migrants to neighboring countries in India, Thailand, and Malaysia refugee’s resettlement in the third countries in Australia, Canada, Europe, Japan, South Korea, and the United States of America. There is a intermingle on cross-border about migrants and immigration to escape from poverty and prejudice.

This chapter introduces the purpose of the study, problem and its background, the context of this research, its significance, hypotheses to be tested, and assumptions about this type of research.

Problem Statement

The purpose of this research study is to identify a characteristic of deacons and elders of diaspora Myanmar churches in the United States of America (USA) who are overcoming immigration trauma through posttraumatic growth. The deacons and elders of diaspora Myanmar churches often demonstrate an immigration trauma in emotional, behaviors, and attitudes toward church (attendance, use of alcohol/nicotine, inadequate financial giving), and lacking healthy congregation. The problems are shown in an inactive religiosity in church attendance, use of alcohol, nicotine that result in addiction, substance abuse, inadequate generosity in tithing, offering, immorality, toxic leadership, unhealthy marriage, and parenthood, which suggests immigration trauma.

Background of the Problem

There have been three waves of immigration from Myanmar as nonimmigrant students and diversity lottery visas, asylum seekers, and refugees since early 2000. Most Christian multinationals, including Chin, Kachin, and Karen comprises out of the eight ethnic nationalities such as Burman, Chin, Kachin, Karen, Kayah, Mon, Rakhine, and Shan who make up Myanmar are resettled in the United States. Most of multinational Myanmar immigrants are from India, Thailand, and Malaysia as asylum seekers and refugees due to religious and ethnic discrimination, persecution, poverty, and to pursue liberty, happiness, and opportunity.

The immigrants from Myanmar organized four hundred plus diaspora churches according to the ethnographical dialect linguistic group wherever they resettled in the United States. Thus, deacons and elders of diaspora Myanmar churches have often been demonstrated a lack of health and wellness in their beliefs, attitudes, behaviors, core stressors, and relationships. It is unknown whether deacons and elders of diaspora Myanmar churches in the United States of America are overcoming immigration trauma through posttraumatic growth.

**Setting of this Research**

Recognizing that it is essential for the health and wellness of diaspora Myanmar churches to have biblically qualified men and women serving in the offices of elders and deacons. What is not known is how the existing deacons and elders meet those standards or fail them to the degree that their immigration trauma and posttraumatic growth status are questionable. The urgency of diaspora Myanmar churches is to have biblical role model deacons and elders (e.g. minsters, trustees) who have an awareness of immigration trauma and posttraumatic growth, active participants, responding to the call to serve with the gifts of ministry for mental health and trauma healing, which are accountable for the edification of the church and the glorification of God.

**Thesis Statement**

This study will correlate between immigration trauma and posttraumatic growth among deacons/elders of diaspora Myanmar churches in the United States of America.

**Research Hypothesis**

There is no significant statistical correlation between immigration trauma and posttraumatic growth among deacons/elders of diaspora Myanmar churches in the USA according to demographic.

There is no significant statistical correlation between immigration trauma [Stress of Immigration Survey (SOIS)] and posttraumatic growth [The Posttraumatic Growth Inventory (PTGI)] among deacons/elders of diaspora Myanmar churches in the USA.

It is unknown whether deacons/elders of diaspora Myanmar churches in the USA who are overcoming immigration trauma through posttraumatic growth.

**Scope of the Research**

The scope of the research will be deacons and elders (ministers, trustees, or overseers) among diaspora (Chin, Kachin, Karen**,** and others diaspora subgroup include Burman, Karenni, Mon, Arakanese or Rakhine, Shan) Myanmar churches in the United States. A population from Myanmar (Burmese) reported through PEW Research is over 189,000 (PEW 2019). Deacons and Elders of an estimated 400 plus diaspora Myanmar churches, approximately member of 100 each, of 12 deacons and elders from each diaspora Myanmar (and othersubgroups) churches in the United States of America.

Recruitment letters will be developed for established church organizations and congregational leaders.

**Research Assumptions**

It is unknown whether deacons/elders of diaspora Myanmar churches in the United States of America who are overcoming immigration trauma through posttraumatic growth.

Significance of the Research

The deacons and elders of diaspora Myanmar churches in the United States of America who are not overcoming immigration trauma through posttraumatic growth in their beliefs, behaviors, and attitudes toward church attendance, use of alcohol, nicotine, inadequate financial giving, and poor family leadership which suggests a lack of knowledge on immigration trauma and posttraumatic growth. If more deacons and elders were overcoming immigration trauma through posttraumatic growth, then spiritual health and constructive social transformation of diaspora Myanmar churches in the United States of America to their communities would occur.

Thus, the health and wellness of diaspora Myanmar churches need those called to serve biblically qualified men and women serving in the offices of elders and deacons. The elders must have the gifts of ministry: apostles, evangelists, pastors, prophets, and teachers, to build up the body of Christ. Similarly, deacons must be mature and above approach with the moral character of the person who is to fill the office in collaboration with the elders as the feet and hands of our Lord Jesus Christ to shine the light and salt on earth.

CHAPTER 2: REVIEW OF LITERATURE

Introduction

1. Research topic
2. Where research collected
3. Preview of the chapter
4. Transitional statement

This literature review will focus on a correlation between immigration trauma [Stress of Immigration Survey (SOIS)] and posttraumatic growth [The Posttraumatic Growth Inventory (PTGI)] according to biblical and cultural factors in establishing churches and developing leaders among diaspora Myanmar churches in the United States of America. The literature in each category is viewed in the effects of immigration trauma and posttraumatic growth on ethnicity, history, biblical, cultural and its implications for the health and wellness of individuals, families, communities, churches of immigrants and refugees core stressors among diaspora Myanmar in the United States of America.

The research was collected from the Omega Graduate School Library, the Library of Congress, Journal Storage (JSTOR), the Bodleian Library at the University of Oxford, Google Scholar, ProQuest, Online Burma Library, Open Access Digital Theological Library, ATLA Digital Library, personal collections, University of Maryland Global Campus Library and the two dissertation databases on the OGS Library databases webpage.

Most Chin, Kachin, and Karen Christians resettled in the United States of America from India, Thailand, and Malaysia as asylum seekers and refugees due to religious and ethnic discrimination, persecution, and poverty. There have been three waves of immigration from Myanmar as nonimmigrant students and diversity lottery visas, asylum seekers, and refugees since early 2000. The immigration trauma and posttraumatic growth among deacons and elders' beliefs, behaviors, core stressors, and attitudes toward spiritual health and wellness to grow in Jesus Christ, make disciples and transform lives and communities.

Eight ethnic nationalities from Myanmar immigrated to the United States in the early twenty-first century. About four hundred diaspora churches were planted within two decades in the United States among diasporas from Myanmar. Such diaspora contributes faith, culture, tradition, identity, language, and diversity influencing posttraumatic growth. Faith has been the impetus for church planting among Myanmar diasporas and the cause of church splits among existing Chin, Karen, Kachin, and other churches as motivation for change vignettes and core stressors. The deacons' and elders' immigration trauma, beliefs, behaviors, stressors, and attitudes toward posttraumatic spiritual growth, mental health, and wellness substantially influence the diaspora Myanmar churches in the United States of America.

Other Level Two Headings

1. Background of Diaspora Myanmar in the United States of America
2. Ethnicity
	1. Chin
	2. Kachin
	3. Karen
	4. Others (Burman, Kareni (Kaya), Mon, Arakan (Rakhine), Shan, Rohingya)
3. The beginning of Diaspora Myanmar Churches in the United States of America
	1. Political, economic, and religious reasons for leaving Myanmar
	2. Nonimmigrant and Immigrants
	3. Asylum Seekers and Refugees
4. Relevant history of diaspora Myanmar Churches in the United States of America
5. Biblical and Cultural factors in establishing churches and developing leaders.
6. Biblical stages of establishing churches in a missional context
	1. Planting and problem
	2. Establishing and growth
	3. Leadership development and further missional outreach
7. Cultural factors affecting establishing healthy churches.
8. Cross cultural stresses in establishing new churches
9. Cultural stresses in affecting leadership development
10. Biblical Criteria of Elders and Deacons
11. Positive trait (Biblical qualifications)
12. Common struggles (immorality, false teaching, and practices)
13. Stresses of Diaspora Myanmar Churches in the United States of America
14. Elders (Ministers, Trustees) and Deacons
	1. Qualifications, Roles, and Governance
	2. Trustees’ bad examples (lack of integration)
	3. Problems in establishing diaspora churches resulting from bad examples.
15. How immigration stress has been research sociologically
16. Measures and Instruments: Stress of Immigration Survey (SOIS) (Criteria Needed for a Usable Instrument: 1) Background article about instrument development, 2) Validation of the Instrument, 3) The Instrument, 4) How to Score the Instrument)
17. Immigration Stress
	1. Limited English proficiency
	2. Lack of legal immigrant status
	3. Disadvantages in the workplace
	4. Yearning for family and home country
	5. Cultural dissonance with the U.S.
	6. Development and Validation of the Instrument (SOIS)
18. Instruments Posttraumatic Growth as measured by Tedeschi’s Five Factor Model:
19. Personal Strength
20. New Possibilities
21. Improved Relationship
22. Spiritual Growth
23. Appreciation for Life
24. Development and Validation of the Instrument (PTGI)
25. Studies Relevant to Immigration Stress and Posttraumatic Growth
26. Immigration Stress
27. Posttraumatic Growth

Conclusion

1. Review of the Chapter
2. Need for the Research
3. Transition to Chapter three

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

This study will correlate immigration trauma and posttraumatic growth among deacons and elders of diaspora Myanmar churches. The scope of the research will be deacons and elders among diaspora (Chin, Kachin, and Karen) Myanmar churches in the United States. Single-time Surveys will be collected from an estimated 400 diaspora Myanmar churches, approximately member of 100 each, of 12 deacons and elders from each Myanmar (representing each ethnic diaspora) church in the United States of America.

The correlational study design and method between immigration trauma [Stress of Immigration Survey (SOIS)] and posttraumatic growth [The Posttraumatic Growth Inventory (PTGI)] according to biblical, historical, and applied theological elders and deacons among diaspora Myanmar churches in the United States of America.

The study is designed to the effects of immigration trauma and posttraumatic growth on ethnicity, society, history, religion, faith, traditions, and its implications for the health and wellness of individuals, families, communities, and churches of immigrants and refugees core stressors among diaspora Myanmar in the United States of America. There have been three waves of immigration from Myanmar as nonimmigrant students and diversity lottery visas, asylum seekers, and refugees since early 2000. Most Chin, Kachin, and Karen Christians resettled in the United States from India, Thailand, and Malaysia as asylum seekers and refugees due to religious and ethnic discrimination, persecution, and poverty.

Null Hypotheses

Hypothesis 1

Hypothesis 2

Hypothesis 3

Operational Definitions

Assumptions About Methodology

Limitations of the Study

The scope of the research will be deacons and elders among diaspora (Chin, Kachin, and Karen) Myanmar churches in the United States.

Ethical Compliance

Procedures for Gathering Data

Population (demographic questionnaires)

The Sample (demographic questionnaires)

Instrument(s)

Data Collection

Time Schedule

Procedures for Analyzing Data

Organization of the Data

Analysis of the Data

CHAPTER 4: SUMMARY OF RESULTS

[Brief introductory paragraph.]

Descriptions of the Sample

Response Level

Demographic Data

Tests of the Hypotheses

Tests and Results of Hypothesis 1

Tests and Results of Hypothesis 2

Tests and Results of Hypothesis 3

Other Observations

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

[Brief paragraph of introduction to the chapter without a heading.]

Conclusions

Interpretation

Recommendations

[Appropriate Level 2 Headings of Your Choice]

Suggestions for Further Research

[BACK MATTER]

 Many details are compiled in a section known as back matter. This information is more detailed than is needed for general comprehension of the purpose and outcomes of the research but is preserved in the report so that the entire process can be verified or repeated. Include all elements that were part of your research. These pages all carry page numbers.

 Works Cited. All materials referred to in the text.

 Related Works. (Rarely used). Materials used in the development of the project, but not cited in the text. These materials provide prerequisite or supplemental information not used in the research but that is closely related to the topic.

 Appendixes

 The author’s vita

 Index (Rarely used)

[OTHER BACK MATTER]

Anything else that is important to add follows the appendixes. Such items, which are optional and depend upon the nature of a particular project, could include:

Bibliography (materials consulted that contributed to your project but not cited)

Sources recommended for further information on the subject of the research

These are used uncommonly, but if you have materials that you believe must be included to enable optimal comprehension and use of the content, talk to your advisor about including them. Extraneous material diminishes the credibility of the study.

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RELATED WORKS

Works read in preparation for a research study but not quoted, and thus omitted from the Works Cited section, may be listed alphabetically in an optional section entitled Related Works placed immediately after the Works Cited. The references follow the same APA 6th format. Use only if the information is useful to the reader lest you appear to be padding your report.

APPENDIX A

TITLE OF APPENDIX

APPENDIX A: TITLE OF APPENDIX

The plural form of “appendix” may be either “appendixes” or “appendices.” The dictionary followed by APA 6th (Merriam-Webster’s Collegiate Dictionary, 2005) shows “appendixes” as the preferred form, as do most other current dictionaries. The appendixes follow immediately after the Works Cited and are placed in the sequence in which their material appears in the body of the dissertation. The appendixes that are included depend upon the nature of the research. Each has a title page identified by a letter—A, B, C and so on. (This book does not follow that practice.) Should you have more than 26 (!), continue from Z as AA, AB, AC.

An appendix may contain only one item although that item may be multiple pages. For example, a survey would be in one appendix, but a permission form for a minor child to fill out the survey would be in another. Include all material that would help a naïve reader to comprehend exactly what you did, but only if the material is relevant. Do not open yourself to criticism of padding out a weak report.

Side margins of an appendix may be narrowed to accommodate a data table but reducing the size of the table is generally preferred. If the size of a figure or historical document is reduced, insert that information on the title page for that appendix (E.g., Map is 80% of actual size.)

 [Common Appendixes in Quantitative Dissertations]

Create a separate appendix for each significant element. Common components include:

All of the raw data collected for the project. This should be in an Excel spreadsheet or a similar recapitulation of the data. This is required.

Cover letter that accompanied a survey or other instrument.

A copy of every instrument unless it is a restricted instrument. If you created it and modified it after a pilot study, include the preliminary version. Include the scoring key for the instrument unless it is restricted.

Any instruction or other information given to participants. If given orally or by

 recording, include the script.

Letter requesting permission to do research at a location or to sample a group.

Authorization received in response to a request for permission.

A copy of a release form signed by parent/guardian/conservator.

Forms for permission, release of information, or waiver of liability

CURRICULUM VITAE

Thuam Cin Khai, born on November 29, 1976, married (Mang Lam Nuam-Khai, May 29, 1997) with five daughters (Rachael Cing, Grace Huai, Mary, Hannah Pau, Sarah Khai) and one son (Joseph Khai), originally from Myanmar, and live in Elkridge, Maryland.

Faith Baptist Bible College and Seminary, Bachelor of Arts in Biblical Studies, March 9, 1997 (Myanmar); SUNY Empire State College, Bachelor of Science in Community and Human Services, January 1, 2015 (USA): Asian Center for Theological Studies and Mission aka ACTS University, Master of Arts in Theology, September 18, 2001 (South Korea); Philippine Baptist Theological Seminary, Master of Divinity, March 8, 2003, Baguio City; Central Philippine University, Doctor of Education in Administration and Supervision, May 17, 2007, Iloilo City (Philippines).

I was a missionary to Asho (Chin Baptist Convention, Falam 1997-1999), seminary vice principal, dean, (All Nations Theological Seminary, Thanlyin (2006-2008) Myanmar and concurrently serve as the Bible college president, faculty (Judson Bible College in USA, Malaysia 2009 – Present), military chaplain (US Army Reserve 2011 - Present), and have served as interim pastor (Sizang Burmese Mission Church, MD 2008 - 2009 ), assistant (Lyncourt Wesleyan Church, Syracuse, NY 2009 - 2013) and serving as the senior pastor (Siyin-Chin Baptist Church, MD, 2013 - Present).

[Example Table]

Present your results here. Refer to the rubric for guidance on the content of sections in this chapter.

This is an example of a table in APA style (see Table 1).

Table 1
*A Sample Table Showing Correct Formatting*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | Column A | Column B | Column C | Column D |
| Row 1 |  |  |  |  |
| Row 2 |  |  |  |  |
| Row 3 |  |  |  |  |
| Row 4 |  |  |  |  |

*Note*. From “Attitudes Toward Dissertation Editors,” by W. Student, 2008, *Journal of Academic Optimism, 98*, p. 11*.* Reprinted with permission.