A CORRELATIONAL STUDY OF IMMIGRATION TRAUMA AND POSTTRAUMATIC GROWTH AMONG LEADERS (DEACONS,

ELDERS) OF DIASPORA MYANMAR CHURCHES WITHIN

DISTRICT OF COMLUMBIA BAPTIST CONVENTION

THUAM CIN KHAI

Milestone # 2 Final Proposal Defense

Chair, Dissertation Committee

Member, Dissertation Committee

Member, Dissertation Committee

A Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of Doctor of Philosophy

Omega Graduate School

Graduation Date

September 2024

**A CORRELATIONAL STUDY OF immigration TRAUMA AND POSTTRAUMATIC growth AMONG LEADERS (DEACONS, ELDERS) OF DIASPORA MYANMAR CHURCHES WITHin**

**DISTRICT OF COMLUMBIA BAPTIST CONVENTION**

Thuam Cin Khai

Milestone #2 Dissertation proposal draft

A Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Omega Graduate School

September 2024

Dissertation Committee:

David Ward, DPhil, Chair

Curtis McClain, DMin, DPhil

Sean Taladay, EdD

External Reader:

Minh Ha Nguyen, PhD

Copyright 2024 by Author A. Writer. All rights reserved.

(please see [www.loc.gov](http://www.loc.gov) for how to copyright)

(Please use the following APA 7 FORMATING FOR HEADINGS)

Level 1 – Centered, Bold, Title Case Heading

Level 2 – Flush Left, Bold, Title Case Heading

Level 3 – Flush Left, Bold Italic, Title Case Heading

Level 4 – Indented, Bold, Title Case Heading, Ending With a Period.

Level 5 – Indented, Bold Italic, Title Case Heading, Ending With a Period.

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]

Dedications should be brief. Do not include the word dedicated. To and a name are enough. Place on its own page, centered three inches from the top of the page with no punctuation.

.

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 it 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.

TABLE OF CONTENTS

[ABSTRACT v](#_Toc486409221)

[DEDICATION [Optional] vi](#_Toc486409222)

[ACKNOWLEDGEMENTS [Optional] ii](#_Toc486409223)

[EPIGRAPH [Optional] ii](#_Toc486409224)

[TABLE OF CONTENTS i](#_Toc486409225)

[LIST OF TABLES v](#_Toc486409226)

[LIST OF FIGURES vi](#_Toc486409227)

[CHAPTER 1: INTRODUCTION 1](#_Toc486409228)

[[Paragraph of Introduction to the Chapter] 1](#_Toc486409229)

[Problem Statement 1](#_Toc486409230)

[Background of the Problem 1](#_Toc486409231)

[Setting of this Research 1](#_Toc486409232)

[Thesis Statement 1](#_Toc486409233)

[Research Hypothesis 1](#_Toc486409234)

[Scope of the Research 1](#_Toc486409235)

[Research Assumptions 1](#_Toc486409236)

[Significance of the Research 1](#_Toc486409237)

[CHAPTER 2: REVIEW OF LITERATURE 2](#_Toc486409238)

[[Introductory Paragraph] 2](#_Toc486409239)

[Other Level Two Headings 2](#_Toc486409240)

[Level Three Headings as Needed 2](#_Toc486409241)

[CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY 3](#_Toc486409242)

[Problem Statement 3](#_Toc486409243)

[Thesis Statement 3](#_Toc486409244)

[Null Hypotheses 3](#_Toc486409245)

[Hypothesis 1 3](#_Toc486409246)

[Hypothesis 2 3](#_Toc486409247)

[Hypothesis 3 3](#_Toc486409248)

[Operational Definitions 3](#_Toc486409249)

[Assumptions About Methodology 3](#_Toc486409250)

[Limitations of the Study 3](#_Toc486409251)

[Ethical Compliance 3](#_Toc486409252)

[Procedures for Gathering Data 3](#_Toc486409253)

[Population 3](#_Toc486409254)

[The Sample 3](#_Toc486409255)

[Instrument(s) 3](#_Toc486409256)

[Data Collection 3](#_Toc486409257)

[Time Schedule 3](#_Toc486409258)

[Procedures for Analyzing Data 3](#_Toc486409259)

[Organization of the Data 3](#_Toc486409260)

[Analysis of the Data 3](#_Toc486409261)

[CHAPTER 4: SUMMARY OF RESULTS 4](#_Toc486409262)

[[Brief introductory paragraph.] 4](#_Toc486409263)

[Descriptions of the Sample 4](#_Toc486409264)

[Response Level 4](#_Toc486409265)

[Demographic Data 4](#_Toc486409266)

[Tests of the Hypotheses 4](#_Toc486409267)

[Tests and Results of Hypothesis 1 4](#_Toc486409268)

[Tests and Results of Hypothesis 2 4](#_Toc486409269)

[Tests and Results of Hypothesis 3 4](#_Toc486409270)

[Other Observations 4](#_Toc486409271)

[CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS 5](#_Toc486409272)

[Conclusions 5](#_Toc486409273)

[Interpretation 5](#_Toc486409274)

[Recommendations 5](#_Toc486409275)

[[Appropriate Level 2 Headings of Your Choice] 5](#_Toc486409276)

[Suggestions for Further Research 5](#_Toc486409277)

[[BACK MATTER] 6](#_Toc486409278)

[[OTHER BACK MATTER] 6](#_Toc486409279)

[WORKS CITED 7](#_Toc486409280)

[RELATED WORKS 8](#_Toc486409281)

[APPENDIX A: TITLE OF APPENDIX 10](#_Toc486409282)

[[Common Appendixes in Quantitative Dissertations] 10](#_Toc486409283)

[CURRICULUM VITAE 12](#_Toc486409284)

[[Example Table] 13](#_Toc486409285)

Use this table of contents (TOC) as an example of what one looks like. When it comes time for creating your own TOC, RIGHT CLICK anywhere in the Table of Contents, select UPDATE FIELD, then select UPDATE ENTIRE TABLE or UPDATE PAGE NUMBERS ONLY, and click OK.

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 leaders (deacons and elders) of diaspora Myanmar churches within District of Columbia Baptist Convention mindfulness to immigration trauma and posttraumatic growth. The leaders [deacons and elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention 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 an 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 problem is it is unknown if there is a relationship between immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention.

Inconsistent church attendance, inadequate financial giving, and being prone to conflict may indicate a failure among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention to overcome immigration trauma through posttraumatic growth (Sternberg, Gregorich, Paul & Stewart, 2016; Tedeschi & Calhoun, 2004).

Background of the Problem

The purpose of this quantitative correlational study is to investigate the relationship between immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches in the District of Columbia Baptist Convention.

**Setting of this Research**

There have been four waves of immigration from Myanmar, (1) nonimmigrant students, (2) diversity lottery visas, (3) asylum seekers, and (4) refugees since early 2000. The majority of immigrants are Chin, Kachin, Karen, and others. The resettlement happened in the United States from Myanmar, India, Thailand, and Malaysia through nonimmigration, immigration, asylum seekers, and refugees due to education, employment, family reunion, religious persecution, ethnic discrimination, and extreme poverty to seek greener pastures that end up pursuing liberty, happiness, and opportunity.

The fundamental cause of immigration trauma came from significant ethnicity, regions, and representative cities from the eight constituent ethnic nationalities, the tension between Burman and Chin, Kachin, Karen, Karenni, Mon, Rakhine, Shan, and others. The immigration trauma begins with ethnic and sociopolitical prejudice, socioeconomic and poverty as a result of cross-border migrants to other countries.

The Chin, Kachin, Karen, and other Christians have planted more than four hundred churches according to ethnographical dialect linguistic groups wherever they have resettled within the past two decades in the United States. As a result, the diaspora Myanmar churches contributed faith tradition, ethnic identity, languages, and diversity among deacons and elders who have prone to conflict through the confusion between the church, politics, and society that increase the cause of the church splits among existing Chin, Karen, Kachin, and others. Thus, deacons and elders of diaspora Myanmar churches have often demonstrated a lack of sound understanding of beliefs, attitudes, behaviors, core stressors, and relationships. It is unknown whether the deacons and elders of diaspora Myanmar churches within the District of Columbia Baptist Convention are overcoming immigration trauma through posttraumatic growth.

To overcome immigration trauma is essential for the health and wellness of diaspora Myanmar churches of District of Columbia Baptist Convention and beyond to have biblically qualified men and women serving in the offices of elders and deacons. It is unknown 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 who have overcome immigration trauma and pursuing posttraumatic growth, active participants, and responding to the call to serve with the gifts of ministry and mental health and trauma healing and are accountable for the edification of the church and the glorification of God.

**Significance of the Research** The significance of this study is to expand knowledge on whether improved relationships and spiritual growth relate to overcoming symptoms of immigration trauma [that affect leadership qualifications ADDRESS in Background]. If more leaders, deacons and elders were overcoming immigration trauma through posttraumatic growth then spiritual health and constructive relationship and reconciliation in diaspora Myanmar churches within the District of Columbia Baptist Convention would increase.

This study will contribute to the gap in research on overcoming immigration trauma by identifying posttraumatic growth among leaders including elders and deacons from the diaspora Myanmar diaspora churches within the District of Columbia Baptist Convention and other multiethnic protestant churches.

**Research Question [Hypotheses]**

HO1 No statistically significant relationship exists between immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention.

HO2 A statistically significant relationship exists between immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention.

RQ1:Is there a relationship between immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention.

RQ2: It is not known whether leaders [deacons, elders] who are representative of the diaspora Myanmar churches within the District of Columbia Baptist Convention show growth or not in response to immigration trauma.

**Research Methodology**

This study will utilize a quantitative correlational methodology in which hypotheses were derived from the research question and will be tested using statistical analysis.

**Theoretical/Conceptual Framework**

The conceptual framework will be composed of immigration trauma and posttraumatic growth theories.

This study will blend immigration trauma theory and posttraumatic growth theory to form a conceptual framework of post immigration growth.

The literature has a gap in research relating immigration trauma to posttraumatic growth**.** There is no research has done so far as the best of the author knowledge on immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention or anywhere else.

The research theories relating it to immigration trauma for overcoming posttraumatic growth based on stress of immigration and posttraumatic growth will be provided (Sternberg, Gregorich, Paul & Stewart, 2016; Tedeschi & Calhoun, 1996).

Overcoming Posttraumatic Growth (OPTG) from Immigration Trauma

**Tedeschi’s Five Factor Model**:

* + Personal Strength
  + New Possibilities
  + Improved Relationships
  + Spiritual Growth
  + Appreciation for Life

**Immigration Stressors (SOIS):**

* Limited English proficiency
* Lack of legal immigrant status
* Disadvantages in the workplace
* Yearning for family and home country
* Cultural dissonance with U.S.

**Instrumentation**

Validated survey instrument that measures attitudes, knowledge, beliefs, or behaviors**.**

This study will utilize the Stress of Immigration Survey (SOIS) by (Sternberg, Gregorich, Paul & Stewart, 2016) which measures immigration trauma.

The five domains of the SOIS are limited English proficiency, lack of legal immigrant status, disadvantages in the workplace, yearning for family and home country, and cultural dissonance with the U.S. (Sternberg, Gregorich, Paul & Stewart, 2016).

This study will utilize the Post Traumatic Growth Inventory (PTGI) by (Tedeschi & Calhoun, 1996) which measures posttraumatic growth.

The five domains of the PTGI are relating to others, new possibilities, personal strength, spiritual change, and appreciation of life (Tedeschi & Calhoun, 1996).

The demographics include age, gender, ethnic origin, education, employment status, marital status, immigration status (refugee, asylee, F-1, diversity immigrant visa), years of service, and household income.

**Demographic**: age, gender, ethnicorigin, education, employment status, marital

status, immigration status(refugee, asylee, F-1, diversity immigrant visa)**,** years of service, and household income.

Overcoming Posttraumatic Growth (OPTG) from Immigration Trauma

**Tedeschi’s Five Factor Model**:

* + Personal Strength
  + New Possibilities
  + Improved Relationships
  + Spiritual Growth
  + Appreciation for Life

**Immigration Stressors (SOIS):**

* Limited English proficiency
* Lack of legal immigrant status
* Disadvantages in the workplace
* Yearning for family and home country
* Cultural dissonance with U.S.

Research Design

Correlational: examine the relationship between two continuous variables within the same group from a validated instrument (quantitative, deductive).

This quantitative study will utilize a correlational design because it will examine the relationship between immigration trauma and posttraumatic growth among leaders

[elders, deacons] from members of diaspora Myanmar churches within the District of Columbia Baptist Convention.

Population and Sampling

The target population for this study will be leaders [elders, and deacons] from members of diaspora Myanmar churches within the District of Columbia Baptist Convention.

Convenience sampling will be utilized to ensure participants meet the study criteria until a sample size (G Power)

Permission will be obtained from Executive Director/Minister of District of Columbia Baptist Convention.

Hypotheses

•HO1 No statistically significant relationship exists between immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention.

•HO2 A statistically significant relationship exists between immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention.

Data Analysis Plan (Quantitative)

This study will test data for normality and relevant assumptions of appropriate statistical procedures. If data do not meet assumptions for parametric procedures (results apply to the population), nonparametric procedures (results apply only to the sample) will be utilized.

This study will utilize Pearson’s r bivariate correlation (if parametric) or Spearman (if nonparametric) to test the hypotheses for statistically significant differences.

This study will utilize Pearson’s Product Moment of Correlation (parametric) or Spearman’s Rank Correlation (nonparametric) to test the hypotheses for statistically significant relationships.

This study will include post-hoc statistical procedures such as power and effect size to aid the interpretation of the results.

CHAPTER 2: REVIEW OF LITERATURE

**Introduction**

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 (deacons, elders) among diaspora Myanmar churches within the District of Columbia Baptist Convention. The literature in each category is viewed in the effects of immigration trauma or stressors and posttraumatic growth on age, gender, ethnic origin, education, employment status, marital status, immigration status (refugee, asylee, F-1, diversity immigrant visa), years of service, and household income and its implications for the health and wellness of individuals, families, communities, and leaders (deacons, elders) among diaspora Myanmar churches within District of Columbia Baptist Convention.

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, Z Library, University of Maryland Global Campus Library, Jerry Falwell Library and the two dissertation databases on the OGS Library databases webpage.

Most Chin, Kachin, and Karen ethnic origin, majority Christians are resettled in the United States of America from India, Thailand, and Malaysia by crossing the borders 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 leaders’ (deacons and elders) core stressors, and attitudes toward spiritual health and wellness to grow in Jesus Christ, make disciples, transform lives and communities are the necessity.

Eight ethnic nationalities from Myanmar immigrated to the United States in the early twenty-first century. The eight nationalities are Burman (Burmese), Chin, Kachin, Karen, Karenni (Kayah), Mon, Rakhine (Arakanese), and Shan. There are about four hundred diaspora churches were planted within two decades in the United States from Myanmar. However, this research will focus on the Such diaspora contributes religion and society identity with limited English proficiency, lack of legal immigrant status, disadvantages in the workplace, yearning for family and home country, and cultural dissonance with U.S. (Sternberg, Gregorich, Paul & Stewart, 2016). The integration of religion and society might relate it to the diversity influencing personal strength, new possibilities, improved relationships, spiritual growth, and appreciation for life in faith integration and posttraumatic growth toward constructive social change (Tedeschi & Calhoun, 1996, 2018; Berger, 2015).

The lack of an integration of religion and society has been the driven force in an inconsistent church attendance, inadequate financial giving, and being prone to conflict indicate a failure to leaders [deacons/elders] of diaspora Myanmar among existing Chin, Karen, Kachin, and other diaspora churches as motivation for change vignettes and core stressors. The leaders’ (deacons and elders) immigration trauma, beliefs, behaviors, stressors, and attitudes toward posttraumatic spiritual growth, mental health, and wellness substantially influence the diaspora Myanmar churches within the District of Columbia Baptist Convention and beyond.

1. Background of Diaspora Myanmar in the United States

Myanmar is often used as Burma, which is interchangeably used for the people of Burma as the Burmese; however, the researcher will preferably use diaspora Myanmar throughout the study. Both names represent the majority ethnic Burman or Bahma from which the country's name has been historically taken and yet changed to its current name, Myanmar, in 1989. Myanmar still means that Burma was the Province of British India from 1824-1942, 1946-1948, and it was invaded by the Japanese and occupied for a period 1942-1945 (Greenwood, 1995). Rosalie Hall Hunt, daughter of missionary parents in China, a retired Baptist missionary, has taught in Myanmar, and president of Alabama Women Missionary Union wrote that the Adoniram and Anne Judson were the first American Baptist foreign missionaries to arrive in Myanmar in 1813 (Hunt, 2005).

Roman Catholic missionaries had gone to the land of Pagodas as early as 1554. Maung Shwe Wa, the author of Burma Baptist Chronicle, which was written in honor of the one hundred fifty years of the arrival of the first Caucasian Protestant missionaries sent from the United States to preach in Myanmar, Adoniram (1788-1850) and Anne Judson (1789-1826), evangelized the Mon-Burman (1819), Karen (Sgaw in 1828, Pwo in 1836, Hill-Karen in 1853), Kachin and Lisu (1877), Chin (Plain-Asho (1856), Hill-Chin (1899), Shan (1860), and others including even so not limited to English, Chinese, Indian (1827), Pa-O (1838), Lahu, Wa (1904), Akha (1936), and Naga (1953) (Wa, 1963).

Judson translated the Holy Bible from the original languages Hebrew and Greek into Burmese, Myanmar's national language. Judson completed the first translation of the Bible into Burmese on 31 January 1834. Revision of the Old Testament was completed on 26 September 1835, a revision of the New Testament on 22 March 1837, and a revision of the entire Bible, published in quarto format, on 24 October 1840 (Wayland, Francis, 1853 p. 163). Most Protestant Christians in Myanmar are Baptists, and they are the fruit of the Judsons and the labor of other Baptist missionaries. The nationalization of the military quo in 1962 forced the missionaries to return home. Then, Myanmar came under a military regime, isolated, and became one of the poorest countries in the world. One of the consequences of the military regime was that ethnic minorities including Chin, Kachin, Karen, and Christians were persecuted and discriminated. Most ethnic minorities and Christians fled as refugees and asylum seekers to the third countries including United States, Canada, Australia, New Zealand, Japan, Korea, and other European nations.

Ethnicity

The term ethnic is defined as diaspora or cultural group, tribes, clans, races or folks belonging to or deriving from the cultural, religious practices, physical looks, or linguistic traditions of a people, indigenous people, ancestral, cultural heritage, and ritual or country. For ethnic identity is based on genealogy, ethnolinguistics, tribes, cultural traditions and practices. There are eight constituent ethnic nationalities to form the Union of Burma, now Myanmar during the legacy of Panglong agreement between the British Empire and the independent leaders in 1948.

The Chin diaspora is known as Asho, Kuki, Laimi, Mizo, and Zomi, means hill people (Son, 1978; Sakhong, 2003; Strait, 2014;). The Kachin are comprised of six ethnic groups such as the Jinghpaw, Lawngwaw, Lashi, Zaiwa, Rawang, and Lisu (Szczepanski August 25, 2020). The Karen form a population with various linguistic, sociocultural and religious backgrounds, with twelve sub-groups: Sgaw, Pwo, Pa-os, Paku, Maw Nay Pwa, Bwe, White Karens, Padaung (Kayan), Red Karen (Karenni), Keko/Keba, Black Karen and Striped Karen (Loi Thi 2023 p. 17). The Bahma (Burmese, Burman), Mon, Arakan (Rakhine), Shan, and others including Chinese, Indian, and Rohingya.

The diaspora Myanmar in the United States has grown over the years due to various factors, including political, economic, and humanitarian reasons. The motive of immigration is to migrate to a third country not only to flee from poverty but also to escape from sociopolitical ethnic minority prejudice, and from religious persecution for transitioning. The Myanmar diaspora in the U.S. largely arrived due to the political turmoil in Myanmar has a history of political instability, military rule, and human rights violations. Marshall indicated that fleeing was not only because of ethnic armed conflict but due to also widespread and well-documented human rights abuses, including forced labor, sexual violence, torture, and forced relocation (Marshall 2016 p. 9). Thus, this has driven many diasporas to seek refuge in other countries, including the United States, to escape persecution and violence. The U.S. government has been involved in refugee resettlement programs, including programs for refugees from Myanmar. Many refugees from Myanmar arrived in the U.S. through these programs, which aimed to provide them with a safe haven and opportunities for a better life.

Thus, in all, the United States has resettled over 146,000 Myanmar refugees from both Thailand and Malaysia since 2002. Myanmar is an ethnically diverse country with various ethnic groups, including Bahma, Chin, Kachin, Karen, Karenni, Mon, Rakhine, Shan and others. The different ethnic communities have settled in different parts of the United States, often forming close-knit communities where they can maintain their cultural and religious practices. The Myanmar diaspora in the U.S. includes people of various religious backgrounds, including Buddhists, Christians, Muslims, and others. Churches, temples, and religious organizations have played a significant role in providing support and community for the diaspora. To some individuals from Myanmar have come to the U.S. for educational and economic opportunities. They may have pursued higher education or sought better job prospects, contributing to the diaspora's growth.

Myanmar communities in the United States often work to preserve their cultural heritage through cultural events, language classes, and community organizations. This helps maintain a sense of identity and connection to their homeland. Many members of the Myanmar diaspora are actively involved in advocacy and humanitarian efforts, raising awareness about human rights issues and promoting democracy and peace in Myanmar. The United States offers opportunities, the Myanmar diaspora also faces challenges, including adapting to a new culture, learning a new language, and overcoming legal and socioeconomic barriers. Overall, the Myanmar diaspora in the United States is a diverse and resilient community with a shared history of seeking refuge and striving for a better life. They have made valuable contributions to American society while maintaining connections to their homeland.

1. The beginning of diaspora Myanmar churches in the United States

The beginning of the diaspora of Myanmar churches in the United States can be traced back to various waves of migration from Myanmar (formerly known as Burma) to the United States. While the exact timeline and details may vary but the first significant wave of migration from Myanmar to the United States occurred in the mid-20th century. Some students from Myanmar and professionals came to the U.S. for education or work opportunities. This early migration laid the foundation for future Myanmar communities.

However, political and economic instability in Myanmar, particularly during the late 20th century, led to more people from Myanmar seeking asylum and refuge in the United States. Many of these refugees were of various ethnic backgrounds and included Christians. As the majority Christians from Myanmar settled in the U.S., they began to establish churches and religious communities to maintain their faith and cultural ties. These churches often catered to specific ethnic groups and languages, such as the Karen, Chin, and Kachin communities.

Over the years, the majority Christian diaspora from Myanmar in the United States continued to grow. Churches and religious organizations provided spiritual support, social connections, and assistance to newcomers. Myanmar is ethnically and linguistically diverse, and this diversity is reflected in the various churches and religious gatherings across the U.S. Many churches conduct services in the languages spoken by their respective congregations. These churches often play a vital role in providing support and services to new immigrants and refugees from Myanmar, helping them adapt to life in the United States. It is important to note that the story of Myanmar churches in the U.S. is complex and varies depending on factors such as the specific ethnic backgrounds of the congregations and the regions in the U.S. where they settled. This diaspora represents a significant chapter in the history of both Myanmar and the United States.

People have left Myanmar for a variety of reasons, including political, economic, and religious factors that Myanmar has a history of political repression, military rule, and human rights abuses. Individuals critical of the government or associated with opposition groups often face persecution, arrest, and violence, prompting them to flee the country. Not only that ethnic minorities in Myanmar have faced long-standing conflicts with the central government. Ongoing clashes and military operations in ethnic regions have forced many to seek refuge in safer countries.

Restrictive laws and limited civil liberties have prompted some to leave Myanmar in search of greater freedom and political expression. In pursuit of democratic ideals and political change, activists and dissidents have left Myanmar to join international efforts advocating for democracy in their homeland. Myanmar has faced economic challenges, including high poverty rates and limited employment opportunities. People often leave in search of better economic prospects and improved living standards.

Economic disparities within the country have also driven migration. Many individuals from economically disadvantaged backgrounds seek opportunities in more prosperous countries. Some Myanmar migrants work abroad and send remittances back to their families in Myanmar, providing crucial financial support. Not only that Myanmar has seen instances of religious persecution, particularly against minority religious groups. For example, the Rohingya Muslim minority has faced violence and discrimination, leading many to flee the country. Some individuals leave Myanmar to practice their religion freely without fear of persecution or discrimination in a new country. Myanmar has a diverse religious landscape, and individuals may leave for educational opportunities related to their faith or to engage in religious missions abroad.

Thus, these factors are often interconnected, and individuals may leave Myanmar for a combination of reasons. Additionally, the circumstances leading to migration can vary widely among individuals and communities within Myanmar. The reasons for leaving Myanmar have shaped the Myanmar diaspora in different parts of the world, including neighboring countries and Western nations.

1. Relevant history of diaspora Myanmar churches in the District of Columbia Baptist Convention

The history of diaspora Myanmar (Burmese) churches in the District of Columbia Baptist Convention started with Luther Rice who raised mission support for Adoniram Judson mission work in Burma in early 1813. Consequently, Burmese language worship service program started at Calvary Baptist Church, Washington, District of Columbia in 1995. The Burmese worship service later formed Calvary Burmese Church which is an interdenominational congregation as the local member of District of Columbia Baptist Convention. Myanmar has a diverse population with various ethnic and religious groups, including Christians. In the context of the District of Columbia Baptist Convention, here are some key points related to Myanmar diaspora churches as migration to the United States began in significant numbers in the late 20th century. As immigrants from Myanmar settled in different parts of the United States, including the Washington, D.C. area, they formed communities and congregations.

In fact, many immigrants from Myanmar brought their Christian faith with them. Nowadays, Falam Baptist Church, Chin Community Baptist Church, First Kachin Baptist Church of VA, Lai Baptist Church, Mara Christian Church of America, Maryland Baptist Church (Tedim Chin), Maryland Kachin Baptist Church, and Siyin-Chin Baptist Church are active members of the District of Columbia Baptist Convention, which is affiliated to Baptist World Alliance. Consequently, they established churches to serve their spiritual needs and maintain their cultural and denomination traditions. These diaspora churches are often independent congregations or affiliated with larger Baptist organizations. Some diaspora Myanmar churches in the United States, including those in the District of Columbia Baptist Convention, chose to affiliate with Baptist organizations, including the Southern Baptist Convention or other Baptist conventions or associations. This affiliation allowed them to access resources and network with other Baptist congregations. Diaspora Myanmar churches in the DC area typically hold services in Burmese or other languages spoken by their congregants. These churches often play a significant role in preserving the language, culture, and Christianity practices of the Myanmar community.

Beyond their Christianity functions, diaspora Myanmar churches often provide essential community support services for new immigrants, including assistance with settlement, language acquisition, and access to social services. Diaspora Myanmar churches in the DC area have sometimes engaged in advocacy work related to human rights issues in Myanmar, particularly when their homeland faced political turmoil. They have also supported initiatives to raise awareness about the situation in Myanmar. Please note that the situation may have evolved since my last update in September 2021. For the most current information and specific details about distinct Myanmar diaspora churches in the District of Columbia Baptist Convention, it would be best to consult local Baptist organizations, church directories, or community resources in the DC area.

1. Biblical and cultural factors in establishing churches and developing leaders.

The establishment and development of churches, as well as the nurturing of leaders within Christian communities, are influenced by a combination of biblical and cultural factors. An overview of how these factors intersect the Bible serves as the foundational text for Christian faith and practice. Churches are established based on biblical principles, teachings, and the Great Commission (Matthew 28:16-20), which instructs believers to make disciples of all nations. This scriptural mandate guides the mission and purpose of churches. The New Testament provides guidance on church structure and leadership. Concepts such as elders, deacons, and pastors (shepherds) are drawn from biblical passages (e.g., 1 Timothy 3, Titus 1). The Bible offers a framework for leadership roles and responsibilities within the church.

The Bible emphasizes the importance of teaching and discipleship within the church (2 Timothy 3:16-17). Churches are tasked with providing biblical instruction and nurturing the spiritual growth of their members. The biblical concept of the Body of Christ (1 Corinthians 12) emphasizes the importance of unity and community within the church. Churches are encouraged to foster a sense of belonging and mutual support among members. The culture in which a church is established plays a significant role in its practices and approach to ministry. Cultural norms, values, and traditions can influence worship styles, outreach strategies, and the way leadership is developed.

The language spoken in a particular cultural context impacts the way the church communicates its message. Churches may adapt their services and materials to be culturally relevant and accessible to their target audience. Cultural preferences often shape the worship style of a church. Music, rituals, and forms of expression may be influenced by the cultural backgrounds of the congregation. Leadership development in the local church can be influenced by cultural leadership models and expectations. Some cultures may have distinct views on leadership authority and decision-making processes within the church.

Cultural factors impact the way churches engage with their local communities. Effective outreach and community involvement may require an understanding of the cultural dynamics at play. Many churches engage in contextualization, which is the process of adapting the message and practices of the church to the cultural context while maintaining biblical integrity. This allows churches to effectively reach and minister to diverse cultural groups. Thus, an establishment and development of churches and leaders, therefore, involve a dynamic interplay between biblical principles and the cultural context in which they operate. Successful churches often find a balance between remaining faithful to core biblical teachings and being sensitive to the cultural nuances and needs of their congregations and communities.

1. Biblical stages of establishing churches in a missional context

Establishing churches in a missional context, often referred to as church planting in missionary work, involves several biblical stages and principles. While the specific steps may vary, here is the biblical stages for establishing diaspora Myanmar churches in a missional context.

Prayer and discernment (Acts 1:14; Acts 13:1-3) begin with earnest prayer, seeking God's guidance and wisdom. Discern the leading of the Holy Spirit in choosing the location and people group for the church plant. Team formation (Acts 13:1-3): Assemble a team of dedicated and spiritually mature individuals who share the vision for the mission. Ensure that the team members complement each other's gifts and skills. Contextual research and understanding (1 Corinthians 9:22-23): Study the cultural, social, and religious context of the area where the church will be planted. Understand the specific needs and challenges of the community. Gospel presentation (Romans 10:14-15) that engage in evangelism and share the Gospel message with the people in the community. Build relationships and establish credibility as messengers of Christ.

Discipleship and baptism (Matthew 28:19-20): Make disciples by teaching new believers and helping them grow in their faith. Administer baptism as a symbol of faith and commitment. Formation of core group (Acts 14:21-23): Identify and nurture a core group of committed believers who will form the foundation of the new church. Provide training and leadership development for this core group. Worship gatherings (Hebrews 10:24-25): Begin regular worship services or gatherings for the new church. Encourage fellowship, teaching, and communal worship.

Leadership development (2 Timothy 2:2) identify and equip local leaders from within the congregation. Provide mentorship and training to raise up future leaders. The community engagement and service (Matthew 5:13-16) actively serve the community and meet its practical needs. The demonstration of Christ's love through acts of compassion and service. Church multiplication (Acts 16:5) encourages and support the growth of the church, including the planting of additional congregations or daughter churches and replicate the process in other areas, if feasible.

Accountability and support (Acts 15:1-4) to stay connected with sending churches or organizations for accountability, guidance, and support. Seek counsel and resolve theological or practical issues as they arise. Perseverance and endurance (James 1:2-4): Anticipate challenges and trials in the mission field. Rely on God's strength and trust in His plan, persevering through difficulties. These biblical stages provide a framework for establishing churches in a missional context, but it's essential to adapt to the unique circumstances and cultural dynamics of each mission field. Flexibility, humility, and dependence on the guidance of the Holy Spirit are critical throughout the process.

Church planting within the context of the Myanmar diaspora in the District of Columbia Baptist Convention, like any missionary endeavor, can face various challenges and opportunities. Here are some potential issues that may be encountered such as both cultural and language barriers in planting churches within a diaspora community often involve bridging cultural and language gaps. Understanding the cultural nuances of the Myanmar diaspora and addressing language barriers, a limited English proficiency is crucial for effective communication and outreach.

Leadership development identifying and developing local leaders from within the Myanmar diaspora community can be challenging. Leadership training and mentorship programs may be necessary to equip individuals for pastoral and leadership roles within the church. Community integration building relationships with the broader community and integrating into the local context can be a challenge. Churches may need strategies for engaging with both the diaspora community and the surrounding neighborhoods. Worship style and preferences balancing traditional worship styles and preferences from Myanmar with the cultural expectations and worship styles of the local context can be complex. Flexibility in worship practices may be required to make the church more inclusive.

Legal and administrative issues navigating legal and administrative requirements, including issues related to nonprofit status and property ownership, can be complex, particularly for churches with an immigrant focus. Resource limitations for most new church plants may face financial and resource constraints. Securing funding and resources for the church's operation and growth can be a significant challenge. In the same way theological and doctrinal alignment that ensuring theological alignment with the broader Baptist Convention while addressing any unique theological perspectives within the diaspora community can require careful theological education and dialogue.

Engaging younger generations within the diaspora community is critical for the long-term sustainability of the church. Developing youth programs and addressing generational gaps is essential. Unity and diversity promoting unity within a diverse diaspora community can be challenging, as different ethnic groups within Myanmar may have distinct customs and traditions. Building a sense of unity while respecting diversity is a delicate balance. Advocacy and support some churches within the Myanmar diaspora may have a desire to engage in advocacy work related to human rights and political issues in Myanmar. Managing these efforts alongside the church's primary mission requires careful consideration.

Thus, these challenges can vary depending on the specific context and the unique characteristics of the Myanmar diaspora community in the metro District of Columbia. Overcoming these challenges often requires prayer, cultural sensitivity, collaboration with local partners, and a deep commitment to the mission of planting and nurturing churches within the diaspora community. Additionally, seeking guidance and support from the District of Columbia Baptist Convention and other established churches can be invaluable in addressing these issues.

1. Cultural factors affect establishing healthy churches in District of Columbia Baptist Convention.

Cultural factors play a significant role in establishing healthy diaspora Myanmar churches within the District of Columbia Baptist Convention. These factors can both facilitate and challenge the growth and development of these churches. Here are some cultural factors to consider:

a). Language and communication can be a significant barrier or bridge within the Myanmar diaspora community. While some members may be fluent in English, others may primarily speak Burmese or other regional languages. This diversity can influence the choice of language for worship services, teaching, and communication within the church.

b). Worship Style and Traditions bases on the cultural background of the Myanmar diaspora community may influence worship styles, music preferences, and religious traditions. Churches need to strike a balance between preserving cultural traditions and adapting to the preferences of the congregation and the broader Baptist Convention.

c). Leadership and decision-making occur according to cultural norms related to leadership and decision-making can impact how church leadership is structured and how decisions are made within the church. Understanding and navigating these cultural expectations is essential for effective leadership and governance.

d). Community and social dynamics on structures and community dynamics within the Myanmar diaspora community may affect how the church functions. Understanding hierarchies, family structures, and community roles can help in building a sense of belonging and community within the church.

e). Generational differences depended on the Myanmar diaspora community may consist of multiple generations with varying levels of acculturation. Addressing the needs and preferences of different age groups, from elders to youth, is crucial for church health and growth.

f). Cultural events and celebrations incorporating cultural festivals, holidays, and celebrations into the church's activities can help maintain cultural identity and create a sense of home for the congregation.

g). Hospitality and fellowship on Myanmar culture often places a strong emphasis on hospitality and communal gatherings. Encouraging fellowship and providing opportunities for members to share meals and build relationships can enhance the sense of community within the church.

h). Cultural sensitivity and respect that demonstrating cultural sensitivity and respect for the diverse backgrounds within the Myanmar diaspora community is essential. Avoiding cultural insensitivity and misunderstandings is crucial for maintaining a healthy church environment.

i). Mission and outreach understanding the cultural values, needs, and concerns of the broader community in the District of Columbia is vital for effective mission and outreach efforts. Tailoring outreach strategies to resonate with the local culture can be more successful.

j). Integration with the District of Columbia Baptist Convention navigating the cultural dynamics and expectations of the larger Baptist Convention is essential for a diaspora Myanmar church's integration and cooperation within the denominational structure. To establish a healthy diaspora Myanmar church within the District of Columbia Baptist Convention, leaders and members should be culturally sensitive, adaptable, and willing to engage in dialogue to navigate the unique cultural factors at play. A balance between preserving cultural identity and embracing the larger faith community is key to church health and growth.

1. Cross cultural stresses in establishing new churches

Establishing new Myanmar churches in the District of Columbia Baptist Convention can be challenging due to several cultural stresses:

a). Language Barrier: Language differences can hinder communication and outreach efforts, as many Myanmar immigrants may primarily speak Burmese or other regional dialects.

b). Cultural Adaptation: Adapting to American culture while preserving Myanmar cultural practices can be a delicate balance, causing stress for the community and church leaders.

c). Religious Traditions: Different religious traditions and practices within Myanmar's diverse population may lead to disagreements or challenges in establishing a unified church community.

d). Immigration Status: Many Myanmar immigrants may have uncertain immigration statuses, leading to additional stress and concerns within the community.

e). Generational Gaps: Younger generations may assimilate more quickly into American culture, creating generational gaps and potential conflicts within the church.

f). Limited Resources: Limited financial and organizational resources can impede the establishment and growth of Myanmar churches in a new diaspora community. To address these stresses, church leaders and the community should prioritize cultural sensitivity, language access, and providing support services to help Myanmar immigrants adapt to their new environment while maintaining their cultural and religious identities. Collaborative efforts with local organizations and churches can also ease the transition process.

1. Cultural stresses in affecting leadership development

Cultural stresses can indeed impact leadership development among diaspora Myanmar churches in the District of Columbia Baptist Convention in various ways:

a). Language Barriers: Limited English proficiency among some church members can hinder their participation in leadership programs and communication with leaders.

b) Cultural Hierarchies: Traditional Myanmar cultural hierarchies may clash with more egalitarian leadership structures in American Baptist conventions, causing tension.

c). Generational Differences: Younger generations may have different leadership expectations and styles compared to older generations, leading to generational conflicts.

d). Cultural Identity: Balancing Myanmar cultural identity with American Baptist values can be challenging for leaders, affecting their ability to guide their congregations effectively.

e). Immigration Challenges: Leaders may face immigration-related stressors, such as visa issues or concerns about deportation, which can distract from their leadership roles.

f). Limited Access to Resources: Lack of access to resources for leadership training and development tailored to the Myanmar diaspora can be a barrier. Addressing these cultural stresses involves creating culturally sensitive leadership development programs, providing language support, fostering intergenerational understanding, and offering resources to help leaders navigate immigration challenges. Collaboration with the wider Baptist community can also provide valuable support and resources for leadership development.

1. Biblical Criteria of Elders and Deacons

The biblical criteria for elders and deacons can be found primarily in the New Testament, specifically in the letters of Paul to Timothy and Titus. These criteria are meant to guide the selection of individuals for leadership roles within the Christian church. Here are some key passages outlining the qualifications for elders and deacons:

Qualifications for Elders (Overseers):

1 Timothy 3:1-7: This passage lists several qualifications for elders, including being above reproach, the husband of one wife (or faithful to their spouse), sober-minded, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent, gentle, not quarrelsome, and managing their household well. They should also not be recent converts and should have a good reputation with those outside the church.

Qualifications for Deacons:

1 Timothy 3:8-13: This passage outlines qualifications for deacons, which include being dignified, not double-tongued (truthful), not addicted to much wine, not greedy for dishonest gain, holding the mystery of the faith with a clear conscience, being tested first, and proving themselves blameless. Similar to elders, deacons should also be the husband of one wife (or faithful to their spouse) and manage their households well. It's important to note that these criteria are meant to ensure that those in leadership positions within the church are of strong character, morally upright, and able to fulfill their roles faithfully. These standards may vary slightly between different Christian denominations and traditions, but the biblical passages mentioned above are commonly referenced as a foundation for selecting elders and deacons in the church.

1. Positive trait (Biblical qualifications)

Positive traits, often referred to as biblical qualifications, are characteristics and qualities that are desirable in individuals who hold leadership roles within the Christian church, particularly as elders and deacons. These traits are outlined in the New Testament, primarily in passages like 1 Timothy 3:1-7 and 1 Timothy 3:8-13. Here are some positive traits or qualifications for church leaders as per these passages:

For Elders (Overseers):

a). Above Reproach: Leaders should have an impeccable reputation, living in such a way that they are not easily accused of wrongdoing.

b). Faithful Spouse: Elders should be faithful to their spouses, demonstrating marital commitment and fidelity.

c). Sober-Minded: They should have a clear and sound mind, not easily swayed by emotions or impulsiveness.

d). Self-Controlled: Leaders should exhibit self-discipline and control over their thoughts, actions, and desires.

e). Respectable: They should be dignified and worthy of respect within the community.

f). Hospitable: A welcoming and hospitable attitude is encouraged to nurture community and care for others.

g). Able to Teach: Elders should be capable of teaching and explaining biblical truths to the congregation.

h). Not Given to Drunkenness: Leaders should avoid excessive alcohol consumption.

i). Not Violent: They should not be prone to physical or verbal violence.

j). Gentle: Leaders should approach situations with a gentle and compassionate spirit.

k). Not Quarrelsome: They should avoid unnecessary arguments and conflicts.

l). Managing Household Well: Demonstrating good leadership in their own homes is important.

m). Not a Recent Convert: Leaders should have a mature and established faith.

n). Good Reputation with Outsiders: They should have a positive reputation even among those outside the church.

For Deacons:

a). Dignified: Deacons should carry themselves with honor and respect.

b). Truthful (Not Double-Tongued): They should be honest and straightforward in their communication.

c). Not addicted to much wine: Deacons should avoid excessive drinking.

d). Not greedy for dishonest gain: They should not be motivated by financial gain obtained through unethical means.

e). Holding the mystery of faith with a clear conscience: They should have a deep understanding of faith and maintain a clear conscience.

f). Tested and blameless: Deacons should have a proven character and be without significant moral blemishes.

g). Faithful to spouse: Similar to elders, deacons should be faithful to their spouses.

h). Manage their households well: Demonstrating leadership in their own families is essential. These positive traits serve as guidelines for selecting individuals who can effectively serve and lead within the Christian church, ensuring that they are examples of godly character and integrity to the congregation.

1. Common struggles (immorality, false teaching, and practices)

Common struggles within Christian communities, including issues related to immorality, false teaching, and ungodly practices, have been addressed in the New Testament. These struggles are not unique to any particular time or place and continue to be relevant in various Christian denominations and contexts. Here's an overview of these challenges and how they are addressed:

a). Immorality: - Immorality can encompass a wide range of sinful behaviors, including sexual immorality, dishonesty, greed, and more. - The Bible frequently calls believers to live holy and righteous lives, avoiding immorality. - 1 Corinthians 6:18 states, "Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body." - Addressing immorality often involves teaching about sexual purity, honesty, and ethical living within the church community.

b). False Teaching: - False teaching involves promoting doctrines, beliefs, or interpretations of Scripture that are not in line with the core tenets of the Christian faith. - Galatians 1:8 warns against accepting any gospel other than the one taught by the apostles: "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed." - The Bible encourages discernment and testing of teachings to ensure they align with biblical truth. - Church leaders and elders often play a crucial role in guarding against false teaching by providing sound doctrine and correction.

c). Ungodly Practices: - Ungodly practices refer to behaviors or rituals that are contrary to Christian principles and values. - Ephesians 4:17-19 speaks against the conduct of the Gentiles, emphasizing the need for a transformed life in Christ. - Christians are encouraged to live as "light in the world" (Matthew 5:14), avoiding practices associated with darkness. - The church community and leaders are tasked with guiding members away from ungodly practices and toward righteous living.

To address these struggles, Christian communities often emphasize biblical teaching, discipleship, accountability, and pastoral care. Church leaders, such as pastors and elders, are responsible for providing spiritual guidance and upholding the biblical principles that combat immorality, false teaching, and ungodly practices. Additionally, fostering a supportive and loving church environment can help believers navigate these challenges while remaining faithful to their Christian convictions.

1. Stresses of Diaspora Myanmar Churches in the District of Columbia Baptist Convention

Diaspora Myanmar churches in the District of Columbia Baptist Convention may face a range of stresses and challenges as they establish themselves and serve their community. Some of these stresses include:

a). Cultural Adjustment: Adapting to a new culture while preserving their Myanmar cultural identity can be challenging for both church leaders and members.

b). Language Barriers: Language differences can hinder effective communication and outreach efforts within the community and with other congregations.

c). Integration and Assimilation: Balancing the desire to integrate into American society while maintaining their unique cultural traditions can create internal tensions.

d). Leadership and Pastoral Needs: Finding qualified leaders and pastors who understand the cultural context and can bridge the gap between Myanmar and American culture can be challenging.

e). Immigration Concerns: Many members of these churches may have immigration-related stresses, including concerns about legal status and family reunification.

f). Financial Resources: Limited financial resources can constrain the ability of these churches to grow, provide services, and support their community.

g). Generational Differences: Younger generations may assimilate more quickly into American culture, leading to generational gaps and potential conflicts within the church.

h). Access to Services: Access to healthcare, education, and social services may be limited for newly arrived Myanmar immigrants, leading to additional stresses.

i). Community Support: Building a strong support network within the diaspora community and with other churches can be challenging but is essential for addressing various stresses.

j). Cultural and Religious Persecution Concerns: Some members may have experienced persecution in Myanmar due to their cultural or religious backgrounds, which can lead to ongoing trauma and stress.

To address these stresses, diaspora Myanmar churches often focus on providing cultural and language support, leadership development, legal and immigration assistance, and social services to their community. Collaborating with other local churches and organizations can also help address the unique challenges faced by these churches and their members in the District of Columbia Baptist Convention.

1. Elders (Ministers, Trustees) and Deacons

Within diaspora Myanmar churches in the District of Columbia Baptist Convention, leadership structures typically include elders (ministers or pastors), trustees, and deacons, similar to many Baptist congregations. Here's a brief overview of these leadership roles:

1. Elders (Ministers or Pastors)

a) Responsibilities: Elders are spiritual leaders who provide pastoral care, preaching, teaching, and guidance to the congregation. They are responsible for the spiritual well-being of the church.

b) Qualifications: Elders are expected to meet the biblical qualifications outlined in passages like 1 Timothy 3:1-7 and Titus 1:6-9, which include qualities like being above reproach, faithful to their spouse, and able to teach.

c) Role: They lead worship services, provide spiritual counseling, and oversee the overall direction of the church.

2. Trustees

a) Responsibilities: Trustees are often responsible for the legal and financial aspects of the church, such as managing church property, finances, and contracts. They ensure that the church operates within legal and regulatory guidelines.

b) Role: They handle property transactions, financial matters, and legal documents on behalf of the church, providing stewardship and accountability.

3. Deacons

a) Responsibilities: Deacons serve as servant-leaders within the church community. They may assist with practical needs, support pastoral efforts, and promote unity and harmony among members.

b) Qualifications: Deacons are also expected to meet biblical qualifications, as outlined in 1 Timothy 3:8-13. These qualifications include being dignified, truthful, not addicted to much wine, and managing their households well.

c) Role: Deacons often engage in acts of service, benevolence, and support for the church members, particularly during times of need. They play a vital role in the ministry of compassion and care.

The specific roles and responsibilities of these leadership positions may vary from one diaspora Myanmar church to another within the District of Columbia Baptist Convention, depending on the size, structure, and needs of the congregation. These leaders typically work together to provide spiritual guidance, administrative support, and pastoral care to the church community while upholding Baptist traditions and values.

* 1. Qualifications, Roles, and Governance

Diaspora Myanmar churches within the District of Columbia Baptist Convention may have qualifications, roles, and governance structures that are influenced by Baptist traditions and adapted to the unique needs of their community. Here's an overview of these aspects:

Qualifications for Leadership

1. Pastors/Elders/Ministers: Leaders within these churches, such as pastors or elders, are typically expected to meet certain biblical qualifications. These qualifications are often based on passages like 1 Timothy 3:1-7 and Titus 1:6-9, which include characteristics like being above reproach, faithful to their spouse, able to teach, and having a good reputation.

2. Deacons: Deacons are also expected to meet specific qualifications outlined in 1 Timothy 3:8-13. These qualifications include being dignified, truthful, not addicted to much wine, and managing their households well.

Roles and Responsibilities

1. Pastors/Elders/Ministers: These leaders provide spiritual guidance, preaching, teaching, and pastoral care to the congregation. They oversee the overall direction of the church, lead worship services, and are responsible for the spiritual well-being of the church community.

2. Deacons: Deacons serve as servant-leaders, often assisting with practical needs within the congregation. They may provide support to pastors, engage in acts of service, and promote unity among members. Deacons are typically involved in the ministry of compassion and care, especially during times of need.

Governance Structure

The governance structure of diaspora Myanmar churches within the District of Columbia Baptist Convention may resemble typical Baptist church polity, which is congregational in nature. Here are some key features:

1. Congregational Decision-Making: Many Baptist churches emphasize the autonomy of individual congregations. Decisions related to church leadership, finances, and major matters are often made by congregational vote or consensus.

2. Church Committees: Some churches may have committees or boards responsible for specific aspects of church life, such as finance, missions, or pastoral search committees. These committees may be elected or appointed by the congregation.

3. Pastoral Leadership: The pastor or lead elder often plays a central role in leadership, but significant decisions are typically made collectively with input from the congregation.

4. Denominational Affiliation: Diaspora Myanmar churches may choose to affiliate with the District of Columbia Baptist Convention, connecting them to a larger Baptist network that provides resources, support, and opportunities for collaboration.

5. Membership: Churches typically maintain a membership roll, and members may have the privilege of voting on important matters and participating in church governance.

It's important to note that the specific practices and governance structures may vary among individual churches, even within the same convention, as they adapt to the unique needs and cultural context of their congregation. Additionally, churches may also have cultural traditions and practices from their Myanmar heritage that influence their governance and leadership structures.

* 1. Trustees’ bad examples (lack of integration)

In some cases among diaspora Myanmar churches within the District of Columbia Baptist Convention, trustees may exhibit behaviors or practices that hinder integration and unity within the church community. Here are some potential bad examples related to trustees' lack of integration:

a). Isolationist Attitudes: Trustees who resist engaging with the broader church community or who only associate with members from their own cultural background can foster a sense of isolation and division within the congregation.

b). Exclusivity: If trustees prioritize the interests and needs of their specific cultural group over the well-being of the entire congregation, it can lead to feelings of exclusion among other members.

c). Communication Barriers: Trustees who do not make efforts to bridge language and communication gaps with non-Myanmar members can hinder effective dialogue and collaboration within the church.

d). Neglect of Cultural Sensitivity: Failure to consider the cultural sensitivities and practices of other church members can lead to misunderstandings and conflicts, further dividing the congregation.

e). Limited Engagement: Trustees who do not actively participate in church activities, worship services, or events outside their cultural comfort zone can send a message of disinterest in the broader church community.

f). Financial Mismanagement: Trustees who mishandle church finances or show favoritism in financial matters based on cultural affiliations can erode trust and unity.

To address these issues and promote integration within the church, it's essential for church leadership and trustees to:

1. Emphasize Inclusivity: Encourage trustees and all church members to interact with and be open to individuals from diverse cultural backgrounds within the congregation.

2. Promote Cultural Understanding: Provide opportunities for cultural education and understanding to help bridge gaps in language, customs, and traditions.

3. Facilitate Communication: Ensure that effective communication channels are established to accommodate various languages and preferences.

4. Lead by Example: Trustees can lead the way in demonstrating unity and integration by actively participating in cross-cultural activities and events.

5. Financial Transparency: Maintain transparency in financial matters and ensure that decisions are made fairly and without bias based on cultural affiliations.

It's important for church leaders and members, including trustees, to work together to create an inclusive and unified church community that reflects the diverse backgrounds and experiences of its members while fostering a sense of belonging and togetherness.

* 1. Problems in establishing diaspora Myanmar churches resulting from bad examples.

Establishing diaspora Myanmar churches can be challenging, and problems arising from bad examples or negative behaviors can impact their growth and effectiveness. Here are common problems that may occur when establishing such churches due to negative examples:

a). Leadership Conflicts: Poor leadership examples or conflicts among church leaders can lead to confusion and division within the congregation, making it difficult to establish a stable leadership structure.

b). Doctrinal Confusion: Bad examples of doctrinal confusion or theological disputes can create uncertainty about the church's beliefs and mission, causing confusion among members.

c). Cultural Insensitivity: Insensitive or exclusionary behavior towards members from different cultural backgrounds can alienate individuals and prevent the church from becoming a welcoming and inclusive community.

d). Financial Mismanagement: Mismanagement of church finances or examples of financial impropriety can erode trust among members and hinder the church's ability to operate effectively.

e). Division Along Ethnic Lines: If the church becomes divided along ethnic or regional lines within the Myanmar diaspora, it can weaken the sense of unity and shared purpose.

f). Ineffective Outreach: Negative examples of ineffectual outreach or evangelism efforts can limit the church's ability to reach and serve the broader diaspora community.

g). Lack of Adaptation: Failure to adapt to the cultural, linguistic, and practical needs of the diaspora community can result in the church's inability to connect with and minister to its members effectively.

To address these problems and establish diaspora Myanmar churches successfully, church leaders and members should:

1. Promote Unity: Emphasize the importance of unity and collaboration within the church, regardless of cultural differences.

2. Provide Positive Leadership: Select leaders who exemplify strong character, integrity, and a commitment to the church's mission.

3. Foster Cultural Sensitivity: Create an environment that respects and appreciates the diversity of cultural backgrounds among church members.

4. Ensure Financial Transparency: Maintain transparent financial practices and accountability to build trust and confidence within the congregation.

5. Focus on Outreach: Prioritize outreach and community engagement to effectively serve and share the gospel with the broader diaspora community.

6. Establishing a diaspora Myanmar church that positively impacts its community requires a commitment to addressing and correcting any negative behaviors or examples that may hinder the church's growth and mission.

1. How immigration stress has been research sociologically

Immigration stress has been a subject of sociological research for many years, and scholars have explored various aspects of how immigration can lead to stress and its consequences. Here are some key ways in which immigration stress has been researched sociologically:

* 1. Acculturation Stress: Sociologists have examined how immigrants experience stress as they adapt to a new culture. Acculturation stress can arise from challenges related to language, cultural norms, discrimination, and a sense of belonging.
  2. Discrimination and Prejudice: Research has explored the impact of discrimination and prejudice on immigrants' mental health and well-being. Sociologists investigate how experiences of racism and xenophobia contribute to stress among immigrant communities.
  3. Economic Stress: The economic challenges immigrants face, such as unemployment, underemployment, and wage disparities, have been studied to understand their effects on stress levels within immigrant populations.
  4. Family Separation: Sociological research has highlighted the stress caused by family separation due to immigration. This includes examining the emotional toll on families when some members immigrate while others remain in their home countries.
  5. Legal and Immigration Status: Immigration policies and legal statuses can be a significant source of stress. Sociologists have explored how undocumented immigrants, for example, experience stress related to the fear of deportation and limited access to social services.
  6. Health Disparities: Research has shown that immigrants may experience disparities in healthcare access and outcomes, leading to stress related to health concerns and disparities in healthcare access.
  7. Community Support and Resilience: Sociologists also examine how social support networks within immigrant communities can mitigate stress. Research has highlighted the importance of community organizations and cultural resilience in helping immigrants cope with stressors.
  8. Longitudinal Studies: Some sociological studies involve longitudinal research to track immigrants' stress levels over time, identifying changes and long-term consequences.
  9. Comparative Studies: Sociologists often conduct comparative research to understand variations in immigration stress across different immigrant groups, regions, or countries.
  10. Policy Analysis: Sociological research plays a role in analyzing immigration policies and their impact on immigrant communities, shedding light on how policy changes can influence stress levels.

Overall, sociological research on immigration stress provides valuable insights into the complex factors that affect immigrants' well-being and mental health. It helps inform policies and interventions aimed at supporting immigrant populations and addressing the challenges they face during the immigration process and settlement in new host countries.

1. 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)
2. Immigration Stress
   1. Limited English proficiency

The stress of immigration on individuals with limited English proficiency can be significant. It often involves challenges such as:

a) Communication Barriers: Difficulty in understanding and expressing themselves in a new language can lead to frustration and isolation.

b) Limited Access to Services: Difficulty accessing healthcare, education, and legal services due to language barriers can exacerbate stress.

c) Employment Challenges: Limited English proficiency can limit job opportunities and income potential, leading to financial stress.

d) Cultural Adjustment: Adapting to a new culture while struggling with language barriers can be emotionally taxing.

e) Social Isolation: Language barriers may hinder forming relationships and participating in community activities, contributing to feelings of isolation.

f) Navigating Bureaucracy: Dealing with government agencies and paperwork can be overwhelming when one doesn't understand the language.

Providing support through language classes, cultural integration programs, and access to interpreters can help mitigate some of these stressors for immigrants with limited English proficiency.

* 1. Lack of legal immigrant status

The stress of lacking legal immigrant status, often referred to as undocumented or unauthorized immigration, can be extremely challenging for individuals and families. Some key stressors include:

a). Fear of Deportation: Constant fear of being discovered and deported can lead to chronic stress and anxiety.

b). Limited Access to Services: Undocumented immigrants may face barriers in accessing healthcare, education, and social services, impacting their well-being.

c). Exploitative Work Conditions: Some undocumented immigrants may be vulnerable to exploitation in the workplace due to their legal status, leading to poor working conditions and low wages.

d). Family Separation: The risk of family members being separated through deportation can cause emotional distress and trauma.

e). Financial Instability: Limited job opportunities and the inability to access certain benefits can result in economic instability and hardship.

f). Social Isolation: Fear of legal consequences can lead to social isolation, making it challenging to build relationships and support networks. Addressing these issues often involves comprehensive immigration reform, providing pathways to legal status, and offering support services to help undocumented immigrants access essential resources and legal protections.

* 1. Disadvantages in the workplace

Immigrants often face various disadvantages in the workplace due to factors related to their immigration status or background. These disadvantages can result in significant stress and challenges, including:

a). Discrimination: Immigrants may encounter discrimination based on their nationality, accent, or ethnicity, leading to a hostile work environment and emotional distress.

b). Language Barriers: Limited English proficiency can hinder effective communication, making it harder to perform job tasks, understand workplace policies, and interact with colleagues.

c). Credential Recognition: Immigrants may find that their education and professional qualifications from their home country are not recognized in their new country, limiting their career opportunities.

d). Wage Disparities: Some immigrants, particularly those with undocumented or temporary status, may be paid lower wages or work under exploitative conditions, leading to financial stress.

e). Uncertain Immigration Status: Immigrants with uncertain legal status may fear repercussions if they assert their workplace rights or report violations, creating a stressful dilemma.

f). Limited Job Mobility: Legal restrictions or lack of work authorization may limit an immigrant's ability to change jobs or pursue career advancement, leading to frustration and stagnation. Efforts to address these workplace disadvantages include anti-discrimination policies, language assistance programs, recognition of foreign credentials, and advocating for fair labor practices and immigration reform to provide more equitable opportunities for immigrants.

* 1. Yearning for family and home country

Immigration often brings about a complex mix of emotions related to yearning for family and the home country. These feelings can contribute to significant stress and challenges, including:

a). Family Separation: Being separated from family members who may still be in the home country can lead to profound feelings of loneliness, longing, and sadness.

b). Cultural Disconnect: Immigrants may struggle with a sense of cultural disconnection from their home country and feel like they're caught between two worlds.

c). Nostalgia: The nostalgia for familiar places, traditions, and people can lead to a deep sense of loss and sadness.

d). Guilt and Responsibility: Immigrants may feel guilty for leaving their families behind or for not being able to provide for them as they would like.

e). Identity Crisis: The process of adapting to a new culture while preserving one's identity from the home country can create an internal struggle and contribute to stress.

f). Visiting Challenges: Obtaining visas or the financial means to visit family in the home country can be difficult, making it challenging to maintain relationships.

Coping with these emotions often involves finding ways to stay connected with family, seeking support from fellow immigrants who understand the experience, and finding opportunities to celebrate one's cultural heritage in the new country. It can also be helpful to access mental health services when needed to address the emotional toll of immigration and homesickness.

* 1. Cultural dissonance with the U.S.

Immigration can indeed lead to cultural dissonance or a sense of disconnect with the culture of the United States, which can be a source of stress for immigrants. Some key aspects of this stress include:

a). Cultural Differences: Immigrants may encounter cultural norms, values, and customs in the U.S. that differ significantly from their home country, leading to confusion and discomfort.

b). Language Barrier: Language differences can create a sense of isolation and frustration, making it challenging to fully integrate and communicate within the new culture.

c). Identity Struggles: Immigrants may grapple with questions of identity, feeling torn between their heritage culture and the pressure to assimilate into American culture.

d). Social Isolation: Difficulty in relating to local customs and traditions may hinder forming meaningful social connections and friendships.

e). Misunderstandings: Cultural differences can lead to misunderstandings or misinterpretations of one's actions or intentions, causing stress in interpersonal relationships.

To address cultural dissonance, immigrants often engage in a process of cultural adaptation and seek support from cultural communities, counseling services, or organizations that assist with integration. It's important to recognize that cultural differences are a natural part of the immigrant experience and that navigating these challenges can ultimately lead to personal growth and a richer cultural perspective.

* 1. Development and Validation of the Instrument (SOIS)

1. Instruments Posttraumatic Growth as measured by Tedeschi’s Five Factor Model:
2. Personal Strength

Post-traumatic growth refers to the positive psychological changes and personal strengths that can emerge in individuals who have experienced significant adversity or trauma. This concept highlights that, in the aftermath of trauma, some people can develop newfound personal strengths. These strengths may include:

a). Resilience: Adversity can foster greater resilience, enabling individuals to bounce back from challenges with increased strength and adaptability.

b). Increased Self-Awareness: Facing trauma often leads to a deeper understanding of oneself, including one's values, priorities, and coping mechanisms.

c). Enhanced Relationships: Trauma can lead to a greater appreciation for relationships and a willingness to cultivate more meaningful connections with others.

d). Personal Growth: People may experience personal growth in various areas, such as increased self-confidence, improved problem-solving skills, and a greater sense of purpose.

e). Greater Empathy: Trauma can lead to increased empathy and compassion for others who are facing difficulties, fostering a desire to make a positive impact.

f). New Perspectives: Surviving trauma can result in a shift in perspective, allowing individuals to see life's challenges in a new light and find meaning in their experiences.

It's important to note that post-traumatic growth is not guaranteed after experiencing trauma, and the process is highly individualized. Factors like support systems, coping strategies, and the nature of the trauma itself can influence whether and to what extent these positive changes occur. Therapy and support from mental health professionals can also facilitate post-traumatic growth by helping individuals process their experiences and develop resilience.

1. New Possibilities

Post-traumatic growth can open up new possibilities and perspectives in various areas of an individual's life. Here are some ways in which trauma can lead to the discovery of new possibilities:

a). Reevaluation of Priorities: After experiencing trauma, individuals may reevaluate their life priorities and make significant changes in areas such as career, relationships, and personal goals.

b). Exploration of New Interests: Some people discover new interests or passions as a result of their trauma, leading them to explore hobbies, activities, or career paths they hadn't considered before.

c). Increased Risk-Taking: Trauma survivors may become more willing to take calculated risks and step out of their comfort zones, leading to new opportunities and experiences.

d). Enhanced Creativity: Some individuals find that their creativity and problem-solving abilities are heightened after trauma, allowing them to approach challenges in novel ways.

e). Resilient Mindset: The ability to overcome trauma can instill a sense of resilience and confidence, encouraging individuals to pursue endeavors they might have otherwise avoided.

f). Greater Empathy: Trauma survivors often develop greater empathy and a desire to help others, leading to new possibilities for volunteering or working in fields that support those in need.

It's important to recognize that post-traumatic growth is a complex and individualized process. Not everyone who experiences trauma will necessarily discover new possibilities, but for some, it can lead to a profound transformation and the pursuit of new and meaningful paths in life. Therapy and support from mental health professionals can be instrumental in facilitating this growth and helping individuals navigate their new possibilities.

1. Improved Relationship

Post-traumatic growth can positively impact relationships in several ways:

a). Increased Empathy: Surviving trauma can lead to a deeper sense of empathy and understanding for others who are struggling, making individuals more compassionate and supportive partners, friends, and family members.

b). Enhanced Communication: Trauma survivors often develop better communication skills as they learn to express their thoughts and feelings more openly, which can improve the quality of their relationships.

c). Greater Resilience: Going through trauma can make individuals and their relationships more resilient. Couples and families who have weathered difficult experiences together often emerge stronger and more cohesive.

d). Shared Meaning: Trauma survivors may find that they and their loved ones share a deeper sense of meaning and purpose, as they navigate life's challenges together.

e). Reevaluated Priorities: Trauma can prompt individuals to reevaluate their priorities, focusing more on the things that truly matter, such as spending quality time with loved ones.

f). Conflict Resolution: Some people develop improved conflict resolution skills after trauma, leading to healthier and more productive resolutions in relationships.

It's important to note that while post-traumatic growth can have positive effects on relationships, it can also present challenges. Trauma may lead to stress, emotional triggers, and communication difficulties. Seeking support from therapists or support groups can be beneficial for both individuals and their loved ones as they navigate the complexities of post-traumatic growth in relationships.

1. Spiritual Growth

Post-traumatic growth can also contribute to spiritual growth and development in individuals. Here are ways in which trauma can intersect with spiritual growth:

a). Search for Meaning: Trauma often prompts individuals to question the meaning of life and their place in the world. This search for meaning can lead to a deepening of spiritual beliefs and practices.

b). Increased Resilience: Developing a sense of spiritual purpose or connection can provide individuals with greater resilience in the face of trauma, helping them cope with adversity.

c). Enhanced Compassion: Spiritual growth may foster greater compassion and empathy for others who are suffering, leading individuals to engage in acts of kindness and service.

d). Mindfulness and Acceptance: Trauma survivors may turn to mindfulness practices and meditation as a means of finding inner peace and acceptance, which can be closely tied to spiritual growth.

e). Forgiveness: Some individuals find that spiritual beliefs and practices help them navigate the difficult process of forgiveness, both for themselves and for those who may have caused their trauma.

f). Community and Support: Participation in religious or spiritual communities can offer valuable support networks, providing a sense of belonging and purpose during the recovery process.

It's important to recognize that spiritual growth is highly individual and can take various forms, depending on an individual's existing beliefs and their response to trauma. Some may deepen their connection to existing spiritual traditions, while others may explore new spiritual practices or philosophies. Therapy, counseling, or guidance from spiritual leaders can help individuals navigate their spiritual growth journey in the context of trauma.

1. Appreciation for Life

Post-traumatic growth often leads individuals to develop a heightened appreciation for life. This newfound appreciation can manifest in several ways:

a). Enhanced Gratitude: Surviving trauma can make individuals more grateful for the simple joys and everyday experiences they may have previously taken for granted.

b). Increased Resilience: Overcoming adversity can instill a greater sense of resilience and determination, motivating individuals to make the most of life's opportunities.

c). Reevaluated Priorities: Trauma often prompts individuals to reevaluate their life priorities, focusing on what truly matters to them and aligning their actions accordingly.

d). Deeper Enjoyment: Post-traumatic growth can lead to a deeper sense of enjoyment and presence in the moment, as individuals become more aware of life's fragility.

e). Valuing Relationships: Survivors often develop a stronger appreciation for their relationships and invest more time and effort in nurturing them.

f). Pursuit of Meaning: Trauma can spark a quest for meaning and purpose, inspiring individuals to engage in activities that contribute positively to their own lives and the lives of others.

g). Resilience in Future Challenges: Having faced and overcome trauma, individuals may approach future challenges with a greater sense of determination and courage. This increased appreciation for life is often a central aspect of post-traumatic growth and can contribute significantly to an individual's overall well-being and sense of fulfillment.

It's important to note that the process of post-traumatic growth is highly personal and can vary widely from one person to another. Support from mental health professionals, friends, and family members can be instrumental in navigating this journey of growth and appreciation for life.

1. Development and Validation of the Instrument (PTGI)
2. Studies Relevant to Immigration Stress and Posttraumatic Growth
3. Immigration Stress (relevant resources)
4. Posttraumatic Growth (relevant resources)

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 leaders [deacons and elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention. The scope of the research will be leaders [deacons and elders] among diaspora Myanmar churches within the DC Baptist Convention. Single-time Surveys will be collected from an estimated eight diaspora Myanmar churches within DC Baptist Convention, approximately member of 100 each, of leaders [12 deacons and elders] from each Myanmar (representing each ethnic diaspora) church within DC Baptist Convention.

The correlational study design and method between immigration trauma [Stress of Immigration Survey (SOIS)] and posttraumatic growth [The Posttraumatic Growth Inventory (PTGI)] according to leaders [elders and deacons] among diaspora Myanmar churches within DC Baptist Convention.

This is a descriptive-correlational type of study which employed survey design. A descriptive study is “designed to gather information about present existing condition” (Sevilla, et. al., 1992). David explains that this type of research also investigates relationships between factors or variables (David, 2002. Travers (1978) states that the aim in employing this method is to describe the nature of a situation as it exists at the time of the study and to explore the causes of particular phenomena.

On the other hand, the goal of correlational research is to establish whether relationships exist between selected variables (Yount, 1990) and to measure the respondent’s scores on at least two variables and then determine whether the scores form a relationship (Heima, 1999).

This study investigated the relationship between variables, such as age, gender, ethnic origin, education, employment status, marital status, immigration status (refugee, asylee, F-1, diversity immigrant visa), years of service, household income and the effects of immigration trauma and posttraumatic growth. The study addresses the health and wellness of individuals, families, communities, and churches of immigrants and refugees as core stressors among leaders [deacons, elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention. 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.

The lack of an integration of religion and society has been the driven force in an inconsistent church attendance, inadequate financial giving, and being prone to conflict indicate a failure to leaders [deacons/elders] of diaspora Myanmar among existing Chin, Karen, Kachin, and other diaspora churches as motivation for change vignettes and core stressors. The leaders’ (deacons and elders) immigration trauma, beliefs, behaviors, stressors, and attitudes toward posttraumatic spiritual growth, mental health, and wellness substantially influence the diaspora Myanmar churches within the District of Columbia Baptist Convention and beyond.

**Null Hypotheses**

*Hypothesis 1* No statistically significant relationship exists between immigration trauma and posttraumatic growth among leaders [deacons/elders] of diaspora Myanmar churches within the District of Columbia Baptist Convention.

*Question 1* It is not known whether leaders [deacons, elders] who are representative of the diaspora Myanmar churches within the District of Columbia Baptist Convention show growth or not in response to immigration trauma.

**Operational Definitions**

**Ethnicity** refers to a social group that shares a common cultural, historical, linguistic, or ancestral heritage. It is often characterized by a sense of shared identity, customs, traditions, language, and sometimes a common geographical or regional origin. Ethnicity can encompass various aspects of identity, including cultural practices, religion, and a sense of belonging to a particular community.

It is distinct from race, which is primarily based on physical characteristics, whereas ethnicity is more focused on shared cultural and social attributes. Ethnicity is a complex and multifaceted concept that plays a significant role in shaping individual and group identities in diverse societies.

**Myanmar**, also known as Burma, is a diverse country with a rich tapestry of ethnic groups and nationalities. While there are many ethnic groups in Myanmar, the country officially recognizes 135 different ethnic groups. Among these, eight major national races are officially recognized by the government of Myanmar. These national races are:

**Bamar** (Burmese)**,** the largest ethnic group, making up the majority of Myanmar's population.

**Chin** mainly located in the Chin State in the western part of Myanmar. The Chin diaspora is known as Asho, Kuki, Laimi, Mizo, and Zomi, means hill people (Son, 1978; Sakhong, 2003; Strait, 2014;).

**Kachin** inhabiting the Kachin State in the northern region. The Kachin are comprised of six ethnic groups such as the Jinghpaw, Lawngwaw, Lashi, Zaiwa, Rawang, and Lisu (Szczepanski August 25, 2020).

**Karen** predominantly found in eastern Myanmar.The Karen form a population with various linguistic, sociocultural and religious backgrounds, with twelve sub-groups: Sgaw, Pwo, Pa-os, Paku, Maw Nay Pwa, Bwe, White Karens, Padaung (Kayan), Red Karen (Karenni), Keko/Keba, Black Karen and Striped Karen (Loi Thi 2023 p. 17).

**Mon** inhabiting the Mon State and parts of the Tanintharyi Region. Also**,** Kayah (Karenni) predominantly found in the Kayah State in eastern Myanmar.

**Rakhine** (Arakanese) primarily residing in the Rakhine State on the western coast.

**Shan** **i**nhabiting the Shan State, they are one of the largest ethnic groups in Myanmar**,** and others including Chinese, Indian, and Rohingya are the immigrants.

These are the officially recognized national races, but Myanmar's ethnic diversity extends well beyond these eight groups, with many more ethnic minorities contributing to the country's cultural and social fabric. However, the recognition and status of various ethnic groups have been a complex and contentious issue in Myanmar's history.

The termd**eacon** is defined as in the Bible, a deacon is typically described as a servant or minister responsible for practical tasks within the church, such as caring for the needs of the congregation and assisting with administrative duties. The role of deacon is mentioned in passages like 1 Timothy 3:8-13.

An **elder**, on the other hand, is a position of leadership within the church, often associated with wisdom and spiritual maturity. Elders provide spiritual guidance and oversee the congregation. Also, can find references to elders in passages like Titus 1:5-9 and 1 Timothy 5:17-19. The specific roles and qualifications of deacons and elders may vary among Christian denominations, but these are the general biblical definitions.

The term **trustees** as it is commonly understood today is not explicitly mentioned in the Bible in the context of church governance or leadership roles. However, the Bible does contain principles related to stewardship and trustworthiness. In a biblical sense, a trustee could be seen as someone entrusted with managing or overseeing certain responsibilities or assets on behalf of a church or community. The Bible emphasizes the importance of faithfulness, integrity, and wise stewardship in managing resources and responsibilities.

For example, in the Parable of the Talents (Matthew 25:14-30), Jesus teaches about the responsibility of faithful stewardship over the master's possessions. While the term "trustees" may not be explicitly used in the Bible, the principles of trust, faithfulness, and responsible management are foundational to biblical teachings about leadership and stewardship within the context of a faith community.

The five **domains of the SOIS** are limited English proficiency, lack of legal immigrant status, disadvantages in the workplace, yearning for family and home country, and cultural dissonance with the U.S. (Sternberg, Gregorich, Paul & Stewart, 2016).

**Limited English proficiency** (LEP) refers to a person's limited ability to understand, speak, read, or write in the English language, often to the extent that it hinders their effective communication and comprehension. Individuals with LEP may face challenges when trying to interact with English-speaking individuals or access services, such as healthcare, education, or legal assistance, that are provided in English.

LEP is a term commonly used in the context of language access and civil rights, and it underscores the need for accommodations and support to ensure that individuals who do not have a strong command of English can still access essential services and participate fully in society. Government agencies and organizations often have policies and practices in place to provide language assistance, interpretation, and translation services for individuals with limited English proficiency to bridge the language barrier and ensure equitable access to services.

**Lack of legal immigrant status** refers to the condition of residing in a country without the official authorization or legal documentation that permits an individual to live, work, or study in that country as an immigrant or on a long-term visa. In other words, someone who lacks legal immigrant status is often referred to as an "undocumented immigrant" or "illegal immigrant." This status may arise from various circumstances, such as entering a country without the proper visa or authorization, overstaying a visa, or violating immigration laws in other ways. It's important to note that the legal implications and consequences of lacking legal immigrant status can vary significantly from one country to another, and it can impact an individual's access to certain rights, services, and opportunities within that country.

**Disadvantages in the workplace** refers to unfavorable or adverse conditions, circumstances, or situations that can hinder an individual's professional growth, well-being, or opportunities within their job or career. These disadvantages can take various forms and may include:

1. Discrimination: Unfair treatment based on characteristics such as race, gender, age, religion, disability, or sexual orientation.

2. Harassment: Repeated, unwanted behavior or comments that create a hostile or uncomfortable work environment.

3. Unequal pay: Differences in compensation for individuals performing similar work due to factors like gender or ethnicity.

4. Limited advancement opportunities: Difficulty in accessing higher-ranking positions, promotions, or career growth.

5. Lack of job security: Uncertainty about job stability, often due to economic factors or changes in the industry.

6. Poor working conditions: Unsafe or unhealthy work environments that can affect physical or mental health.

7. Lack of access to benefits: Inadequate or no access to benefits like healthcare, retirement plans, or paid time off.

8. Work-life imbalance: Struggles in maintaining a healthy balance between work responsibilities and personal life.

9. Limited training and development: Insufficient opportunities for skill development and career advancement.

10. Limited access to resources: Inadequate access to tools, technology, or support necessary to perform the job effectively.

Disadvantages in the workplace can have a significant impact on an individual's job satisfaction, overall well-being, and career prospects. Efforts to address these disadvantages often focus on promoting workplace diversity, equity, and inclusion, as well as enforcing labor laws and regulations that protect employees' rights.

**Yearning for family and home country** refers to a deep and intense longing or desire felt by individuals who are separated from their family members and the place they consider their homeland. This yearning is often characterized by strong emotional attachments and a sense of nostalgia for the familiar environment, culture, and people associated with one's family and country of origin. People who experience this yearning may be immigrants, refugees, or individuals living in a different country or culture for various reasons, such as work, education, or personal circumstances.

The yearning can manifest as a feeling of homesickness, a longing to reunite with family members, a desire to reconnect with one's cultural roots, and a sense of missing the comforts and familiarity of their home country. It reflects the emotional and psychological impact of physical separation from one's place of origin and loved ones.

**Cultural dissonance with the U.S.** refers to a state of incongruity or conflict between an individual's cultural background, beliefs, values, or norms and the prevailing culture or societal norms in the United States. It occurs when someone from a different cultural or ethnic background experiences a sense of discord or discomfort due to differences between their own cultural upbringing and the cultural expectations and practices they encounter in the U.S. Cultural dissonance can manifest in various ways, including:

1. Differences in customs and traditions: When an individual's cultural customs and traditions clash with those of the dominant culture in the U.S., leading to a sense of cultural isolation or alienation.

2. Values misalignment: When personal values and beliefs conflict with the values and priorities emphasized in American society, causing a sense of moral or ethical discomfort.

3. Language barriers: Difficulty in communicating effectively in English, which can impede integration and lead to feelings of exclusion.

4. Discrimination and prejudice: Experiencing discrimination or bias based on one's cultural or ethnic background, which can contribute to feelings of dissonance and injustice.

5. Acculturation challenges: Struggles in adapting to American culture while preserving one's own cultural identity, which can lead to a sense of identity crisis.

Cultural dissonance is a common experience for immigrants, refugees, and individuals from diverse cultural backgrounds who may encounter a significant cultural gap between their home country and the U.S. Addressing cultural dissonance often involves seeking support, building cultural competence, and finding ways to bridge cultural differences to foster a sense of belonging and integration in the new cultural context.

The **five domains of the PTGI** are relating to others, new possibilities, personal strength, spiritual change, and appreciation of life (Tedeschi & Calhoun, 1996).

**Relating to others** refers to the ability and skill of forming meaningful and positive connections, interactions, and relationships with other people. It encompasses various aspects of social and interpersonal communication, including empathy, listening, understanding, and effectively communicating with others on both emotional and intellectual levels. Relating to others involves:

1. Empathy: The capacity to understand and share the feelings and perspectives of others, allowing you to connect on an emotional level.

2. Active listening: Paying close attention to what others are saying, showing genuine interest, and responding thoughtfully to their words and emotions.

3. Communication: Expressing thoughts, ideas, and emotions clearly and effectively while also being receptive to the communication of others.

4. Building rapport: Establishing a sense of trust, comfort, and mutual respect in interactions with others.

5. Conflict resolution: Navigating disagreements or conflicts in a constructive and respectful manner to maintain healthy relationships.

6. Cultural competence: Being aware of and respectful of cultural differences and adapting your communication style accordingly. Relating to others is a fundamental aspect of human interaction and is crucial in personal relationships, professional settings, and broader social contexts. Effective relating to others often leads to more positive and fulfilling connections and experiences.

**New possibilities** refer to opportunities, options, or potential outcomes that were previously unknown, unexplored, or not considered. These possibilities can emerge in various aspects of life, such as personal growth, career, relationships, and innovation. They represent a chance for change, advancement, and expansion beyond existing boundaries or limitations. Key characteristics of new possibilities include:

1. Novelty: New possibilities are different from what has been experienced or attempted before, offering fresh perspectives and approaches.

2. Potential for growth: They often signify opportunities for personal or professional development and advancement.

3. Uncertainty: New possibilities can be accompanied by a degree of uncertainty or risk, as they may involve stepping into the unknown.

4. Creativity: Many new possibilities arise from creative thinking, innovation, and the exploration of alternative solutions.

5. Inspiration: They can be a source of motivation and inspiration, encouraging individuals and organizations to pursue new directions and goals.

New possibilities can lead to positive change, open doors to exciting opportunities, and drive progress in various aspects of life. Embracing them requires an open mindset, adaptability, and a willingness to explore uncharted territory.

**Personal strength** refers to an individual's inherent or developed qualities, characteristics, and abilities that enable them to cope with challenges, adversity, and life's demands in a resilient and effective manner. These strengths are often rooted in an individual's personality, experiences, and values, and they contribute to their overall well-being and success. Personal strengths can include:

1. Resilience: The ability to bounce back from setbacks, adversity, or difficult situations with determination and perseverance.

2. Self-confidence: A belief in one's own abilities and self-worth, which can lead to a positive self-image and assertiveness.

3. Determination: A strong sense of purpose and the drive to pursue goals, even in the face of obstacles.

4. Emotional intelligence: The capacity to understand, manage, and navigate one's own emotions and those of others effectively.

5. Adaptability: The flexibility to adjust to changing circumstances and environments.

6. Empathy: The ability to understand and relate to the feelings and perspectives of others, facilitating positive relationships.

7. Courage: The willingness to take risks and face challenges, even when it's difficult or uncomfortable.

8. Perseverance: The ability to stay committed to a goal or task over the long term, despite difficulties or setbacks.

Personal strengths are unique to each individual and can be cultivated and developed over time through self-awareness and personal growth efforts. They play a crucial role in helping individuals overcome obstacles, achieve their goals, and navigate life's complexities.

**Spiritual change** refers to a transformation or evolution in an individual's beliefs, values, and inner sense of self that is related to their spiritual or religious perspectives. This type of change typically involves a deepening of one's spiritual understanding, a shift in beliefs, or a heightened sense of connection to the transcendent, the divine, or the sacred. Key aspects of spiritual change may include:

1. Shift in beliefs: A person might undergo a change in their belief system, embracing new spiritual beliefs or questioning and evolving their existing ones.

2. Greater awareness: Spiritual change often involves an increased awareness of one's inner self, purpose, or the interconnectedness of all things.

3. Deeper connection: Individuals may experience a stronger connection to a higher power, the universe, or a sense of spirituality that brings them peace and purpose.

4. Transformation of values: A spiritual change can lead to a shift in personal values, emphasizing qualities such as compassion, forgiveness, and love.

5. Changed behavior: It may also manifest in changes in behavior, such as adopting new spiritual practices, engaging in acts of service, or living in alignment with one's spiritual beliefs.

Spiritual change is a deeply personal and subjective experience, and it can occur gradually or as a result of specific life events or experiences. For some, it's a lifelong journey of growth and discovery, while for others, it may be a more profound and sudden awakening. It is often associated with personal growth, self-realization, and a sense of inner peace and fulfillment.

Appreciation for life refers to a profound and genuine recognition of the intrinsic value and beauty of life itself. It involves a deep sense of gratitude and wonder for the

experiences, opportunities, and moments that life offers, as well as a recognition of the preciousness of existence. Key aspects of appreciation for life include:

1. Gratitude: Feeling thankful for the gift of life and all the experiences, people, and opportunities that come with it.

2. Wonder: Experiencing a sense of awe and marvel at the complexity, diversity, and beauty of the world and the living beings within it.

3. Mindfulness: Being fully present in the moment and savoring the experiences, no matter how simple, as they unfold.

4. Awareness of impermanence: Recognizing that life is fragile and transient, which can intensify the appreciation for each moment.

5. Positive perspective: Viewing challenges and setbacks as opportunities for growth and learning, which can enhance the overall appreciation for the journey of life.

6. Connection: Feeling a sense of interconnectedness with other living beings and the natural world, which deepens the appreciation for the shared experience of life.

Appreciation for life can lead to increased happiness, contentment, and a more positive outlook on life. It often encourages individuals to live more fully, cherish relationships, and seek meaning and purpose in their experiences.

The demographics include age, gender, ethnic origin, education, employment status, marital status, immigration status (refugee, asylee, F-1, diversity immigrant visa), length of service, and household income.

Age refers to respondents’ age as of his or her last birth day (.

Gender refers to genetic characteristics of a person, categorized such as male or female.

Ethnic origin refers to the nationality (Chin, Kachin, Karen, etc.) of the respondent. In this study it is identified as eight nationalities from Myanmar.

Education refers to the highest education (degree) attained by the respondents (deacons, elders, trustees). In this study it refers to the highest education obtained by the respondents such as primary (K-8), secondary (9-12), post-secondary (BA, BSc) and more (Master, Doctor).

Employment status refers to a participant's employment status (Full-time, Part-time, seeking opportunities currently, retired, self-employed, prefer not to say) of the respondents in his/her particular position.

Marital status refers to the respondents is (single, married, widowed, divorced, single parents).

Immigration status refers to the respondents is immigrated to the United States (refugee, asylee, F-1, diversity immigrant visa, B-1, B-2, nonimmigrant, immigrant visa).

Length of service refers to the total number of years of church leadership (deacon, elder, trustee) of the respondents in his/her particular position. In this study it refers to his/her service to current position in a particular church within District of Columbia Baptist Convention.

Household income refers to the respondents is (below 10k, 10K-50K, 50K-100K, 100K and more)

Assumptions About Methodology

This study will utilize a quantitative correlational methodology in which hypotheses were derived from the research question and will be tested using statistical analysis.

Limitations of the Study

The scope of the research will be leaders [deacons and elders] among diaspora (Chin, Kachin, and Karen) Myanmar churches within the District of Columbia Baptist Convention.

Ethical Compliance

Procedures for Gathering Data

The target population for this study will be leaders [elders, and deacons] from members of diaspora Myanmar churches within the District of Columbia Baptist Convention.

Convenience sampling will be utilized to ensure participants meet the study criteria until a sample size leader [deacons and elders] from each active diaspora Myanmar church member of District of Columbia Baptist Convention.

Permission will be obtained from Executive Director/Minister of District of Columbia Baptist Convention.

The participants responded to demographic measures, reported major stresses of immigration, and indicated whether the respondents are overcoming the definition of a trauma according to posttraumatic growth.

Those who met the criteria then rated the severity of the event, stressfulness when the event happened, stressfulness when they took the survey, and the level of resolution. They then responded to a series of inventories that measure SOIS, PTG, and the relevant social cognitive factors based on their traumatic experiences (Taku, et al. 2021).

Population (demographic questionnaires) The demographics include age, gender, ethnic origin, education, employment status, marital status, immigration status (refugee, asylee, F-1, diversity immigrant visa), length of service, and household income.

The Sample (demographic questionnaires) There will be those who met the criteria [deacons and elders] from each active member diaspora Myanmar churches within the District of Columbia Baptist Convention. The questionnaire will be what is your age, gender, and ethnic origin? What is the highest degree or level of school you have

completed? What is your current employment status? Or Which of the following best describes your employment status? Select one Are you now married, widowed, divorced, separated, or never married? Which of the following best describes your marital status? Select one How much total combined money did all members of your household earn in 2023? Or Which of the following best describes your total annual income? What is your current immigration status or which of the following best describes your immigration status? select one.

Instrument(s)

The researcher used a validated instrument on the Stress of Immigration Survey (SOIS) administered by personal interview in which the interviewer provides a brief description of the questionnaire. This can be done by reading the description and instructions at the top of the questionnaire. Respondents self-administer the survey with the interviewer available to answer any questions. If a respondent indicates that an item is “not applicable,” he/she can just skip the item (Sternberg RM, Napoles AM, Gregorich S, Paul S, Lee KA, Stewart AL. Development of the Stress of Immigration Survey: A field test among Mexican immigrant women, Family and Community Health, 2016; 39(1): 40-52. PMCID: PMC4747418. Tedeschi and Calhoun (1996) developed the Posttraumatic Growth Inventory (PTGI) to assess post-trauma growth and self-improvement a person undergoes. A 21-item scale built on the five-factor model of Tedeschi, this inventory is one of the most valid and reliable resources for evaluating personal growth that follows a stressful encounter.

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.

WORKS CITED

Immigration Trauma

Baak, M. (2021). ONCE A REFUGEE, ALWAYS A REFUGEE?: The haunting of the refugee label in resettlement. In J. SILVERSTEIN & R. STEVENS (Eds.), Refugee Journeys: Histories of Resettlement, Representation and Resistance (1st ed., pp. 51–70). ANU Press. https://doi.org/10.2307/j.ctv1h45md2.7

Benton, D., & Avent, E. S. (2020). The role of early-life trauma in social isolation. generations: *Journal of the American Society on Aging, 44(3), 1–10*. https://www.jstor.org/stable/48631318

Bjørneseth, F. (2017). Vision, Visibility, and “the Art of Acting Thai”: Migrants’ Navigation of the Thai-Burmese Borderlands. *Etnofoor, 29(1), 43–62*. http://www.jstor.org/stable/44318094

Bonilla-Silva, E. (2019). Feeling Race: Theorizing the Racial Economy of Emotions. American Sociological Review, 84(1), 1–25. https://www.jstor.org/stable/48588887

Bound, J., Braga, B., Khanna, G., & Turner, S. (2021). The Globalization of Postsecondary Education: The Role of International Students in the US Higher Education System. The Journal of Economic Perspectives, 35(1), 163–184. https://www.jstor.org/stable/27008019

Breckenridge, L. J. (2021). Asian Americans/Pacific Islanders and mental health. Salem Press Encyclopedia of Health.

Brell, C., Dustmann, C., & Preston, I. (2020). The Labor Market Integration of Refugee Migrants in High-Income Countries. The Journal of Economic Perspectives, 34(1), 94–121. https://www.jstor.org/stable/26873531

Chak, F. M. (2018). Europe’s Dystopia: The Exploitation of Unaccompanied and Separated Child Refugees. Policy Perspectives, 15(3), 7–28. https://doi.org/10.13169/polipers.15.3.0007

Cole, E., Su, S., Diaz, A., & Zhang, M. (2022). Social support and resilience among Burmese adolescent refugees: Examining ethnic identity searching and belonging as moderators. Children & Youth Services Review, 142, N.PAG. https://doi-org.ezproxy.umgc.edu/10.1016/j.childyouth.2022.106647

Costa, D. (2020). Temporary Migrant Workers or Immigrants? The Question for U.S. Labor Migration. RSF: The Russell Sage Foundation Journal of the Social Sciences, 6(3), 18–44. https://doi.org/10.7758/rsf.2020.6.3.02

Damaschke-Deitrick, L., & Wiseman, A. W. (2021). Migration, Refugees, and Education: Challenges and Opportunities. In A. Wilmers & S. Jornitz (Eds.), International Perspectives on School Settings, Education Policy and Digital Strategies: A Transatlantic Discourse in Education Research (1st ed., pp. 95–109). Verlag Barbara Budrich. https://doi.org/10.2307/j.ctv1gbrzf4.8

Gomarasca, P. (2020). The Uncanny “Religious” Refugee: a Post-Secular Perspective on Ethics of Hospitality. In L. Zanfrini (Ed.), Migrants and Religion: Paths, Issues, and Lenses: A Multidisciplinary and Multi-Sited Study on the Role of Religious Belongings in Migratory and Integration Processes (pp. 53–73). Brill. http://www.jstor.org/stable/10.1163/j.ctv1sr6j5d.6

Hatton, T. J. (2020). Asylum Migration to the Developed World: Persecution, Incentives, and Policy. The Journal of Economic Perspectives, 34(1), 75–93. https://www.jstor.org/stable/26873530

Kaiser, C. (2020). U.S. Immigration Policy: A Barrier to Immigrant Entrepreneurs, Innovation, and Startup Growth? The University of Miami Inter-American Law Review, 51(1), 141–184. https://www.jstor.org/stable/26875595

Katare, B., & Chakrovorty, S. (2019). Association between environmental factors and BMI: evidence from recent immigrants from developing countries. Journal of Health, Population and Nutrition, 38(1), 1–9. https://www.jstor.org/stable/48704250

Leitch. (2019). Migration and refugees: global patterns and local contexts (Leitch, A. Groterath, & K. Habtemichael, Eds.). Nova Science Publisher’s.

Merli, M. G., Mouw, T., Le Barbenchon, C., & Stolte, A. (2022). Using Social Networks to Sample Migrants and Study the Complexity of Contemporary Immigration: An Evaluation Study. Demography, 59(3), 995–1022. https://www.jstor.org/stable/48687252

Müller-Funk, L., Fröhlich, C., & Bank, A. (2020). State(s) of Negotiation: Drivers of Forced Migration Governance in Most of the World. German Institute of Global and Area Studies (GIGA). http://www.jstor.org/stable/resrep27064

Oonk, G. (2007). Global Indian Diasporas: Exploring Trajectories of Migration and Theory. In G. Oonk (Ed.), Global Indian Diasporas: Exploring Trajectories of Migration and Theory (pp. 9–28). Amsterdam University Press. http://www.jstor.org/stable/j.ctt46n1bq.4

SIMALCHIK, J. (2021). Disrupting Legacies of Trauma: Interdisciplinary Interventions for Health and Human Rights. Health and Human Rights, 23(1), 11–26. https://www.jstor.org/stable/27040032

Sternberg RM, Napoles AM, Gregorich S, Paul S, Lee KA, Stewart AL. Development of the Stress of Immigration Survey: A field test among Mexican immigrant women, Family and Community Health, 2016; 39(1): 40-52. PMCID: PMC4747418

Tran, V. C., & Lara-García, F. (2020). A New Beginning: Early Refugee Integration in the United States. RSF: The Russell Sage Foundation Journal of the Social Sciences, 6(3), 117–149. https://doi.org/10.7758/rsf.2020.6.3.06

Vitiello, D. (2022). New Sanctuary: Mexicans and the New Immigration Movements. In The Sanctuary City: Immigrant, Refugee, and Receiving Communities in Postindustrial Philadelphia (pp. 179–223). Cornell University Press. http://www.jstor.org/stable/10.7591/j.ctv310vkjb.10

------

Posttraumatic Growth

Aulov, S. S., Triplett, K. N., Tedeschi, R. G., & Calhoun, L. G. (2023). Posttraumatic growth. Encyclopedia of Mental Health (Third Edition), 796-800. https://doi.org/10.1016/B978-0-323-91497-0.00218-6

Berger, R. (2015). Stress, Trauma, and Posttraumatic Growth: Social Context, Environment, and Identities (1st ed.). Routledge. https://doi.org/10.4324/9780203118795

Bishop, S. C. (2021). Intercultural Communication, the Influence of Trauma, and the Pursuit of Asylum in the United States. Journal of Ethnic and Cultural Studies, 8(2), 187–208. https://www.jstor.org/stable/48710310

Burke, M.C. (Ed.). (2019). Working with the Human Trafficking Survivor: What Counselors, Psychologists, Social Workers and Medical Professionals Need to Know (1st ed.). Routledge. https://doi.org/10.4324/9781315684468

Calhoun, L.G., & Tedeschi, R.G. (2012). Posttraumatic growth in clinical practice (1st ed.). Routledge. https://doi.org/10.4324/9780203629048

Calhoun, L.G., & Tedeschi, R.G. (Eds.). (2006). Handbook of posttraumatic growth: research and practice (1st ed.). Routledge. https://doi.org/10.4324/9781315805597

Evans, H. (2021). Understanding Complex Trauma and Post-Traumatic Growth in Survivors of Sex Trafficking: Foregrounding Women’s Voices for Effective Care and Prevention (1st ed.). Routledge. https://doi.org/10.4324/9781003108078

Genetti, D.P. (2023). Identity Transformation and Posttraumatic Growth Following Traumatic Brain Injury and Posttraumatic Stress Disorder: An Autoethnographic Inquiry (1st ed.). Routledge. https://doi.org/10.4324/9781003354598

Gordon, R. S. C. (2023). Luck and the low life. In Modern Luck: Narratives of fortune in the long twentieth century (pp. 120–135). UCL Press. https://doi.org/10.2307/j.ctv2rh2chf.10

Kaliska, L., & Akbey, B. (2019). Post-traumatic stress disorder related to trait emotional intelligence of Slovaks in comparison to Turkish immigrants in Slovakia. *Journal of Ethnic and Cultural Studies, 6(3), 147–157*. https://www.jstor.org/stable/48710238

Krause, K., & Sharples, E. (2020). Thriving in the face of severe adversity: Understanding and fostering resilience in children affected by war and displacement. In E. Fiddian-Qasmiyeh (Ed.), Refuge in a Moving World: Tracing refugee and migrant journeys across disciplines (pp. 306–322). UCL Press. https://doi.org/10.2307/j.ctv13xprtw.28

LaLonde, S. (2022). Trauma, Posttraumatic Growth, and World Literature: Metamorphoses and a Literary Arts Praxis (1st ed.). Routledge. https://doi.org/10.4324/9781003284642

Ng, Q. X., Lim, D. Y., & Chee, K. T. (2020). Not all trauma is the same. Proceedings of the National Academy of Sciences of the United States of America, 117(41), 25200. https://www.jstor.org/stable/26969582

Raker, E. J., Zacher, M., & Lowe, S. R. (2020). REPLY TO NG ET AL.: Not all trauma is the same, but lessons can be drawn from commonalities. Proceedings of the National Academy of Sciences of the United States of America, 117(41), 25201–25202. https://www.jstor.org/stable/26969583

Sperber, M., & Ranalli, B. (2020). Thoreau’s PTSD and Posttraumatic Growth. The Thoreau Society Bulletin, 311, 4–8. https://www.jstor.org/stable/48617176

SUDKAMP, K. M., WILLIAMS, H. J., JAYCOX, L. H., DUNIGAN, M., & YOUNG, S. (2022). Trauma in the U.S. Intelligence Community: Risks and Responses. RAND Corporation. http://www.jstor.org/stable/resrep44899

Taku, K., Tedeschi, R. G., Shakespeare-Finch, J., Krosch, D., David, G., Kehl, D., Grunwald, S., Romeo, A., Di Tella, M., Kamibeppu, K., Soejima, T., Hiraki, K., Volgin, R., Dhakal, S., Zięba, M., Ramos, C., Nunes, R., Leal, I., Gouveia, P., . . . Calhoun, L. G. (2021). Posttraumatic growth (PTG) and posttraumatic depreciation (PTD) across ten countries: Global validation of the PTG-PTD theoretical model. Personality and Individual Differences, 169, 110222. https://doi.org/10.1016/j.paid.2020.110222

Tedeschi, R.G., Shakespeare-Finch, J., Taku, K., & Calhoun, L.G. (2018). Posttraumatic growth: Theory, research, and applications (1st ed.). Routledge. https://doi.org/10.4324/9781315527451

Tedeschi, R.G., Park, C.L., & Calhoun, L.G. (Eds.). (1998). Posttraumatic growth: Positive changes in the aftermath of crisis (1st ed.). Routledge. https://doi.org/10.4324/9781410603401

Walter, O., & Shaalan, S. (2021). Personal Well-Being, Mental Resilience and Emotional Intelligence in First-and Second-Generation Druze in the Golan Heights. Journal of Ethnic and Cultural Studies, 8(3), 74–94.https://www.jstor.org/stable/48710134

Wortman, C. B. (2004). Posttraumatic Growth: Progress and Problems. Psychological Inquiry, 15(1), 81–90. http://www.jstor.org/stable/20447207

**RELATED WORKS**

Agyemang, C. (2013). Ethnicity: Theories, International Perspectives and Challenges. Nova Science Publishers, Inc.

Aftabizadeh, S. (2020). Shadows of Burma: The Politics of Identity on the Thai-Burmese Border (Order No. 10184312). Available from ProQuest Dissertations & Theses Global. (2490534765). http://ezproxy.umgc.edu/login?url=https://www.proquest.com/dissertations-theses/shadows-burma-politics-identity-on-thai-burmese/docview/2490534765/se-2?accountid=14580

Amarasuriya, H., Kelly, T., Maunaguru, S., Oustinova-Stjepanovic, G., & Spencer, J. (Eds.). (2020). The Intimate Life of Dissent: Anthropological Perspectives. UCL Press. http://www.jstor.org/stable/j.ctv13xprk8

Badertscher, E. (2021). Myanmar. Salem Press Encyclopedia.

Bauböck, R., & Faist, T. (Eds.). (2010). Table of Contents. In Diaspora and Transnationalism: Concepts, Theories and Methods (pp. 5–6). Amsterdam University Press. http://www.jstor.org/stable/j.ctt46mz31.2

Banton, M. (2018). What We Now Know About Race and Ethnicity (1st ed.). Berghahn Books. https://doi.org/10.2307/j.ctt130h8qv

Boshier, C. A. (2018). Mapping Cultural Nationalism: The Scholars of the Burma Research Society, 1910-1935. NIAS Press.

Brell, C., Dustmann, C., & Preston, I. (2020). The labor market integration of refugee migrants in high-income countries. The Journal of Economic Perspectives, 34(1), 94-121.

Center for Disease Control (April, 2016). Burmese refugee health profile. https://www.cdc.gov /immigrantrefugeehealth/profiles/burmese/population-movements/index.html.

Chin State, Myanmar. (2014). Chin ethnic group codes for 2014 census in Myanmar. https://chinstatemyanmar.blogspot.com/2014/02/chin-ethnic-group-codes-for-2014-census.html

Chludzinski, K. (2019). The Search for 'Home': Anglo-Burman Identity at the End of Empire (Order No. 13812681). Available from ProQuest Dissertations & Theses Global. (2247954511). http://ezproxy.umgc.edu/login?url=https://www.proquest.com/dissertations-theses/search-home-anglo-burman-identity-at-end-empire/docview/2247954511/se-2?accountid=14580

Copan, P. (2020). Loving wisdom: A guide to philosophy and Christian faith. William Eerdmans Publishing Company.

Curtis, S., (2017). Theological education and the effect of tribal identity upon Christian unity and mission in Burma (dissertation). North-West University (South Africa), Potchefstroom Campus.

Dal, T. (2017). The Chin/Zo people of Bangladesh, Burma, and Indian: Introduction. Hamburg, Germany: Thang Za Dal@Gmail.com.

Denver, M., Leeman, J. (2015). Baptist foundations: Church government for an anti-institutional age. B&H Publishing Group.

Eberhard, D. et al. (2019). Ethnologue languages Asia (22nd ed.). SIL International Publication.

Frankl, V. (2019). Yes to life: In spite of everything. Beacon Press.

George, S., Adeney, M. (2018). Refugee diaspora: Missions amid the greatest humanitarian crisis of our times. William Carey Publishing.

Grudem, W. (2018). Christian ethics: An introduction to Biblical moral reasoning. Crossway.

Global Centre for the Responsibility to Protect. (March, 2021). Myanmar (Burma). https://www.globalr2p.org/countries/myanmar-burma/?fbclid=IwAR0Fl4vDXwN3l T6rW8494wqPJUq7X0LZkt2\_L4Fy23sSlNmqM5AML5YwTYA.

Gruß, I. (2017). The emergence of the temporary migrant: Bureaucracies, legality, and Myanmar migrants in Thailand. Sojourn: Journal of Social Issues in Southeast Asia, 32(1), 1-35.

Harbuck, M. (2018). Deacons, the Biblical system of church leadership? (dissertation). Scholars Crossing.

Hammett, J. (2019). Biblical foundations for Baptist churches: A contemporary ecclesiology (2nd ed). Kregel Academic.

Hardig, A. C., & Sajjad, T. (2021, Feb 08). The military coup in Myanmar presents opportunities to Buddhist nationalists. The Conversation U.S. http://ezproxy.umgc.edu/login?url=https://www.proquest.com/newspapers/military-coup-myanmar-presents-opportunities/docview/2487237664/se-2

Hirschi, E. (January, 2019). Facing an uncertain future: Chin refugees in Malaysia. Frontier Myanmar. https://frontiermyanmar.net/en/facing-an-uncertain-future-chin-refugees-in-malaysia

Hockey, K. M. (Ed.). (2018). Ethnicity, race, religion: identities and ideologies in early Jewish and Christian texts, and in modern Biblical interpretation (1 [edition]). Bloomsbury Academic. https://doi.org/10.5040/9780567677334

Hardig, A. C., & Sajjad, T. (2021, Feb 08). The military coup in Myanmar presents opportunities to Buddhist nationalists. The Conversation U.S. http://ezproxy.umgc.edu/login?url=https://www.proquest.com/newspapers/military-coup-myanmar-presents-opportunities/docview/2487237664/se-2

HORRELL, D. G. (2021). Religion, Ethnicity, and Way of Life: Exploring Categories of Identity. Catholic Biblical Quarterly, 83(1), 38–55. https://doi-org.ezproxy.umgc.edu/10.1353/cbq.2021.0002

Loi Thi, N. N. (2023). Protecting the human rights of refugees in camps in Thailand: The complementary role of international law on indigenous peoples. Laws, 12(3), 57. doi:https://doi.org/10.3390/laws12030057

Mang, P. Z. (2020). Ethnicity, war, and peace in Burma. Journal of Church & State, 62(2), 269–293. https://doi-org.ezproxy.umgc.edu/10.1093/jcs/csz028

Malangpoo, N. (2020). Nationalism and Tourism: The Case of Thai Buddhist Pilgrimage in Myanmar (Order No. 27998052). Available from ProQuest Dissertations & Theses Global. (2418059832). http://ezproxy.umgc.edu/login?url=https://www.proquest.com/dissertations-theses/nationalism-tourism-case-thai-buddhist-pilgrimage/docview/2418059832/se-2?accountid=14580

Koch, T. (2017). Ethics in everyday places mapping moral stress, distress, & injury. Esri Press.

Koet, B., Murphy, E., Ryokas, E. (2018). Deacons and diakonia in early Christianity. Mohr Siebeck Tubingen.

Kraas, F., Spohner, R., &amp; Aye, A. M. (2017). Socio-economic atlas of Myanmar. Franz Steiner Verlag. https://doi.org/10.25162/9783515116251

Kuntz, E. C. (2020). Transformed within, transformed without : the enactment of religious conversion in medieval and early modern european saint plays (dissertation). Columbia University. https://doi.org/10.7916/d8-k4t2-b552

Lähdesmäki, T. (2021). Challenges and solutions in ethnographic research. Taylor & Francis. Retrieved February 24, 2022, from https://library.oapen.org/bitstream/20.500.12657/41704/1/9781000093117.pdf.

Lewis, S. L. (2019). Asian Socialism and the Forgotten Architects of Post-Colonial Freedom, 1952–1956. Journal of World History, 30(1/2), 55–88. https://doi-org.ezproxy.umgc.edu/10.1353/jwh.2019.0013

Liautaud, S. (2021). The power of ethics: How to make good choices in a complicated world. Simon & Schuster.

Myanmar. (2021). Funk & Wagnalls New World Encyclopedia, 1;

Mang, P. Z. (2019). Christianity and ethnic identity in Burma. Journal of Church & State, 61(1), 78–105. https://doi-org.ezproxy.umgc.edu/10.1093/jcs/csy002

Pum Za Mang. (2017). Religion, ethnicity, and nationalism in Burma. Journal of Church & State, 59(4), 626–648. https://doi-org.ezproxy.umgc.edu/10.1093/jcs/csw074

Marshall, K. (2016). Religion, refugees, and diaspora communities in the United States. World Faiths Development Dialogue.

Maung, J. C. (2019). Burmese Refugee Women in Resettlement: Narratives of Strength, Resilience, and Posttraumatic Growth (Order No. 10837659). Available from ProQuest Dissertations & Theses Global. (2085933463). http://ezproxy.umgc.edu/login?url=https://www.proquest.com/dissertations-theses/burmese-refugee-women-resettlement-narratives/docview/2085933463/se-2?accountid=14580

McCrackin, J. M. (2021). Adaptation for Refugee Students: A Narrative Inquiry of Burmese Refugees in a Midwestern American School (Order No. 28644893). Available from ProQuest Dissertations & Theses Global. (2600888305). http://ezproxy.umgc.edu/login?url=https://www.proquest.com/dissertations-theses/adaptation-refugee-students-narrative-inquiry/docview/2600888305/se-2?accountid=14580

Myers, J. (2017). Understanding the culture: A survey of social engagement. Summit Ministries.

Ndegwa, D. (2016). Migrant from Myanmar and risk faced abroad. International Organization for Migration (IOM).

Ott, K. (2018). Christian ethics for a digital society. Rowman & Littlefield Publishers

Pelletier, A. (2021). Identity formation, Christian networks, and the peripheries of Kachin ethnonational identity. Asian Politics & Policy, 13(1), 72–89. https://doi-org.ezproxy.umgc.edu/10.1111/aspp.12571

Petry, J. L. (1995). The sword of the spirit: Christians, Karen’s, colonialists, and the creation of a nation of Burma (dissertation). University Microfilms International.

Purser, W. C. B. (1911). Christian missions in Burma. Society for the Propagation of the Gospel in Foreign Parts. Retrieved February 24, 2022, from INSERT-MISSING-URL.

Ram Hlei Thang. (2019). Secularism and religious nationalism: A historical study of ethnic conflict in Myanmar. IKAT: The Indonesian Journal of Southeast Asian Studies, 3(1), 25–43. https://doi-org.ezproxy.umgc.edu/10.22146/ikat.v3i1.44955

Rangkla, P. (2019). Future-making and frictional mobility in the return of Burmese migrants. Austrian Journal of South-East Asian Studies, 12(1), 17-30.

Sakhong, L. (2003). In search of Chin identity: A study in religion, politics, and ethnic identity in Burma. NIAS Press.

Santiago, M. A. L. (2019). Diaspora International Family Entrepreneurs: No Place Like Home. DLSU Business & Economics Review, 28(3), 34–46.

Stierstorfer, K., Wilson, J. (2018). The Routledge diaspora studies reader. Routledge Literature Readers.

Strauch, A. (2017). Paul’s vision for the Deacons: Assisting the elders with the care of God’s church. Lewis & Roth Publishing.

Sakhong, L. H., & Nordic Institute of Asian Studies. (2002). In search of Chin identity: a study in religion, politics and ethnic identity in Burma (Ser. Nordic institute of Asian studies monograph series, 91). NIAS. Retrieved February 24, 2022, from http://books.google.com/books?id=XOU-AQAAIAAJ.

Sam, Z. (2019). A Kachin Christianity: birthing Kachin ecofeminist theology by integrating Kachin indigenous religion with process theology (dissertation). Claremont School of Theology.

Sarvestani, K. R., State University of New York at Buffalo. Linguistics, & Jaeger, J. (2018). Aspects of Sgaw Karen phonology and phonetics (dissertation). ProQuest Dissertations &amp; Theses.

Seekins, D. M. (2007). Burma and japan since 1940 : from 'co-prosperity' to 'quiet dialogue' (Ser. Nias monograph, 106). NIAS Press. Retrieved February 22, 2022, from INSERT-MISSING-URL.

SELTH, A. (2020). Interpreting Myanmar: A Decade of Analysis (1st ed.). ANU Press. https://doi.org/10.2307/j.ctv1d5nm3z

Skidmore, M., Wilson, T. (2008). Dictatorship, disorder and decline in Myanmar. ANU E Press. https://doi.org/10.26530/OAPEN\_458944

Skidmore, M., & Wilson, T. (Eds.). (2007). Myanmar: The state, community and the environment. ANU Press. http://www.jstor.org/stable/j.ctt24hbh2

Starnes, C. (2006). Augustine’s Conversion: A Guide to the Argument of Confessions I-IX. Wilfrid Laurier University Press.

Szczepanski, Kallie. (2020, August 25). Who Are the Kachin People? Retrieved from https://www.thoughtco.com/who-are-the-kachin-people-195178

Thu, S. (2020). Navigating and Responding to Raciolinguistic Ideologies: Refugee and Immigrant Students' Literacy Practices Across Contexts (Order No. 28022941). Available from ProQuest Dissertations & Theses Global. (2440680915). http://ezproxy.umgc.edu/login?url=https://www.proquest.com/dissertations-theses/navigating-responding-raciolinguistic-ideologies/docview/2440680915/se-2?accountid=14580

Thorsen, D. (2020). What's true about Christianity? : An introduction to Christian faith and practice. Claremont Press. Retrieved February 25, 2022, from https://www.jstor.org/stable/10.2307/j.ctv138wrs6.

Tihanov, G. (2021). Beyond diaspora? Brief remarks in lieu of an afterword. In M. Rubins (Ed.), Redefining Russian Literary Diaspora, 1920-2020 (pp. 244–248). UCL Press. https://doi.org/10.2307/j.ctv17ppc6w.14

United States Department of State. (2018). Proposed refugee admissions for the fiscal year 2018. https://www.state.gov/remarks-and-releases-bureau-of-population-refugees-and-migration/proposed-refugee-admissions-for-fiscal-year-2018/

Wayland, F. (1853). A memoir of the life and labors of the Rev. Adoniram Judson, Part 2. Harvard University.

World Relief North Texas. Burma (Myanmar) Chin cultural profile. (n.d.) https://worldrelieffortworth.org/burma-myanmar-chin-cultural-profile.

Bauböck, R., & Faist, T. (Eds.). (2010). Table of Contents. In Diaspora and Transnationalism: Concepts, Theories and Methods (pp. 5–6). Amsterdam University Press. http://www.jstor.org/stable/j.ctt46mz31.2

Faith in public life. (2021). Retrieved February 25, 2022, from https://www.abliforum.org/research-and-publication/faith-in-public-life/.

Starnes, C. (2006). Augustine’s Conversion : A Guide to the Argument of Confessions I-IX. Wilfrid Laurier University Press.

UNandacara. (2014). The concept of nat-worship among Theravada Buddhists in Myanmar. International Association for Buddhist Thought and Culture, 23, 139–157. https://doi.org/10.16893/IJBTC.23.5

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

**Stress of Immigration Survey (SOIS)**

Copyright and Permission

Although the SOIS is copyrighted, it is available without charge and no written permission is required for use.

If you translate the SOIS to another language other than Spanish, please send a copy to Dr. Sternberg for our records: [rmsternberg@gmail.com](mailto:rmsternberg@gmail.com)

**You are free to:**

**Share** — copy and redistribute the material in any medium or format

**Adapt** — remix, transform, and build upon the material

**Under the following terms:**

**Attribution** — You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.

**NonCommercial** — You may not use the material for commercial purposes.

**ShareAlike** — If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original.

Citation: Sternberg RM, Napoles AM, Gregorich S, Paul S, Lee KA, Stewart AL. Development of the Stress of Immigration Survey: A field test among Mexican immigrant women, *Family and Community Health*, 2016; 39(1): 40-52. PMCID: PMC4747418.

NOTE: The appendix that includes the 21 items in Spanish and English is only available in the print manuscript. In the PMC Free Access version, the supplementary material must be downloaded via a link in the online version.

Funded by grant number P30-AG15272 from the National Institute on Aging, National Institutes of Health and a grant from the Translational Science Institute (CTSI) Strategic Opportunities Support (SOS) Program

Method of Administration of SOIS

The SOIS is administered by personal interview in which the interviewer provides a brief description of the questionnaire. This can be done by reading the description and instructions at the top of the questionnaire. Respondents self-administer the survey with the interviewer available to answer any questions. If a respondent indicates that an item is “not applicable,” he/she can just skip the item.

A modified visual analogue scale (attached) can be printed and laminated for use by the interviewer. It was developed for respondents with very low literacy. This presents visually an ordinal scale depicting increasing levels of stress. Respondents can choose one number from this figure.

SOIS Scoring Instructions

Five subscales are scored from the 21 items. In addition, a total score and a 5-item short form scale can be calculated.

First, recode all “not applicable” scores to missing for all items. Then, for each scale, calculate average scores for non-missing items. Scores will range from 1-5 with higher scores indicating greater stress.

|  |  |
| --- | --- |
| **Subscales (# of items)** | **Item numbers** |
| **Subscales** |  |
| Limited English proficiency (3) | 1-3 |
| Lack of legal immigrant status (5) | 4-8 |
| Disadvantages in the workplace (4) | 9-12 |
| Yearning for family and home country (2) | 13-14 |
| Cultural dissonance with the U.S. (6) | 16-21 |
| **Summary scores** |  |
| SOIS total score (21) | 1-21 |
| SOIS short form (5) | 2, 6, 10, 14, and 20 |

**Stress of Immigration Survey (SOIS)**

**English Translation**

Below you will find a list of statements about being an immigrant in the United States. Please circle one number that indicates the level of stress or worry that you have felt in the past 3 months.

| **In the past 3 months,…** | **No stress** | **A little stress** | **Moderate stress** | **A lot of stress** | **Severe stress** |
| --- | --- | --- | --- | --- | --- |
| 1. How much stress or worry have you experienced because you do not speak English well enough to get a good job and to do important things for yourself and your family? | **1** | **2** | **3** | **4** | **5** |
| 2. How much stress or worry have you experienced because you cannot communicate in English well enough to enjoy life in this country? | **1** | **2** | **3** | **4** | **5** |
| 3. How much stress or worry have you experienced because you feel that speaking and understanding English is very difficult? | **1** | **2** | **3** | **4** | **5** |
| 4. How much stress or worry have you experienced because you are worried that you or your family might be deported? | **1** | **2** | **3** | **4** | **5** |
| 5. How much stress or worry have you experienced because you cannot get a driver’s license because you do not have the right documents? | **1** | **2** | **3** | **4** | **5** |
| 6. How much stress or worry have you experienced because documentation problems keep you from getting the things that you need for you and your family? | **1** | **2** | **3** | **4** | **5** |
| 7. How much stress or worry have you experienced because documentation problems keep you from getting the health care that you need for you and your family? | **1** | **2** | **3** | **4** | **5** |
| 8. How much stress or worry have you experienced because documentation problems make it difficult for you to visit your country? | **1** | **2** | **3** | **4** | **5** |
| 9. How much stress or worry have you experienced because you do not have a job with benefits like health insurance? | **1** | **2** | **3** | **4** | **5** |
| 10. How much stress or worry have you experienced because you do not have a job where you can take time off when you need it (sick days or vacation)? | **1** | **2** | **3** | **4** | **5** |
| 11. How much stress or worry have you experienced because you are not able to advance or get a promotion in your job? | **1** | **2** | **3** | **4** | **5** |
| 12. How much stress or worry have you experienced because you cannot compete with Americans in your work place? | **1** | **2** | **3** | **4** | **5** |
| 13. How much stress or worry have you experienced because you miss your family and friends back in your home country? | **1** | **2** | **3** | **4** | **5** |
| 14. How much stress or worry have you experienced because you feel emotional and sentimental when thinking of your life back in your country? | **1** | **2** | **3** | **4** | **5** |
| 15. How much stress or worry have you experienced because of how hard it is to learn how to do things here in the United States (such as signing up your child for school or registering your car? | **1** | **2** | **3** | **4** | **5** |
| 16. How much stress or worry have you experienced because you feel it is hard it is to face new situations and circumstances here in the United States (such as renting an apartment)? | **1** | **2** | **3** | **4** | **5** |
| 17. How much stress or worry have you experienced because you feel it is hard to raise children in the United States? | **1** | **2** | **3** | **4** | **5** |
| 18. How much stress or worry have you experienced because you feel that cultural differences in the United States are causing conflicts within your family? | **1** | **2** | **3** | **4** | **5** |
| 19. How much stress or worry have you experienced because you feel people discriminate against you and you are treated as a second-class citizen? | **1** | **2** | **3** | **4** | **5** |
| 20. How much stress or worry have you experienced because you feel Americans think that you do not really belong in their country? | **1** | **2** | **3** | **4** | **5** |
| 21. How much stress or worry have you experienced because you feel that this is not your country although you live here? | **1** | **2** | **3** | **4** | **5** |

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.

Thuam graduated Bachelor of Arts in Biblical Studies on March 9, 1997 from *Faith Baptist Bible College and Seminary*, Tedim, Myanmar; Bachelor of Science in Community, Health and Human Services on January 1, 2015 from *SUNY Empire State University*, Saratoga Springs, NY: Master of Arts in Theology on September 18, 2001 from Asian Center for Theological Studies and Mission aka *ACTS University*, Seoul, South Korea; Master of Divinity on March 8, 2003 from *Philippine Baptist Theological Seminary*, Baguio City, the Philippines; Master of Science in Nonprofit and Association Management on May 13, 2023 from *University of Maryland Global Campus*, Adelphi, MD, Doctor of Education in Administration and Supervision on May 17, 2007 from *Central Philippine University*, Iloilo City, the Philippines, and Doctor of Philosophy in Christian Education on May 24, 2007 from *Vision International University*, Ramona, CA. Thuam also graduated Chaplain Basic Officer Leader Course on August 15, 2014 and Chaplain Captain Career Course on September 30, 2022 from *US Army Institute of Religious Leadership*, Fort Jackson, SC.

Thuam was a missionary to Asho (Chin Baptist Convention, Falam 1997-1999), seminary vice principal and dean, All Nations Theological Seminary, Thanlyin, Yangon Region, Myanmar (2006-2009) and concurrently serve as president and faculty at the Judson Education Center aka Judson Bible (March 1, 2009 – Present), military chaplain (US Army Reserve November 28, 2011 – September 2023, and MD Army National Guard October 2023 – Present), Marketplace Chaplain (January 2023 – Present) and also 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.