CHAPTER 1: INTRODUCTION

(BY Thuam Khai)

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.

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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.

Thuam, excellent work on your Chapter 1 for SR 990! Tighten the problem statement in line with the guidance given by Dr. Reichard in your help session.

You did a great job identifying theoretical frameworks and relating them directly to your instruments.

I liked the diagrams depicting the constructs in your instruments.

You used a suitable number of scholarly sources to back up your argument, and you did a great job of putting everything together into the provided sections of the template. Your Chapter 1 adequately conforms to APA style. Keep up the excellent work, Thuam! -- Prof. David Ward

Grade: A