Chapter 1

Thuam Cin Khai

Omega Graduate School

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David C Ward, PhD, ThM

Introduction

This study emphasizes the importance of raising awareness among leaders, elders, and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention about immigration trauma and posttraumatic growth. It is evident that leaders, including elders and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention, frequently display signs of immigration trauma. This trauma stems from the prolonged emotional effects of enduring distressing events in Myanmar and while crossing the border, often due to socioeconomic and sociopolitical prejudices.

This research examines various issues, including the socio-political transition in Myanmar during the twentieth and twenty-first centuries, which influenced cross-border migration to escape socioeconomic and sociopolitical prejudice.

First, many people from Myanmar migrate to developed Western, European, and Asian countries to escape socioeconomic challenges.

Secondly, the sociopolitical aspect of cross-border migration involves individuals from Myanmar being subjected to human trafficking as a means of escaping poverty, discrimination, and the pursuit of happiness. This results in irregular migration to neighboring countries like India, Thailand, and Malaysia and resettlement as refugees in third countries such as Australia, Canada, Europe, Japan, South Korea, and the United States of America.

There is an intermingling of cross-border migrants and immigration to escape from poverty and prejudice. This chapter introduces the purpose of the study, the problem and its background, the context of this research, its significance, the hypotheses to be tested, and assumptions about this type of research.

Statement of the Problem

The problem is that 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, elders, and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention to overcome immigration trauma through posttraumatic growth (Sternberg et al., 2016; Tedeschi & Calhoun, 2004).

Purpose Statement

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

Significance

The significance of this study is to expand knowledge on whether improved relationships and transformational spiritual growth relate to overcoming symptoms of immigration trauma that affect leadership qualifications. If more leaders, elders, and deacons were overcoming immigration trauma through posttraumatic growth, then firm 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 churches within the District of Columbia Baptist Convention and other multiethnic protestant churches.

Background of the Problem

There have been four distinct waves of immigration from Myanmar to the United States since the early 2000s. These include (1) nonimmigrant students, (2) diversity lottery visa recipients, (3) asylum seekers, and (4) refugees. The majority of immigrants are from ethnic groups such as Chin, Kachin, Karen, and others.

The process of resettling people from Myanmar to the United States involved crossing borders into India, Thailand, and Malaysia, facilitated through various means, including non-immigrant status, immigration, asylum-seeking, and refugee status. The decision to resettle was driven by various motivations, such as pursuing higher education, seeking employment, reuniting with family, escaping religious persecution, fleeing ethnic discrimination, and seeking relief from extreme poverty in search of better opportunities for liberty and happiness.

The fundamental cause of immigration trauma came from significant ethnicity from the mainstreams, 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 ethnicity and sociopolitical prejudice, socioeconomic and poverty as a result of cross-border migrants to other countries.

The Chin, Kachin, Karen, and other Christian communities have established over four hundred churches, each catering to specific ethnolinguistic groups, in various parts of the United States over the last two decades. These diaspora Myanmar churches bring rich faith traditions, ethnic identities, languages, and cultural practices. However, conflicts can arise due to the intersection of church, politics, and society, leading to divisions within the Chin, Karen, Kachin, and other church groups. Consequently, the leaders and members of these diaspora Myanmar churches often lack a thorough understanding of their beliefs, attitudes, behaviors, key stressors,

and relationships. It is unknown whether the elders and deacons of these churches, particularly those within the District of Columbia Baptist Convention, are experiencing posttraumatic growth while coping with the trauma of immigration.

To effectively tackle the issues related to immigration trauma, it is vital for the welfare of Myanmar community churches within the District of Columbia Baptist Convention and elsewhere to have individuals, both men and women, who meet the biblical criteria serving as elders and deacons. There is uncertainty about whether the present deacons and elders satisfy these standards, and this uncertainty gives rise to questions about their immigration trauma and posttraumatic growth statuses.

The imperative for diaspora Myanmar churches in the diaspora is to have exemplary deacons and elders who have navigated the challenges of immigration, embraced post-traumatic growth, actively engaged in ministry and mental health support, and are committed to building up the church and bringing glory to God.

Research Questions

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

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

Hypotheses

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

Research Methodology and Design

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

A correlational study from a validated quantitative and deductive instrument examines the relationship between two continuous variables within the same group. This research analyzes the relationship between immigration stressors and Tedeschi's five-factor model. In her fields, Sternberg examined limited English proficiency, lack of legal status, workplace disadvantages, homesickness, and cultural dissonance (Sternberg et al., 2016). The immigration stressors that correlated to the most respected Tedeschi's five-factor model can lead to personal strengths, new possibilities, improved relationships, spiritual growth, an appreciation for life, faith integration, and post-traumatic growth toward constructive social change (Tedeschi & Calhoun, 1996, 2018; Berger, 2015).

This quantitative study will utilize a correlational design because it will examine the relationship between immigration trauma and posttraumatic growth among leaders, elders, and deacons from members of diaspora Myanmar churches within the District of Columbia Baptist Convention. This study examines the relationship between immigration stressors and Tedeschi's five-factor model among leaders, including deacons and elders, from diaspora Myanmar

churches, especially Chin, Karen, Kachin, and others. The study will consider demographic factors, including age, gender, ethnicity, education, employment, marital status, immigration status (refugee, asylee, F-1, diversity immigrant visa, entry year), years of service, and household income. The primary focus of the study is to determine how immigration trauma affects leaders' core stressors and attitudes toward spiritual health and wellness. The study aims to assist leaders in growing in Jesus Christ, making disciples, and bringing positive social change.

Term – definition

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 et al., 2016).

Limited English proficiency (LEP) is a term used in the United States to describe individuals who are not fluent in English, often because it is not their native language. LEP and English Language Learner (ELL) are terms used by the Office for Civil Rights, a sub-agency of the U.S. Department of Education. Stress due to limited English proficiency can adversely affect employment opportunities, the ability to support family, and the enjoyment of life in the United States (Sternberg et al., 2016).

Lack of legal immigrant status means a noncitizen is in unlawful immigration status if they are in the United States without lawful immigration status, including entering without inspection, or if their lawful status has ended, including violations of nonimmigrant status terms and conditions (USCIS, Chapter 3 - Unlawful Immigration Status at Time of Filing (INA 245(c)(2)). Stress because of lack of legal immigration status and associated factors include fear of deportation, limited employment opportunities, inability to obtain a driver's license and health

insurance, travel outside the United States to visit family, and meet the family's material needs (Sternberg et al., 2016).

Disadvantages in the workplace include discrimination, prejudice, and language and social barriers. Research indicates that foreign-born individuals are likelier to work risky jobs than native-born individuals. Stress can arise from the challenges of competing with Americans in the workplace and securing a job with benefits such as health insurance, paid time off, sick days, vacation, and opportunities for advancement (Orrenius & Zavodny, 2009; Sternberg et al., 2016).

Yearning for family and one's home country, or homesickness, refers to the stress and anxiety caused by being separated from familiar people and places. It is often associated with one's upbringing and connected to culture, language, religion, and history. Homesickness can cause stress due to missing family and friends in the home country, feeling sadness and emotions when thinking about life in the home country, and the inability to enjoy the cultural traditions of the home country (Smeekes & Jetten, 2016; Sternberg et al., 2016).

Cultural dissonance with the U.S. refers to the discord, confusion, and conflict experienced by individuals amidst cultural change. It describes the difference in acculturation experience between immigrant youth and their parents, leading to stress due to challenges in adapting to life in the United States, encountering discrimination, and feeling a sense of not belonging (Kane et al., 2019; Sternberg et al., 2016).

The integration of faith and public life might relate to the diversity of 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).

Personal strengths are the traits and characteristics that define the person you are. Personal strengths refer to increased self-reliance or strength (Taku et al., 2020, p.2). This encompasses the recognition that a person has been able to cope with a highly stressful event or, at the very least, has survived it, reflecting a sense of personal strength derived from that fact alone. This somewhat paradoxical response has been summarized with the phrase "more vulnerable, yet stronger" (Tedeschi & Calhoun, 2023, p.797).

New opportunities arise from improved relationships involving more compassion and a sense of connectedness (Taku et al., 2020, p.2). This reflects an awareness that different life paths are available, which may have yet to be clear before the challenges presented by the crisis (Tedeschi & Calhoun, 2023, p.797).

The term i*mproved relationships* refers to the experience of overcoming adversity, which can lead to better relationships and a greater sense of compassion or closeness towards others. This can result in finding a new path in life that would not have been possible without facing challenges (Taku et al., 2020, p. 2; Tedeschi & Calhoun, 2023, p.797).

Spiritual growth involves experiencing changes that lead to a deeper understanding of philosophical questions (Taku et al., 2020, p. 2). In other words, spiritual change reflects the positive transformation of religious or spiritual aspects in the lives of survivors. Cultural elements possibly influenced this aspect (Tedeschi & Calhoun, 2023, p.797).

Appreciation of life encompasses recognizing its precious nature and avoiding squandering it (Taku et al., 2020, p.2; Tedeschi & Calhoun, 2023, p.797).

Scope and Delimitations

The scope of the research will be elders and deacons among diaspora Myanmar churches within the District of Columbia Baptist Convention. 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 and the book of Acts, which are chosen individuals by the congregation. On the other hand,

elders are called to serve the body of Jesus Christ among diaspora Myanmar churches, and each

church has approximately 100 or more baptized members. Twelve deacons are being practiced in

local churches, seven deacons elected according to the book of Acts 6:1-7 and elders from each

diaspora of Myanmar churches are called ministers within the District of Baptist Convention.

The elders should be exemplary, faithful to their spouse, level-headed, disciplined,

honorable, welcoming, adept at teaching, temperate, peaceful, and adept at managing their

household. They should not be recent converts and must have a good standing with those outside

the church (see 1 Timothy 3:1-7). Paul emphasizes the overseeing role of elders as a gift from

Christ himself. The gifts of apostles, prophets, evangelists, pastors, and teachers are meant to

equip individuals to serve and build up the body of Christ (refer to Ephesians 4:11-13). The

steward of God's household must be above reproach, not domineering, patient, not given to

drunkenness, gentle, and not pursuing dishonest gain (see Titus 1:7).

The deacons are to be dignified and truthful, not given to excessive drinking, and not

pursuing dishonest gain. They should hold the mystery of the faith with a clear conscience, be

tested, and be found blameless. Similarly, elders and deacons should be faithful to their spouses

and manage their households well (1 Timothy 3:8-13). In the book of Acts, spirit-filled deacons,

such as Stephen, were selected to oversee the ministry of food service among Greek-speaking

members of the Jerusalem congregation. Stephen, one of these deacons, was unjustly accused of

blasphemy and subsequently martyred (Acts 6:1-7).

The Executive Minister of the District of Columbia Baptist Convention will write

recruitment letters for active diaspora Myanmar church elders and deacons.

Limitations

Nowadays, there is a lack of research on immigration trauma and posttraumatic growth among diaspora Myanmar churches in the District of Columbia, the United States, and globally. Thus, limited resources are available to support this dissertation's research and writing. The population sample is diverse, consisting of eight ethnic nationalities from Myanmar. Potential biases may inspire data interpretation, but the researcher is confident in the fairness of the findings and recommendations.

This study is limited to elders and deacons of diaspora Myanmar churches within the District of Baptist Convention. The study focused on active members of the Myanmar diaspora churches who are part of the District of Columbia Baptist Convention. The leaders, known as elders and chosen deacons, have experienced immigration trauma and post-traumatic growth. The elders and deacons serve diaspora churches comprising diaspora refugees, asylum seekers, diversity visa immigrants, and others from Myanmar. These individuals have arrived through the immigration process and are seeking legal status through Guam, Mexico, India, Malaysia, and Thailand.

The scriptures stated that elders of the local church should have individual calling after experiencing God by accepting Jesus Christ as their personal Savior and Lord. Paul commanded the congregation in Ephesus that those called to ministry have been given the gifts of ministry from our Lord Jesus Christ. The individuals who received the gifts of ministry are prepared for theological education through Bible colleges, seminaries, and university divinity schools to equip individuals to serve as missionaries, pastors, evangelists, prophets, and teachers to build up the body of Jesus Christ, the church (Ephesians 4:11-13).

This study will use the Stress of Immigration Survey (SOIS) developed by Sternberg, Gregorich, Paul, and Stewart in 2016 to measure immigration trauma. The SOIS assesses five domains: 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. In addition, the study will utilize the Post Traumatic Growth Inventory (PTGI) by Tedeschi & Calhoun in 1996 to measure posttraumatic growth. The PTGI evaluates five domains: relating to others, new possibilities, personal strength, spiritual change, and appreciation of life.

Assumptions

It is unknown whether deacons and elders of diaspora Myanmar churches within the District of Columbia Baptist Convention are overcoming immigration trauma through posttraumatic growth. Overcoming immigration trauma may improve relationships and spiritual growth, impacting leadership qualifications. If more deacons and elders were able to overcome immigration trauma through post-traumatic growth, spiritual health, constructive relationships, and reconciliation in diaspora Myanmar churches within the District of Columbia Baptist Convention could increase.

There is no significant statistical correlation between immigration trauma and posttraumatic growth among deacons and elders of diaspora Myanmar churches within the District of Columbia Baptist Convention, as indicated by the demographic data. There is no significant statistical correlation between immigration trauma (Stress of Immigration Survey - SOIS) and posttraumatic growth (The Posttraumatic Growth Inventory - PTGI) among deacons and elders of diaspora Myanmar churches within the District of Columbia Baptist Convention. It is unknown whether deacons and elders of diaspora Myanmar churches within the District of

Columbia Baptist Convention are experiencing posttraumatic growth as a means of overcoming immigration trauma.

The health and well-being of Myanmar diaspora churches greatly depend on the presence of qualified men and women who can serve as elders and deacons in accordance with biblical standards. These individuals should have a personal relationship with Jesus Christ and a calling to serve the congregation. Elders must also be equipped with one or more ministry gifts, such as apostles, evangelists, pastors, prophets, and teachers, to strengthen the church. Similarly, deacons should exhibit maturity and impeccable moral character and work in collaboration with the elders to manifest the teachings of Jesus Christ.

Summary and Conclusion

The leaders, elders, and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention are being urged to be mindful of the impact of immigration trauma and posttraumatic growth. Many of these leaders exhibit signs of immigration trauma, which is a lasting emotional response to distressing events in Myanmar and the challenges of crossing the border due to socioeconomic and sociopolitical prejudice. There have been four waves of immigration from Myanmar since the early 2000s: (1) nonimmigrant students, (2) diversity lottery visas, (3) asylum seekers, and (4) refugees. The majority of immigrants are Chin, Kachin, Karen, and others.

The leaders of the diaspora Myanmar churches within the District of Columbia Baptist Convention, known as elders and chosen deacons, have experienced immigration trauma and post-traumatic growth during the resettlement of people from Myanmar to the United States. These leaders serve diaspora churches of refugees, asylum seekers, diversity visa immigrants, and others from Myanmar. These individuals have completed the immigration process and are

seeking legal status in Guam, Mexico, India, Malaysia, and Thailand for various reasons, including higher education, employment, family reunion, a refuge from religious persecution, and better opportunities.

The research will employ the Stress of Immigration Survey (SOIS) created by Sternberg, Gregorich, Paul, and Stewart in 2016 to evaluate immigration-related trauma. The SOIS assesses various factors, including limited English proficiency, lack of legal immigrant status, workplace challenges, longing for family and home country, and cultural discordance with the U.S. In addition, the study will utilize the Post-Traumatic Growth Inventory (PTGI) developed by Tedeschi and Calhoun in 1996 to gauge posttraumatic growth. The PTGI examines factors such as relating to others, discovering new possibilities, personal strength, spiritual change, and an increased appreciation of life.

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Chapter 2

Thuam Cin Khai

Omega Graduate School

Date: July 25, 2024

David C Ward, PhD, ThM

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 such as elders and deacons 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, and others including F-1, diversity immigrant visa), years of service, and household income and its implications for the health and wellness of individuals, families, leaders, elders, and deacons among diaspora Myanmar churches within District of Columbia Baptist Convention.

This research will focus on the diaspora Myanmar churches that are active District of Columbia Baptist Convention members. Such diaspora contributes to faith and public life that are identified with 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 et al., 2016). Integrating faith and public life might influence 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 integration of faith and public life has been the driving force in inconsistent church attendance, inadequate financial giving, and prone to conflict, indicating a failure of leaders such as elders and deacons of diaspora Myanmar among existing Chin, Karen, Kachin,

and other diaspora churches as motivation for change vignettes and core stressors. The leaders, including elders and deacons, and their attitudes towards immigration trauma, beliefs, behaviors, stressors, and post-traumatic spiritual growth significantly influence the Myanmar churches in the District of Columbia Baptist Convention and beyond.

Literature Search Strategy

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, American Theological Library Association Digital Library, University of Maryland Global Campus Library, The Jerry Falwell Library, Pew Research Center, the U.S. Department of State Bureau of Population, Refugees and Migration, personal collections, and the two dissertation databases on the OGS Library databases webpage.

Most Chin, Kachin, and Karen ethnic origin, the majority of Christians are resettled in the United States of America from India, Thailand, and Malaysia by crossing the borders as asylum seekers and refugees due to religious and ethnic discrimination, persecution and poverty. There have been three waves of immigration from Myanmar as nonimmigrant students and diversity lottery visas, asylum seekers, and refugees since early 2000. According to Refugee Processing Center (2023), more than 188,095 Burmese refugees have been admitted to the U.S. since 2000.

The overall Burmese population in the U.S. is estimated to be around 322,000. As of October 6, 2023, there are 78,304 Christianity out of the total resettlement of 117,557 from Myanmar in the United States (the U.S. Department of State Bureau of Population, Refugees and Migration, PRM October 6, 2023). Thus, 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, and transform lives and communities are necessary. Eight ethnic nationalities from Myanmar immigrated to the United States in the early twenty-first century. The eight nationalities, Bahma (aka Burmese), Chin, Kachin, Karen, Karenni (Kayah), Mon, Rakhine (aka Arakanese), and Shan, have their states and regions.

Kachin (Kachin State: 1,689,441), Kayah (aka Karenni, Kayah State: 286,627), Karen (Kayin State: 1,574,079), Chin (Chin State: 478,801), Mon (Mon State: 2,054,393), Rakhine (aka Arakanese, Rakhine State: 3,188,807), Shan (Shan State: 5,824,432), and Burman or Bamar (aka Burmese) in 7 regions: (1) Sagaing Region: 5,325,347, (2) Tanintharyi Region: 1,408,401, (3) Bago Region: 4,867,373, (4) Magway Region: 3,917,055, (5) Mandalay Region: 6,165,723, (6) Yangon Region: 7,360,703, (7) Ayeyarwady Region: 6,184,829, and the capital Nay Pyi Taw: 1,160,242. According to the latest census, Myanmar has a total population of 51,486,253 (2014 Myanmar Population and Housing Census Volume 2, May 2015).

Background of the Problem

First, people from Myanmar are moving to other countries to escape social, religious, and ethnic prejudice as well as economic hardships. They want to settle in developed nations with strong economies, advanced technology, and high living standards, including Western, European, and Asian countries.

Second, the sociopolitical aspect of cross-border migration involves individuals from Myanmar being coerced into human trafficking to escape poverty and discrimination, leading to irregular migration to neighboring countries and resettlement in developed countries.

Myanmar is often used as Burma, which is interchangeably used for the people of Burma, such 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, was a country in Southeast Asia that was reinstated from Burma to a roadmap toward democracy, 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 Adoniram and Anne Judson were the first American Baptist foreign missionaries to arrive in Myanmar in 1813 (Hunt, 2005). On the other note, 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), Plain Chin -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; Hlei, 2020, p. 146).

Adoniram Judson translated the Holy Bible from the original Hebrew and Greek tongues into Burmese, Myanmar's national language. Judson completed the first translation of the Bible into Burmese on January 31, 1834. The revision of the Old Testament was completed on September 22, 1835, a revision of the New Testament on March 22, 1837, and a revision of the entire Bible, published in quarto format, on October 24, 1840 (Wayland & Francis, 1853, p. 163). Most Protestant Christians in Myanmar are Baptists, the labors of Adoniram Judson, and other Baptist missionaries.

Since gaining independence from British rule in 1948, the country's politics have been dominated by military coup d'état over and over again. The term coup d'état comes from French, which means a stroke of state or blow of state, which is to unseat an incumbent leadership by force. After a military coup in 1962, the military was nationalized, and all missionaries were forced to leave for good by 1966. National leaders initially led churches with faith but later faced challenges in gaining momentum (Thatun, 2024, p. 19; Hlei, 2020, p. 147). Myanmar was ruled by a military regime, which led to isolation and poverty. The government also persecuted and discriminated against ethnic minorities and Christians until the early twenty-first century. Thus, ethnic minorities and Christians fled as refugees and asylum seekers to countries like the United States, Canada, Australia, New Zealand, Japan, Korea, and various European nations.

The Myanmar diaspora in the United States has grown due to political, economic, and humanitarian reasons. The diaspora from Myanmar has sought refuge in the United States to escape persecution, violence, poverty, prejudice, and human rights abuses, including forced labor, sexual violence, and torture. This includes refugees from Myanmar (Marshall, 2016, p. 9). The U.S. government has been involved in resettlement programs to provide them with a haven and opportunities for a better life.

Since 2002, the United States has resettled over 146,000 refugees who were originally from Myanmar and were living in Thailand and Malaysia. According to a study on the U.S. Refugee Resettlement Program and Secondary Migration and the U.S. Department of State's Refugee Processing Center, currently 322,173 of these refugees reside in the United States. Myanmar is ethnically diverse with various ethnic groups, including Bahma, Chin, Kachin, Karen, Karenni, Mon, Rakhine, Shan and others. Ethnic communities settle in various parts of the United States to maintain cultural and religious practices.

The Myanmar diaspora in the United States comprises individuals practicing Buddhism, Islam, Christianity, Hinduism, and Nat worship. The diaspora from Myanmar has been deeply enriched by the unwavering moral support extended by churches, temples, and mosques. To some individuals from Myanmar have come to the U.S. to pursue educational and economic opportunities, including higher education and better job prospects, contributing to the growth of the diaspora. The diaspora Myanmar communities in the United States are actively engaged in preserving their cultural heritage. They organize cultural events, provide theological education, and offer language classes within the community. These efforts help maintain a sense of identity and connection with relatives and churches in their home country.

Diasporas Myanmar plays a precious role in promoting human rights, democracy, and peace through tireless advocacy and humanitarian efforts. The diaspora of Myanmar shows unwavering dedication, inspiring and serving as a powerful reminder of the immense positive impact of collective action. The United States offers opportunities, but the Myanmar diaspora also faces challenges, including adapting to a new culture, learning a new language, and overcoming legal and socioeconomic barriers. The Myanmar diaspora in the United States is a vibrant and resilient community united by a history of seeking refuge and working towards a brighter future.

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. 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. Many students, scholars, and professionals from Myanmar have been fortunate enough to receive scholarships to study or a diversity visa to work in the United States. According to the Institute of International Education

Open Doors 2021 Report, there has been a 71% increase in Burmese students studying in the US since 2015, with 1,909 enrolled students. The most popular states among Myanmar students are California, with 30%, and New York, with 13% (SEVIS Data, 2020).

This early migration has helped to establish Myanmar communities in the US for future generations. However, political and economic instability in Myanmar, particularly during the late 20th century, led to more people from Myanmar seeking asylum and refugee in the United States. A significant number of refugees who arrived in the United States came from various ethnic backgrounds and religious communities in Myanmar, including Christians. These Christians formed churches and communities upon their arrival to preserve their religious beliefs, faith traditions, and cultural ties. These churches were usually designed to serve particular ethnic groups and languages, such as the Burmese (Bahma) or Myanmar, Karen, Chin, and Kachin.

The Christian diaspora from Myanmar in the US has become stronger since the early 2000s, receiving support from churches and religious organizations. A person initially from Myanmar, now living in the United States, has established multiple faith-based nonprofit organizations. In the last twenty years, approximately four hundred Myanmar diaspora churches have been founded in the United States, showcasing the expansion and impact of the Myanmar diaspora community.

The diverse ethnic and linguistic tapestry of Myanmar is reflected in the vibrant churches and religious communities scattered throughout the United States. The diaspora Myanmar churches in the United States are crucial in helping new immigrants and refugees adjust to their new lives. These churches offer essential services and assistance, and their kind deeds inspire, demonstrating the power of compassion. This support has enabled them to thrive and make a positive impact in their new country.

The diaspora Myanmar churches have formed organizations, including the Burmese Christian Association in North America (1998), Kachin Baptist Churches USA (2000), Chin Baptist Churches in the USA (2004), Full Gospel Assembly International Ministries (2007), Chin Baptist Association in North America (2008), Karen Baptist Churches USA (2009), Zomi Baptist Churches of America (2012), Zomi Baptist Association of North America (2013), Kachin American Baptist Association (2015), Zomi Assemblies of God Fellowship (2016), Myanmar Christian Churches Fellowship of America (2016), Zomi Churches Alliance USA (2017), Myanmar Assemblies of God Fellowship (2019), Zotung Christian Churches of USA (2019), Matu Christian Churches USA (2019), Zotung Chin Baptist Association (2021), Myanmar Baptist Churches USA (2022), Cope Baptist Mission Churches-USA (2024), and other churches were established.

People have left Myanmar for various reasons, including political, economic, ethnic, and religious factors. Myanmar has a history of political repression, military rule, and human rights abuses. Regis Blanc from Helvetas mentioned that Myanmar has been experiencing political unrest, including a military coup, armed conflict, violence, socioeconomic challenges, public health issues, COVID-19-related problems, and inflation since February 2021 (Blanc, 2022). As a result of the military coup and ongoing civil unrest, numerous individuals have been compelled to leave their residences in Myanmar. The diasporas seek sanctuary in nearby nations like India, Malaysia, and Thailand. In recent times, Myanmar has enacted a conscription law mandating that young men and women serve a two-year term in the military if summoned. This legislation has been enforced for the past decade. (Associated Press, 2024). The enforcement of conscription laws and economic challenges have prompted numerous individuals to seek improved prospects abroad. Leaders, including elders and deacons, of Myanmar diaspora churches within the District
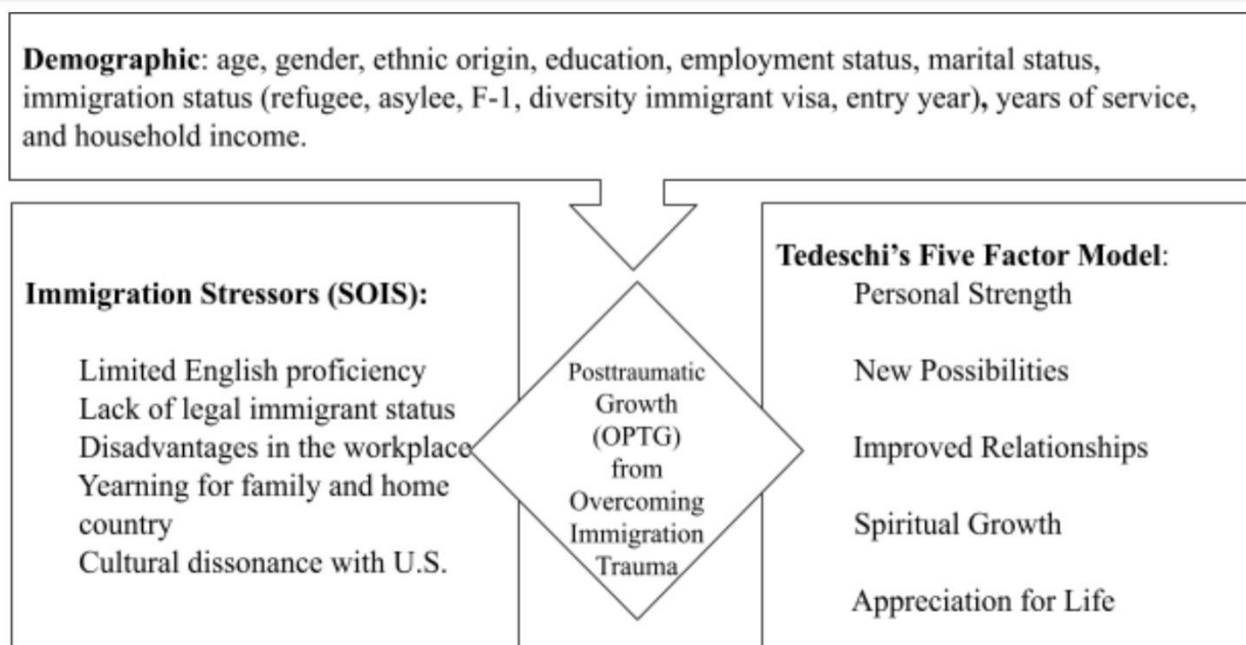
of Columbia Baptist Convention have voiced apprehensions about the safety of their families, resulting in immigration stress and emotional distress.

According to Pew Research, migration from Myanmar to the United States significantly increased between 2000 and 2019. Some individuals leave Myanmar to practice their religion without fear of persecution freely and to be free from discrimination as ethnic minorities in a new country. Still, diaspora Myanmar churches have experienced similar immigration stress when resettled. Thus, Myanmar has a diverse religious landscape, and individuals may also leave for educational opportunities related to their faith or to engage in religious missions abroad. The factors leading individuals to leave Myanmar are often interconnected, and people may go for various reasons that influence the Myanmar diaspora in multiple parts of the world, including neighboring countries and Western nations.

An Overview of Stress, Trauma, and Posttraumatic Growth

Immigration can have an impact on mental health. The stress and trauma experienced depend on one's profession and life circumstances. Splitting and projecting emotions can add to this stress (Berger, 2015). The word trauma originates from Greek, meaning wound, hurt, or injury, which is an emotional response to a terrible event like an accident, rape, or natural disaster (APA, NIH). It is a pervasive problem that affects mental, physical, social, emotional, and spiritual well-being (Trauma-Informed et al. Center).

This study will correlate demographic immigration trauma and posttraumatic growth by using the stress of immigration survey and Tesdeshi's five-factor model on posttraumatic growth among leaders (elders including missionaries, evangelists, pastors, prophets, teachers; lay leaders such as trustees, and deacons including male and female) of diaspora Myanmar churches within the District of Columbia Baptist Convention.

Figure 1

Conceptual Framework

Demographic: age, gender, ethnic origin, education, employment status, marital status, immigration status (refugee, asylee, F-1, diversity immigrant visa, entry year), years of service, and household income.

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.

Posttraumatic Growth (OPTG) from Overcoming Immigration Trauma

Tedeschi's Five Factor Model:
Personal Strength

New Possibilities

Improved Relationships

Spiritual Growth

Appreciation for Life

Demographic of Diaspora from Myanmar in the United States

Age refers to the last birthday, the length of time that a person has lived, or a thing has existed.

Gender refers to the characteristics of women, men, girls, and boys that are socially constructed to a person's genetic characteristics, categorized as male or female.

Ethnic origin or ethnicity refers to the cultural, religious, and linguistic characteristics that define a group of people, including their indigenous heritage and country of origin. Ethnic identity is based on genealogy, ethnolinguistics, tribes, cultural traditions, and practices. The significant events in Myanmar's history include colonization, Christian conversion, Indian immigration, anti-Indian riots in 1938, divide-and-rule administration, racial categorization, the Panglong Conference in 1947, independence, the 1982 Citizenship Law, Ne Win's rhetoric, and the Rohingya crisis since 1978 (Grosshans et al., 2022, pp. 13-14).

Between 2006 and 2018, approximately 135,000 refugees from Myanmar arrived in the

U.S. via Thailand, Malaysia, and India. Ninety-five thousands of them settled in 130 cities across

the country. Many established associations and formed relationships with local American Baptist

regions (Li, 2021, p.82). In addition, Myanmar has over 140 diaspora churches affiliated with the

Southern Baptist Convention. The American Baptist Mission (ABM since 1813), which was a

foreign mission effort in Myanmar, has grown from one convert, Maung Naw (1818-1819), to

5494 local churches, 118 associations, 18 regional conventions, two directly affiliated churches,

and 53 theological schools (MBC, Yangon 2024, pamphlet).

Figure 2

Demographic of Diaspora from Myanmar in the United States

Ethnic Origin refers to the nation of Myanmar was brought together through the

collaboration of diverse ethnic groups, notably the Bamar, Chin, Shan, and Kachin, who

converged at the Panglong Conference. The Union of Burma, later known as Myanmar, was

established after the conference, marking the first post-colonial government (Walton, 2008).

Myanmar has 135 national races, but the exact number is disputed (Clarke et al., 2019). The

eight main ethnic groups in Myanmar are Bamar (Burman, 69%), Chin (2.2%), Kachin (1.4%),

Karen (Kayin, 6.2%), Karenni (Kayah, 0.4%), Mon (2.4%), Rakhine (Arakanese, 4.5%), and

Shan (8.5%). Each has its own state and region within Myanmar (Steinberg, 2010; Mang, 2017).

The bureaucratic ethnic categorization has been instrumental in shaping and delineating

ethnopolitical boundaries within societies. This process has provided a platform for different

ethnic groups to connect with and articulate their cultural identities about their ethnicity and

nationality. Myanmar officially recognizes a diverse range of 135 ethnic groups, classified into

eight groups based on their unique languages: Mon-Khmer, Tibeto-Burman, and Tai-Chinese.

This rich diversity is an integral part of the country's cultural tapestry.

Table 1

List of the 135 Tribes and Ethnic Groups in Myanmar

Constituent Ethnic Nationalities/Races	Number of Subgroups	Subgroup/Tribes
Bamar (Burman)	9	Bamar, Dawei, Beik, Yaw, Yabein, Kadu, Ganan, Salon, Hpon
Chin (Asho et al.)	53	Chin, Meithei (Kathe), Saline, Ka-Lin-Kaw (Lushay), Khami, Awa Khami, Khawno, Kaungso, Kaung Saing Chin, Kwelshin, Kwangli (Sim), Gunte(Lyente), Gwete, Ngorn, Zizan (Siyin), Sentang, Saing Zan, ZaHow, Zotung, Zo-Pe, Zo, Zah nyet (Zanniet), Tapong, Tiddim (HaiDim), Tay-Zan, Taishon, Thado, Torr, Dim, Dai (Yindu), Naga, Tangh kul, Malin, Panun, Magun, Matu, Miram (Mara), Mi-er, Mgan, Lushei (Lushay), Laymyo, Lyente, Lawhtu, Lai, Lai zao,

		Wakim (Mro), Hualngo, Anu, Anu n, Oo-Pu, Lhinbu, Asho (Plain), Rongtu
Kachin	12	Kachin, Trone, Dalaung, Jinghpaw, Guari, Hkahku, Duleng, Maru (Lawgore), Rawang, Lashi (La Chit), Atsi, Lisu
Kayah (Karenni or Red Karen)	9	Kayah, Zayein, Ka-Yun (Padaung), Gheko, Kebar, Bre (Ka-Yaw), Manu Manaw, Yin Talai, Yin Baw
Kayin (Karen)	11	Kayin, Kayinpyu, Pa-Le-Chi, Mon Kayin (Sarpyu), Sgaw, Ta-Lay-Pwa, Paku, Bwe, Monnepwa, Monpwa, Shu (Pwo)
Mon	1	Mon: Mon Nya, Mon Tang, and Mon The
Rakhine (Arakanese)	7	Rakhine, Kamein, Kwe Myi, Daingnet, Marama gyi, Mro, Thet
Shan	33	Shan, Yun (Lao), Kwi, Pyin, Yao, Danaw, Pale, En, Son, Khamu, Kaw (Akha-E-Kaw), Kokang, Khamti Shan, Hkun, Taung yo, Danu, Palaung, Man Zi, Yin Kya, Yin Net, Shan Gale, Shan Gyi, Lahu, Intha, Eik-swair, Pa-O, Tai-Loi, Tai-Lem, Tai-Lon, Tai-Lay, Maingtha, Maw Shan, Wa

The ethnic groups in Myanmar, including Bamar or Burman with nine subgroups, Chin with fifty-three subgroups, Kachin with twelve subgroups, Kayin or Karen with eleven subgroups, Kayah or Karenni with nine subgroups, Mon with three subgroups: Mon Nya, Mon Tang, and Mon The, Rakhine or Arakan with seven subgroups, and Shan with thirty-three subgroups (Grosshans et al., 2022; Eberhard et al., 2019), form the basis of a specific study. This study will analyze the experiences of elders and deacons in Myanmar diaspora churches,

particularly those belonging to Christian ethnic groups such as Karen, Kachin, Chin, and other Burmese speakers. It's important to note that the study may not include other groups like Chinese, Indian, and Rohingya, as it has a specific focus on the mentioned Christian ethnic groups.

Thus, Myanmar has diverse ethnic groups besides Chin, Kachin, Karen, and Karenni, such as Bamar, Mon, Rakhine, and Shan. The research found that Bamar (Burman) is the largest group that comprises the Bamar, Dawei, Beik, Yaw, Yabein, Kadu, Ganan, Salon, and Hpon, making up the majority of the population (US Institute of Peace). The Mon people can be categorized into three sub-groups: Mon Nya, Mon Tang, and Mon Teh (Stewart, 1937). Rakhine people are known as Arakanese and Mranma and have seven ethnic groups: Rakhine, Kamein, Kwe Myi, Daingnet, Maramagyi, Mro, and Thet (Kyaw Minn Htin, 2005). Shan belongs to the Tai linguistic group: Shan, Yun, Kwi, Pyin, Yao, Danaw, Pale, En, Son, Khamu, Kaw, Kokang, Khamti Shan, Hkun, Taungyo, Danu, Palaung, Man Zi, Yin Kya, Yin Net, Shan Gale, Shan Gyi, Lahu, Intha, Eik-swair, Pa-O, Tai-Loi, Tai-Lem, Tai-Lon, Tai-Lay, Maingtha, Maw Shan and Wa (Asian Tour; Ananda-Tour; Grosshans et al., 2022).

The Karen comprises twelve distinct sub-groups with diverse linguistic, sociocultural, and religious identities. These sub-groups are Sgaw, Pwo, Pa-os, Paku, Maw Nay Pwa, Bwe, White Karens, Padaung (Kayan), Red Karen (Karenni), Keko/Keba, Black Karen, and Striped Karen (Nguyen, 2023, p. 17). The Karen, also known as the Kayin, Kariang, or Kawthoolese, is an ethnolinguistic group of Sino-Tibetan-language people who can trace their origins to the Gobi Desert, Mongolia, or Tibet. Nine sub-groups make up the Red Karen, also known as Karenni, including Kayah, Zayein, Ka-Yun (Padaung), Gheko, Kebar, Bre (Ka-Yaw), Manu Manaw, Yin Talai, and Yin Baw (Ananda-Tour; Grosshans et al., 2022).

Li stated that Ko Tha Byu, the first Karen to convert to Christianity by Judson in 1828, became an evangelist to the Karen people, who then spread the gospel to other ethnic groups. Today, there are 1.4 million Christians in Myanmar (Li, 2021, p.81). Muruthi stated that the Karen are an ethnic group from a region on the southern border of Burma, near Thailand. Many Karen practices the Christian faith, making up 7% of those displaced after Burma gained independence from colonial rule in 1948 (Muruthi et al., 2020). The research suggests that religious affiliation is associated with higher well-being and life satisfaction, as well as lower rates of suicide and depression. Refugees often find comfort in their religious beliefs, praying to alleviate their burdens and find meaning in their struggles (Muruthi et al., 2020; Raghallaigh, 2011; Schweitzer et al., 2007).

The Kachin people are not a single tribe but a collection of six groups with varying families and language divisions belonging to the Sino-Tibetan language family (Eberhard et al., 2019). Kachin diaspora consists of six ethnic groups and twelve distinct languages, including Jinghpaw, Lawngwaw, Lashi, Zaiwa, Rawang, and Lisu (Szczepanski, August 25, 2020; Ganesan, & Kyaw Yin Hlaing (eds) 2007). The main tribes are the Jinghpaw, Lhaovo (Maru), Lachik (Lashi), Zaiwa (Azi), and Rawang. In Kachin society, there is debate about whether there are six or seven tribes, with some acknowledging the Nung as the seventh tribe. In the 20th century, Christianity played a significant role in shaping the distinct Kachin identity. This was achieved through the utilization of modern print technologies and the organization of Christian churches. Moreover, the Christian elite and educational institutions substantially influenced the unified Kachin identity, and the history of Christianity in the Kachin hills (Pelletier, 2021).

Chin refers to names such as Asho, Kuki, Laimi, Mizo, and Zomi, taking pride in their identity as hill people (Son, 1978; Sakhong, 2003; Strait, 2014). The Chin diaspora consists of

(53) dialects within the Sino-Tibetan language family, influenced by geography, sociopolitical factors, and religion (Eberhard et al., 2019). The term Zomi refers to the hill people, the people of the central region known as Laimi and Asho in the plains. Kuki means Chin, and Mizo means person or civilian, associated with nationalism, ethnic nationalities, and ethnocentricism. Pum Za Mang, an associate professor at the Myanmar Institute of Theology, stated that Chin and other states in Myanmar are currently facing significant challenges, including religious persecution, political violence, and militarization. These issues have led to a decrease in the population (Mang, 2023).

CK Hrang Tiam, the former principal of the Myanmar Evangelical Graduate School of Theology, noted that the Chins were once known as animists and headhunters. However, today, the Chin people have spread across at least thirty-eight countries, primarily as refugees due to poverty resulting from military actions and a lack of rights in Myanmar (Tiam, 2010, p. 208). Mang confirmed that tens of thousands of Chin had relocated to democratic Western countries, mainly to the United States, marking the end of the plight of many who had lived in India and Malaysia for decades (Mang, 2023). This journey of resilience and survival is truly inspiring.

Age refers to the respondent's age as of or their last birthday, which is <40 under 40 and 40< over 40 years of age.

Sex/Gender refers to the genetic characteristics of a person, categorized as male or female.

Education refers to the respondents' highest education (degree) (elders, deacons). This study refers to the highest education obtained by the respondents, such as secondary (middle and high schools), postsecondary (baccalaureate degree), graduate (masteral degree), and post-graduate degree (doctoral degree).

Role of Leaders and Status is a legal term that describes the relationship between an employer and an employee and the type of work that elders, such as apostles (missionaries), pastors, prophets, evangelists, teachers, deacons, and others who are called by God and selected by the church, agree to do as full—or part-time, self-employment, or volunteer.

Marital status refers to being married or unmarried, which is used on official forms to ask if a person is married, single, divorced, or widowed.

Immigration status (refugee, asylee, and others including F-1, diversity immigrant visa, entry year) refers to a person's legal permission to stay in the United States under specific conditions, as defined by a visa category or other visa document. How long have you been residing in the United States, by rating years of residencies 0-5, 6-10, 11-15, 16-20, 21, and more, and what is your current immigration status - are you a U.S. citizen or a Green Card holder?

In this study, *years of service* refer to the length of employment, which is measured to determine employee eligibility, vesting, and benefits levels. The respondents were asked to rate their years of service from 0-5, 6-10, 11-15, 16-20, 21, and more.

Household income refers to the combined gross income of all household members, whether taxable or non-taxable, of <40k less than 40k and 40k<more than 40k.

Immigration stressors

The Stress of Immigrants Survey (SOIS) instrument collects, measures, and analyzes data for research in social sciences. It includes surveys and checklists for choosing the instrument for this methodology. The five domains of the Stress of Immigrants Survey (SOIS) include limited English proficiency, lack of legal immigrant status, workplace disadvantages, yearning for family and home country, and cultural dissonance with the U.S. (Sternberg et al., 2016).

The immigration stress and trauma encompass language barriers, family separation, employment uncertainties, poverty, discrimination, societal prejudices, and xenophobia due to national anti-immigrant sentiments. Trauma and stress can result from societal prejudices and unconscious discrimination across five domains, known as moral injury. After experiencing a moral injury, one is expected to feel negative moral emotions, such as guilt and injury. However, it is essential to address these emotions constructively, as allowing them to become chronic and overwhelming can cause further harm (Cohen & Samp, 2024).

The stress of immigration includes acculturation stress, language barriers, discrimination, and feelings of isolation, influenced by navigating two cultures - the one in their home country and the one in their new country. A robust ethnic identity can reduce stress, but Latino and Asian immigrants may experience stress due to the immigration process, leading to mental health issues (Kamimura et al., 2020).

Limited English Proficiency

Limited English proficiency (LEP) is a term used in the United States to describe individuals who are not fluent in English, often because it is not their native language. LEP and English Language Learner (ELL) are terms used by the Office for Civil Rights, a sub-agency of the U.S. Department of Education. Stress due to limited English proficiency can adversely affect employment opportunities, the ability to support family, and the enjoyment of life in the United States (Sternberg et al., 2016).

Lack of Legal Immigrant

Lack of legal immigrant status means a noncitizen is in unlawful immigration status if they are in the United States without lawful immigration status or if their lawful status has ended (USCIS, Chapter 3 - Unlawful Immigration Status at Time of Filing (INA 245(c)(2)). In other

words, an undocumented status can lead to anxiety due to the fear of deportation, restricted job opportunities, inability to obtain a driver's license and health insurance, as well as challenges in traveling abroad to visit family and meet their material needs (Sternberg et al., 2016).

Disadvantages in the Workplace

Disadvantages in the workplace share disadvantages, including discrimination, prejudice, and language and social barriers. The studies show that immigrants are more likely to take on hazardous jobs than native-born individuals. The stress of competing in the workplace and obtaining jobs with essential benefits such as health insurance, paid time off, sick leave, vacation time, and opportunities for career advancement can be significant (Orrenius & Zavodny, 2009; Sternberg et al., 2016).

Yearning for Family and One's Home Country

Yearning for family and one's home country, or homesickness, refers to the stress and anxiety caused by being separated from familiar people and places. It is often associated with one's upbringing and connected to culture, language, religion, and history. I felt stressed and sad because I missed family and friends in my home country and could not enjoy its cultural traditions (Smeekes & Jetten, 2016; Sternberg et al., 2016).

Cultural Dissonance with the U.S.

Cultural dissonance with the U.S. refers to the discord, confusion, and conflict experienced by individuals amidst cultural change. It describes the difference in acculturation experience between immigrant youth and their parents, leading to stress due to challenges in adapting to life in the United States, encountering discrimination, and feeling a sense of not belonging (Kane et al., 2019; Sternberg et al., 2016).

Tedeschi's Five-Factor Model

Integrating faith and public life might influence 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). Tedeschi mainly focuses on disruption and event centrality, cognitive processing, and perceptions regarding self-disclosure in posttraumatic growth and development (Kanako et al., 2021). Post-traumatic spiritual growth is based on personal strength, new opportunities, improved relationships, and appreciation of life, contributing to constructive social change.

Personal Strengths

Personal strengths define who you are as a person. The concept pertains to heightened self-reliance or strength (Taku et al., 2020). The idea involves acknowledging that an individual has successfully handled a stressful situation and has shown personal resilience from the experience, captured in the phrase more vulnerable, yet stronger. (Tedeschi & Calhoun, 2023).

New Opportunities

New opportunities arise from improved relationships involving more compassion and a sense of connectedness (Taku et al., 2020). This reflects an awareness that different life paths are available, which may have yet to be clear before the challenges presented by the crisis (Tedeschi & Calhoun, 2023).

Improved Relationships

The term improved relationships refers to the experience of overcoming adversity that can lead to better relationships, greater compassion, and finding new paths in life (Taku et al., 2020; Tedeschi & Calhoun, 2023).

Spiritual Growth

Spiritual growth involves evolving to understand better philosophical questions and personal development (Taku et al., 2020). In other words, individuals transform spiritually, embodying Christ-like qualities and fostering positive societal change. Cultural elements may have influenced this aspect (Tedeschi & Calhoun, 2023).

Appreciation of Life

Appreciating life involves acknowledging its priceless essence and refraining from wasting it (Taku et al., 2020; Tedeschi & Calhoun, 2023).

Sociological Perspectives

This study investigates why various ethnic groups in Myanmar migrate to neighboring and developed countries. The research will focus on the sociological perspective of immigration trauma and post-traumatic growth, with a particular emphasis on the theories of refugees and trauma, and identify four stages of immigrant trauma: pre-migration trauma, traumatic events during transit, continuing traumatic experiences during resettlement, and post-migration stress.

The term refugees refers to individuals who flee their home countries due to human rights violations and prolonged suffering. This means that refugees leave their country to seek safety in another country due to conflict, violence, or persecution (UNHCR, 2024). The author illustrates the interconnectedness between refugee experiences, associated trauma, and various theories, bridging gaps in the understanding of the relationship between refugee and immigration trauma and posttraumatic growth.

Kunz's kinetic model of refugee theory and Everett S Lee's push-pull theory provide valuable insights for sociological research on immigration, especially when considering the experiences of individuals from Myanmar in developed nations.

Kunz's Kinetic Model of Refugee Theory

Kunz's Kinetic Model of Refugee Theory (1973, 1981) classifies refugee movement as new or traditional and anticipatory or acute. Kunz proposed two ways in which refugees relocate and resettle: acute refugee movement and anticipatory refugee movement. Kunz categorized refugees into three groups based on their attitudes toward their displacement. The first group is called majority-identified refugees. Kunz also discusses events related to refugees as stemming from significant or hidden injustices against them. The third type is self-alienation (Hossain, 2022; George, 2009; Collins, 1996).

Figure 3

Typology of Refugees' Theory
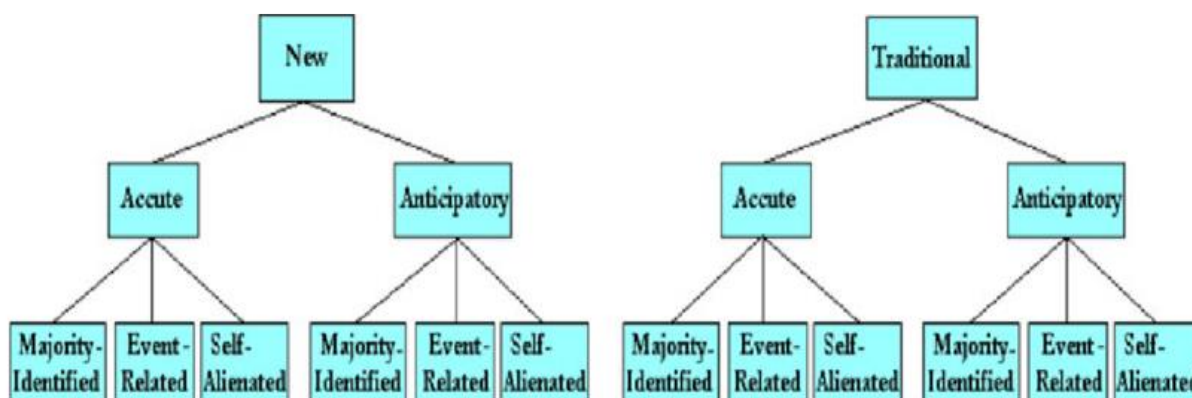
New and Traditional Refugees

Newly arrived refugees often come from less developed countries and are culturally, racially, and ethnically different from their host countries (George, 2009). In some cases, newly displaced individuals may need more support to acculturate in their new country. Kunz (1981) argued that refugees are at a higher risk of experiencing or witnessing traumatic events, which can have serious consequences. Therefore, refugees often need support to help them cope with their struggles.

The asylum seekers have three options upon arrival: return home, seek asylum, or accept resettlement in a foreign land, specifically in developed countries (George, 2009; Kunz, 1981). The anticipatory refugees seek asylum in wealthy Western nations, while acute refugees seek refuge in countries similar to their home countries (Paludan, 1974, 1981). The refugees who follow traditional migration patterns share cultural and ethnic similarities with the people of their host country (George, 2009). People from similar developing countries often receive help from their language-speaking family and friends, which makes it easier for them to adapt and settle in their new surroundings.

Typology of Refugee Trauma

Kunz's 1981 theory classifies refugees into two main categories: participatory and acute, with three subgroups in each. The majority identified refugees who leave their country of origin due to social and political events, event-related refugees who are forced to leave due to discrimination, and self-alienated refugees who leave for personal reasons (Kunz, 1981; Collins, 1996). The priority of hosting a country for refugees should be to ensure their safety and well-being while encouraging voluntary repatriation. Many individuals who flee their home countries and seek refuge in other nations do so because of socio-political circumstances. These refugees often hold a favorable view of Western developed countries. However, refugee status is only granted when there is a perceived security risk for the refugees and the host nation. The refugees must provide strong evidence of their persecution. To increase their chances of being granted refugee status (Stein, 1981; George, 2009).

Figure 2

Typology of Refugees' Trauma
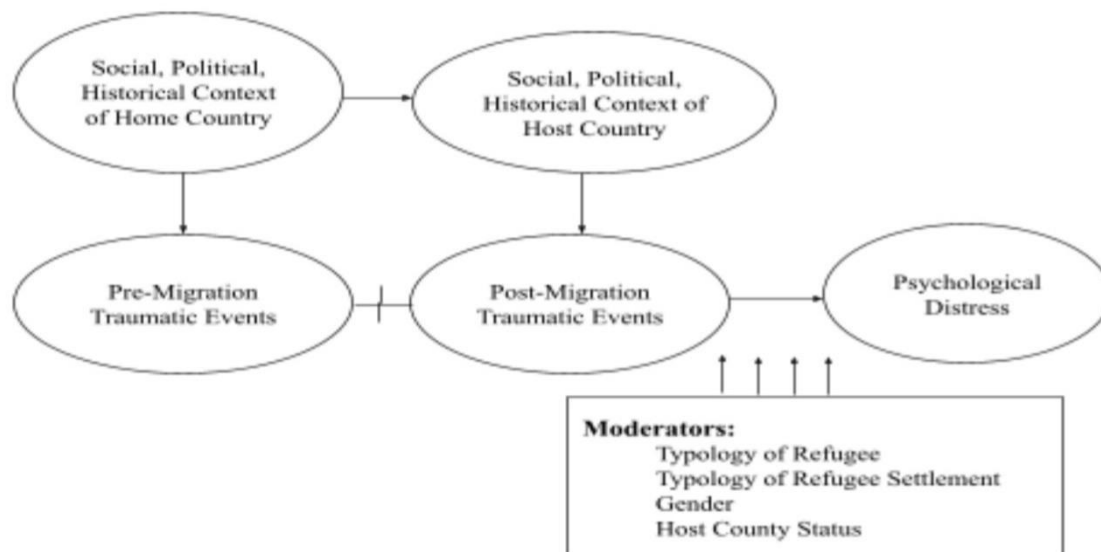
The refugees flee their homes for political, social, personal, or safety reasons. The host

countries categorize their applications and offer them aid to rebuild their lives. It is essential to

consider pre- and post-migration traumatic events that may affect their psychological well-being.

To provide support for traumatized refugees, it is crucial to understand how traumatic events

related to migration affect their mental and emotional well-being (George, 2009; Collins, 1996).

Migration Theories: Lee's Push-Pull Theory

Lee's (1966, 1996) migration theory identifies four factors that influence the migration

population: place of origin, place of destination, intervening obstacles, and personal factors. The

reasons for immigration to a destination country can be categorized as pull and push factors. The

push factors for emigration include a lack of economic opportunities, persecution, hazards,

unemployment, natural disasters, political instability, drought, or famine (Lee, 1996; Gilbert,

2017). The pull factors include leaving a place, while push factors can be forceful, such as job

availability, freedom, and safety (Čirjak, 2020).

Figure 3

Everett S. Lee's Push-Pull Theory on Immigration (1966: 50, 1996)
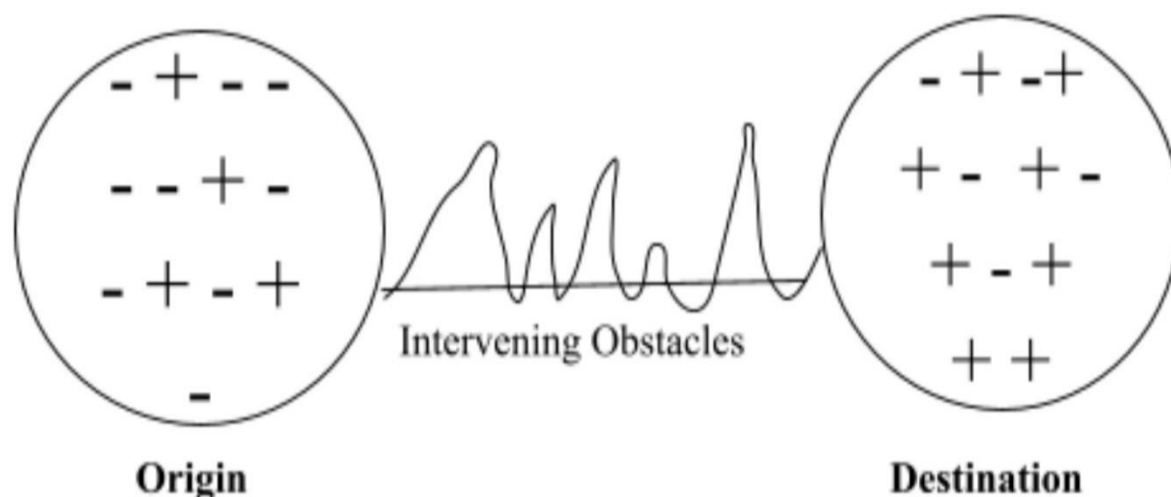
Gilbert stated that factors that attract people to new places include poverty, lack of job opportunities, religious and political freedom, and environmental safety (Gilbert, 2017). The migration of refugees to high-income countries is driven by socioeconomic conditions, living standards, and economic integration (Brell et al., 2020, p.95). Marshall discovered that people were forced to leave their homes due to ethnic armed conflict and human rights abuses, such as forced labor, sexual violence, torture, forced relocation, and religiously linked conflict and persecution (Marshall, 2016).

Faith Perspectives

Christianity came to Myanmar in 1554 with Roman Catholic missionaries. The first Christian mission to arrive in Burma was the Roman Catholic Barnabite Mission in 1722. The first missionary to reside in Burma was an Italian priest named Padre Bartolomeo Peano, who lived in Loikaw, Kayah State (Gheddo, 2007, pp. 207–8; Grosshans et al., 2021, p.150). David Thang Moe, a young theologian of Chin ethnic nationality from Myanmar, who is Henry H. Rice

Postdoctoral Associate in Southeast Asian Studies at Yale University, stated that Christianity is the predominant religion among ethnic minorities such as the Kachins, Chins, and Karens (Moe, 2021). Adoniram Judson and Baptist missionaries shared the gospel message with the people of Myanmar, leading to a deep spiritual connection with God rooted in the teachings of Jesus Christ.

Rosalie Hall Hunt, daughter of missionary parents in China, a retired Baptist missionary who has taught in Myanmar, and president of Alabama Women Missionary Union, wrote that Adoniram and Anne Judson were the first American Baptist foreign missionaries to arrive in Myanmar on July 14, 1813 (Hunt, 2005). In 1807, the English Baptists opened a mission in Burma unsuccessfully. Thus, Judson translated the Holy Bible from Hebrew and Greek into Burmese, created a Burmese-English dictionary, and spread Christianity to the Burman, Mon, and Karen groups in southern Myanmar (Grosshans et al., 2022). The American Baptist Foreign Mission Society (1814) later became International Ministries of American Baptist Churches - USA (1907) and the International Mission Board of the Southern Baptist Convention (1845).

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), Plain Chin -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; Hlei, 2020, p. 146). The missionaries targeted the highlanders in border areas populated by ethnic minorities such as Karen, Karenni, Kachin, and Chin for conversion (Grosshans et al., 2022).

The Judsons translated the Holy Bible from the original Hebrew and Greek tongues into Burmese, Myanmar's national language, compiled the English-Burmese Dictionary (1826). 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, a testament to the hard work and dedication of Baptist missionaries like the Judsons.

Harvard University reports that the Karen, Kachin, Chin, Karenni, Lahu, and Naga ethnic groups comprise 8.2% of Christianity in Myanmar, with 5.5% Protestant, 1.3% Roman Catholic, and the rest belonging to independent churches, while 2.5% identify as Evangelicals and 2.1% as Pentecostals (Christianity in Myanmar | Religion and Public Life at Harvard Divinity School, 2024). In addition, Joshua's project reports show that Buddhism is the dominant religion in Myanmar, with 77.7% of the population following it. Christianity is 8.3%, and Islam is 5.0%, respectively, the second and third most popular religions. Only 1.6% of the people practice Hinduism, while approximately 0.6% of the population is non-religious (Aung, 2016; Ling, 2021; Joshua Project, 2024).

In 1819, after six years of evangelizing in Myanmar, Maung Naw, a Mon-Burman, was the first person to convert from Buddhism. Judson aimed to convert Burmese Buddhists in Lower Myanmar and establish a strong Burmese Church, but only a few were interested in Christianity. Judson realized that converting the Karen people might be more successful than converting Burmese Buddhists in Lower Myanmar. (Lim & Dengthuama, 2016). The Karen ethnic group has two distinct languages: Sgaw and Pwo. Christian Karen people mainly speak Sgaw, while Buddhist Karen people primarily speak Pwo.

The Karen Christianity began with the Sgaw in 1828, Pwo in 1836, and Hill-Karen in 1853 due to the diligent efforts of Adoniram Judson during British rule in Myanmar. The first Karen convert, Ko Tha Byu, was baptized in 1829. The mission extended to the Karen: SGaw-Karen (1828), Pwo-Karen (1836), Pa-o (1838), and Karen hill tribe (1853). The Baptist mission extended to various regions, including Asho Chin (1856), Shan (1860), Kachin, Lisu (1877), Chin (1899), and Naga (the 1950s) (Lim & Dengthuama, 2016).

A Swedish immigrant, Ola Hanson embraced the Baptist faith and was ordained in 1890. The American Baptist Foreign Mission Society appointed him to northern Burma, where the Shan and Kachin people lived, focusing on serving the Kachin people (Grosshans et al., 2022). Ola and Minnie Hanson arrived in December 1890 and found Kachin valuable mythology for evangelism. The Kachin myths can be understood from a Christian perspective, and the lost book myth is particularly valuable. According to this myth, a white man will one day bring back the lost book. Ola Hanson decided to return the lost book to the Kachin people, taking on the role of the white man who created the language based on the Roman alphabet, compiled a dictionary (1906), and translated the Bible of the New Testament in 1911 and Old Testament in 1926 (Grosshans et al., 2022).

The Chin people lived in the highlands and the plains of what is now Myanmar (Burma). They practiced a traditional cosmic religion that involved costly animal sacrifices to appease angry spirits and believed that these spirits resided almost everywhere. In 1886, American Baptist missionaries Arthur and Laura Carson arrived in Burma, began their mission in Asho Chin, and moved to the Chin Hills in 1899. The arrival of the Carsons caused a significant shift to transformations in the social and personal lives of the Chin people (Mang, 2023). Thuam Hang and Pau Suan, along with their wives from the Siyin tribes, were the first converts from

Animism to Christianity among the hill Chins in 1904. They were baptized in 1905 after the American Baptist Mission evangelized the Hill Chins in 1899. As of today, about 90% of Chins practice Christianity, with their beliefs, values, and politics more closely aligned with Southern Baptists than American Baptists (Steinberg, 2010; Mang, 2023).

Since the early 2000s, more than four hundred churches have been established in the United States. The Chin, Kachin, and Karen ethnic groups have an active Christian faith despite living far from Myanmar. Christians tell a lighthearted joke that suggests that wherever the Chin people resettle, especially if they have a hollow guitar, they are inclined to start home cell planting and house churches. Christianity is essential to their culture and life, but how their relationship with Christ translates to their faith and public life needs to be clarified. The biblical qualifications of elders and deacons in diaspora Myanmar churches worldwide have not been clearly defined.

Synthesis of Current Literature

Matthew Vos, a sociology professor at Covenant College and Omega Graduate School, distinguishes between personal troubles and significant societal issues (Vos, 2014). The central issues within diaspora Myanmar churches often arise from power struggles between elders and deacons rather than doctrinal differences, emphasizing the importance of power dynamics. The most challenging conflict within the congregation arises from differences in dialects, ethnicities, and denominations, mainly influenced by tribal affiliations and presumptions of ethnocentricism.
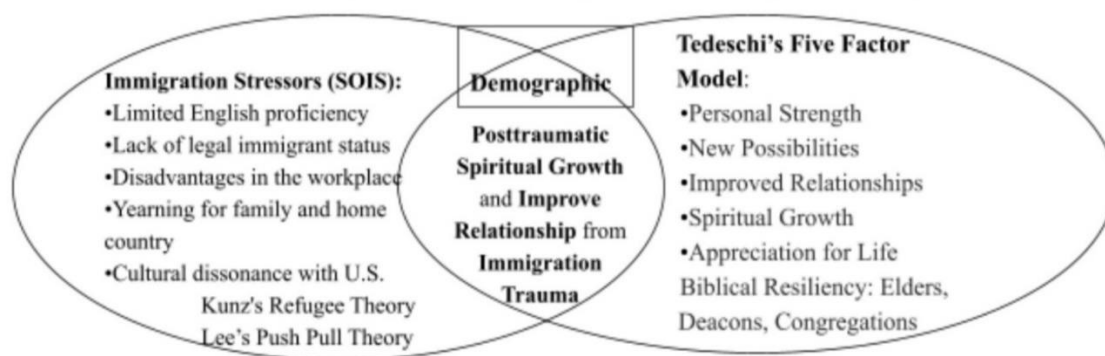
The diasporas Myanmar's cultural, religious, and linguistic traits can help spread the gospel of Jesus Christ and Christocentric to promote positive social change. Li (2021), the former Asian Ministries National Coordinator of the American Baptist Home Mission Societies, emphasized Judson's belief that the future holds as much promise as God's word. Diaspora

Christians steadfastly maintain this conviction despite hardships. Li stresses the entire mission cycle, from Burmese missionaries to diaspora Christians in the US living and testifying faithfully as missionaries (Li, 2021).

Figure 4

Theoretical Framework

It is not known whether deacons and elders (spiritual leaders) who represent the diaspora Myanmar churches within the District of Columbia Baptist Convention show growth or not in response to immigration trauma.

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.
    Kunz's Refugee Theory
    Lee's Push Pull Theory

Demographic

Posttraumatic Spiritual Growth and **Improve Relationship** from **Immigration Trauma**

Tedeschi's Five Factor Model:
•Personal Strength
•New Possibilities
•Improved Relationships
•Spiritual Growth
•Appreciation for Life
Biblical Resiliency: Elders, Deacons, Congregations

Tedeschi's Posttraumatic Spiritual Growth

The congregation depends on elders and deacons to address immigration challenges and provide spiritual guidance based on the demographic. The criteria for serving as elders in the local church, as outlined in the Bible, is of great importance. In Ephesians 4:11-13, Paul listed the gifts of ministry as a fivefold ministry of the apostle, evangelist, prophet, pastor, and teacher. Elder and overseer refer to the same office as the pastor in the ministry gifts from our Lord Jesus Christ. Other titles for church leaders include 'elder' and 'pastor.' The term 'pastor' is only used once in the New Testament as a reference for a church leader (Eph. 4:11). The term "elder" in this study refers to the minister and includes apostle (missionary), evangelist, prophet, pastor, and teacher interchangeably (Ephesians 4:11-13).

In a biblical context, elders are considered pastors who serve as overseers, are men in a local church, and are entrusted and ordained by Jesus to tend His flock as undershepherds (1

Timothy 3:1-7; Getz, 2003; Rinne, 2014). The role of a pastor is that of a modern-day minister or clergy in a church, while an elder or overseer typically serves as an unpaid lay elder. Both roles are vital within the local church (Rinne, 2014; Harrison, 2022). The question we should ask is: Who leads the church? There are two groups of leaders: elders or overseers exclusively for men, and deacons include both men and women (1 Timothy 3:1-13).

The verb form, poimaino, "to shepherd/pastor," is used in Acts 20:28 and 1 Peter 5:2. The term shepherd/pastor, minister is often connected with our Lord's title, "Chief Shepherd/pastor." The pastoral office is referred to as that of "under-shepherd." In 1 Timothy 3, the apostle Paul provides qualifications for overseers, elders (3:1–7), and deacons (3:8–13). Paul and Peter said that Jesus chooses paid elders and pastors to care for his churches as his helpers until he returns (Ephesians 4:7-13; 1 Peter 5:1-4). Getz affirmed that within the New Testament church, the title of "elder" was used for selected people with the necessary abilities to travel and establish new churches. In the early church, there were apostles, prophets, evangelists, pastors, and teachers (Ephesians 4:11-13). The influential leaders, including Peter, John, Paul, Barnabas, Silas, Luke, Timothy, and Titus, played a critical role in establishing churches and appointing leaders (Acts 14:23; Titus 1:6-9; 1 Timothy 5:17; Getz, 2003).

The scripture in Ephesians 4:11-13 calls upon the saints to serve and empowers them with the gifts of ministry to nurture the body of Christ. The elders play a critical role as mentors, preachers, teachers, administrators, leaders, and counselors, addressing many issues among the diaspora Myanmar churches within the District of Columbia Baptist Convention and beyond. These issues encompass limited English proficiency, undocumented immigrant status, workplace disadvantages, and helping individuals understand cultural differences in the U.S., drawing from Kunz's refugee theory and Lee's push-pull theory.

The word "deacon" originates from the Greek noun "diakonos," which translates to the "servant(s)" or "minister(s)." In the New Testament, deacons are officially ordained to serve in the public life of the congregation alongside elders or pastors within the local church (Smethurst, 2021). In the local church, there are two offices: pastor and deacon. The Bible does not mention a specific office for the trustee. There are two types of incorporation under the Internal Revenue Service: nonprofit and church organization. The individuals elected by congregation members 18 years or older to serve as trustees will establish a religious corporation under the headship of our Lord Jesus Christ in cooperation with elders and deacons. This corporation will comply with state religious laws to maintain tax-exempt status and use tithing and donations to advance God's kingdom and fulfill the great commission globally.

A deacon's original purpose and qualifications should align with the early church's practice of selecting seven individuals of good standing, full of Spirit and wisdom (Acts 6:3; Nichols, 2014). These individuals supported pastors by attending to the practical and physical needs of the church community (Acts 6:1-7; Smethurst, 2021). Nichols pointed out that in Acts 6, the individuals chosen were not explicitly referred to as deacons but rather as engaging in service, with a primary calling to serve rather than assume an official role (Nicols, 2014, pp.1-2). The biblical model for choosing a deacon emphasizes faith in Jesus Christ as a top priority and a requirement for a born-again Christian.

The spiritual bond between the members of the local church and Jesus Christ is essential for established and newly planted churches to receive God's grace through faith in Jesus Christ, leading to spiritual resiliency. It is necessary to focus on nurturing the relationship between believers and Jesus Christ (Ephesians 2:8-10). The Greek term "koinonia" refers to the participation of people in the life of God and one another, fostering communion, fellowship, and

sharing (Douglas, 2022). The term "diakonia" originates from the Greek root and is employed in secular Greek society to signify serving or service. The Church sees it as its mission to carry out the great commission and spread the gospel through both words and actions performed by the church, Christians whom God has called to be mediators (Lee, 2020; Matthew 28:18-20).

The journey to spirituality involves discipleship, spiritual formation, and transformative life and is integral to the human experience (Nelson-Becker & Thomas, 2020). The spiritual aspects of being an elder and a deacon enhance the church's governance and servant leadership, and their responsibilities within the church community are highly regarded. Jesus Christ has given fivefold ministry gifts to apostles, prophets, evangelists, pastors, and teachers to equip His followers for service and to build the body of Christ. The ultimate goal is to attain unity in faith and knowledge of the Son of God, leading to spiritual maturity in Christ (Ephesians 4:11-13). The believers choose the deacons to support the elders in their service while focusing on sharing the gospel and teaching the word of truth as commanded by Jesus Christ (Matthew 28:19-20; 1 Timothy 2:4).

Tedeschi's Posttraumatic Improve Relationship

Spirituality goes beyond religion and is rooted in developing meaningful relationships. It is crucial to foster a personal connection with Jesus Christ and live according to His teachings. Posttraumatic growth is the process of spiritual formation and individual growth through faith in Jesus Christ and being filled with the Holy Spirit after accepting Jesus Christ as one's savior and Lord. There are steps to developing personal relationships with Jesus Christ, including family, marital relationships, and the congregation's interactions with the public.

Van der Merwe describes Christian spirituality as the conscious relationship with God in Jesus Christ, made possible by the indwelling of the Spirit and within the context of striving to

integrate one's life towards self-transcendence and ultimate values (Van der Merwe, 2020). This concept of spirituality emphasizes experiencing God's love in daily life and the profound impact of God's presence on believers and the public. For God so loved the world, he gave his only son, that whoever believes in Jesus Christ shall not perish but have eternal life (John 3:16). The word love forms the basis of relationships between men and women, allowing them to build families. It is also crucial for establishing spiritual connections with God and others.

Paul stresses that the old has passed and the new creation has come, representing life transformation (2 Corinthians 5:17). In relationships with one another, have the same mindset as Christ Jesus (Philippians 2:5). The concept of "no longer two, but one flesh" symbolizes the profound unity between a husband and wife. This unity mirrors the relationship between Jesus Christ and the believers of the church, illustrating how they form the body of Christ (Genesis 2:24; Matthew 19:5-6; Mark 10:7-8; 1 Corinthians 6:16; Ephesians 5:31). To create a flourishing family environment, it is important to prioritize open communication, show appreciation and empathy, and actively support each other's personal growth and well-being.

The church describes the body part of a human being as a body with many parts, but it forms one body, so it is with Christ. Now, you are the body of Christ, and each of you is a part of it (1 Corinthians 12:12-27). Paul teaches that the body of Christ is composed of many parts, as we have all been baptized by one Spirit to form one united body, regardless of our background —whether we are Jews or Gentiles, enslaved people, or free individuals. Similarly, the body does not consist of just one part but many (vv. 13-14). The body is subject to the authority of the head. As part of the Godhead Trinity dwelling in every believer, the Holy Spirit represents the body of Christ belonging to the head, Jesus Christ (Colossians 1:18; Ephesians 1:22-23; 5:23).

Variant Perspectives

The immigrants from Myanmar, particularly newcomers, encounter challenges when adapting to a new country, including limited English proficiency, lack of legal immigrant status, workplace disadvantages, homesickness, and cultural differences in the U.S. (Sternberg et al., 2016). Thus, experiencing a distressing event can lead to physical, moral, and emotional injury with short- and long-term impacts on feelings, thinking, behavior, social relationships, and self-perception (Berger, 2015, p. 9). The diaspora in Myanmar has faced various challenges related to immigration, including complex trauma, retraumatization, mass trauma, community disaster, and cultural trauma (Berger, 2015).

The immigration policies resulted in the migration and acceptance of refugees and asylees, notably from Myanmar, into the United States during the George Bush administration. Asylees were initially introduced through Guam in 2000, and later, more refugees and asylees were admitted during the Barack Obama era for democratic interests and humanitarian reasons. The Republican and Democratic parties have their perspectives on immigration, with distinct interests and approaches to raising awareness about immigrant issues. The people of Myanmar aspire to break free from prejudice, military rule, ethnic discrimination, and poverty. They seek the freedom to practice their religion and have formed over four hundred diasporas Myanmar churches.

In many Asian cultures, including Myanmar, there is a tradition of showing respect to elders. This can lead to hesitancy in openly expressing criticism or engaging in confrontation, which may result in loss of face and potential retaliation, causing emotional stress and moral injury. As opposed to embracing the prosperity of cultural traditions and ethnic diversity of honor, the military régime has transformed the honor into a shameful culture that turns guilt and

emotional tension into immigration trauma and unknowing moral injury. Hoffman and Nickerson (2022) discussed the psychological impact of moral transgressions on refugees in the context of traumatic events (Hoffman & Nickerson, 2022).

As a result of the sociopolitical prejudice that creates hatred and reinforces persecution of the ethnic minorities who are powerless and voiceless, both sociopolitical, ethnic discrimination and religious prejudices resulted in trauma that created a problem against each other as the civil war. The continuous civil conflicts started after the government nationalized industries, aiming to disrupt equality among the different ethnic groups in the country. This led to widespread forced immigration, with the ethnic nationalities from Myanmar falling prey to human trafficking and illegal immigrants abandoning their belongings and loved ones and seeking refuge and asylum in neighboring and developed nations. Finding a caring and encouraging nation that can provide spiritual support while striving for freedom and happiness is essential to prevent such tragedies.

The American people are inclined to embrace the diaspora of Myanmar, not only due to political interests but also because of the longstanding spiritual bond that has developed over two centuries. This connection traces back to the influential American missionary Adoniram Judson, who devoted his life to the people of Myanmar. The connection between American missionaries and the people of Myanmar has been significant, making accepting refugees and asylum seekers from Myanmar a considerable gesture. The United States and other democratic, Christianity-influenced nations have played an essential role in global evangelical efforts and in promoting human rights, including accepting refugees from Myanmar.

The missionaries were highly respected for their dedication to the people of Myanmar and their efforts to introduce the gospel message of the transformative redemption and teachings of our Lord and Savior, Jesus Christ. The Holy Bible was translated into Burmese, an English-

Burmese dictionary was created, and missionaries influenced the culture and public life while gaining independence from the British. Christianity in Myanmar has global connections despite opposition from the majority Buddhist-influenced government isolated from the world.

The people of Myanmar have yet to encounter significant cultural or legal challenges in their new country due to the longstanding presence of Christianity for over two centuries and their lawful resettlement as asylum seekers and refugees. The difficulty of not being fluent in English has caused problems in the workplace. The surge of Burmese nationalism, the socialist education system, and sociopolitical developments in Myanmar from the early 1970s onward have had significant implications.

Literature Gap

Despite significant research in biblical studies, theology, ministry, applied theology, and anthropology, there remains a noticeable scarcity of social science research focused explicitly on the experiences and effects of immigration trauma within the diaspora Myanmar churches. The lack of understanding of the challenges elders and deacons face in these churches hinders the development of tailored support and intervention strategies.

Further research is needed on the responsibilities of elders and deacons in establishing churches and offering biblical guidance within diaspora Myanmar churches in the United States and other locations. This endeavor seeks to explore the correlation between trauma related to immigration and the resulting personal development among elders and deacons of diaspora Myanmar churches within active members of the District of Columbia Baptist Convention. The respondents for this field research consist of diaspora Myanmar churches that are members of the District of Columbia Baptist Convention, affiliated with the American Baptist Churches - USA and the Baptist World Alliance.

The history of the diaspora of Myanmar churches is closely intertwined with Adoniram Judson and the American Baptist Mission to Myanmar since 1813. In 1845, the topic of slavery had escalated into a significant point of conflict. The American Baptist Foreign Mission Society declined to appoint enslavers, while the American Baptist Home Mission Society endorsed the concept of distinct northern and southern conventions. This decision ultimately resulted in the formation of the Southern Baptist Convention. The United States is home to more than 400 diaspora Myanmar churches, many of which have affiliations with organizations such as the American Baptist Churches USA, the Southern Baptist Convention, the Assemblies of God, and others. There are around 140 churches associated with the Southern Baptist Convention.

The current research on stress resilience and spiritual growth needs more depth. This gap is due to church planting primarily emphasizing linguistic and dialectical strategies over genuine conversion. Consequently, new believers often do not prioritize spiritual resilience, discipleship, and spiritual formation in church participation and worship. To be true believers, it is essential to establish a deep personal connection with Jesus Christ and engage in inclusive, spirit-led worship that transcends linguistic, familial, and cultural boundaries.

Summary and Conclusion

In summary, between 2000 and 2019, there was a significant increase in migration from Myanmar ethnic nationalities, such as Chin, Kachin, Karen, and Karenni, as well as Bamar, Mon, Rakhine, and Shan, to the United States. This migration occurred in four waves: nonimmigrant students, diversity lottery visas, asylum seekers, and refugees. The majority of immigrants are mainly Chin, Kachin, Karen, and others. Many people leave Myanmar to practice their religion without fear of persecution freely and to escape discrimination as ethnic minorities in a new country.

The people from Myanmar have encountered significant challenges upon resettlement, leading to the establishment of over 400 diaspora Myanmar churches in the United States. A study is being conducted on the immigration-related stress and post-traumatic growth experienced by elders and deacons in active diaspora Myanmar churches affiliated with the District of Columbia Baptist Convention.

The research will primarily adopt a sociological perspective, focusing on immigration trauma and post-traumatic growth, with a specific emphasis on refugee and trauma theories. In addition, the study aims to delineate four stages of immigrant trauma, namely pre-migration trauma, traumatic events during transit, ongoing traumatic experiences during resettlement, and post-migration stress.

Christianity arrived in Myanmar in 1554 through the efforts of Roman Catholic missionaries. The Roman Catholic Barnabite Mission established the first Christian mission in Burma in 1722. The initial missionary to reside in Burma was an Italian priest, Padre Bartolomeo Peano, who lived in Loikaw, Kayah State. Christianity has become dominant among ethnic minorities such as the Kachins, Chins, and Karens. The good news was brought to the people of Myanmar by Adoniram Judson and Baptist missionaries, fostering a strong spiritual bond with God grounded in the teachings of Jesus Christ.

Myanmar has 135 national races out of the eight constituent nationalities. The research will focus on three of the eight nationalities, such as the Chin, Kachin, and Karen, and use two assessment instruments to evaluate immigration trauma and experiences of post-traumatic growth among elders and deacons in the diaspora Myanmar churches associated with the District of Columbia Baptist Convention.

The main obstacles diaspora Myanmar churches encounter usually result from power

struggles between elders and deacons rather than doctrinal differences, underscoring the importance of power dynamics within the congregation. Frequent conflicts often arise due to disparities in dialects, ethnicities, religious convictions, tribal associations, and a limited grasp of biblical leadership and service. When church, politics, and society intermingle, it can lead to discord and division within ethnic groups like the Chin, Karen, and Kachin, especially within diaspora Myanmar churches both locally and globally.

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Chapter 3

Thuam Cin Khai

Omega Graduate School

Date: July 25, 2024

David Ward, DPhil, ThM

Introduction

This study emphasizes the importance of raising awareness among leaders, including elders and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention, about immigration trauma and posttraumatic growth. The leaders as elders and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention frequently display signs of immigration trauma. This trauma stems from the prolonged emotional effects of enduring distressing events in Myanmar and while crossing the border, often due to socioeconomic and sociopolitical prejudices.

This research examines various issues, including the socio-political transition in Myanmar during the twentieth and twenty-first centuries, which influenced cross-border migration to escape socioeconomic and sociopolitical prejudice.

First, many people from Myanmar migrate to developed Western, European, and Asian countries to escape socioeconomic challenges.

Secondly, the sociopolitical aspect of cross-border migration involves individuals from Myanmar being subjected to human trafficking as a means of escaping poverty, discrimination, and the pursuit of happiness. This results in irregular migration to neighboring countries like India, Thailand, and Malaysia and resettlement as refugees in third countries such as Australia, Canada, Europe, Japan, South Korea, and the United States of America.

There is an intermingling of cross-border migrants and immigration to escape from poverty and prejudice. This chapter introduces the purpose of the study, the problem and its background, the context of this research, its significance, the hypotheses to be tested, and assumptions about this type of research.

Research Questions

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

RQ2: It is not known whether leaders, such as elders and deacons, who represent the diaspora Myanmar churches within the District of Columbia Baptist Convention show growth or not in response to immigration trauma.

Hypotheses

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

Research Methodology and Design

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

A correlational study from a validated quantitative and deductive instrument examines the relationship between two continuous variables within the same group.

This research analyzes the relationship between immigration stressors and Tedeschi's five-factor model. In her fields, Sternberg examined limited English proficiency, lack of legal status, workplace disadvantages, homesickness, and cultural dissonance (Sternberg et al., 2016). The immigration stressors that correlated to the most respected Tedeschi's five-factor model can

lead to personal strengths, new possibilities, improved relationships, spiritual growth, an appreciation for life, faith integration, and post-traumatic growth toward constructive social change (Tedeschi & Calhoun, 1996, 2018; Berger, 2015).

This quantitative study will utilize a correlational design because it will examine the relationship between immigration trauma and posttraumatic growth among leaders, including elders and deacons from members of diaspora Myanmar churches within the District of Columbia Baptist Convention.

This study investigates the correlation between immigration stressors and Tedeschi's five-factor model among leaders, such as deacons and elders, in diaspora Myanmar churches, particularly Chin, Karen, Kachin, and others.

The study will consider various demographic factors, including age, gender, ethnicity, education, employment, marital status, immigration status (refugee, asylee, and others including F-1, diversity immigrant visa, entry year), years of service, and household income.

The primary focus is to examine the impact of immigration trauma on leaders' primary stressors and attitudes toward spiritual health and wellness. The goal is to support leaders in their journey to grow in Jesus Christ, make disciples, and contribute to positive social change.

Population and Sampling

The target population for this study will be from the seven active-member diaspora Myanmar churches affiliated with the District of Columbia Baptist Convention. Each church selects and elects leaders in compliance with its constitution and bylaws. For this correlational research study, we anticipate approximately 60 respondents from the seven diaspora Myanmar churches sampled within the District of Columbia Baptist Convention. The respondent of the following individual is anticipated: elders appointed by our Lord Jesus Christ, as specified in

Ephesians 4:11-13; deacons elected by the church, in accordance with Acts 6:1-7; 1 Timothy 3

and individuals who fulfill the biblical criteria and have been selected as trustees. The trustees

are responsible for formally endorsing the articles of incorporation for the religious organizations

within their respective local government authorities. All respondents are expected to fully engage

in the study, providing valuable input and insights.

The convenience sampling (Bell et al., 2018) will ensure that the sample population is

adequately represented and that eligible respondents meet the biblical criteria until a minimum

sample size of at least 60 participants is achieved. The sample size will be determined using

G*Power software (Verma et al., P., 2020). The permission to recruit leaders, elders, and

deacons from the diaspora Myanmar churches will be obtained from the executive minister of the

District of Columbia Baptist Convention.

The participants will be asked to fill out a survey with questions about their gender

identity (male, female), age (<40, 40<), marital status (married, unmarried), ethnic origin (Bama,

Chin, Kachin, Karen, Karenni, Mon, Rakhine, Shan, other), immigration status (refugee, asylee,

and others including student, diversity visa, religious worker, nonimmigrant), how long have you

been residing here in the United States (0-5, 6-10, 11-15, 16-20, 21 and more), are you the

United States citizen or green card), educational attainment (high school, university, seminary),

leadership roles (elders, deacons), years of service (0-5, 6-10, 11-15, 16-20, 21 and more),

leaders employment status (full-time, part-time, self-employment, volunteer), and household

income (<40k, 40k+).

Instrumentation

The correlation study will investigate whether there is a significant relationship between

immigration trauma, as measured by the Stress of Immigration Survey (SOIS), and posttraumatic

growth, as measured by Posttraumatic Growth Inventory (PTGI), among leaders, elders, and deacons from diaspora Myanmar churches within the District of Columbia Baptist Convention.

The instruments that will be utilized in the five domains of the Stress of Immigration Survey (SOIS) are subscales on 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 et al., 2016). The Stress of Immigration Survey (SOIS) will be scored on a 5-point Likert scale ranging from 1 (no stress) to 5 (severe stress).

This correlation study will explore how integrating faith and public life can influence personal strength, new possibilities, relationships, spiritual growth, and appreciation for life, leading to post-traumatic growth and constructive social change (Tedeschi & Calhoun, 1996, 2018; Berger, 2015). The Posttraumatic Growth Inventory (PTGI) will use a 5-point Likert scale. The scale runs from 0 (indicating that I did not experience this change due to my crisis) to 5 (indicating that I experienced this change to a great degree due to my crisis).

Variables

The correlation study involved various dependent variables, including gender, age, marital status, ethnicity, immigration status, educational attainment, leadership positions, years of service, employment status, and household income. The independent variables included leadership roles such as elders and deacons. Data was collected using the Stress of Immigration Survey and Posttraumatic Growth Inventory to gather demographic information to measure and then analyze the relationship between immigration trauma, faith integration, and posttraumatic growth among leaders, elders, and deacons in diaspora Myanmar churches in the District of Columbia Baptist Convention and beyond.

Table 1

Alignment of Variables to Research Questions

Quantitative Variable(s)	Research Question	Theory or Literature Support
Age [under 40, over 40] Gender [Male, Female] Marital Status (Unmarried, Married] Ethnic Origin [Bama, Chin, Kachin, Karen, Karenni, Mon, Rakhine, Shan, Other] Immigration Status [Refugee, Asylee, F-1, F-2 Student Visa, Diversity Visa, R1-Religious Worker Visa, Nonimmigrant Visa, Other: US Citizen, Green Card] Education [Middle School, High School, University, Graduate School, Seminary]	Is there a relationship between immigration trauma and posttraumatic growth among leaders, elders, and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention?	The five domains of the stress of immigration 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 et al., 2016). Kunz's kinetic model of refugee theory and Everett S Lee's push-pull theory
Role of the Leaders [Elders, Deacons] Years of Service [less than 5, more than 5, less than 10, more than 10, less than 20, more than 20, retired] Employment Status [Full-Time, Part-Time, Self-employment]	It is not known whether leaders, elders, and deacons who represent the diaspora Myanmar churches within the	The integration of faith and public life might relate to the diversity of influencing personal strength, new possibilities, improved relationships, spiritual

Household Income [less than 40k, more than 40k]	District of Columbia Baptist Convention show growth or not in response to immigration trauma.	growth, and appreciation for life in faith integration and posttraumatic growth toward constructive social change (Tedeschi & Calhoun, 1996, 2018; Berger, 2015).

Validity and Reliability

The study sample will consist of 60 elders and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention. A larger sample size could yield more generalizable findings and statistical significance. Convenience sampling of the elders and deacons from active members of diaspora Myanmar churches within the District of Columbia Baptist Convention sixty in the total population of elders and deacons will yield a representative sample.

The study will ensure construct validity by adopting a systematic approach and employing suitable quantitative research methods, as Mislevy et al. (2007, 2009) suggested. The sample size of sixty participants was determined based on calculations for Pearson's r using G*Power. A convenience sample will be utilized to select the initial sixty participants who return a signed consent form.

Cronbach's alpha will be used to measure internal consistency and scale reliability. The expected alpha value for the study is between .70 and .90 (Alsubheen et al., 2023; UCLA Institute for Digital Research & Education, 2019). The Cronbach's alpha coefficients for the SOIS and PTGI will demonstrate evidence of strong internal consistency. Internal reliability

coefficients for the SOIS were above the expected alpha value of .70, ranging between .75 and .87 (Utsey, 1999). The PTGI demonstrated internal reliability coefficients above the expected alpha value with a first-order scale mean of .87, ranging between .75 and .90 (Neumann et al., 2021; 2023).

Data Collection and Analysis

Data Collection

Informational letters and follow-up letters will be composed in compliance with the American College of Education's Institutional Review Board (IRB) procedures. Once consent is obtained and approval granted to conduct the study with leaders, elders, and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention, a summary of the purpose and participation requirements of the study and consent forms will be provided to leaders, elders, and deacons of diaspora Myanmar churches within the District of Columbia Baptist Convention participants (see Appendix G for the consent form and Appendix H for the permission letter). Data will be collected from 60 participants over four weeks using an in-person delivery and pick-up survey. A printed instrument to the participants to active diaspora Myanmar churches within the District of Columbia Baptist Convention. In-person, face-to-face, and email surveys help maintain data collection validity and reliability, and Google Drive is ecologically friendly (Dewaele, 2018; Rana et al., 2021).

The data collection method, surveys, will provide information for correlational examination with minimal risk to participants. To ensure that data from each survey will be properly correlated, participants will not anonymously complete the surveys from each participant's church. Participants will remain confidential during the study, and their names will not be revealed. Instruments used in the study will be submitted to the IRB for review and

approval.

Once consent forms to participate in the study are received, participants will receive a thank-you email. Data will be collected through face-to-face interviews, in-person surveys, and email questionnaires, and the email or printed will include instructions on how to complete the questionnaires. Completed survey data will be stored on a flash drive and hard copy for three years. The information will be retrieved and exported to WINKS SDA 7.0 for analysis. WINKS SDA 7.0 is a software package used for statistical analysis. Survey responses of participants will be kept confidential.

SOIS data collection: Participants will be sent a link to access the SOIS. As requested, they will also be asked to complete the survey on Google Drive or with a hard copy. An email and phone call notification will indicate that the data is ready for collection. PTGI data collection: Participants will be provided a link to access the PTGI. They will complete the survey via the provided link on Google Drive or with a hard copy. An email notification will indicate that the data is ready for collection.

Data Preparation

All participants will answer every question on the SOIS and PTGI surveys. The SOIS and PTGI will be downloaded into WINK SDA 7.0 for analysis preparation. Survey data will be input into WINKS SDA 7.0 for analysis. Examining data will allow researchers to rectify the common issue of missing data. Preceding statistical analysis, handling of missing values, and data exclusion will be executed. Frequency distributions for the variables will be created and examined for typing errors, outliers, and missing data. The variables will be assessed for distribution normality.

Data Analysis

The following statistical computations will be conducted for the SOIS and PTGI, including calculating means, standard deviations, and frequencies, following the methodology outlined by R. A. Johnson and Bhattacharyya (2019). Additionally, Cronbach's alpha coefficients for the SOIS and PTGI will be assessed to support the study's reliability.

The Pearson's r bivariate correlation will be used to determine if a significant relationship between immigration trauma, measured by the SOIS, and posttraumatic growth, measured by the PTGI, exists (Sternberg et al., 2016; Tedeschi & Calhoun, 1996, 2018; Berger, 2015). WINKS SDA 7.0 will be utilized to calculate the composite (mean) scores for the race-related stress and perception of injustice variables. The study will involve analyzing the coefficients to determine if there is a significant relationship between the variables. The objective is to ascertain whether a relationship exists between these variables. The plan will use a one-tailed significance test to assess this relationship (Davis, 2020; Stockburger, 2016), with a significance level of .05 applied to analyze the results.

<div align="center">

Ethical Considerations

</div>

The National Institutes of Health (n.d.) established ethical guidelines to protect research participants. The research will be conducted responsibly, adhering to ethical principles of respecting participants, autonomy, protecting vulnerable populations, beneficence, and justice (Hall & Ram, 2024). Professional integrity will be paramount when conducting the research (Desmond & Dierickx, 2021). The research will conform with applicable federal, state, and local laws concerning protecting human subjects. Epistemic objectivity will be maintained throughout the process to prevent perceptions of bias while conducting research.

Correlational research has ethical advantages. The study of relationships between

independent and dependent variables, or correlational research, has an ethical advantage because participants do not have to be subjected to potentially harmful treatment (Grand Canyon University, Center for Innovation in Research and Teaching, n.d.). The data collection method, surveys, will provide information for correlational examination with minimal risk to participants. Participants will not complete the surveys anonymously to ensure that data from each survey will be appropriately correlated. During the study, participants will remain confidential. To protect the confidentiality of participants, their names will not be disclosed at any point during or after the study. Additionally, the instruments utilized in the study will undergo thorough evaluation and approval by the Institutional Review Board (IRB) to ensure compliance with ethical research standards.

Once the study is approved, potential participants will receive a recruitment letter (see Appendices). Consent forms will include a summary of the study's purpose and participation requirements and be distributed in person and via e-mail. The informed consent form will acknowledge participant rights and the research process. The research will be founded on evidence and unbiased methods of inquiry to satisfy verification standards best (Holton & Walsh, 2016; Urquhart et al., 2010).

The feasible correlational research study will have reasonable time limits and a budget with minimal ethical issues. Participants' test results will remain confidential. Study participants will receive individualized survey results upon completion of the inventories. Data will be stored on a flash drive used only for the study and secured in a safe at the researcher's home when not in use. Data will be maintained on a flash drive and Google Drive for at least three years and then deleted.

Participant Consent

The research will concentrate on leaders, including elders and deacons of diaspora Myanmar churches, specifically within the District of Columbia Baptist Convention. The surveys will be utilized to gather data for correlational analysis while minimizing any risks to the participants. Respondents to the survey will not remain anonymous to enable accurate data correlation. Strict confidentiality will be upheld throughout the study, and the participants' identities will not be revealed. Conducting correlational research on the relationships between independent and dependent variables offers an ethical advantage as it does not subject participants to potentially harmful treatments.

The research will comply with all relevant federal, state, and local laws regarding safeguarding human subjects. We will uphold epistemic objectivity throughout the process to mitigate any perception of bias while conducting the research. Data will be collected through surveys to gather information for correlational analysis, with minimal risk to participants. To ensure proper correlation of data from each survey, participants will not anonymously complete the surveys at their respective places of worship. Participants' confidentiality will be maintained throughout the study, and their identities will not be disclosed. The instruments utilized in the study will be subject to review and approval by the IRB.

Once consent forms to participate in the study are received, participants will receive a thank-you email. Data will be collected through face-to-face interviews, in-person surveys, and email questionnaires, and the email or printed will include instructions on how to complete the questionnaires. Completed survey data will be stored on a flash drive and hard copy for three years. The information will be retrieved and exported to WINKS SDA 7.0 for analysis. WINKS SDA 7.0 is a software package used for statistical analysis. Survey responses of participants will

be kept confidential.

Bias Acknowledgment and Mitigation

The research explores the relationship between immigration trauma and post-traumatic growth among leaders, elders, and deacons of Myanmar churches in the District of Columbia Baptist Convention. The church's formation has brought about tensions and biases, leading to unconscious discrimination within the congregation, which comprises eight different ethnic nationalities speaking 135 dialects. This bias is observed in both Christians and non-Christians. Authentic conversion to faith in Jesus Christ can transform individuals' lives and contribute to positive social change in their public spheres.

The researcher recognized that there is bias in experiencing ethnic nationalities and immigration trauma among leaders, elders, and deacons, which was measured by the SOIS, and the existence of posttraumatic growth, measured by the PTGI, as indicated in previous studies (Sternberg et al., 2016; Tedeschi & Calhoun, 1996, 2018; Berger, 2015). The goal is to transcend cultural and linguistic differences among different ethnic groups to spread the message of Jesus Christ, foster spiritual growth, and enhance relationships. This mission is reflected in the Lord's Prayer: "your kingdom come, your will be done, on earth as it is in heaven" (Matthew 6:10). The analysis and interpretation of this research and data will be contingent on the responses and perspectives provided by the participants.

Mitigating biases involves proactively identifying, acknowledging, and reducing biases that might be present within an organization or society. These biases could materialize in various ways, including unconscious biases related to race, gender, age, or socioeconomic status. This research should be self-aware, neutral, and able to recognize implicit biases. Keep an open mind when interacting with others, and make fewer assumptions. Enhancing the design and calibration

and conducting regular maintenance and checks on research instruments are recommended to improve the measurement system's accuracy, precision, and consistency.

Summary and Conclusion

A framework for the quantitative study on demographics variation about the five domains of the stress of immigration 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 et al., 2016). The integration of faith and public life might relate to the diversity of 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).

This study will correlate demographic immigration trauma and posttraumatic growth by using the stress of immigration survey and Tesdeshi's five-factor model on posttraumatic growth among leaders (elders including missionaries, evangelists, pastors, prophets, teachers, lay leaders such as trustees, and deacons including male and female) of diaspora Myanmar churches within the District of Columbia Baptist Convention. Tedeschi mainly focuses on disruption and event centrality, cognitive processing, and perceptions regarding self-disclosure in posttraumatic growth and development (Kanako et al., 2021). Thus, post-traumatic spiritual growth is based on personal strength, new opportunities, improved relationships, and an appreciation of life. This contributes to constructive social change.

Research design elements and rationale were detailed. Research and data analysis will be sequenced. Research procedures, population and sample selection, instrumentation, data collection, data preparation, data analysis, reliability and validity, and ethical procedures will conclude the research approach. The instruments for the study were selected carefully to ensure

alignment with the research question. The instruments were also selected to ensure the validity and reliability of the quantitative research (Heale & Twycross, 2015). The next chapter illustrates and explains the research findings based on data analysis.

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Appendices

IRB Application

Curtis McClane <cao@ogs.edu>
to me, Curtis, David

Hello, Thuam:
Thanks for the question. You need to go on our website, access the "Research" tab, and click on the Institutional Review Board (IRB). You need to complete the training there, and then download and save the certificate. You will need to make sure that your chair has a copy of the certificate, and the other documents below so that, with your chair's permission, all of the appropriate documents can be sent to the Dean at the same time. Once we receive those collection of documents, the Academic Team will vote for approval, and you will receive from the Dean's Office an IRB approval letter that grants you permission to begin collecting your data.
Here is the complete list below of the 6 documents we will need:
LIST OF IRB DOCUMENTS FOR EACH PHD CANDIDATE FOR IRB APPROVAL
- *1) site permission,*
- *2) recruitment letter,*
- *3) informed consent,*
- *4) instruments*
- *5) Academic resources demonstrating validation of instruments*
- *6) NIH certificate—downloaded from IRB link after completing required guidelines*
  Let me know if you have any questions.
  May God bless you, and have a fantastic Thanksgiving with your family!
Curtis D. McClane, Ph.D., D.Min., M.Div.
Executive Vice-President, Chief Academic Officer (CAO)/Dean of Faculty
Omega Graduate School
American Centre for Religion/Society Studies (ACRSS)
500 Oxford Drive, Dayton, TN 37321 USA
Web: https://www.ogs.edu/

On Wed, Nov 22, 2023 at 11:14 AM Thuam C. Khai <tckhai@gmail.com> wrote:
Dear Dr. McClane,

I hope you will have a joyous Thanksgiving weekend with your family. Are there prerequisite lessons before IRB Approval?

Sincerely,

Thuam

OFFICE OF THE ACADEMIC DEAN

January 31, 2024

IRB LETTER OF APPROVAL FOR COLLECTION OF DATA

NAME OF THE RESEARCHER: Thuam Khai

TITLE OF THE RESEARCH PROJECT:

A CORRELATIONAL STUDY OF IMMIGRATION TRAUMA AND POSTTRAUMATIC GROWTH AMONG LEADERS (DEACONS, ELDERS) OF DIASPORA MYANMAR CHURCHES WITHIN DISTRICT OF COMLUMBIA BAPTIST CONVENTION

IRB APPROVAL FROM OMEGA GRADUATION SCHOOL INSTITUTIONAL REVIEW BOARD (Academic Team)

This letter is to affirm endorsement of the Proposal of Research and the Data Collection Plan of *Thuam Khai*. The Institutional Review Board has reviewed the Proposal and determined the research methodology and design meets the requirements for the protection of the rights and welfare of the selected population in accordance with 45 CFR 66 FDA regulations.

This letter also affirms that the Chair of *Thuam Khai*'s dissertation committee has provided a recommendation to make this IRB request to begin the collection of data. The Proposal itself has also received approval for the next steps of research.

Finally, from the Academic Office, congratulations are in order for you as a researcher to have reached this important stage in the research process. We eagerly look forward to the finished research as we also anticipate graduation in the future!

May God bless you.

Grace, mercy, and peace from our Lord Jesus Christ,

Curtis D. McClane, Ph.D., D.Min., M.Div.
Executive Vice-President, Chief Academic Officer (CAO)/Dean of Faculty,
Academic Team Oversight Facilitator of the OGS IRB Process
Omega Graduate School
American Centre for Religion/Society Studies (ACRSS)
500 Oxford Drive, Dayton, TN 37321 USA
Web: https://www.ogs.edu/

Omega Graduate School
American Centre for Religion/Society Studies
500 Oxford Drive Dayton, TN 37321

January 23, 2024

Dear OGS IRB,

I have evaluated the proposed research by Thuam Cin Khai and his Dissertation Committee Chair, David C Ward, ThM, Ph.D. Based on my review, I authorize Mr. Khai to conduct his study on the correlation between immigration trauma and post-traumatic growth among leaders (Deacons, Elders) of Diaspora Myanmar Churches within the District of Columbia Baptist Convention at the Omega Graduate School/American Centre for Religion/Society Studies, located at 500 Oxford Drive Dayton, TN 37321.

The researcher would like to conduct a survey on the SOIS and PTGI domains. The survey is intended for leaders (elders, deacons) of diaspora Myanmar churches in collaboration with the DC Baptist Convention. The survey is available in English and Burmese and will take about an hour to complete. The survey aims to collect valuable information and disseminate the findings in a meaningful way.

We understand that it is his responsibility to carry out a survey on the five areas of SOIS (Stress of Immigration Survey) and the five areas of PTGI (Post Traumatic Growth Inventory). These include the personnel (elders and deacons), rooms, resources, and supervision that diaspora Myanmar churches within the DC Baptist Convention will provide. Please be advised that we have reserved the right to withdraw from the study, should our circumstances change.

We would like to invite you to participate in a research study that aims to explore the interaction between participants at diaspora Myanmar churches and their responses to a questionnaire. The questionnaire will focus on two topics: the five domains of the SOIS and the five domains of the PTGI. Your cooperation is greatly appreciated, and we look forward to gaining valuable insights from this study.

This authorization covers the time period of January to September 2024. I confirm that I am authorized to approve research in this setting.

I understand that the data collected will remain entirely confidential and may not be provided to anyone outside the research team without permission from the Omega Graduate School IRB.

Sincerely,

Rev. Dr. Trisha Miller Manarin, Executive Director/Minister

January 23, 2024

Re: Institutional Review Board-approved Project

Dear Elders and Deacons,

I am writing to let you know about an opportunity to participate in a voluntary research study about *A correlational study of immigration trauma and posttraumatic growth among leaders (Deacons, Elders) of diaspora Myanmar churches within the District of Columbia Baptist Convention*. This study is being conducted by (Thuam Cin Khai) at Omega Graduate School.

Participation includes examining the relationship between immigration trauma, the Stress of Immigration Survey (SOIS) by (Sternberg, Gregorich, Paul & Stewart, 2016) which measures immigration trauma and posttraumatic growth, in examining the Post Traumatic Growth Inventory (PTGI) by (Tedeschi & Calhoun, 1996) among leaders which measures posttraumatic growth.

The survey on the five domains of the SOIS and the five domains of the PTGI is anticipated to take no more than one hour to complete and the survey, focus individual is anticipated one hour to complete and the survey are available both in English and Burmese versions. The survey is intended for leaders (elders, deacons) of diaspora Myanmar churches in collaboration with the DC Baptist Convention. The survey aims to collect valuable information and disseminate the findings in a meaningful way. Your identity as a participant will remain anonymous in most surveys and confidential in quantitative correlational studies during and after the study

If you would like additional information about this study, please contact me at tckhai@gmail.com 443-528-5667.

Thank you for your consideration, and once again, please do not hesitate to contact us if you are interested in learning more about this Institutional Review Board-approved project.

Sincerely,

Thuam Cin Khai

Researcher, DPhil Candidate

A correlational study of immigration trauma and posttraumatic growth among leaders (Deacons, Elders) of diaspora Myanmar churches within the District of Columbia Baptist Convention

and URIRB Study No.: IORG0011922

Informed Consent Form

You are being asked to take part in a research study of *A correlational study of immigration trauma and posttraumatic growth among leaders (Deacons, Elders) of diaspora Myanmar churches within the District of Columbia Baptist Convention*. Details about this study are discussed below. It is important that you understand this information so that you can make an informed choice about being in this research study. If you have questions, please feel free to ask the researcher for more information.

Purpose

The purpose of this 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. The study should take approximately one hour to complete. If you agree to participate, you will be asked to conduct a survey on the SOIS and PTGI domains. The survey is intended for leaders (elders, deacons) of diaspora Myanmar churches in collaboration with the DC Baptist Convention. The survey is available in English and Burmese and will take about an hour to complete.

Contact Information

This research is being conducted by Thuam Cin Khai. If you have any questions about the project, Mr. Khai can be contacted at tckhai@gmai.com or 443-528-5667.

Possible Risks

There is no more than minimal risk involved in participating in this study. That is, the risks for completing this study are no more than the risks experienced in daily life. If you do experience any discomfort during the study, remember you can stop at any time without any penalty. You may also choose not to answer particular questions that are asked in the study.

Possible Benefits

There are minimum direct benefits to you for participating in this project, but you may get some satisfaction from contributing to this investigation.

Confidentiality of Records

Reasonable steps will be taken to ensure that your individual results will remain confidential. However, as with any research process, the risk of a breach of confidentiality is always possible. Nevertheless, to the best of the investigators' abilities, your answers in this study will remain anonymous and confidential. Once the study is completed, we will completely "deidentify" our data. All identifiers will be removed from the identifiable private information or identifiable biospecimen and only then will the information be used for future research studies.

Use of Information and Data Collected

We will not tell anyone the answers you give us. Your responses will not be associated with you by name and the data you provide will be kept secure. What we find from this study may be

presented at meetings or published in papers, but your name will not ever be used in these presentations or papers.

Protections and Rights

If you have any questions concerning your rights as a research participant, you may contact the Chair of the Omega Graduate School's Institutional Review Board (IRB) for the Protection of Human Subjects of Research at (804) 484-1565 or cao@ogs.edu for information or assistance.

Statement of Consent

The study has been described to me and I understand that my participation is voluntary and that I may discontinue my participation at any time without penalty. I understand that my responses will be treated confidentially and used only as described in this consent form. I understand that if I have any questions, I can pose them to the researcher. I have read and understand the above information and I consent to participate in this study by signing below. Additionally, I certify that I am 18 years of age or older.

Signature of Participant: _____ Date: _____

Signature of Witnessing Researcher: _____

Demographic of the Respondent

Please tick appropriately ☑

Age		Gender	Marital Status	Ethnic Origin
☐<40 Under 40	☐40< Over 40	☐Male ☐Female	☐Unmarried ☐Married	☐Bama ☐Chin ☐Kachin ☐Karen ☐Karenni ☐Mon ☐Rakhine ☐Shan ☐Other _____

Immigration Status	Education	Role of the Leaders	Years of Service

☐Refugee
 	
 ☐Asylee
 	
 ☐Other_____
 	
 How long have you been here in the U.S.?
 	
 ☐0-5 ☐6-10 ☐11-15 ☐16-20 ☐21 & more
 	
 Are you ☐US Citizen
 ☐Green Card?
	☐Secondary: 6 – 12 grades
	
	 ☐University: BA/BS degree
	
	 ☐Graduate:
	
	     ☐Master ☐Doctorate
	 ☐Seminary:
	
	     ☐LTh ☐ BTh
	
	     ☐MA/MDiv
	
	     ☐DMin ☐PhD
		☐**Elders** (Eph. 4:11-13)
		
		   ☐Apostle (Missionary)
		
		   ☐Pastor ☐Prophet
		
		   ☐Evangelist ☐Teacher
		
		 ☐**Deacons** (Acts 6:1-7; 1 Timothy 3)
		
		 ☐**Others** _____
			☐ 0 – 5
			
			 ☐ 6 – 10
			
			 ☐ 11 – 15
			
			 ☐16 – 20
			
			 ☐ 21 & more

Role of Leaders' Status	Household Income
☐Employee ☐Full Time ☐Part Time ☐Self-Employment ☐Volunteer	☐<40k less than 40k ☐40k< more than 40k

Stress of Immigration Survey (SOIS)

English Translation

Below is a list of statements about <u>being an immigrant in the United States.</u> Please <u>circle one number</u> that indicates the stress or worry you have felt in the past.

	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

	No stress	A little stress	Moderate stress	A lot of stress	Severe stress
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

	No stress	A little stress	Moderate stress	A lot of stress	Severe stress
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

M Gmail

Thuam Khai <tckhai@gmail.com>

Request to Translate into Burmese

Stewart, Anita <Anita.Stewart@ucsf.edu>
To: "Thuam C. Khai" <tckhai@gmail.com>

Sat, Feb 25, 2023 at 6:59 PM

Dear Thuam

Thank you for your interest in the Stress of Immigration survey – if you check our website, you will find that you are free to translate it without permission.

https://cadc.ucsf.edu/sois

Dr. Sternberg would like to have a copy of the translation, but otherwise we wish you the best of luck.

Anita Stewart

From: Thuam C. Khai <tckhai@gmail.com>
Sent: Saturday, February 25, 2023 7:32 AM
To: Stewart, Anita <Anita.Stewart@ucsf.edu>
Subject: Fwd: Request to Translate into Burmese

Stress of Immigration Survey (SOIS)

Burmese Translation

အောက်တွင် အမေရိကန်ပြည်ထောင်စုတွင် ရွှေ့ပြောင်းနေထိုင်သူဖြစ်ခြင်းနှင့်ပတ်သက်သည့် ထုတ်ပြန်ချက် စာရင်းကို သင်တွေ့ရပါမည်။ ကျေးဇူးပြု၍ သင်ကြုံတွေ့ခဲ့ရသော စိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှုအဆင့်ကို ညွှန်ပြသော နံပါတ်တစ်ခုကို ကျေးဇူးပြု၍ ဝိုင်းထားပါ။

	ဖိစီးမှုမရှိ	အနည်း ငယ်စိတ် ဖိစီးမှု	အလယ် အလတ် စိတ်ဖိ စီးမှု	စိတ်ဖိစီး မှုများ တယ်	ပြင်းထန် သောစိတ် ဖိစီးမှု
၁။ သင်ဟာ အလုပ်ကောင်းကောင်းရဖို့နဲ့ သင့်မိ သားစုအတွက် အရေးကြီးတဲ့အရာတွေကို အင်္ဂလိပ်လို ကောင်းကောင်းမတတ်နိုင်လို့ စိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက် ကြုံတွေ့ခဲ့ရလဲ။	၁	၂	၃	၄	၅
၂။ ဒီနိုင်ငံမှာ ဘဝကို ပျော်ပျော်ပါးပါး အင်္ဂလိပ်လို ကောင်းကောင်း ပြောဆိုနိုင်လို့ ဖိစီးမှု ဒါမှမ ဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက် ခံစားခဲ့ ရလဲ။	၁	၂	၃	၄	၅
၃။ အင်္ဂလိပ်စကားပြောနဲ့ နားလည်ဖို့က အရမ်းခက်ခဲတယ်လို့ ခံစားရတဲ့အတွက် စိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက်များ ခံစားခဲ့ရလဲ။	၁	၂	၃	၄	၅
၄။ သင် သို့မဟုတ် သင့်မိသားစုအား ပြည်နှင်ဒဏ်ခံရမည်ကို စိုးရိမ်သောကြောင့် သင်မည်မျှ ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှုများ ကြုံတွေ့ခဲ့ရသနည်း။	၁	၂	၃	၄	၅

	ဖိစီးမှုမရှိ	အနည်းငယ်စိတ်ဖိစီးမှု	အလယ်အလတ်စိတ်ဖိစီးမှု	စိတ်ဖိစီးမှုများတယ်	ပြင်းထန်သောစိတ်ဖိစီးမှု
၅။ သင့်တွင် မှန်ကန်သောစာရွက်စာတမ်းမရှိ သောကြောင့် ယာဉ်မောင်းလိုင်စင်မရနိုင် သောကြောင့် သင်မည်မျှစိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှုများကြုံတွေ့ခဲ့ရသနည်း။	၁	၂	၃	၄	၅
၆။ စာရွက်စာတမ်းပြဿနာများသည် သင်နှင့် သင့်မိသားစုအတွက် လိုအပ်သောအရာများကို မရရှိစေသောကြောင့် သင်မည်မျှစိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှုများ ကြုံတွေ့ခဲ့ရ သနည်း။	၁	၂	၃	၄	၅
၇။ စာရွက်စာတမ်းပြဿနာများသည် သင်နှင့် သင့်မိသားစုအတွက် လိုအပ်သော ကျန်းမာရေးစောင့်ရှောက်မှုကို မရရှိစေသောကြောင့် သင်မည်မျှစိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှုများ ကြုံတွေ့ခဲ့ရသနည်း။	၁	၂	၃	၄	၅
၈။. စာရွက်စာတမ်းပြဿနာများသည် သင့်နိုင်ငံသို့ သွားရောက်ရန်ခက်ခဲသောကြောင့် သင်မည်မျှစိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှုများ ကြုံတွေ့ခဲ့ရသနည်း။	၁	၂	၃	၄	၅
၉။ သင့်တွင် ကျန်းမာရေးအာမခံကဲ့သို့သော အကျိုးခံစားခွင့်ရှိသော အလုပ်မရှိသော ကြောင့် သင်မည်မျှစိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှုများ ကြုံတွေ့ခဲ့ရသနည်း။	၁	၂	၃	၄	၅

	ဖိစီးမှုမရှိ	အနည်းငယ်စိတ်ဖိစီးမှု	အလယ်အလတ်စိတ်ဖိစီးမှု	စိတ်ဖိစီးမှုများတယ်	ပြင်းထန်သောစိတ်ဖိစီးမှု
၁၀။ အလုပ်မရှိလို့ (ဖျားတဲ့နေ့တွေ ဒါမှမဟုတ် အားလပ်ရက်တွေ) မှာ အလုပ်မရှိလို့ စိတ်ဖိစီးမှုတွေ ဘယ်လောက်များကြုံဖူးလဲ။	၁	၂	၃	၄	၅
၁၁။ သင့်အလုပ်တွင် ရာထူးတိုးခြင်း သို့မဟုတ် ရာထူးမတက်နိုင်ခြင်းတို့ကြောင့် စိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှု မည်မျှ ကြုံတွေ့ ခဲ့ရသနည်း။	၁	၂	၃	၄	၅
၁၂။ အလုပ်ခွင်မှာ အမေရိကန်တွေနဲ့ မယှဉ်နိုင်လို့ စိတ်ဖိစီးမှုတွေ ဘယ်လောက်များ ကြုံဖူးလဲ။	၁	၂	၃	၄	၅
၁၃။ မင်းရဲ့မိသားစုနဲ့ သူငယ်ချင်းတွေကို မင်းမွေးရပ်မြေကို လွမ်းဆွတ်နေတာကြောင့် စိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက်များကြုံခဲ့ရလဲ။	၁	၂	၃	၄	၅
၁၄။ ကိုယ့်တိုင်းပြည်ကို ပြန်တွေးတဲ့အခါ စိတ်ခံစားမှုနဲ့ စိတ်ကူးယဉ်ဆန်တဲ့ ခံစားချက်တွေကြောင့် စိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက်များ ခံစားခဲ့ရလဲ။	၁	၂	၃	၄	၅
၁၅။ အမေရိကန်ပြည်ထောင်စုတွင် ၍အရာများကို သင်ယူရန် မည်မျှခက်ခဲ့သည် (ဥပမာ သင့်ကလေးအား ကျောင်းစာရင်းသွင်းရန် သို့မဟုတ် သင့်ကားကို စာရင်းသွင်းခြင်းကဲ့သို့ ခက်ခဲသော စိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှု) တို့ကို သင်မည်မျှခံစားခဲ့ရသနည်း။	၁	၂	၃	၄	၅

	ဖိစီးမှုမရှိ	အနည်းငယ်စိတ်ဖိစီးမှု	အလယ်အလတ်စိတ်ဖိစီးမှု	စိတ်ဖိစီးမှုများတယ်	ပြင်းထန်သောစိတ်ဖိစီးမှု
၁၆။ အမေရိကားမှာ (တိုက်ခန်းငှားတာလိုမျိုး) အခြေအနေအသစ်တွေနဲ့ ရင်ဆိုင်ရခက်တယ် လို့ သင်ခံစားရတဲ့အတွက် စိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက် ကြုံခဲ့ရလဲ။	၁	၂	၃	၄	၅
၁၇။ အမေရိကားမှာ ကလေးတွေကို ပြုစုပျိုး ထောင်ဖို့ ခက်ခဲတယ်လို့ သင်ခံစားရတဲ့အတွက် စိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက်များ ခံစားခဲ့ရလဲ။	၁	၂	၃	၄	၅
၁၈။ အမေရိကန်ပြည်ထောင်စုတွင် ယဉ်ကျေးမှု ကွဲပြားမှုများသည် သင့်မိသားစုအတွင်း ပဋိပက္ခများကိုဖြစ်စေသည်ဟု သင်ခံစားရ သောကြောင့် သင်မည်မျှစိတ်ဖိစီးမှု သို့မဟုတ် စိုးရိမ်ပူပန်မှုများ ကြုံတွေ့ခဲ့ရသနည်း။	၁	၂	၃	၄	၅
၁၉။ လူတွေက မင်းကို ခွဲခြားဆက်ဆံပြီး ဒုတိယတန်းစား နိုင်ငံသားတစ်ယောက်အနေနဲ့ ဆက်ဆံခံရလို့ မင်းစိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက်ခံစားရလဲ။	၁	၂	၃	၄	၅
၂၀။ အမေရိကန်နိုင်ငံသားတွေက သူ့တို့တိုင်းပြည်မှာ တကယ်မပိုင်ဘူးလို့ ထင်တဲ့အတွက် စိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက်များ ခံစားခဲ့ရလဲ။	၁	၂	၃	၄	၅

	ဖိစီးမှုမရှိ	အနည်းငယ်စိတ်ဖိစီးမှု	အလယ်အလတ်စိတ်ဖိစီးမှု	စိတ်ဖိစီးမှုများတယ်	ပြင်းထန်သောစိတ်ဖိစီးမှု
၂၁။ မင်းဒီမှာနေပေမယ့် မင်းနိုင်ငံမဟုတ်ဘူးလို့ မင်းခံစားရလို့ စိတ်ဖိစီးမှု ဒါမှမဟုတ် စိုးရိမ်ပူပန်မှုတွေ ဘယ်လောက်ကြုံခဲ့ရလဲ။	၁	၂	၃	၄	၅

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

You are free to:

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

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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.

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

Posttraumatic Growth Inventory—Expanded (PTGI-X)

English Translation

Indicate for each of the statements below the degree to which this change occurred in your life as a result of your crisis [**Please circle one of the numbers that indicates the level of Posttraumatic Growth**], using the following scale.

0= I did not experience this change as a result of my crisis.

1= I experienced this change to a very small degree as a result of my crisis.

2= I experienced this change to a small degree as a result of my crisis.

3= I experienced this change to a moderate degree as a result of my crisis.

4= I experienced this change to a great degree as a result of my crisis.

5= I experienced this change to a very great degree as a result of my crisis.

Possible Areas of Growth and Change		0	1	2	3	4	5	Factor
1.	I changed my priorities about what is important in life.							V
2.	I have a greater appreciation for the value of my own life.							V
3.	I developed new interests.							II
4.	I have a greater feeling of self-reliance.							III
5.	I have a better understanding of spiritual matters.							IV
6.	I more clearly see that I can count on people in times of trouble.							I
7.	I established a new path for my life.							II
8.	I have a greater sense of closeness with others.							I
9.	I am more willing to express my emotions.							I
10.	I know better that I can handle difficulties.							III
11.	I am able to do better things with my life.							II
12.	I am better able to accept the way things work out.							III
13.	I can better appreciate each day.							V
14.	New opportunities are available which wouldn't have been otherwise.							II
15.	I have more compassion for others.							I
16.	I put more effort into my relationships.							I
17.	I am more likely to try to change things which need changing.							II
18.	I have a stronger religious faith.							IV
19.	I discovered that I'm stronger than I thought I was.							III
20.	I learned a great deal about how wonderful people are.							I
21.	I better accept needing others.							I
22.	I have a greater sense of harmony with the world.							IV
23.	I feel more connected with all of existence.							IV
24.	I feel better able to face questions about life and death.							IV
25.	I have greater clarity about life's meaning.							IV

Posttraumatic Growth Inventory—Expanded (PTGI-X)

Burmese Translation

အောက်ပါစကေးကိုအသုံးပြု၍ သင်၏အကျပ်အတည်းကြောင့် သင့်ဘဝတွင် ၍ပြောင်းလဲမှုဖြစ်ပွားခဲ့သည့် အတိုင်းအတာအောက်ရှိ ထုတ်ပြန်ချက်တစ်ခုစီအတွက် ဖော်ပြပါ (Posttraumatic Growth အဆင့်ကို ညွှန်ပြသော နံပါတ်များထဲမှ တစ်ခုကို ကျေးဇူးပြု၍ ဝိုင်းထားပါ) ကို ညွှန်ပြပါ။

၀= ကျွန်ုပ်၏ အကျပ်အတည်းကြောင့် ၍ပြောင်းလဲမှုကို ကျွန်ုပ် မခံစားခဲ့ရပါ။

၁= ကျွန်ုပ်၏ အကျပ်အတည်းကြောင့် ၍ပြောင်းလဲမှုသည် အလွန်သေးငယ်သော အတိုင်းအတာအထိ ခံစားခဲ့ရသည်။

၂= ကျွန်ုပ်၏ အကျပ်အတည်းကြောင့် ၍ပြောင်းလဲမှု အနည်းငယ်ကို ခံစားခဲ့ရပါသည်။

၃= ကျွန်ုပ်၏ အကျပ်အတည်းကြောင့် ၍အပြောင်းအလဲကို အလယ်အလတ်အဆင့်အထိ ခံစားခဲ့ရသည်။

၄= ကျွန်ုပ်၏ အကျပ်အတည်းကြောင့် ၍ပြောင်းလဲမှုကြီးကို အတိုင်းအတာတစ်ခုအထိ ကြုံတွေ့ခဲ့ရသည်။

၅= ကျွန်ုပ်၏ အကျပ်အတည်းကြောင့် ၍ပြောင်းလဲမှုကြီးကို အတိုင်းအတာတစ်ခုအထိ ကြုံတွေ့ခဲ့ရသည်။

Possible Areas of Growth and Change	၀	၁	၂	၃	၄	၅	အချက်
၁။ �‌ဘဝမှာ အရေးကြီးတဲ့အရာတွေနဲ့ပတ်သက်ပြီး ဦးစားပေးတွေကို ပြောင်းလဲခဲ့တယ်။							V
၂။ ကိုယ့်�‌ဘဝရဲ့တန်ဖိုးကို ပိုတန်ဖိုးထားတယ်။							V
၃။ အကျိုးစီးပွားအသစ်တွေ ဖော်ထုတ်ခဲ့တယ်။							II
၄။ ကိုယ့်ကိုယ်ကိုယ် အားကိုးရတဲ့ ခံစားချက် ပိုရှိတယ်။							III
၅။ ငါသည် ဝိညာဉ်ရေးရာကိစ္စများကို ကောင်းစွာနားလည်သည်။							IV
၆။ ဒုက္ခရောက်ချိန်မှာ လူတွေအပေါ် အားကိုးနိုင်တာကို ပိုရှင်းရှင်းလင်းလင်းမြင်တယ်။							I
၇။ ငါ့ဘဝအတွက် လမ်းကြောင်းသစ်တစ်ခု ထူထောင်ခဲ့တယ်။							II
၈။ တခြားသူတွေနဲ့ ပိုရင်းနှီးတဲ့သဘောရှိတယ်။							I

၉။	ကျွန်တော့်ရဲ့ စိတ်ခံစားချက်တွေကို ထုတ်ဖော်ပြသဖို့ ပိုလိုလားတယ်။								I
၁၀။	အခက်အခဲတွေကို ကိုင်တွယ်နိုင်တယ်ဆိုတာ ပိုသိတယ်။								III
၁၁။	ဘဝမှာ ပိုကောင်းတဲ့ အရာတွေကို လုပ်နိုင်ခဲ့တယ်။								II
၁၂။	ငါက ပိုမိုကောင်းမွန်တဲ့နည်းလမ်းကို လက်ခံနိုင်ခဲ့တယ်။								III
၁၃။	နေ့ရက်တိုင်းကို ပိုတန်ဖိုးထားနိုင်ပါစေ။								V
၁၄။	အခွင့်အလမ်းသစ်များ ရရှိနိုင်သည်မှာ အခြားမဟုတ်လျှင် ဖြစ်မည်မဟုတ်ပေ။								II
၁၅။	သူများတွေကို ပိုသနားတယ်။								I
၁၆။	ကျွန်တော့်ရဲ့ ဆက်ဆံရေးကို ပိုအားစိုက်ထုတ်ခဲ့တယ်။								I
၁၇။	ပြောင်းလဲဖို့ လိုအပ်တဲ့အရာတွေကို ပြောင်းလဲဖို့ ကြိုးစားရတာ ပိုများပါတယ်။								II
၁၈။	ကျွန်တော့်မှာ ခိုင်မာတဲ့ ဘာသာရေးယုံကြည်ချက်ရှိတယ်။								IV
၁၉။	ကိုယ်ထင်ထားတာထက် ပိုသန်မာတယ်ဆိုတာ သိလိုက်ရတယ်။								III
၂၀။	အံ့သြစရာကောင်းတဲ့ လူတွေအကြောင်း အများကြီး လေ့လာခဲ့ရတယ်။								I
၂၁။	တခြားသူတွေ လိုအပ်တာကို လက်ခံတာ ပိုကောင်းပါတယ်။								I
၂၂။	ကမ္ဘာကြီးနဲ့ ပိုသဟဇာတဖြစ်တယ်ဆိုတဲ့ ခံစားချက်ရှိတယ်။								IV
၂၃။	ဖြစ်တည်မှုအားလုံးနဲ့ ပိုဆက်စပ်နေတယ်လို့ ခံစားရတယ်။								IV
၂၄။	ဘဝနဲ့ သေခြင်းဆိုင်ရာ မေးခွန်းတွေကို ရင်ဆိုင်ရတာ ပိုကောင်းတယ်လို့ ခံစားရတယ်။								IV
၂၅။	ဘဝရဲ့အဓိပ္ပါယ်ကို ပိုပြီး ရှင်းရှင်းလင်းလင်း သိလာတယ်။								IV

We provide to researchers this information about the measures we have published in relation to posttraumatic growth (PTG). You may note that the PTGI was first published and the term first used by us (Tedeschi & Calhoun) in the 1995 book *Trauma and Transformation*. However, the version we have used was published with a revised response format in *Journal of Traumatic Stress* in 1996. The expanded version, the PTGI-X was published in *Journal of Traumatic Stress* in 2017. Other measures have been published in order to research PTG in children, and to provide a measure of both positive and negative outcomes in the aftermath of trauma, and to assess other variables that are central to our model of PTG processes.

This material is copyrighted and may not be revised or published without our permission.

In Reciprocation

There is no charge for the PTGI and these other measures, and there is no charge for the reproduction of the scale for use in research.

We welcome the use of our scales in not-for-profit research. However, these inventories are not to be reproduced for any kind of general distribution and may not be used in for-profit enterprises.

In reciprocation, we would like you to send us a gratis copy of any manuscripts, theses, dissertations, research reports, preprints, and publications you prepare in which our materials, or any version of them, is used. Dr. R. G. Tedeschi can be contacted at: **rich.tedeschi@bouldercrest.org**

Note: Scale is scored by averaging all responses. Factors are scored by adding responses to items on each factor. Items to which factors belong are not listed on form administered to participants.

PTGI-X Factors

Factor I: Relating to Others

Factor II: New Possibilities

Factor III: Personal Strength

Factor IV: Spiritual and Existential Change

Factor V: Appreciation of Life

Tedeschi, R.G., Cann, A., Taku, K., Senol-Durak, E., & Calhoun, L.G. (2017). The Posttraumatic Growth Inventory: A revision integrating existential and spiritual change. *Journal of Traumatic Stress, 30 (1),* 11-18.

M Gmail   Thuam Khai <tckhai@gmail.com>

PTGI
7 messages

Rich Tedeschi <rich.tedeschi@bouldercrest.org>   Tue, Feb 21, 2023 at 6:51 AM
To: tckhai@gmail.com

I received your request for the translation of the PTGI into Burmese. I retain copyright for the PTGI. You may translate fro
your research use. Please let me know if you need a copy of the measure.

Richard G. Tedeschi, Ph.D.
Executive Director
Boulder Crest Institute for Posttraumatic Growth
33735 Snickersville Turnpike
Bluemont, Virginia 20135 USA
www.bouldercrest.org

See my latest publications:

Transformed by Trauma: Stories of Posttraumatic Growth (2020)

Posttraumatic Growth: Theory, Research, and Applications (2018) at
https://www.taylorfrancis.com/books/9781315527444

The Posttraumatic Growth Workbook (2016) at
https://www.newharbinger.com/posttraumatic-growth-workbook

Thuam C. Khai <tckhai@gmail.com>   Tue, Feb 21, 2023 at 9:36 AM
To: Rich Tedeschi <rich.tedeschi@bouldercrest.org>
Cc: Cathie Hughes <cathiehughes848@gmail.com>, Cathie Hughes_Dean <dean@ogs.edu>, Curtis McClane
<cmcclane@ogs.edu>, David Ward <warddavidc@gmail.com>, Sean Taladay <sean.taladay1@gmail.com>

Dear Dr. Richard,

Thank you so much for your permission to translate PTGI into Burmese for my social research dissertation at Omega
Graduate School. Yes, I need a copy of the measure.

Shalom,

Thuam Khai
DPhil Student at Omega Graduate School
Dayton, TN
[Quoted text hidden]
--
Sincerely,

Thuam C Khai
6332 Green Field Rd
Elkridge, MD 21075

443-597-6159

David Ward <warddavidc@gmail.com>   Tue, Feb 21, 2023 at 9:48 AM
To: "Thuam C. Khai" <tckhai@gmail.com>

This is AWESOME news!
[Quoted text hidden]

U.S. Department of Health and Human Services (HHS)
Registration of an Institutional Review Board (IRB)

This form is used by institutions or organizations operating IRBs that review:
   a) Research involving human subjects conducted or supported by the Department of
       Health and Human Services, or other federal departments or agencies that apply
       the Federal Policy for the Protection of Human Subjects to such research; and/or
   b) Clinical investigations regulated by the Food and Drug Administration (FDA) of the
      Department of Health and Human Services

This form is to be used for the following purposes:
   a. To register an IRB if your institution or organization has not previously registered an IRB
   b. To update or renew the registration of an IRB previously registered by your institution or
      organization
   c. To add another IRB to those previously registered by your institution or organization

Fields with an * are required for OHRP IRBs and FDA IRBs
Fields with an   are required for OHRP IRBs but are optional for FDA IRBs
Fields with an ‡ are required for FDA IRBs but are optional for OHRP IRBs
Fields with no symbol are optional for both OHRP IRBs and FDA IRBs

1. *Has your institution or organization previously registered an IRB with the Office for
    Human Research Protections (OHRP)?

    [ ] Yes, proceed to section 2   [X] No, proceed to section 3

2. *What is your institution or organization (IORG) number?
This number was provided by OHRP the first time your institution or organization registered an
IRB. If you do not know your IORG number, search for your institution or organization on the
OHRP website at http://ohrp.cit.nih.gov/search/search.aspx or contact OHRP using the contact
information at http://www.hhs.gov/ohrp/daqi-staff.html or by telephone at 1-866-447-4777.

3. Name of Institution or Organization Operating the IRB(s)

*Name of Institution or Organization: **Omega Graduate School**

*Mailing Address: **500 Oxford Drive**

*Street Address (if different from the Mailing Address

*City: **Dayton**   *State/Province: **TENNESSEE**   *Zip/Postal Code: **37321**

*Country (if outside the U.S.):

4. **Senior Officer or Head Official of Institution or Organization Responsible for Overseeing the Activities Performed by the IRB(s)**

   *First Name: **Curtis**   Middle Initial: **D**   *Last Name: **McClane**

   Earned Degree(s): **Ph.D., D.Min., M.Div.**   Title or Position: **Executive Vice-President, Chief Academic Officer (CAO)/Dean of Faculty**

   *Mailing Address (if different from the Mailing Address in section 3):

   500 Oxford Drive

   *City: **Dayton**   *State/Province: **TENNESSEE**   *Zip/Postal Code: **37321**

   *Country (if outside the U.S.):

   *Phone: **423 6930992**   *FAX: **000 0000000**   *E-Mail: **cao@ogs.edu**

5. **Contact Person Providing this Registration Information**

   *First Name: **Curtis**   Middle   **D**   *Last Name: **McClane**

   Earned Degree(s): **Ph.D., D.Min., M.Div.**   Title or Position: **Executive Vice-President, Chief Academic Officer (CAO)/Dean of Faculty**

   Name of Institution or Organization (if different from the Name in section 3):

   Omega Graduate School American Centre for Religion/Society Studies (ACRSS)

   *Mailing Address (if different from the Mailing Address in section 3):

   500 Oxford Drive

   *City: **Dayton**   *State/Province: **TENNESSEE**   *Zip/Postal Code: **37321**

   *Country (if outside the U.S.):

   *Phone: **423 6930992**   *FAX: **000 0000000**   *E-Mail: **cao@ogs.edu**

6. **IRB Registration Information (to be completed separately for each IRB being renewed/updated or newly registered)**

A. *Is this a renewal or update of a registration for an IRB already registered with HHS?

[ ] Yes. Provide the IRB registration number previously assigned to this IRB by OHRP: _____ (This number was provided by OHRP the first time the IRB was registered with OHRP. If you do not know the IRB registration number, search for the IRB on the OHRP website at http://ohrp.cit.nih.gov/search/search.aspx or contact OHRP using the contact information at http://www.hhs.gov/ohrp/daqi-staff.html or by telephone at 1-866-447-4777)

[X] No, this is a new IRB registration.

B. Provide the IRB name, if any, used by the institution or organization (e.g., State University Behavioral IRB, University Healthcare Biomedical IRB, or XYZ Hospital IRB #1):

Omega Graduate School IRB #1

C. Location of the IRB

*Mailing Address (if different from the Mailing Address in section 3):

500 Oxford Drive

*Street Address of the IRB (if different from the Mailing Address of the IRB):

*City: **Dayton**   *State/Province: **TENNESSEE**   *Zip/Postal Code: **37321**
*Country (if outside the U.S.):
*Phone: **423 6930092**   *FAX: **000 0000000**   *E-Mail: **cao@ogs.edu**

D. Approximate number of full time equivalent positions devoted to the IRB's administrative activities: **4**

E. Approximate number of all active protocols (for purposes of completing this registration, an active protocol is any protocol for which the IRB conducted an initial review or continuing review at a convened meeting or under an expedited review procedure during the preceding 12 months):   **1**

F. Approximate number of active protocols conducted or supported by HHS (e.g., the National Institutes of Health, Centers for Disease Control and Prevention, etc.) (for purposes of completing this registration, an active protocol is any protocol for which the IRB conducted an initial review or continuing review at a convened meeting or under an expedited review procedure during the preceding 12 months):   **1**

G. ‡For IRBs that review, or intend to review, protocols involving products regulated by the Food and Drug Administration (FDA) (for purposes of completing this registration, an active protocol is any protocol for which the IRB conducted an initial review or continuing review at a convened meeting or under an expedited review procedure during the preceding 12 months):

‡i) Approximate number of active protocols involving FDA-regulated products:

‡ii) Types of FDA-regulated products involved in FDA protocols include (check all that apply):

human drugs	food additives
medical devices	color additives
biological	other
	Specify:

H. IRB Chairperson

*First Name: **David**   Middle Initial: **C**   *Last Name: **Ward**

Earned Degree(s): **PhD, ThM**   Title or Position: **Chair for Thuam C Khai Dissertation Committee, Senior Tutor for DPhil**

Mailing Address (if different from the Mailing Address in section 3):

City: **Dayton**   State/Province: **TENNESSEE**   Zip/Postal Code: **37321**
Country (if outside the U.S.):
*Phone: **423 3642515**   FAX: *E-Mail: **warddavidc@gmail.com**

I. IRB Roster Form: Completion of the IRB Roster Form is required if your IRB is designated on a Federalwide assurance submitted to OHRP. Otherwise, it is optional.

Member Name (Last, First)	Sex M/F	Earned Degree(s)	Scientist (S) Non-scientist (N)	Primary Scientific or Non-Scientific Specialty	Affiliation Institution(s) Y/N	Comments
Ward, David	M	PhD	N	Faith Learning Integration	Y	
Taladay, Sean	M	EdD	S	Research Design and Statistics	Y	
Nguyen, Minh Ha	M	PhD	S	Statistics on	N	

				Diaspora Studies	
McClane, Curtis	M	DMin, PhD	N	Trauma and Posttraumatic Growth	Y
Ward, David	M	PhD	N	Faith Learning Integration	Y

Alternative Members

McCullough, Andy	M	PhD	S	Social Sciences	Y

NOTES:

Members whose training, background, and occupation would incline them to view scientific activities from the standpoint of someone within a behavioral or biomedical research discipline should be considered a scientist, while members whose training, background, and occupation would incline them to view research activities from a standpoint outside of any biomedical or behavioral scientific discipline should be considered a nonscientist. In addition, the IRB must have members with sufficient knowledge of the specific scientific discipline(s) relevant to the research that it reviews.

Affiliation: Please indicate whether or not each individual (or a member of that person's immediate family) is affiliated (other than as an IRB member) with the institution or organization operating the IRB.

Yes = The IRB member is affiliated with the institution or organization operating the IRB.

No = The individual is not affiliated with the institution or organization operating the IRB.

Alternate Members: An alternate member(s) may be designated, as needed, for a regular voting member(s). An alternate member may vote only when the regular voting member is not voting.

When an institution or organization registers two or more IRBs, all alternate members for all IRBs may be listed on the roster of one IRB, or they may be listed separately with each IRB roster. A primary member of any IRB registered under the same IORG number may serve as an alternate for any comparably qualified member on any other IRB of that institution or organization. Primary members on registered IRBs serving as alternate members do not need to be listed as an alternate on any roster. Each alternate IRB member who replaces a primary member at any given meeting should have experience, expertise, background, professional competence, and knowledge comparable to that of the primary IRB member whom the alternate will replace. Whenever an alternate member substitutes for a primary member of the IRB, the combined requirements of § 46.107(a) and 46.108(b) shall remain satisfied. Whenever this occurs, the minutes of the IRB meeting should indicate clearly that the alternate IRB member has replaced the designated primary IRB member, and include the identity of the replaced primary and the alternate members. If multiple alternate members serve at an IRB meeting, the pairing of primary and alternate members should be indicated.

Academic resources demonstrating validation of instruments

Sternberg RM, Napoles AM, Gregorich S, Paul S, Lee KA, Stewart AL. (2016) 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

PTGI References of Potential Interest

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Morris, B., Shakespeare-Finch, J., Rieck, M., & Newbery, J. (2005). Multidimentional nature of posttraumatic growth in an Australian population. Journal of Traumatic Stress, 18, 575-585.

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life change: Can crisis lead to personal transformation (pp. 215-235)? Washington, DC:

American Psychological Association.

In Reciprocation

There is no charge for the PTGI, and there is no charge for the reproduction of the scale

for use in research. In reciprocation, we would like you to send us a gratis copy of any

manuscripts, theses, dissertations, research reports, preprints, and publications you

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R. G. Tedeschi can be contacted at: Department of Psychology - UNC Charlotte -

Charlotte, NC 28223 USA.

NIH certificate—downloaded from IRB link after completing required guidelines

Conclusion

Go to Section: Completion Certificate >

Congratulations!

You have completed OHRP's learning module:

Lesson 1: When HHS Regulations Apply

OHRP does not collect information about who completes this training. Please fill out the information below and print this page for your records.

Name: Thuam Cin Khai

Date: July 1, 2024

Conclusion

Go to Section: Wrap Up > Completion Certificate

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You have completed OHRP's learning module:

Lesson 2: What is Human Subjects Research?

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Congratulations!

You have completed OHRP's learning module:

Lesson 3: What are IRBs?

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Name: Thuam Cin Khai

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Conclusion

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Lesson 4: Independent Review of Research

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Name: Thuam Cin Khai

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Lesson 5: Human Research Protection Training

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Date: July 1, 2024