

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

SELF-ASSESSMENT OF CHILDREN LIVING IN THE DUMARE CAMP FOR
INTERNALLY DISPLACED PERSONS ON THEIR WELL-BEING BASED
ON THE COMPREHENSIVE INVENTORY OF THRIVING

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the Degree of Master of Arts in Religious Education

Holistic Child Development

By

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ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

WE HEREBY APPROVE THE THESIS

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AS PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
MASTER OF ARTS IN RELIGIOUS EDUCATION
(HOLISTIC CHILD DEVELOPMENT)

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ABSTRACT

The thesis explores how the selected children in the Dumare camp for Internally Displaced Persons in Kachin State, Myanmar assess their well-being based on the Comprehensive Inventory of Thriving for Children (CIT-Child). This approach is one of the ways where children's voices are heard to improve the ministry services in this camp.

The respondents of the study are 33 children who are between 8 and 18 years old and who have lived in the Dumare IDP camp for six years and above, five of whom participated in interviews via Zoom. The researcher employed mixed methodologies to treat the data gathered, namely, semi-structured interviews and the survey using the CIT-Child questionnaire adapted from Andolfi, Tay, Confalonieri, and Traficante (2017). The data from the interviews were integrated with the related literature and studies as well as from the statistical treatment of the survey findings. T-Test was used to establish the relationships between demographic variables and the dimensions of Child Thriving.

The findings of the study revealed that there are no significant differences in the assessments of the selected children when they are grouped according to age and gender against the five dimensions of Child Thriving. The five dimensions are relationship, engagement, mastery, optimism, and subjective well-being. The qualitative responses of the selected children provided some understandings on how the children rated their agreement or disagreement with the statements for each dimension of child thriving. Some of the salient findings include: (1) Children need the support of the people around them. They have identified that God, the church, their family, their friends, the staff of the DIDP, the Non-Government Organizations, and their community are important to them. This reflected what Bronfenbrenner espoused in his Ecological Systems Theory,

that is, that these systems have continuing impacts on an individual's development (Bronfenbrenner 1999); (2) the activities that they engage in at the camp provide them with mastery and help develop their self-worth; (3) some of these children feel lonely and have some "negative feelings" and they have identified the reasons behind these felt needs. Based on the findings of the research, recommendations were identified for the parents, for the staff of the DIDP camp, and for further studies. Listening to the children who have lived in this camp has led to some specific recommendations as to how the ministries in the camp and in the homes can be improved so these children thrive in all the dimensions in their lived experiences. The following are some gaps this research study has identified for which there is still a need for further studie:

- a. mixed-methods evaluative study on the strengths and weaknesses of the Dumare IDP camp with parents as respondents;
- b. quantitative research on the knowledge, attitude, and practice (KAP) of the parents and staff of the Dumare IDP camp on children's spirituality;
- c. holistic analysis of the activities by the Baptist Convention in Myanmar based on the dimensions of child well-being; and
- d. phenomenological study on the impact of COVID-19 on the well-being of the children in Dumare IDP camp.

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CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Background of the Study

Myanmar is the largest land in Southeast Asia (Florento and Corpuz 2014, 3). There are extremely diverse ethnic groups in a total of 135 distinct ethnic group and 53 million people living together. Burma's neighboring countries are, to the north, Tibet and China; to the west, Bangladesh; and to the east, Thailand and Laos. In Myanmar, there are eight major ethnic tribes including Kachin (1.4 percent), Karenni or Kayah (0.4 percent), Karen (6.2 percent), Chin (2.2 percent), Mon (2.4 percent), Burmese (69 percent), and Rakhine (4.5 percent) (Pum Za Mang 2017, 627).

In this thesis, the researcher focuses on the Kachin people. In Myanmar, Kachin people are mainly Christians who live in the northern part of the country. The population of Kachin state is estimated to comprise approximately 3 percent of Myanmar's total population, according to the preliminary result of the 2014 census (Jaquet 2015, 17-32).

In 1994, the called Kachin Independent Army (KIO) reached a ceasefire agreement with the then-military government (International Crisis Group 2013, n.p.). There has been a civil war going on between the KIO and the government army for almost a decade. The civil war is continuing to the present; however, the war was very intense in 2011. In mid-2011, shortly after power was transferred to the new government,

armed conflict in Kachin reignited (International Crisis Group 2013, n.p.). So, the refugee camps were built by the local church for the victims of war from 2011. In Kachin State, there are a number of Internally Displaced Person (IDP) camps that are led by the Kachin State's churches.

In the Dumare IDP (hereafter referred to as DIDP) camp, children come from many different places. The researcher interviewed a 13-year-old girl, Seng (not her real name), one of the children from DIDP for the background of this study. She asked Seng what she thinks of life in the DIDP, and Seng said, "*Ngai ndai IDP camp kaw nga ai grai pyaw ai ngut na simlum ai ngu ma hkam sha ai*" ("I am very happy and I feel very safe in IDP camp") (June 25, 2020 interview with the researcher). Seng told the researcher that her hometown is very far from the DIDP camp. She has been living in the DIDP camp since 2012, and at that time she was very young so she could not remember how her family moved to DIDP camp. In this camp, some organizations come to support them and sometimes they offer activities that Seng considered, "*grai myit katu ai*" ("very exciting"). The researcher conducted the interview with that child. She is very shy, so the researcher spent time and listened to her. After the conversation, the researcher was able to catch a glimpse of life inside the DIDP camp. The researcher realized that if one does not listen to children, one would not know what is going on inside their heart. Indeed, listening to children is crucial for those who desire to nurture and effectively minister with the young (Stonehouse and May 2010, 7).

Internally Displaced Persons are often hard to identify, particularly when they are dispersed among communities that are poor themselves (UNICEF 2019, 5). They move from their hometown. The situation of children in the DIDP camp is unique. Their needs

are different. They may have some needs that are not met. This is why listening to children is an important aspect in the ministry of the local church to know the well-being of children. According to Catherine Stonehouse and Scottie May, proponents of listening to children on their journey towards spirituality, “Listening to children is a crucial part of our relationship with them. It brings pleasure, helps us know what the child needs, and can even teach us valuable lessons” (2010, 11). Listening to children is a very important part of relating with children. If people who minister with children are not listening to the children, they might not know what they need or how they can be helped. Listening can help facilitate thriving of children (APNTS Research Team 2018, 9). Thriving involves taking actions that optimize one’s chances for life marked by health and positive exchanges with one’s world (Lerner et al. 2011, 2). Children will thrive if the adults in their environment take actions that would improve their quality of life.

In the Bible, Proverbs 22:6 says that “Start children off on the way they should go, and even when they are old they will not turn from it” (all Scripture references in this thesis are taken from the New International Version). In the near future, the researcher will be ministering to children in the DIDP camp and will want to assess their well-being. In the DIDP camp, there are many needy children. Has the war affected their mental and spiritual growth? Are the children inside the camp happy? Are they thriving? Do the adults around them listen to them? Do they feel important? These are questions that the researcher wants to find answers to as she seeks to minister to these children. Developing listening skills is important preparation for this ministry.

The Context of IDP Camp in Kachin State

The role of the Kachin Baptist Church (KBC) is important for the IDP camps. Most of the IDP camps are built in the church compound. Since the resumption of the conflict in 2011, churches have taken the lead in providing humanitarian assistance to the civilian victims of the war (Jaquet 2015, 17-32). There were a lot of people coming from different areas and states.

The local church ministers to the children in the DIDP camp. Every Saturday they have various activities like playing supervised games, devotions, and creative projects related to the lessons. The people who work there are church leaders such as the pastor, the secretary, and assistant secretary as well as two volunteers. All of the children are encouraged to attend the different activities in the ministry. There are 44 families living in the camp and all of them are attending the church through the ministry of this camp.

Theoretical Framework

This research will be based on the Comprehensive Inventory of Thriving for Children (CIT-Child). The CIT-Child is an instrument grounded on a multifaceted perspective of child well-being and used by Andolfi, Tay, Confalonieri, and Traficante in their research with 626 children in 2017. The original tool called “Comprehensive Inventory of Thriving” was created by Su, Tay, and Diener (2014) who integrated several approaches to measure dimensions of child well-being. Then Andolfi, Tay, Confalonieri, and Traficante adapted this tool to assess whether children are thriving and to what extent they perceive that they are growing well and named it the Comprehensive Inventory of Thriving for Children (CIT-Child). This tool gleaned its dimensions of well-being from

developmental psychology, clinical psychology and mental health (Andolfi, Tay, Confalonieri, and Traficante 2017, 128). By assessing whether children are thriving, it is then possible for researchers to trace home, school, environmental, and societal conditions that enable children to flourish (Andolfi, Tay, Confalonieri, and Traficante 2017, 127).

In this thesis, the researcher will ask the children to report on their sense of well-being by answering the questionnaire reflecting affective, social, spiritual, and cognitive components of development. Using this tool would have an impact on how society understands and takes care of children (Stiglitz, Sen, and Fitoussi 2009). Figure 1 encapsulates the dimensions of child thriving as portrayed in the CIT-Child.

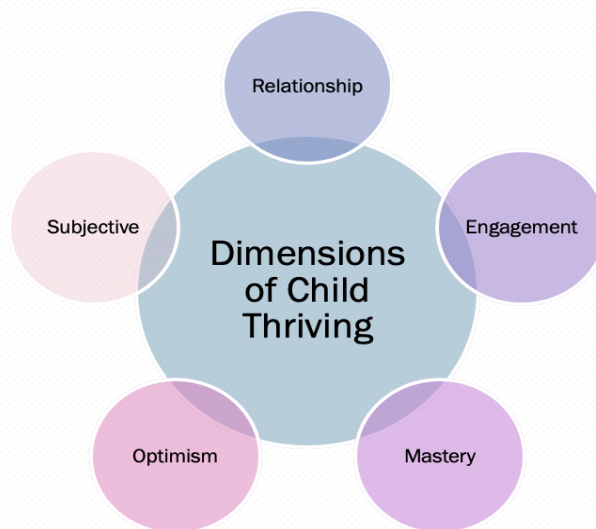


Figure 1: Dimensions of Child Thriving (Adapted from Su, Tay, and Diener 2014)

This framework identifies five dimensions of child thriving namely, (1) relationship, (2) engagement; (3) mastery; (4) optimism, and (5) subjective well-being. The current research will utilize all these five dimensions in exploring how the children from the Dumare IDP camp assess their well-being. The relationship dimension

includes elements of support, respect, loneliness, and belonging. The engagement dimension relates with children being energized and excited when they work on their everyday activities (Andolfi, Tay, Confalonieri, and Traficante 2017, 130). The mastery dimension considers skills, learning, and self-worth. Optimism means hope for a good outcome in the future (Andolfi, Tay, Confalonieri, and Traficante 2017, 130). Finally, subjective well-being considers life satisfaction, positive feelings, and negative feelings as well.

Conceptual Framework

The conceptual framework below (Figure 2) depicts how the theory in the study fit the overall flow of the research.

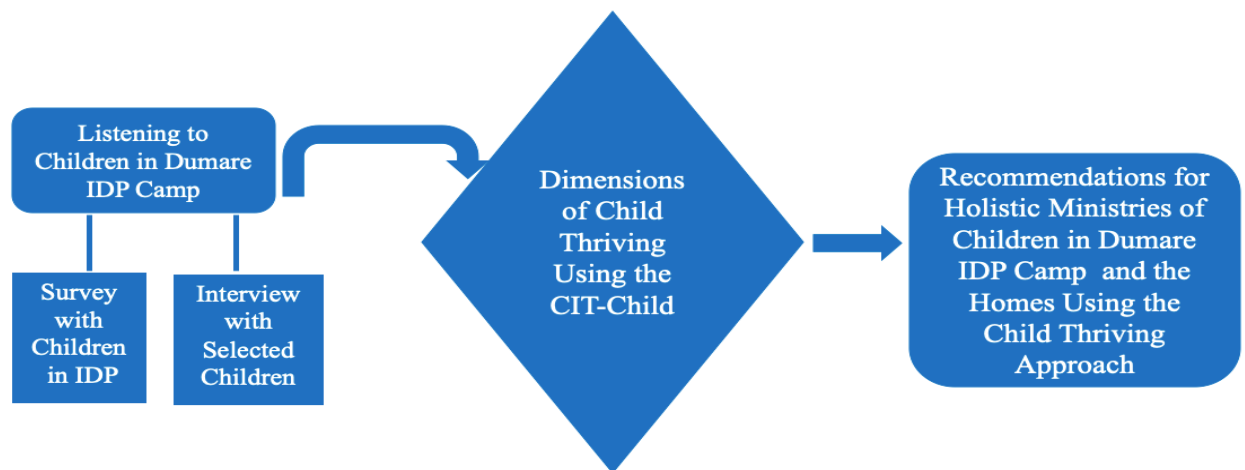


Figure 2: Conceptual Framework

The first task of the researcher was to listen to the children through one-on-one interviews as well as by looking at the questionnaires that were filled out by the children. The tool that was used for this is the CIT-Child. The researcher adapted this tool to explore how the children assess their well-being. The data findings were the bases for

identifying recommendations toward holistic ministries with children, using the child thriving approach. The study hopes to provide an opportunity for the voices of the children to be heard so that they are consulted in the ministries where they are the direct beneficiaries. This purpose statement is listening to children to offer insights for improvement from the perspectives of children that were gathered from the interviews and the survey.

Statement of the Problem

The main question is: how do the children in the Dumare IDP Camp of Kachin State, Myanmar assess their well-being based on the Comprehensive Inventory of Thriving? The sub-problems for this research are:

- (1) What are the demographic characteristics of the selected respondents in the Dumare IDP Camp of Kachin State, Myanmar in terms of the following?
 - a. Age
 - b. Gender
- (2) Are there any significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “relationship” dimension for child thriving in terms of the following?:
 - a. Support
 - b. Respect
 - c. Loneliness
 - d. Belonging
- (3) Are there significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “engagement” dimension for

- child thriving?
- (4) Are there any significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “mastery” dimension for child thriving in terms of the following?:
- a. Skills
 - b. Learning
 - c. Self-worth
- (5) Are there any significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “optimism” dimension for child thriving?
- (6) Are there any significant differences in the assessment of the selected children in the Dumare Camp of Kachin State, Myanmar in the “subjective well-being” dimension for child thriving in terms of the following?:
1. Life satisfaction
 2. Positive feelings
 3. Negative feelings

Null Hypotheses

The following are the null hypotheses of the study:

1. There are no significant differences between the demographic groupings of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “relationship” dimension for child thriving which includes support, respect, loneliness, and belonging;

2. There are no significant differences between the demographic groupings of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “engagement” dimension for child thriving;
3. There are no significant differences between the demographic groupings of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “mastery” dimension for child thriving which includes skills, learning, and self-worth;
4. There are no significant differences between the demographic groupings of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “optimism” dimension for child thriving; and
5. There are no significant differences between the demographic groupings of the selected children in the Dumare IDP Camp of Kachin State, Myanmar in the “subjective well-being” dimension for child thriving which includes life satisfaction, positive feelings, and negative feelings.

Significance of the Study

The researcher believes that the understanding gained by listening to the children in this study provides insights that can help those who minister with the children to develop a ministry plan that promotes the well-being of the children in the DIDP camp of Kachin State, Myanmar to thrive. Children are gifts from God (Ps. 127: 3). Jesus has a high view of children. He became indignant when the disciples did not allow the children to come to him (Mark 10:14). This implies that the church and the adults around the child’s life need to take care of them. The findings of the study could help the DIDP camp improve their ministry after knowing how the children look at their well-being as

they live in the camp. This study could also contribute to knowledge gaps in the academic community concerning the perspectives of children living in a challenging environment. Listening to children is a way of knowing the feelings and lived experiences of children and this could add to the existing knowledge for the discipline of holistic child development. Listening to children could inform the theory and practice of ministries to, for, and with children. Stonehouse and May observed that from listening to children, we are able to learn from them, “enhance our listening and learning skills, and evaluating our ministries in the light of what we discover (2010, 23.)

Culturally speaking, home and family are the first priority for Myanmar people. But most of the parents work every day so they do not have time to listen to their children (Ro Thuam Liana 2016, 1). Many of them are too busy in augmenting the family finances and most of them do not realize how important it is to listen to children. Many of them do not know that they need to give time to their children. For these parents, if they support what the children need, they think that is enough for them. But the researcher believes that everybody around the child’s life has the responsibility to listen to their voices to know whether or not their well-being is taken care of. When people really listen to children, this enables them to engage openly as well as creating an environment that helps children thrive. This thesis hopes to offer recommendations to the parents so they know about how their children assess their well-being and identify ways of improving their relationships with them.

Definition of Terms

Assessment aims to improve the structures, plans and procedures of an organization using a diagnostic tool (Schargel, Thacker and Bell 2007, 150). In this

research, the children will do a self-assessment of their own well-being using the CIT-Child.

Child thriving refers to conditions that allow children to flourish, growing up well and happy. Thriving includes all the dimensions of well-being that bring about a sense of purpose and good relationships among children.

Comprehensive Inventory of Thriving (CIT) is the tool that measures “a broad range of psychological well-being constructs and represent a holistic view of positive functioning” (Su, Tay, and Diener 2014, n.p.).

“Dumare Camp” is located in Du Kahtawng Quarter, Myitkyina, Myanmar. It is under the Kachin Baptist Convention. The Dumare camp is located in the Dumare church compound.

“Holistic needs” in this research refers to all the dimensions of life: physical, psychological, spiritual, and social, that make up a child’s life as well as the context in which the child lives (Weyts 2005, 86).

Listening to children refers to the active process of receiving and responding to messages of individuals who are below 18 years of age (adapted from Nordquist 2020, n.p.). In this research, listening to children will come in the form of allowing the children to express their feelings and perceptions as they think about their own well-being.

Well-being is “present when a person realizes their potential, is resilient in dealing with the normal stresses of their life, takes care of their health and has a sense of purpose, connection and belonging to a wider community. It needs nurturing throughout life” (McHugh 2019, 10).

Scope and Delimitations of the Study

This study has three limitations. First, the researcher only studied the DIDP camp in Myitkyina, Kachin State which is run by the Kachin Baptist Church. The researcher only chose this particular church because this is the researcher's local church. The familiarity allowed the researcher to have access to the respondents without having any political issues and avoid putting the researcher and respondents in danger. The researcher asked two research assistants to help when collecting the data.

Second, this study focused only on children who are between 8 and 18 years old in the DIDP camp, Myanmar. The reason why the researcher chose this age group is: they can already read and write in Kachin language. The researcher used mixed methods which originally considered conducting a survey with at least 40 children and interviews with five selected children. However, the researcher was only able to gather responses from 33 children because the other children went back to their home town. The data gathered from the survey helped to see the general picture of the children's well-being in the DIDP Camp. Furthermore, the interviews were used to collect narratives from the children in relation to how they assessed their well-being.

The final limitation of the study regards the research tools. For the survey, the researcher adapted the statements from the CIT-Child used in the research entitled, "Assessing Well-Being in Children: Italian Adaptation of the Comprehensive Inventory of Thriving of Children" (Andolfi, Tay, Confalonieri, and Traficante 2017, 127-145). This tool does not explicitly include the spiritual dimension of child well-being, so the researcher added statements that would reflect how God and the faith community support

the child. For the interviews, the researcher looked at items in the CIT-Child and used the narratives of children to give light as to how they assessed their own well-being.

This chapter looked at the background of the research problem, the frameworks of the study as well other pertinent elements in the study. Chapter II considers the literature and studies that are relevant to the topic on listening to children in the dimensions that help them thrive.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

The current research is about listening to children on how they assess their well-being based on the Comprehensive Inventory of Thriving for Children (CIT-Child). This chapter presents the related literature and studies that are pertinent to the issue of child well-being through looking at child thriving and its dimensions. The researcher divides this chapter into three parts: (1) Listening to Children; (2) Child Thriving; and the (3) Dimensions of Child Thriving.

Listening to Children

Listening to children is an approach that opens up many possibilities to know their feelings or preferences related to their lived experiences. Listening to children, according to Helen Roberts, is one way of “taking into account in a meaningful way what they have to tell us” and is “central to recognising and respecting their worth as human beings” (Roberts 2017, 142, 147). In this thesis, the researcher will listen to how the children assess their well-being in light of the CIT-Child. Through this instrument, the children do a self-report on their well-being and then the researcher can give recommendations to the staff and leaders of the Dumare IDP (DIDP) camp on how to improve the way they minister to with these children. seeing our ministry as ministry

with children, indicates that they have a role to play and perspectives that adults should respect.

Listening to children and hearing their voices on decisions affecting their lives is a good practice for those who engage in ministries with them. Listening to a child means “paying attention to what they say, having an open attitude, respecting and empathizing with their feeling,” and is a means of “achieving change” (McLeod 2008, 21).

Furthermore, in the book, *Listening to Children: A Practitioner’s Guide*, observes that “true listening implies action” and can “protect children, can enhance their well-being and can lead to improvements in service” (2008, 21, 28).

This posture of listening presents a “view of children and young people as active citizens, who are knowledgeable about their world and able to play a full part in decision-making processes that affect them” (Cairns and Brannen 2005, 78). Identifying the contribution of children and young people to any endeavor shows how society is giving them dignity and advocating for their rights to participation. According to Davies, “Listening is an ethical relationship based on respect” (2014, xi.) Davies continues, “Listening is about being open to being affected. Listening is about *not* being bound by what you already know. It means opening up the ongoing possibility of coming to see life, and one’s relation to it, in new and surprising ways (Davies 2014, xi).

Stonehouse and May, authors of the book, *Listening to Children on the Spiritual Journey* remark that “Listening to children often leads to amazement” (2010, 1). Children can be very observant of their environment and when the people around them care to listen and hear their voices, there is an atmosphere of open discovery. Through listening

to children in the DIDP camp, the leaders and other staff may be able to discover things that are important to children, things that they have not known before.

Child Thriving

Thriving is a term that is used in medicine and psychology. In terms of medicine, “failure to thrive is a common term used to describe lack of adequate weight gain in pediatric-aged patients” (Smith and Badireddy 2020, n.p.). In psychology, thriving is defined as a “state in which individuals experience both a sense of vitality and learning” (Porath, Spreitzer, Gibson, and Garnett 2011, 250). Gleason and others define thriving as “the ability to regulate and cope with stress, and expected to have close ties to nurturing parenting” (2016, 169). In other words, thriving is the condition when the physical, psychological, and experiential aspects of life are flourishing.

Bunge states, “Healthy child development requires the support of households, schools, faith communities, neighborhoods, and countries” (Bunge 2017, 36). According to the United Nations Department of Economic and Social Affairs, in 2017, nine percent of the global population was under age five (UNDESA/Population Division 2017, 12). The report also writes that children under 15 years of age represent roughly one quarter of the world’s inhabitants (26%). This implies a huge responsibility to adults surrounding the lives of children.

A team of researchers from Asia-Pacific Nazarene Theological Seminary (APNTS) conducted a study on child thriving with 776 respondents using focus group discussions, questionnaires, and drawing activities with children (2018). The title of the research was “Listening and Learning from Various Entities on the Perceived Dynamics that Help Children Thrive: Implications for Practical Action Towards Holistic Mission

and Discipleship of Children” and they presented the findings of the study to the National Forum for Children At Risk sponsored by the Lausanne Movement. One of the findings of the research was: “Children thrive when their basic needs are met and they have opportunities to learn, grow and explore” (APNTS Research Team 2018, 18).

Specifically, the researchers found out that according to the children:

. . . the elements that they need in order to thrive are: family, basic needs, and relationship. Second, according to the perceptions of the children, the following help them thrive: family, parents, friends, and church. Third, according to the perceptions of the children, the following are the factors in their environment that could help them grow: family life, spirituality, and healthy environment. It is interesting to note that “family” and “family life”– are what children indicated as the number one factor that they need for thriving (APNTS Research Team 2018, 73).

In the context of the DIDP camp, the children are living with their families.

The local church is ministering to these families. In a significant way, listening to children’s voices can give ideas to the leaders of the church on how to make family life be a way to promote child thriving.

In 2016, Lee and others conducted a study in Myitkyina and Laiza (Lee et al. 2018, 1). The respondents of the study were 28 adolescents and 12 adults. “The aim of the study was to better understand local views on mental health and psychosocial problems with Kachin children and adolescents in Burma” (Lee et al 2018, 10). They found out that the “effects of war were described primarily as a constellation of social and economic problems rather than a list of mental health symptoms” (Lee et al 2018, 1).

In Nakuru County, Kenya, a research which aimed to “contribute to the body of knowledge by investigating the mental health, quality of life, and life satisfaction among IDPs” was conducted (Getanda, Papadopoulos, and Evans 2015, 1). The researchers

found that (1) disruptive forced displacement can lead to mental health and well-being difficulties; and (2), those who did not receive support from friends or the government were found to be at the highest risk of poor health and wellbeing” (Getanda, Papadopoulos, and Evans 2015, 1, 7).

Children learn and thrive when they are safe from violence within their family, and the practice of positive discipline helps parents and communities provide all children with a safe environment” (UNICEF 2015). How can adults help children thrive? What does the Bible command when it comes to raising children? Who is responsible in raising children so they thrive and flourish? These are some questions that the researcher will try to grapple with in this section.

What Does Child Thriving Mean?

Thriving includes the following points of view: a love of learning, a sense of purpose, good relationships, emotional well-being, life skills, serving others, moral courage, taking care of self, a sense of joy, physical health, and spiritual growth (Thrive Foundation UK; cited in APNTS Research Team 2018, 18). Every child should grow well in their physical, mental, socio-emotional, and spiritual development.

The Bible gives a challenge to raise children in the right way (Prov. 22:6). The Bible describes children as the creation of God in His image. In the New Testament, Jesus said, “Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these” (Matt. 19:14). So, if camp children are broken spiritually and physically, then children from the IDP camp should go to Jesus and no one should hinder them. The Bible focuses on children as important, worthy to be carefully considered. Roy B. Zuck says “Children are not an afterthought in the Bible. There are

also dozens of stories about children in the Bible” (1996, 16). In this same mode, Cadwallader says, children are our present, they are not our future (2013, 23).

Ps. 127:3 says that “Children are a heritage from the LORD, offspring a reward from him.” In the Bible, children are a gift from God to the entire community. Ennew remarks, “God intends for children to thrive in stable and loving relationships” (2007, 109). Everyone, including the church, community, parents, family, and friends, are responsible to promote the well-being of children. Children need a space where their ideas and thoughts are listened to, they are cared for, and they receive guidance from adults or parents. In order to thrive, they need love, happiness, self-esteem, and positivity. Kim, Furlong, Ng, and Huebner explain, “Well-being can be defined as the actualization of children’s rights along a continuum ranging from complete fulfillment (positive outcomes) to complete non-fulfillment (negative outcomes) of a child’s optimal functioning in the present and as projected into the future (2016, 5).

All children should have the opportunity to experience well-being and happiness in their lives. Children can learn and thrive when there is no domestic violence. Positive discipline from parents and the community is of utmost importance (UNICEF 2015). For children to thrive, everyone who surrounds them has the responsibility to secure their well-being. In this 21st century, the thriving of children cannot be taken for granted. One crucial thing for the development of children is their spirituality. In this world of pluralism, the formation of spiritual faith-sharing needs to begin at home. The home is the primary place where children are exposed to spiritual values. Through parents and other adults, a family prayer time, and during the informal events when people gather

together, warmth, love, respect, kindness, and caring can be taught. In this way, children grow spiritually.

Many organizations around the world help towards the improvement of children's well-being. One of the global organizations that safeguards the well-being of children is the United Nations Children's Emergency Fund (UNICEF). UNICEF promotes children's well-being in their document called *A World Fit for Children*. In this document they emphasize children's rights. There is also the international human rights treaty or the United Nations Convention on the Rights of the Child (UNCRC). In this treaty, several countries, Myanmar included, pledge to grant children and young people a comprehensive set of rights (UNCRC Policy Paper 2010), n.p.). The promises of the countries that have pledged to support this effort are as follows: (1) put children first, (2) eradicate poverty, (3) leave no child behind, (4) care for every child, (5) educate every child, (6) protect children from harm and exploitation, (7) protect children from war, (8) Combat HIV/AIDS, (9) listen to children and ensure their participation, and (10) protect the Earth for children (UNICEF 2018, n.p.). These principles and objectives are part of the Millennium Development Goals that countries subscribing to the UNCRC pledge to fulfill.

The Search Institute is a “research organization that aims to bridge research practice to help young people be and become their best selves” (Search-Institute.org). From their research with 5 million young people, they found out that there are about 40 developmental assets (both external and internal) that young people need to succeed in life. The external assets focus on the relationships and opportunities they need in families, schools, and communities. The internal assets include socio-emotional

strengths, values, and commitments that are nurtured within young people (Search-Institute.org). They found out “the more assets that young people have, the less likely they are to engage in a wide range of high-risk behaviors and the more likely they are to thrive” (Search Institute 2010, n.p). Their findings show that young people who have more of these assets are more likely to do well in school, be civically engaged, and value diversity. The research shows that the more assets the children have, the higher the probability that the child will not be involved in behaviors such as violence, teen pregnancy, dropping out of school, etc.

In this current research, the aim of the study is to listen to the voices of children which is a part of their rights as enshrined in the UNCRC. The respondents of this current study are refugees from war, so there is a need to listen to their voices. The CIT-Child questionnaire has identified the dimensions that demonstrate the needs of children. Through this, the children can give their self-report on how they assess their well-being. The results can lead to recommendations for the leadership in the DIDP camp.

In the world there are nearly 26 million refugees today, and over half are children who are under the age of 18 (UNHCR, 2017c). In Kiziba Refugee Camp from Rwanda, research was conducted concerning the children who are at risk in order to protect the children in refugee settings and to reduce violence against children (Bermudez et al. 2018, 83). The respondents of the study were 70 adolescents and 68 caregivers. Among the findings of the study are: “First, structural protection risks exist for adolescents in Kiziba Camp. Second, intergenerational conflict between caregivers and adolescents was perceived to negatively influence abuse disclosure. Lastly, protection mechanisms and reporting pathways were underutilized as caregivers and adolescents

expressed concern over the shame, embarrassment, and social rejection that characterized formal disclosure (Bermudez et al. 2018, 83). For children's well-being, the environment is very important; if the community is not safe or is located in a conflict area, the children will not grow well in that area. Thus, for children, only a good environment can affect their well-being in a positive way.

Displaced people face resource challenges and have limited ability to meet the basic needs of their children. In 2011, the Syrian conflict caused 3 million children to be displaced to Jordan (Mansour, 2017, 186). The war affected the children's well-being. The displaced children needed physical provision and health care. A child's environment significantly affects their development when they have experienced war. War may cause the children physical injury, a fundamentally poor existence, and loss of their loved ones, so they become traumatized. Consequently, war not only affects children in external ways, but also affects their inner well-being. Mansour writes, "Access to comprehensive psychological support is essential as early as possible after displacement to support smooth atraumatic transition of the refugee children into the host community. The well-being of refugee children is dependent on real health of the community (Mansour, 2017, 186). Because of the community or organization's services and help or support, the children can maintain emotional and physical well-being.

Furthermore, those who are affected by a war environment might have a lack of mental, physical, and social resources. According to Danziger in 2013, "Two million children have been killed by conflict over the last decade; 6 million children have been made homeless; 12 million have been injured or disabled; and there are at least 300,000 child soldiers operating in 30 different conflicts across the globe" (2013, n.p.). For

children, war not only produces outside effects but also it affects their inner well-being. Danziger cited that 12 million were homeless during the period and 10 million were traumatized because of the war (2013, n.p.). This is not the kind of environment that children should be placed into.

Children are part of society. Therefore, social systems surround the life of the child. These systems affect children's thriving. The ecological systems theory developed by Urie Bronfenbrenner (April 29, 1917- September 25, 2005) a Russian-American psychologist, is distinctive because it involves religious organizations in the child's development. He researched child development and how social relationships affect children's development. According to Bronfenbrenner's theory, adults who live in the community with children have the chance to help those children's well-being. Every layer of society is fundamental for children to thrive. If one of the societal layers is broken, then the other layers should make up for the missing part.

Figure 3 below illustrates the systems that tend to contribute directly and indirectly to the development of children. In this figure, the church is a part of the microsystem together with family and friends. The church plays a crucial role in the development of the children in the DIDP camp. According to Bronfenbrenner's theory, children need to be included as part of everyone's well-being. In his ecological systems theory, the child is developing in a multi-layered system of relationships and structures.

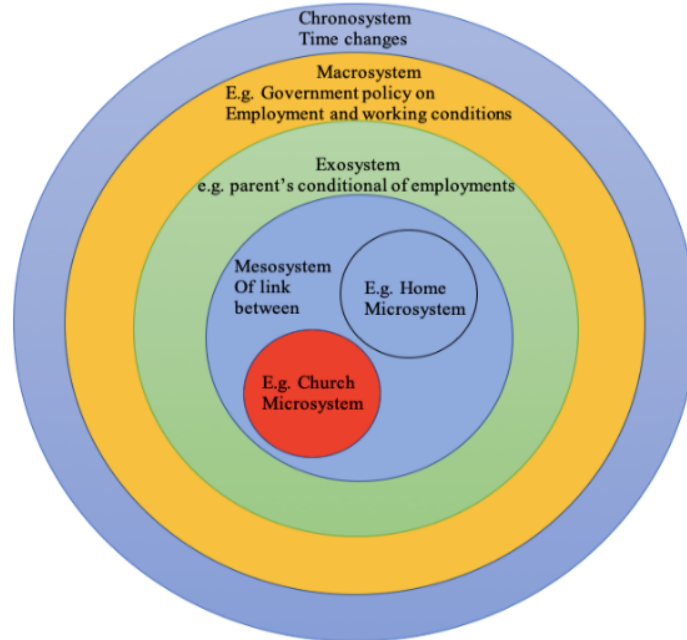


Figure 3: Bronfenbrenner's Ecological Framework (Adapted from Smith, Cowie, and Blades 2015, 11)

Bronfenbrenner constructed a description of environmental systems that influence human development. He said, “Development is a lasting change in the way in which a person perceives and deals with his environment” (Bronfenbrenner 1979, 3). As children develop, they are impacted by all layers of the system because their ecological environment is connected. The structures are microsystem, mesosystem, exosystem, macrosystem, and chronosystem.

The innermost level is the microsystem, comprised of the persons with whom the children have direct interactions. “A microsystem is a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given setting with particular physical and material characteristics” (Bronfenbrenner 1979, 22), including, for example, family, school, neighbors, church, and daycare.

“A mesosystem comprises the interrelations among two or more settings in which the developing person actively participates (such as, for a child, the relations among

home, school, and neighborhood peer group; for an adult, the mesosystems are family, work, and social life)” (Bronfenbrenner 1979, 25). There is a strong connection between the microsystem and mesosystem.

“An exosystem refers to one or more settings that do not involve the developing person as an active participant, but in which events occur that affect, or are affected by, what happens in the set containing the developing person.” For example, a young child’s exosystem might include the parent’s place of work, a school class attended by an older sibling, the parent’s network of friends, the activities of the local school board, and so on” (Bronfenbrenner 1979, 25). The impact of the parents on them also can impact the children.

“The macrosystem refers to consistencies, in the form and content of lower-order systems (micro-, meso-, and exo-) that exist, or could exist, at the level of the subculture or the culture as a whole, along with any belief systems or ideology underlying such consistencies” (Bronfenbrenner 1979, 25).

“The chronosystem covers the element of time as it relates to a child’s environment. This involves ‘patterns of stability and change’ in the child’s life. This system can effect or influence the child externally, like the timing of other siblings coming or the timing of parental separation or even death” (Corpuz et al. 2015, 116). It is shaped outside of the cycle.

Bronfenbrenner attaches a unique meaning to the concept of development. He writes, “Development is a lasting change in the way in which a person perceives and deals with his environment” (Bronfenbrenner 1979, 3). This implies that if one desires to study a child, he or she needs to consider not just the child’s immediate environment, but

also the influences of the larger system that directly or indirectly affect the development of the child (APNTS Research Team 2018, 21). These systems have continuing impacts on an individual's development (Bronfenbrenner 1999, 3). In this study, the context of the DIDP camp will be taken into consideration as part of the system that affects the child most directly. Thus, the findings of the study can be used to offer recommendations to the staff of the DIDP camp as well as the homes where the children belong.

“The community is more than a neighborhood, more than a group of people who live near each other” (Orona 2007, 97). As mentioned, in the Bible, God said that children are a gift to the entire community (Ps. 128:3) and children are a heritage from the Lord (Ps. 127:3). The Bible describes the relationship between children and their communities. The community and parents should welcome children as a gift, a blessing, and a responsibility. McConnel aptly writes, “Society has a God-given responsibility for the well-being of children and families” (2007, 5). The community should serve and protect the children then give them back to the Lord; this is the responsibility of the community and parents. “Society, parents, and caregivers are responsible for the well-being of children” (Watson 2007, 161).

In the New Testament, Jesus welcomed children and then He taught His followers to welcome a child as a way of welcoming God. “Whoever welcomes one of these children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me” (Luke 2:22-23). In the Bible, Jesus was very concerned and cared for children's well-being, He took children in His arms and blessed them. He never ignored the children. That is why no one should reject children or neglect their well-being. Rather, one should welcome them and provide what makes for their well-being.

Well-being is physical, mental, and emotional; it encompasses the psychological and socio-economic aspects of life as well. In promoting well-being, the community or society should provide the children's daily basic needs, and work in conjunction with families. "Families and communities are meant to care for children as a part of the covenant relationship between God and humans" (Watson 2007, 166).

Dimensions of Child Thriving

There are several dimensions for child thriving. This current research uses the Comprehensive Inventory of Thriving for Children (CIT-Child) to measure the well-being of children and was authored by Su, Tay, and Diener (2014). This questionnaire includes five dimensions of child thriving, which are (1) relationship; (2) engagement; (3) mastery; (4) optimism; and (5) subjective well-being. The following section will briefly describe each dimension.

The "Relationship" Dimension of Child Thriving

The ability to thrive is crucial to a child's life. The environment shapes a child into who he or she will be. That is why an environment that contributes to the well-being for children has such an important role in their life. "The development of more appropriate tools that permit young children to report on their sense of well-being would also enable broader metrics of the quality of early childhood programs" (Andolfi, Tay, Confalonieri, and Traficante 2017, 127). UNICEF suggests considering child well-being under six different headings or dimensions: material well-being, health and safety, education, peer and family relationships, behaviors and risks, and young people's own

subjective sense of well-being with different elements concerning each dimension (UNICEF 2007, 2).

In the relationships dimension of child thriving, there are four aspects, namely, support, respect, loneliness, and belonging. According to Diener and colleagues' established theory of subjective well-being, one of the most important aspects of psychological well-being is relationship with health and longevity (Diener 1984, 2000; Diener and Chan, 2011; cited in Su, Tay, and Diener 2014, 3).

The first aspect in the “relationship” dimension is support. Children need support from their environment—they cannot grow up holistically on their own. According to Hoffman, all children need support to grow up in a place where they are whole: emotionally, spiritually, mentally, educationally, socially, and physically (Hoffman 2013, 152). If the children lack in one area or an area is not strong enough, then their holistic development will not come about properly (Hoffman 2013, 152). Furthermore, children must have someone who they can depend on to help them when they have needs. They need not only support, but also encouragement. These are needed in their daily life as they take each step to well-being. When we offer support in an adequate way, this means understanding their needs and looking through their eyes at their experience (O'Driscoll, Loots, and Derluyn 2013, 15).

In the DIDP camp, the children need a lot of support from their environment, such as food, clothes, and daily needs. Lee and others documented in their study that “The Mental Health and Psychosocial Programs (MHPSS) services in Kachin state have limited technical assistance, lack referral for higher level care, and, ultimately, lack community-based interventions with documented effectiveness, particularly for children”

(2018, 2). That is why they need support and encouragement from the community. The children need support not only from the family, but also from the community or church. “A key impact factor is the support system that the family has within its community or church. A refugee family needs support from the church and community, providing comfort and encouragement in the time of need (Bovard 2013, 52). An example of this is found in the article by Lee cited above: “Camp leaders, parents, church community and religious leaders were mentioned as current support for children experiencing the four problems: to provide intervention, encouragement, support, and prayers” (2018, 8). Being a support for the children and encouraging them will make them feel that there are people who appreciate them as a person. So those children who live in a supportive and encouraging community will experience well-being in that community area.

The second aspect in the “relationship” dimension is respect. Respect is another part of well-being. As humans, we want respect from other people; children are also human, so they also want respect from other people. Furthermore, they deserve respect. When children are respected, they begin to understand how important they are. Children who receive respect from others will have more success in their life. According to Sandidge, all human beings deserve respect (2013, 164). In the DIDP camp, the children deserve to be treated with the same amount of respect as their elders. No matter how small they are, they deserve to receive respect from other people. Showing respect includes being conscious of the child's true feelings. This builds trust on the part of the child. Jesus said, “Let the little children come to me” (Mark 10:30, NIV). Jesus never ignored or disrespected children. Jesus gave respect to all children, showing that they are important in God’s eyes. The apostle Paul told Timothy, “Don’t let anyone look down on

you because you are young, but set an example for all” (1 Tim. 4:12). Children deserve to be respected just like any other person because they are a gift from God.

The third aspect in the “relationship” dimension is loneliness. Loneliness is a state of being alone (Morris 2013, 7). Loneliness can have significant effects for children’s mental health and well-being as they grow into adulthood. “Loneliness can have significant consequences for their mental health. Loneliness is often temporary and transient; nevertheless, there is a real sense of unhappiness and longing which accompanies this affective domain” (Morris 2013, 7). If the child suffers loneliness in their environment, that will affect their mental health. That is why for a child’s holistic development, the environment should take care for their well-being in order that they not feel loneliness. In the CIT-Child questionnaire that the respondents completed, this aspect had a reverse score item in the statistical treatment.

The final aspect in the “relationship” dimension is belonging. “Belonging is a fundamental human need that impacts young children’s everyday experiences and wellbeing in group care” and belonging is connected to what cures loneliness (Stratigos 2015, 268). “In Myanmar, internal civil and ethnic conflicts have resulted in long-term displacement of children with documented impacts on their mental health and wellbeing” (Meyer et al. 2013; cited in Lee et al. 2018, 2). Children’s first experience of belonging is experienced with family, then, after that, with their neighbors, community, and country. “Experiencing belonging – knowing where and with whom you belong is integral to human existence. Children belong first to a family, a cultural group, a neighborhood and a wider community” (Australian Government Department of Education and Training [AGDET] 2020, 7).

Every child should have a sense of belonging in their community, state or province, and country. For children, belonging is about who they are and who they can become (AGDET 2020, 7). In the area of relationship, belonging with someone is important and the sense of belonging needs to be strong. As a foundation of the relationship dimension, belonging plays a major role—“Who am I?” “How do I belong with my country or community?” It is important to note that “Belonging was communicated in many ways as well” (Richards 1988, 266). For example, even though the IDP camp children left their home town and moved to the Dumare church compound, they still feel a sense of belonging with their country and community.

The “Engagement” Dimension of Child Thriving

According to the research of Su, Tay, and Diener, children should have interest and engagement in their daily activities (2014, 3). This engagement is important for children as a link between them and their community. In children’s daily life they are learning to take advantage of life’s opportunities. In the CIT-Child questionnaire, these statements were included: (1) “I get fully absorbed in activities that I do;” (2) “In most of the things I do, I feel energized;” and (3) “I get excited when I work on something.” The respondents rated their level of agreement or disagreement on these statements.

Children need to be provided with participation and engagement in daily activities that will increase their sense of well-being in their daily life. A supportive environment can offer engagement to children in learning as the focus and attention of the children reveals the depths of their interests (AGDET 2020, 36). If the community is engaged with the children, they will try to do something good every day. Children need support and engagement so they will learn new things in their daily life. When children become

interested and enthusiastically participate in daily activities, they become excited about whatever they do, and they feel energized from the activities they learn. Then they will become more involved in daily life.

For physical growth, engagement is important in a developing person. Engagement is related to children's happiness and emotional health. When children are happy, they learn more actively and with more excitement as they are working on something. "Engagement is characterized by high effort with positive affect" (Shimazu 2020, 3). When children are engaged with daily life, they become fully absorbed in the activities they do, and then they also feel energized by the things they do. Engagement is positively associated with one's own happiness (Shimazu 2020, 9). Every child needs to have a happy environment that will help them to learn or participate in something. "Engagement would have favorable consequences for their own who is "their own? and their child's well-being" (Shimazu 2020, 11). For child well-being, children should have an environment that promotes engagement so they will grow well and thrive.

The "Mastery" Dimension of Child Thriving

According to Su, Tay, and Diener, mastery is described "as the key to happiness and well-being" (Su, Tay and Diener 2014, 4). Under the mastery dimension, there are three aspects, namely, skills, learning, and self-worth.

The first aspect under the "mastery" dimension of the CIT-Child is skills. Children will thrive with the development of skills. Hurlock observes, "What skills older children learned depends partly on their environment, partly on the opportunities given them for learning, partly on their body builds, and partly on what is in vogue among their age-mates" (1982, 159). Children's skills change during their childhood. In daily life,

children should have an opportunity to use their skills and talents every day. The development of skills helps children to learn new things in their everyday lives. We should support the children as they practice their skills in their daily life. Focusing on physical activity and developing good motor skills gives children the foundation for satisfaction in their freedom and ability to work for themselves (AGDET 2020, 33).

The second aspect under the “mastery” dimension of the CIT-Child is learning. “Learning is a natural process of exploration that children engage in from birth as they expand their intellectual, physical, social, emotional, and creative capacities. Early learning is closely linked to early development” (AGDET 2020, 49). Not only children, but also adults benefit from learning new things in daily life. When one stops learning, decay follows. For example, children learn something in their daily life while they are playing as well as when they are in the classroom. Learning makes the children have a firm awareness of the condition of their well-being. Learning can bring children great happiness. Children gain knowledge and skills from their family and community. This learning can change their life opportunities. That is why they should have a positive learning environment. “Children’s learning is dynamic, complex and holistic. Well-being and a strong sense of connection, optimism and engagement enable children to develop a positive attitude to learning” (AGDET 2020, 10).

The final aspect under the “mastery” dimension of the CIT-Child is self-worth. Self-worth plays an important role in the well-being of children. Self-esteem or self-worth is how much people value themselves and how much they believe in their world (Cunningham 2020, n.p.). Children need self-confidence and a sense of value. They need to feel that they are important to other people. According to Cunningham, “Children with

positive self-esteem develop confidence and ability. They value themselves and their abilities. They will be proud of what they can do and try their best in their life”

(Cunningham 2020, n.p.).

The “Optimism” Dimension of Child Thriving

According to the research of Su, Tay, and Diener, “optimism is a key predictor for physical health and an important aspect of positive functioning” (2014, 4). It includes hopefulness for the future and a positive mood. “Higher levels of optimism have been related prospectively to better subjective well-being in times of adversity or difficulty” (Carver, Scheier, and Segerstrom 2010, n.p.). In the DIDP camp, some children are hopeless for their future because they have lost family members and they are now orphaned or separated from their family members. According to Lee and others, “hopelessness was described as resulting in both physical and mental health problems” (2018, 8).

If children are optimistic, they will expect positive outcomes in their future. That is part of the well-being in a child’s life. “Optimists are likely to persist in their goal-directed efforts” (Räikkönen et al. 1999, 104). If a child does not expect more good things in their life than bad, then they will not want to make the effort for a positive outcome. Children’s early life deeply affects their life chances. Moreover, “Wellbeing and a strong sense of connection, optimism and engagement enable children to develop a positive attitude to learning” (AGDET 2020, 10). According to Räikkönen, optimists want to live long, healthy lives (Räikkönen et al. 1999, 112). Optimists are always expecting a positive outcome, for example, expecting more good things in life than bad.

Children who have optimism will expect high positive outcomes and low negative outcomes in their life.

“The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail” (Isa. 58:11). All humans are imperfect. God is the one who can help our future. If the children believe in God, then they can have the ability and faith to put their life or future in God’s hands. Then in one way or another, they can be happy in their daily life, and improve their well-being. According to Ps. 120:1, “I call on the Lord in my distress, and he answers me.” This is the psalmist’s testimony. When children are taught about this Bible verse and are able to internalize it, they can develop optimism. When children have optimism, they will see the world with a positive view and they will believe that God will help them to have a good future.

The “Subjective Well-Being” Dimension of Child Thriving

“Subjective well-being is a key ingredient to psychological well-being. It can be thought of as a measure of the inner bar of “how life continues” (Su, Tay Su, Tay, and Diener 2014, 4). It measures the fulfillment of other aspects of psychological well-being or needs. “Subjective Wellbeing (SWB) can be assessed with a series of measures representing distinct concepts such as satisfaction with life, happiness, quality of life, and life fulfillment” (Bartels and Boomsma 2009, 605). Under the subjective dimension, there are three aspects, i.e., life satisfaction, positive feelings, and negative feelings.

The first aspect in the “subjective” dimension is life satisfaction. Proctor, Linley, and Maltby mention, “Life satisfaction is a key indicator of mental health and is positively related to a broad spectrum of positive personal, psychological, behavioral,

social, interpersonal, and intrapersonal outcomes” (2012, 1). Life satisfaction is important for children because, if they are satisfied with their life, then they will give positive indicators of optimal actions. “Life satisfaction ... is an individual cognitive evaluation of life as a whole” (Shin and Johnson 1978, n.p.). In the same vein, Suldo and Huebner observed that life satisfaction is one of the most well-established indicators of well-being and positive functioning among young people (2004b, n.p.). Life satisfaction is related with happiness. Life satisfaction is the ability to enjoy one’s experiences, accompanied by a degree of excitement” (Hurlock 1980, 19). Happiness given to children produces a state of well-being and satisfaction. If the child has life satisfaction, they will not see their life in negative ways and their thoughts about life will change to a positive point of view. That is why life satisfaction is the key and the strength guide of well-being for children. They will believe their life is going well by God’s help. “Satisfaction with life is not just the result of a variety of psychological and social interactions, it is a mediating process of reconciling the relationship between environment and behavior” (Proctor, Linley, and Maltby 2012, 2). Life satisfaction is a “subjective well-being,” focusing more directly on children's perceptions of their own well-being (UNICEF 2007, 37).

The second aspect of the “subjective” dimension is positive feelings. Positive feelings can help people to achieve success. “Positive moods and emotions lead people to think, feel, and act in ways that promote both resource building and involvement with approach goals” (Lyubomirsky, King, and Diener. 2005, 803). Positive feelings can make life better, leading to the achievement of human goals and having sufficient resources. In a child’s life, positive feelings can lead to their desire to seek and prepare for new goals.

If the children feel good, other aspects of their life are affected, such as their sense of self as well as how they relate with other people. According to Lyubomirsky, King and Diener, positive feelings can make a child happy most of the time and they feel good most of the time (2005, 804).

Positive feelings affect one's development. This underscores the importance of helping children feel a sense of happiness with the world around them. When refugee camp children face a problem with positive feelings, this helps them solve the problem and can lead to personal growth and development. For Fredrickson, "Positive psychology holds the promise of improving individual and collective functioning, psychological well-being and physical health" (2003, 330).

The final aspect to the "subjective" dimension deals with negative feelings. Negative feelings include sadness, anger, and fear (Diener et al. 2010, 145). Even a small amount of negative feelings will affect children's well-being. When children have negative feelings, they will not be happy most of the time. "Negative impacts on the community as a result of this problem were frequently explained to include: feeling sorry for the children, losing sleep because of worry for the children, and in some cases causing trouble between neighbors because a child in the community is experiencing depression" (Lee et al. 2018, 8). In the DIDP camp, children need to live with neighbors in a harmonious way. If the environment is in chaos most of the time, then children may have negative feelings toward the community. In many Internally Displaced People camps in Kachin state, "Separation from family was described as resulting from both economic hardships where a parent or parents would need to live and work in a place different from the child and because of death of one or both family members and a child is sent to live

with others” (Lee et al. 2018, 7). This may cause unhappiness to the children in many ways. Many children do not feel whole when their parents are not with them. How can children grow well then in that area? This is a real challenge not just in the DIDP camp, but in other places in Myanmar as well.

It is essential that “all children are given the opportunity to provide input to assessments of their well-being, and that comprehensive well-being assessments incorporate negative and positive indicators of well-being” (Kim, Furlong, Ng, and Huebner 2016, 2). For child well-being, the positive and negative feelings should be balanced in their life. Well-being is measured by assessing psychological health and the balance between negative emotions and positive emotions (Diener et al. 2010, 143). Kim, Furlong, Ng, and Huebner say that “the balanced use of negative and positive indicators to monitor the well-being of all children is incomplete without incorporating evidence-based concepts” (2016, 9). Their research “provided initial support for simultaneously considering both negative and positive indicators when assessing child well-being in order to provide more nuanced information about children’s well-being” (Kim, Furlong, Ng, and Huebner 2016, 10). In the CIT-Child questionnaire the “negative feelings” statements include: (1) “I feel negative most of the time;” (2) “I experience unhappy feelings most of the time;” and (3) “I feel bad most of the time.” Statistically, these items will be treated with reverse scores. The respondents will then rate their level of agreement or disagreement in their self-report using the CIT-Child questionnaire.

This chapter discussed the literature and studies about the importance of listening to children, the meaning of child thriving, how the Bible describes child well-being and how to relate child thriving with the ecological systems theory. In addition, it

documented some studies conducted about the well-being of children in refugee camps from different countries as well as the dimensions of thriving. The next chapter will present the methodology and procedures in conducting this current study.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

This research is about listening to the children living in the Dumare Internally Displaced Persons (DIDP) camp about how they assess their well-being. The main research question is: how do the children in the Dumare Camp of Kachin State, Myanmar assess their well-being based on the Comprehensive Inventory of Thriving for Children (CIT-Child)? In this chapter, the researcher discusses the research methods to be used in this study, to gather data and how the data was analyzed.

Method of the Study

This research focused only on children and their assessment of their well-being as they live in the DIDP camp. This research is descriptive in design. “Descriptive research design is a study format that gathers data from one or more groups and analyses it in order to describe prevailing conditions and general characteristics of the population under study”(Yount 2006, 1; Calderon and Gonzales 2008, 62). In order to accomplish the objective of the study, the researcher used both quantitative and qualitative methods for gathering data. Patton said that “a researcher can generate meaningful information by considering multiple methods or ways of inquiry” (2015, 316-17). With the quantitative data that was gathered from the responses of the selected children through the questionnaire (Appendix A) and qualitative responses from the interview questions

(Appendix B), the researcher was provided with “a greater scope to investigate educational issues using both words and numbers” (Almaki 2016, 288). Furthermore, these research instruments aim to “motivate participants to be more reflective and help them to better understand themselves” (Glesne 2011, 178).

Concerning the validity and reliability of the study, first, the researcher used triangulation to compare and examine data from the CIT-Child questionnaire as well as from the responses in the interviews (Merriam 2009, 216). Second, the researcher conducted member checks by “taking data and tentative interpretations” back to the children from whom they were derived and asking if they are plausible” (Merriam 2009, 229). Finally, the researcher engaged in “review/examination” with the research adviser regarding the “congruency of emerging findings and tentative interpretations” (Merriam 2009, 229). These techniques helped the researcher in the process of data analysis and interpretation.

Sources of Data

The researcher used purposeful sampling in this research. Best and Kahn explained that “purposeful sampling is where the participants are easily selected because they are typical and it allows the researcher to select those participants who will provide the richest information and those who manifest the characteristics of most interest to the researcher” (2006, 19). In this research, the selected children are all living in the DIDP camp and this is convenient for the researcher in gathering data from them. They are also the best persons to provide the information that this research is looking for.

The data came from two sources: (1) the findings from the survey questionnaire and the (2) responses from the semi-structured interviews. The respondents of the study

are children who are currently residing in the DIDP camp. The criteria for the selection of the respondents are the following: (1) they should be between eight and 18 years old; (2) they should have at least one year of experience living in the DIDP camp so they have spent significant time relating with the staff and other people inside the camp. Kachin was the language used during the interviews. The interview transcripts were translated in English. The researcher conducted the research online with the help of two research assistants. This is because the Coronavirus Disease-2019 (COVID-19) has made it impossible for the researcher to travel. In addition, the respondents' city is in lockdown and face-to-face meetings are not allowed.

For the quantitative methodology, the researcher was able to gather data from 33 children who are between eight to 18 years old to answer the questionnaire. For the semi-structured interviews, the researcher selected five children through random sampling from the population of children who qualified according to the criteria of selection for respondents. The random sampling was done using the Excel Randomizer (Excel RAND Function). The responses from these selected research participants provided the information needed to accomplish the main objective of the study.

Research-Gathering Procedures

Figure 4 below outlines the procedures that the researcher followed in conducting this research.

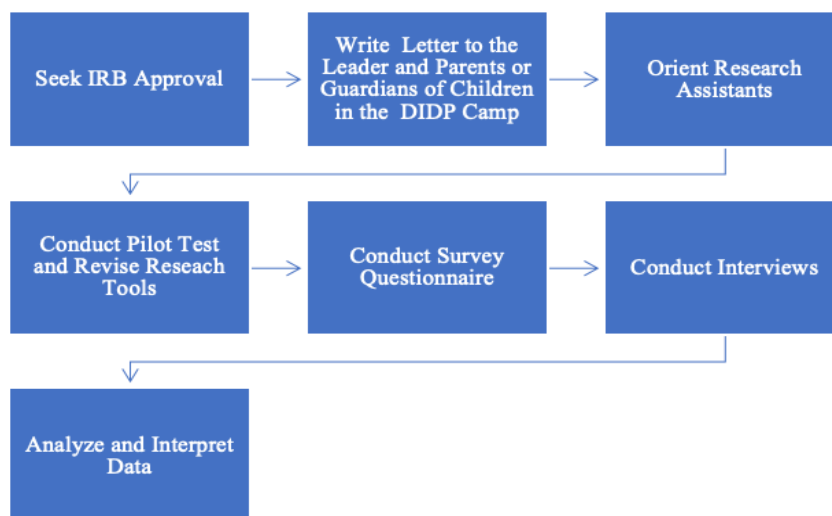


Figure 4: Data-Gathering Procedures

The first step for the research was to write the application for approval from the APNTS Institutional Review Board (Appendix C for the Notification of Approval). The second step was to write and send letter to the leader of DIDP Camp in Kachin State, Myanmar (Appendix D) for the pilot test as well as the actual data gathering activities. In the letter, the researcher wrote that she will contribute to the payment of Internet use during the Zoom calls for the interview sessions. Appendix E contained the Letter to the Parents or Guardians for the Pilot Test and Appendix F is the Letter to the Parents or Guardians for the actual interviews as well as the consent form.

The third step of the research was to identify at least two research assistants and orient them on the data-gathering process. The qualifications of these research assistants are: (1) they are at least 25 years old and are *not* working as staff or teacher at the DIDP camp to avoid familiarity and conflict of interest; and (2) they are fluent in the Kachin language so they can communicate with the respondents. The following items are the aspects that the research assistants were oriented with: (1) the objectives of the research;

(2) the items in the questionnaire, how to facilitate the conducting of the questionnaire; and (3) how to set up Zoom meetings for the researcher and the children for interviews. The researcher sent the survey questionnaires to the research assistants for the latter to print them so the children can fill them out. These research assistants signed the Agreement to Maintain Confidentiality (Appendix G). They received a small token of appreciation from the researcher for their help in this current research. The orientation for these research assistants was done through Zoom.

The fourth step of the research was: after getting permission from the leader of DIDP camp and parents or guardians for the pilot test and the actual research, the researcher conducted the pilot test with the help of the research assistants. First, the pilot test was done with two children from DIDP camp. Through a Zoom call, two children were asked to complete the questionnaire (translated in Kachin). There were two children who participated in the pilot test for the survey and interviews: one boy who is 11 years old and one girl who is 13 years is old. Both had lived in the DIDP camp for at least one year. Based on the results of the pilot test, the tools needed to be slightly modified for the survey questionnaire and set a time limit for the interviews. Their responses were used to improve the research tools and were not counted as part of the actual data. The researcher explained the objectives of the research as well as the items in the questionnaire. After the children filled out the questionnaire, the researcher asked for things that they had not understood. The children indicated that using the Kachin version, there are items in the following that they did not understand: number 3 (support), number 6 (respect), number 9 (loneliness), number 18 (skills), numbers 19 and 20 (learning), number 24 (self-worth), number 34 (positive feelings), and number 35 (negative feelings). The researcher revised

all these in the Kachin version for the actual conduct of the questionnaire (Appendix A). As for the interview protocol and guide questions, the two selected children did not have difficulty answering the researcher's questions.

Once the research tools were ready, with the consent from the community leader as well as the parents or guardians of the children, the fifth step was to schedule the completion of the survey questionnaire. With the help of the research assistants, the answering of the questionnaire was conducted for two days. The research assistants made sure that government-mandated health protocols for children were observed (see Appendix A for the steps in conducting of the survey questionnaires). The filled-out questionnaires had specific codes and the names of the children were not indicated to protect their privacy. The research assistants then took photos of the completed coded questionnaires and sent these to the researcher electronically. The filled-out questionnaires were then kept in a secure place outside the DIDP camp office. Once the research is written, presented, and the thesis is bound and submitted to APNTS, these filled-out questionnaires will be shredded. The Zoom video recordings would also be deleted after the thesis is done.

After the completion of the survey, the researcher, with the consent of the parents or guardians and the leader of the DIDP camp, conducted the interviews with the help of the research assistants through Zoom (see Appendix B for the protocols that were used in conducting the interviews). The selected children were interviewed separately following government-mandated health protocols for children. The interview lasted for 45 minutes to one hour for each child. The interviews were recorded upon the permission of the

parents as well as the participants in the research (see Appendix H for the Assent Form for Participants Below 18 Years Old).

Finally, after all the data are gathered, the raw data was encoded into the Statistical Package for the Social Sciences (SPSS Version 17.0). The researcher then analyzed the survey results with the help of a statistician. The qualitative data were then integrated into the analysis to give more light to the numerical findings of the research.

Data-Gathering Instruments

This research used two instruments: (1) the survey questionnaire (Appendix A) and (2) semi-structured interviews (Appendix B). The survey questionnaire was adapted from the CIT-Child by Andolfi, Tay, Confalonieri, and Traficante. The authors combined various ways to measure a child's well-being. "The CIT-Child was developed to measure a broad range of psychological well-being constructs and represent a holistic view of positive function" (adapted from Su, Tay, and Diener 2014, 1).

In this current study, the researcher used five dimensions for the assessment of child thriving: They are (1) Relationship (under this dimension there are four aspects which are Support, Respect, Loneliness, Belonging); (2) Engagement; (3) Mastery (under this dimension, there are three aspects, namely, Skills, Learning, and Self-worth.); (4) Optimism; and (5) Subjective Well-being (under this dimension there are three aspects which are Life Satisfaction, Positive Feeling, and Negative Feeling). There are 36 statements in the questionnaire with six statements which are (*) considered to be "scored reverse items." These "reverse items" are placed to assess the full range of positive and negative experiences, taking note also of the unpleasant emotional feelings of the children (Diener et al. 2010, 131). The questionnaire was divided into two parts: (1) the

demographic profile of the respondents (age and gender); and (2) their assessments about their life as they stay in the DIDP camp (using the dimensions of well-being from the CIT-Child). The responses of the participants were based on this five-point numerical rating scale from the answers of the respondents which are: 1 = Strongly Disagree; 2 = Disagree; 3 = Neither Agree or Disagree; 4 = Agree; and 5 = Strongly Agree. With such discrete values, the mean assessments may fall within the range from 1.00 to 5.00. This is further partitioned into intervals with corresponding rating scale description as seen in the following table (adapted from Pingol 2017, 98):

Table 1: Range of Values

Statistical Range	Descriptive Assessment
1.00 - 1.49	Strongly Disagree
1.50 - 2.49	Disagree
2.50 - 3.49	Neither Agree nor Disagree (Neutral)
3.50 - 4.49	Agree
4.50 - 5.00	Strongly Agree

For the qualitative aspect of the research, the semi-structured interviews provided some explanations of the responses of the children concerning their well-being. The interviews were based on the same items that are in the survey questionnaire, but the researcher asked the children about their own “points of view” concerning their personal experience (Best and Kahn 2003, 257) using “prompt questions.” The researcher made it sure that she was sensitive to the feelings of the children “to achieve smooth interpersonal relationship” (Bixler 1972, 177). Patton says, “Interpersonal interviews give the researcher the opportunity to learn about the perceptions, experiences, opinions, feelings, and knowledge of informants by asking open-ended question” (2015, 36). The questions, as seen in in Appendix B, are open ended.

Treatment of Data

For the quantitative part of the study, with the help of a statistician, the researcher used descriptive and inferential statistics “to summarize and describe the data and to draw conclusions from them” (Monzon-Ybanez 2000, 4). The T-Test was the statistical tool that the research employed. “The T-test is a parametric test used to determine whether a difference between the means of two groups is significant, it is the ratio between the mean difference between two group and the standard error of difference between means” (Prado et al. 2019, 178) The T-test was performed to test if there are significant differences in the demographic groupings of the children in the DIDP camp and the dimensions of well-being stated in the CIT-Child.

With regards to the interview transcripts, the qualitative responses of the selected children were used to provide a narrative understanding of the numerical data that was gathered from the survey questionnaires. In addition, the related studies and literature was also integrated as part of the analysis and interpretation of the empirical data.

CHAPTER IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter presents the findings from the quantitative survey and interviews in terms of how the children in the Dumare IDP Camp of Kachin State, Myanmar, assess their well-being based on the Comprehensive Inventory of Thriving. There was a total of 33 children who participated in the survey and five children were selected for interviews from the 33 children. The purpose of this study is to identify how the selected children assess their well-being using the five dimensions of child thriving, namely, (1) relationship, (2) engagement; (3) mastery; (4) optimism, and (5) subjective well-being. This chapter presents and analyzes the data based on the research questions. The null hypotheses are also treated in the final section of the chapter.

The Demographic Profile of the Respondents

The first part of this chapter describes the demographic characteristics of the children, and items are classified according to age and gender.

Age Range of the Respondents

Table 2 shows that the respondents represent varying age groups. The number and percentage of respondents are as follows: 15 respondents were aged 8 to 12 (45.5%) and 18 respondents were aged 13-18 (54.5%) for a total of 33. The researcher adapted the division of these age brackets from Piaget and Inhelder. For the 8 to 12 age brackets, they

categorized this age group as developing the ability to think in concrete ways while the 13-18-year-olds are in the puberty to early adulthood stage (Piaget and Inhelder 1969, 98; and Kuther 2017, 17).

Table 2: Age Range of the Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	8-12 years old	15	45.5	45.5	45.5
	13-18 years old	18	54.5	54.5	100.0
	Total	33	100.0	100.0	

Looking at this age range (8 to 18 years old), according to the United Nations Department of Economic and Social Affairs, Population Division, in Myanmar 8.1% of the population is 5 to 9 years old; 8.7% is 10 to 14 years of age; and 9.2% of the population is 15 to 19 (UNDESA 2019). In other words, there are more young persons aged 15 to 19 than those who are 14 and below. This is also true in this research: there were more older children ($f=18$) than those who were 14 below ($f=15$).

Gender of the Respondents

Table 3 presents the breakdown of the number of respondents according to gender. There were 13 male children (39.4%) and 20 female children (60.6%) who participated in the study.

Table 3: Gender of the Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	13	39.4	39.4	39.4
	Female	20	60.6	60.6	100.0
	Total	33	100.0	100.0	

The current male population in Myanmar reflects that there are more females than males (UNDESA 2019, n.p.). It is interesting to note that this current study also reflects that phenomenon, i.e., in the DIDP Camp, there are more girls (f=20) than boys (f=13).

Research Participants for the Interviews

For the qualitative part of the study, the researcher chose five participants from the population of 33 children. The respondents were given pseudonyms for their privacy. TuTu (11 years old), Ah Nang (13 years old); Ja Ja and Lu Lu (both 14 years old), and Hkawn Hkawn (18 years old). These five participants in the interview also answered the quantitative survey. Table 4 shows the age and gender of the interview participants.

Table 4: Respondents who Participated in the Interviews

Name	Age	Gender	Years in the DIDP Camp
Tutu	11	Male	9
Ah Nang	13	Female	9
Ja Ja	14	Male	9
Lu Lu	14	Female	6
Hkawn Hkawn	18	Female	9

Table 4 displays that all interview participants have stayed in Dumare IDP camp for more than one year which was one of the criteria for selection of respondents. This number of years may reflect the fact that these children have already absorbed the culture and life processes at the camp. In the book, *The Absorbent Mind*, Montessori writes that “all children have the power to absorb culture” and when a child is above six years old, that child now “takes in consciously from the environment” and can now “will, think and remember (2014 reprint, 6; cited in Standing 1959, 112). Furthermore, these respondents are 11 years old and above, and considering what Montessori observed, these

children can already absorb and remember their experiences. This also implies that their responses to the interview questions are a result of their lived experiences as they engage in the life of the camp.

Differences in the Self-Assessment of the Selected Children in Dumare IDP Camp on the *Relationship* Dimension for Child Thriving

The evaluation statements follow this range of values (see Table 1): 1.00 to 1.49 is “Strongly Disagree;” 1.50 to 2.49 is “Disagree;” 2.50 to 3.49 is “Neither Agree nor Disagree;” 3.50 to 4.48 is “Agree;” and 4.50 to 5.00 is “Strongly Agree.” For the response which says “neither agree nor disagree,” the following are the interpretations that the researcher considered. First, according to Condor, this response is called a “midpoint response which may indicate non-opinion or indifference, [or] can also be used to express ambivalence . . . or a strongly held middle of the road attitude” (2007, 4). Furthermore, the reasons for this position may be various, such as the mixed feelings of the respondent regarding the specific issue of the question (Dubois and Burns 1975, 869) or neutrality, a position that is seen as equidistant from the point of agreement and disagreement (Lam and Allen 2010). In this paper, the researcher interprets this response as a “neutral opinion.”

All 33 respondents completed the Comprehensive Inventory of Thriving-Child (Adapted from Su, Tay, and Diener 2014). The demographic characteristics are categorized by gender and age variables. Mean scores for these dimensions of children thriving are indicated in various tables. The p-value (0.05) indicates “significant” ($< \text{or} = 0.05$) or “not significant” (> 0.05); this means that the difference found is either accidental or not accidental.

Self-Assessment of the Respondents on the *Relationship*
Dimension Based on Their Age

The *Relationship* dimension is composed of four variables which are “support,” “respect,” “loneliness,” and “belonging.” These variables are treated against the two demographic characteristics of age and gender. Table 5 presents the self-assessment of the respondents in the *Relationship* dimension based on their age.

Table 5: Respondents’ Assessments in Terms of Age and Relationship Dimension

Relationship Dimension	Age	Mean	Average	Descriptive Assessment	p-value
Support	8-12	4.7556	4.75	Strongly Agree	.973
	13-18	4.7593			
Respect	8-12	3.8000	3.67	Agree	.379
	13-18	3.5370			
Loneliness	8-12	3.3333	3.57	Agree	.499
	13-18	3.8148			
Belonging	8-12	4.2000	4.30	Agree	.358
	13-18	4.4074			

Rule: Significant if p-value < or = to 0.05; N1 (8 to 12 age) = 15 respondents; N2 (13 to 18 age) =18 respondents

Looking at Table 5 above gives the following results: first, when grouped as 8 to 12 and 13 to 18 years of age, the general assessment of the respondents on the *Relationship* dimension of the CIT-Child is “Agree” (aggregate mean of 4.08). It means that they “Agree” to the statements which include: “God supports me and sends people to encourage me;” “People respect me and are polite to me,” “I am treated with the same amount of respect as others;” and “I can feel a sense of belonging with my country, province, and community.” Secondly, Table 5 also presents that there are no significant differences between the age of the respondents and their assessments on “support,” “respect,” “loneliness,” and “belonging.”

In the “support” indicator it can be observed that the p-value of “support” and age of the respondents is 0.973 and this is greater than 0.05, meaning, there is no statistical difference between the two age groups and their self-assessment of the “support” that they felt in their life within the DIDP camp. In addition, the mean ratings of the respondents who are 8 to 12 years old (mean=4.7556) is relatively similar to the mean ratings of those who are 13 to 18 years old (mean=4.7593). The mean for both age groups combined is 4.756 (or “Strongly Agree” using the range of values) to these statements: “I believe God loves me;” “I can depend on God to help me;” and “I believe God sends people to give me support and encouragement.” When the researcher interviewed the children, the following was the response of Ja Ja in terms of the support he received:

God helps me when I have a hard time. He fulfilled my wish. I can depend on God to help me. When I needed school supplies like textbooks for the school at that time, God blessed my parents so they were able to earn money. There are people in the DIDP camp who help me. They are my friends from the Kachin Baptist Convention and the Hadera organization. I believe that God sent them to me to support me (Interview with Ja Ja, December 28, 2020).

From the narrative of Ja Ja, one can observe that he felt and was able to identify how God and the people around him supported him. In addition, both Tu Tu, who is 11 years old, and Hkawn Hkawn, 18 years old, believe that God loves them. Both of them told the researcher that they got support from people in the DIDP camp. Tu Tu said, “While I have been staying in the Dumare camp, God has allowed me to attend school and also gives me the food that I need. God also saved me from a dangerous situation.”

Hkawn Hkawn mentioned:

My neighbors encourage me when we are upset or in a time of depression. We need to pray, then God will help us and admonish me. When I was suffering, I prayed to God and He helped me. There was a time when I needed to enroll for grade 10. We desperately needed money for tuition

fees at that time and God helped me through the kindness of the Adara organization, neighbors, and Kachin Baptist convention to give me support and encouragement” (Interview with Hkawn Hkawn, December 28,2020).

No wonder in Table 5, all of the five respondents rated “Strongly Agree” on the support that they felt: from God and also from people around them. Based on the comments of the children, what Lee and others said is proven true: “Camp leaders, parents, church community, and religious leaders were mentioned as current support for children experiencing the four problems: to provide intervention, encouragement, support, and prayers” (Lee et al. 2018, 8).

The results for the age of the respondents and “respect” ($t=0.893$; $p=0.379$), indicators reflect the same tenor as the “support” indicator. The assessment of the respondents who are 8 to 12 years old and those who are 13 to 18 years old ($t=0.893$; $p=0.379$) is that the p-value is greater than 0.05. Therefore, the “respect” indicator of the *Relationship* dimension of the CIT-Child is not significantly different between 8 to 12 years old and 13 to 18 years old. Table 5 indicates that the mean ratings of the respondents who are 8 to 12 years old (Mean=3.8000) is relatively similar to the mean ratings of those who are 13 to 18 years old (Mean=3.5370). In a way, the age bracket of the respondents do not influence their rating on “respect” as an indicator of well-being. In the interviews with Tu Tu (11 years old) and Lu Lu (14 years old), they both cited that they felt respected by the people around them. Tu Tu said, “I think people respect me” because they help him when he has a need and also treat him in a very friendly manner. He said, “They treat me with a warm welcome.” They are treated with the same amount of respect as others. He recalled, “When we ran away from the war, we had nothing, so some people looked down on us. But the people in the DIDP camp treated us

respectfully.” So, children who live in the DIDP camp said that the DIDP has given them the respect that they need and this has helped them in their well-being. The respondents said that they received respect and politeness from others.

Examining the factor of age with regard to “loneliness,” Table 5 displays that the assessment of the respondents who are 8 to 12 years old and those who are 13 to 18 years old ($t=-0.684$; $p=0.499$) is: the p-value is greater than 0.05. This indicator is scored reversely in the questionnaire to reflect not just the positive experiences of children but also to consider their unpleasant emotional experiences (Diener et al. 2010, 131). In terms of the average mean scores of the two age groups, the “loneliness” indicator is rated “agree” (mean= 3.57). It means that the 13 to 18 year-olds “agree” to these statements: “I feel lonely;” “I often feel left out;” and “There is no one I feel close to.” The respondents who are 8 to 12 years old rated “loneliness” as 3.3333, meaning, “Neither Agree nor Disagree” in the range of values. The younger children have a “neutral opinion.” When the researcher looked at the response of Tu Tu (11 years old), the only participant in the interview who is between 8 to 12 years old, this is what he said: “I don’t feel lonely in the DIDP camp because I am living with my friends but if my friend are gone, I will feel lonely.” It is interesting to note that in the quantitative self-report of the respondents, the younger children indicated “Neither Agree nor Disagree,” meaning, this is a neutral option. However, looking at the response of Tu Tu, he said, “But there was one time that I felt left out in the DIDP camp. I wanted to go back to my hometown because, during play time, I was not included in their games.” Table 5 also shows that the older teenagers responded “Agree” (mean=3.8148) to the feeling of “loneliness.” This is evident in the responses of Ah Nang (13 years old) and Ja Ja (16 years old). Ah Nang stated, “When I

didn't have friends, I did feel lonely.” Looking at Ja Ja's comment, he said “I felt lonely in the DIDP camp because I wanted to go back to my home town.” Children can be lonely at times. The reasons that made them feel lonely are: (1) wanting to go back to their hometown; (2) wanting to be included in the games; (3) not having friend. This is a challenge for the staff at DIDP camp. There is a need to encourage children to be inclusive in their games, i.e., to let everybody join and have fun with them. “

For the factor of age regarding “belonging,” the assessment of the respondents who are 8 to 12 years old and those who are 13 to 18 years old ($t=-0.933$; $p=0.358$) showed that the p-value is greater than 0.05. Therefore, the “belonging” assessment under the *Relationship* dimension of the CIT-Child is not significantly different between 8 to 12-year-old children and 13 to 18-year-old children. Looking at the mean scores, the children who are 8 to 12 rated “belonging” with a mean score of 4.2000 which corresponds to “Agree” in the range of values. In like manner, the teenagers who are 13 to 18 also rated “belonging” as “Agree” (mean-4.4074). Stratigos states, “Belonging is a fundamental human need that impacts young children's everyday experiences and wellbeing in group care” (2015, 268). For the CIT-Child questionnaire, “belonging” includes “I feel a sense of belonging in my country,” “I feel a sense of belonging in my state or province,” and “I feel a sense of belonging in my community” (Andolfi, Tay, Confalonieri, and Traficante 2017). It is interesting to note that most of the younger children who were interviewed indicated that they felt a sense of belonging in their country as well as in the DIDP camp. This is especially crucial given the “internal civil and ethnic conflicts that have resulted in long-term displacement of children” in Myanmar (Sarah et al. 2013; cited in Lee et al. 2018, 2). In particular, the following is the

comment of the Tu Tu, the respondent who is 11 years old: “I live in Myanmar. I feel a sense of belonging in my province Myitkyina. And I feel I belong to my community because I can speak the Kachin Language.” The older teenagers (14 to 18) responded with the following comments:

Ja Ja: “I don’t think I am part of Myanmar. I don’t love my country. But I feel a sense of belonging in my Kachin community because I am from the Kachin tribe.”

Ah Nang: “I feel a sense of belonging with my country. I live in Myanmar and love Myanmar. I feel a sense of belonging in my community. My parents are Kachin so I am Kachin too.”

Hkawn Hkawn: “I think I am a part of Myanmar because I was born here.

The responses of the older children are varied. This implies that although these older children are born and raised in the same country, they have their own perceptions towards it. It appears that both Ah Nang and Hkawn Hkawn indicated a positive sentiment towards Myanmar, but Jaja mentioned the opposite. The reason for this might reflect on how these children look at their country in light of their experiences. Looking at Ja Ja’s words, one can sense a belongingness to the tribe instead of the country in general. For many children in Myanmar, they feel a sense of identity to their own tribe (Hatton 2017, n.p). As for the younger children in the interviews, their responses that indicated love for country might also reflect their past experiences. When these children were running from their hometown, they were still very young and they may not have the same experience that the older children had. The older children had gone through suffering like “missing their old friends” or “missing their hometown.” This poses a challenge to the DIDP camp—how to incorporate love for country in the daily activities of the children as well as in the curriculum plan for the year.

Self-Assessment of the Respondents on the *Relationship*
Dimension Based on Their Gender

Table 6 depicts the assessments of the respondents in the *Relationship* dimension when they are grouped as male and female.

Table 6: Respondents' Assessments in Terms of Gender and Relationship Dimension

Relationship Dimension	Gender	Mean	Average	Descriptive Assessment	p-value
Support	Male	4.6923	4.7462	Strongly Agree	.327
	Female	4.8000			
Respect	Male	3.4103	3.6135	Agree	.178
	Female	3.8167			
Loneliness	Male	3.6154	3.5994	Agree	.965
	Female	3.5833			
Belonging	Male	4.2564	4.3032	Agree	.686
	Female	4.3500			

Rule: Significant if p-value < or = to 0.05; N1 (male) = 13; N2 (female) =20

Table 6 shows that the overall mean is 4.066 which falls in the “Agree” assessment in the CIT-Child questionnaire using the range of values. Furthermore, the test of difference results based on gender analysis yielded insignificant results just like the age category. As observed in Table 6, all of the p-values for the t-tests performed for “support” ($t=-0.996$; $p=0.327$), “respect” ($t=-1.378$; $p=0.178$), “loneliness” ($t=0.044$; $p=0.965$) and “belonging” ($t=-0.409$; $p=0.686$) are all greater than the 0.05 threshold. This further implies that the responses of the male and the female respondents in the aforementioned indicators of the *Relationship* dimension are not significantly different.

For gender versus “support,” Table 6 shows the assessment of the respondents who are male and female ($t=-0.996$; $p=0.327$) is: the p-value is greater than 0.05. This implies that the responses of the male and the female respondents in the aforementioned indicators of the *Relationship* dimension are not significantly different. Looking at the

mean scores of the males and females, the average is 4.7462 which is “Strongly Agree” in the range of values. This is the highest rating in terms of the other indicators in the *Relationship* dimension. This is a good indication on how the people in the DIDP camp showed their support to the children. Table 6 also shows that the rating done by the females is slightly higher (mean=4.800) compared to the mean rating of the males (mean=4.6923). Although statistically this is not significant, one can observe the slight difference between male and female mean ratings. It appears that the female respondents “strongly” (as indicated in the descriptive assessment) feel the support from God, the organizations that help them, the staff, or the whole community in general. Mansour observed that the community plays a big role in the well-being of refugee children (Mansour 2017, 186). In this light, here is the testimony of Ah Nang, a 13-year-old girl:

I believe God loves me. I feel that God loves me in nice ways . . . I can depend on God to help me. There was one time when I needed money, and God gave it to me . . . I also believe that God sends people to support and encourage me. God sent the “Karuna” organization to support me. They encouraged me by giving the children in the DIDP camp food and other activities that support us (Interview with Ah Nang, December 27, 2020).

The narrative of Ah Nang above shows how the people who are helping the DIDP camp support her and the rest of the children who stay in the camp. Mansour mentioned in his book that “Access to comprehensive psychological support is essential as early as possible after displacement to support the smooth atraumatic transition of the refugee children into the host community” (2017, 186). This has been true in the life of Ah Nang. In a way, what Bunge wrote is also related to the experience of Ah Nang. Bunge indicated, “Healthy child development requires the support of households, schools, faith communities, neighborhoods, and countries” (2017, 36). In Ah Nang’s narrative, one can

observe that Karuna, a faith-based organization has been instrumental in providing the support that she needs.

In Table 6, the females rated “support” with a mean of 4.8000, that is “Strongly Agree” in the range of values. This is slightly higher compared to the self-report of the males ($m=4.6923$) although both rated “support” as “Strongly Agree.” Like Ah Nang who said that she feels the support from God and the community (for example, the Karuna organization), Lu Lu also felt the same thing. She stated:

God protected us from the war danger zone. When we were running away from the wartime, other people suffered a lot but God protected and took care of our family until we arrived at Myitkyina IDP camp. In the camp, there are a lot of people who were suffering for food but our family had enough food. God sent my relatives, friends, and the leader of the DIDP camp to support us. When we ran away from the war we needed to leave our things behind so we had nothing but when we arrived here they gave us food, things, a house, and encouraged us with supporting words (Interview with Lu Lu, December 28, 2020).

For gender versus “respect,” Table 6 presents that both males and females “agree” that they feel respected by the people around them. This can be observed in the following narratives of both male and female respondents in the interviews: Hkawn Hkawn said, “People respect me. People are polite to me. I feel happy because I was treated like a family member.” Ah Nang indicated, “People make me feel good. They treat me in a friendly and respectful way.” Lu Lu remarked: “People understand me and have sympathy for me. They treat me as a family member.” Not only did the females think that they were respected, but the two male respondents, Ja Ja and Tutu also felt the same. Ja Ja thought that the people in the camp were “very friendly and speak to me kindly.” Tu Tu mentioned that the people “treat me with a warm welcome.” According to Sandidge, all human beings deserve respect (2013, 164). The children in the DIDP camp, based on

their comments, felt that they got respect from the people around them. The theme “they treat me like a family member” is evident in the comments of Hkawn Hkawn and Lu Lu. Respect is one of the ways where children grow in their well-being. In the Bible, Jesus gave respect to all children, showing that they are important in God’s eyes. No matter how small they are, they deserve to receive respect from other people. Showing respect includes being conscious of the child's true feelings. This builds trust on the part of the child.

For gender versus “loneliness,” the assessment of the respondents who are males and those who are females ($p=0.965$) is: the p -value is greater than 0.05. This implies that the responses of the male and the female respondents in the aforementioned indicator of the *Relationship* dimension are not significantly different. Looking at the mean scores in Table 6, in terms of “loneliness,” the boys’ rating is slightly higher (mean=3.6154) compared to the girls’ assessment (m=3.5933). According to Wheeler et al., “meaningfulness with males correlated more highly with loneliness than did meaningfulness with females” (1983, 950). Does it mean that the boys often feel “more lonely” compared to the girls who live with them in the DIDP camp? Based on the interviews with the children, this is what the researcher found out: the boys felt that there are activities where they felt they are “not included” and they felt lonely because they “want to go back to thier hometown and that they miss his friends.” Morris observed, “Loneliness can have significant consequences for their mental health. Loneliness is often temporary and transient; nevertheless, there is a real sense of unhappiness and longing which accompanies this affective domain” (2013, 7). This is one of the challenges of children who are growing up away from the friends that they used to know.

Finally, in terms of “belonging,” the girls have a slightly higher mean which is 4.3500 while the boys rated it 4.2564; but statistically, their assessments are not significantly different (p-value is .686, this is greater than the 0.05 threshold). It appears that the girls’ sense of belonging (mean score: 4.3500) stemmed from their perceptions on how they were supported (mean: 4.8000) and respected (mean=3.8167) in the DIDP camp. In these three categories under *Relationship*, the females indicated higher mean scores.

In summary of research question two, the assessments of the respondents were not significantly different in terms of the *Relationship* dimension whether they are grouped according to age or gender.

Differences in the Self-Assessment of the Selected Children in Dumare IDP Camp on the *Engagement* Dimension for Child Thriving

The third research question of this study says: “Are there significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, on the “engagement” dimension for child thriving? According to the research of Su, Tay, and Diener, children should have interest and engagement in their daily activities (2014, 3). In the interviews that the researcher did with the children, they related to me the activities that they did in the DIDP camp and how they participated in them. The following analysis deals with how the respondents (when grouped according to age and gender) assess the *Engagement* dimension. Table 7 presents the assessment of the respondents on the *Engagement* dimension when grouped according to age.

Table 7: Respondents' Assessments in Terms of Age and Engagement Dimension

Dimension	Age	Mean	Average	Descriptive Assessment	p-value
Engagement	8-12	3.4444	3.5648	Agree	.346
	13-18	3.6852			

Rule: Significant if p-value < or = to 0.05; N1 (8 to 12 age) = 15; N2 (13 to 18 age)=18

It can be observed that the 8-to-12-year-old respondents rated *Engagement* as “Agree” (mean=3.4444) and the older kids, 13-to-18-year-olds rated it slightly higher (mean=3.6852) but the descriptive assessment is still “Agree;” however, statistically, these do not present a significant difference since the p-value is 0.346 which is greater than the 0.05 threshold. The reason for this can be gleaned from the statements made by the older children in their interview responses. The older children were probably more engaged in the activities of the camp given their age, meaning, they can already do more and can be trusted with more responsibilities like (1) cooking (indicated by Ah Nang); (2) cleaning the area (mentioned by Ja Ja and Tu Tu); and (3) filling the drinking water for cooking (stated by Ja Ja). This is related with what Andolfi, Tay, Confalonieri, and Traficante said, “The engagement dimension relates with children being energized and excited when they work on their everyday activities” (2017, 130).

Self-Assessment of the Respondents on the *Engagement* Dimension Based on Their Gender

There were 13 males and 20 females who participated in this study. In their assessment on *Engagement*, the mean score for both males and females is “Agree” in the range of values. The mean for males is 3.6923 (Agree) and female’s is mean=3.5000 (Agree). In other words, the *Engagement* rating between male and female holds no significant difference since the p-value of the gender versus *Engagement* assessment is

greater than 0.05 ($p=0.461$). This exhibits that when grouped through gender, the *Engagement* rating between male and female holds no significant difference.

Table 8: Respondents' Assessments in Terms of Gender and Engagement Dimension

Dimension	Gender	Mean	Average	Qualitative Interpretation	p-value
Engagement	Male	3.6923	3.5962	Agree	.461
	Female	3.5000			

Rule: Significant if p-value < or = to 0.05; N1 (Male) = 13; N2 (Female) =20

Looking at the mean scores in Table 8 gives a picture that the males rated “engagement” slightly higher ($m=3.6923$) than the females ($m=3.5000$); however, in the qualitative responses, both males and females showed that they are “engaged” in the activities that they do in the camp. Both boys and girls in the interviews indicated that they were able to participate in the activities organized by the camp staff. The following are some of the activities that both boys and girls engaged in: family cleaning, painting, playing football, counseling, cooking, sewing, and leading worship and devotions. The staff engages the children in these activities and this has proved to be beneficial on the part of the children as they stated in their responses. This is somehow a reflection of what AGDET observed, “A supportive environment can offer engagement to children in learning as the focus and attention of the children reveals the depths of their interests (2020, 36). The children indicated that their interests in these activities gave them the opportunity to feel good about themselves that somehow they could contribute to the life of the camp.

Based on the stories of the respondents, it can be observed that the staff of the DIDP camp are doing well in engaging them in activities. These activities contribute to the well-being of the children as they participate in the life of the DIDP camp.

Differences in the Self-Assessment of the Selected Children in Dumare IDP Camp on the *Mastery* Dimension for Child Thriving

The fourth question of this research is: “Are there any significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, on the “mastery” dimension for child thriving in terms of skills, learning, and self-worth?” According to Su, Tay, and Diener, mastery is described “as the key to happiness and well-being” (2014, 4). The following analysis deals with how the respondents (when grouped according to age and gender) assess the *Mastery* dimension of the CIT-Child.

Assessment of the Respondents on the *Mastery* Dimension When Grouped According to Age

Table 9 presents the respondents’ assessments on the *Mastery* dimension when grouped according to age. *Mastery* versus age does not yield statistical significance.

Table 9: Respondents’ Assessments in Terms of Age and Mastery Dimension

Mastery Dimension	Age	Mean	Average	Descriptive Assessment	p-value
Skills	8-12	4.0889	3.9611	Agree	.276
	13-18	3.8333			
Learning	8-12	4.0222	4.0389	Agree	.866
	13-18	4.0556			
Self-worth	8-12	3.7333	3.8204	Agree	.475
	13-18	3.9074			

Rule: Significant if p-value < or = to 0.05; N1 (8 to 12 age) = 15; N2 (13 to 18 age) =18

As displayed in Table 9, no matter what the age bracket is, the respondents rated that they “Agree” to the statements dealing with *Mastery* in the CIT-Child. The *Mastery* dimension included “skills” (e.g., “I use my skills a lot in my everyday life,” “I

frequently use my talents,” and “I get to do what I am good at everyday”), “learning” (e.g., “I learned something new yesterday;” “learning new things is important to me;” “I always learn something every day”), and “self-worth” (e.g., “what I do in life is valuable to God;” “The things I do contribute to my family”).

Table 9 displays that for skills, the 8- to 12-year-old respondents have a slightly higher mean score (4.0889) as opposed to respondents who are between 13-18 years old ($m=3.8333$). It appears that the younger respondents feel that their skills give them opportunities to show their mastery. This is reflected, for example, in Tu Tu’s narrative. He said that “I am good at education and I use my skills in daily life by studying the school lesson. I explain the school lessons to my friends when they don’t understand. I play violin, I dance and sing. When people need my help, I run and bring the things that they need” (Interview with Tu Tu, December 28, 2020). This is also verified by another younger respondent, Ah Nang who said that everyday she learns “something new.” It could be seen in the fact that younger children are beginning to appreciate the skills that they learn and are able to show these to the community. Compared to the older children, by virtue of their age and the number of years they have stayed in the camp, the community already knows they are good at something, this probably is the reason that in terms of skills, they did not rate this as much as the younger children. For Piaget and Inhelder, 11-to-12-year-old children are entering the stage of thinking about abstract concepts (Piaget and Inhelder 1969, 98). This could give light to how the younger children rated “skills” under the *Mastery* dimension higher than the older children.

For age versus “learning,” the assessment of the respondents who are 8 to 12 years old and those who are 13 to 18 years old is $p=0.866$ where the p-value is greater

than 0.05, which reflects no significant difference. Looking at the mean scores, there is not much difference on the rating of the respondents when grouped according to age (8 to 12 ($m=4.0222$) and 13 to 18 ($m=4.0556$). The respondents, regardless of their age, perceive that they are learning some new things in the camp each day. In the qualitative responses, the following are the things that they learned: “having this interview in Zoom and taking a photo of the survey I am doing (by Hkawn Hkawn);” and “sewing, cooking, learning to play the piano” (by Lu Lu). These children showed a huge interest in learning new things. The interesting thing is: the adults in the camp notice these things and then they give the children opportunities to showcase their learning to the community. For example, Ah Nang said, “I am not afraid to show my skills. I also love to cook. I help cook at prayer events in the DIDP camp.” They are curious about things around them and when provided with different learning opportunities, they find life meaningful. This enhances their self-esteem. Cunningham notes that “Self-esteem or self-worth is how much people value themselves and how much they believe in their worth” (2020, n.p.). For children who live in the camp because of the conflict around them, this show of self-esteem is worth noting.

Table 9 displays that for age versus “self-worth,” the assessment of the respondents who are 8 to 12 years old and those who are 13 to 18 years old is $p=0.475$ where the p-value is greater than 0.05, which again reflects no significant difference. Looking at the mean scores, the older children rated “self-worth” slightly higher ($m=3.9074$) than the younger ones ($m=3.7333$). Ah Nang (girl, 13), Lu Lu (girl, 14) and Hkawn Hkawn (girl, 18) shared:

Ah Nang:

“When my parents taught me how to cook, I obeyed and learned; that is why I

know cooking well. At home, I help in washing clothes and cleaning my grandmother's bed . . . I also help other people's children. One time, I bought a snack for a girl who was crying. She became happy and I felt happy too."

Hkawn Hkawn:

"I feel that God appreciates what I do because there was one time, I had a bicycle accident and God protected me. . . My family is happy with me also. I remember one time, I won a prize, I saw them smiling and I felt so grateful for them."

Lu Lu:

"I am the eldest in the home, so I help my siblings and my parents. I help in cleaning also. I try to live with good manners so other people will follow my example, especially my younger siblings. . . I also help older people to carry their things, and that makes me feel happy."

One can observe by looking at the narratives of the children that their self-worth is somehow tied to the things that they do for God, for their family, and for other people in the community. Based on the respondents' reflections above: They use their physical or motor skills like cooking, cleaning, washing clothes, riding bicycle, and helping older people in their everyday life. AGDET documented that focusing on physical activity and developing good motor skills gives children the foundation for satisfaction in their freedom and ability to work for themselves (2020, 33). They frequently use their talents, and they get to do what they are good at every day. All of these enhance the well-being of the children in the Dumare camp.

Assessment of the Respondents on the *Mastery* Dimension When Grouped According to Gender

Just like the findings on the self-assessment of the respondents when they are grouped according to age, their assessments based on their gender also show no significant statistical difference. Looking at the mean score and the p-values in Table 10,

one can observe that there are no significant differences in the assessment of the respondents when grouped as male or female.

Table 10: Respondents' Assessments in Terms of Gender and Mastery Dimension

Mastery Dimension	Gender	Mean	Average	Descriptive Assessment	p-value
Skills	Male	4.0513	3.9673	Agree	.485
	Female	3.8833			
Learning	Male	4.1538	4.0603	Agree	.349
	Female	3.9667			
Self-worth	Male	3.9487	3.8494	Agree	.423
	Female	3.7500			

Rule: Significant if p-value < or = to 0.05; N1 (Male) = 13; N2 (Female) = 20

Table 10 displays that males rated “skills,” “learning,” and “self-worth” higher than the females’ mean scores. It appears that the male respondents show more “agreement” to the statements on the *mastery* dimension compared to their female counterparts in the camp. This might be related to what is currently happening in the educational system in Myanmar. While all of the respondents in this study are currently in school (Labang Hkawn Shawng 2020 facebook messenger interview), in Myanmar as a whole, it is common that attaining education is a difficult feat for many females despite it being constitutionally guaranteed for all (UNESCO Myanmar 2017, n.p.). In the UNESCO report, there is a girl who “dropped out of school, to support her brother’s education” (UNESCO Myanmar 2017, n.p.). That girl sold fish to help her dad who is a fisherman so he can send her brother to school. This story is common in many parts of the country where boys are more valued than girls. But it is interesting to note that in the Dumare IDP camp, both boys and girls are given opportunities to learn different kinds of skills. In the interviews, the following are the skills that they have and these give them opportunities to “learn” and enhance their “self-worth.” Among the boys, Tu Tu learned

how to “participate in an interview and how to play football very well;” and Ja Ja said, “I learned that I shouldn’t talk back to parents.” Girls also are learning and developing in their own ways. Ah Nang indicated that she “learned how to do interviews using Zoom;” and Hkawn Hkawn remarked that she is learning “how to read music notes.” AGDET documented that “Children’s learning is dynamic, complex and holistic and that when children are given opportunities to learn, they thrive (2020, 10). This statement holds true as far as the respondents are concerned. Bronfenbrenner’s theory indicates that “development is a lasting change in the way in which a person perceives and deals with his environment” (1979, 3). When children are given optimum learning opportunities by their family (microsystem), school and peer group (mesosystem) and everyone else in the bigger sphere of influence surrounding the child (exosystem and macrosystem) their potential for optimum growth is enhanced. What Bronfenbrenner observed corresponds to the statements of the following respondents:

Tu Tu:

“I think God appreciates what I do in life . . . I read the Bible every day. At home, I help my family in buying things and cleaning house. I believe the things I do are important for my family.”

Ja Ja:

“Before, I go to sleep, I read the Bible and pray. My family appreciates what I do. I help in the cooking, fetching water, and providing firewood. I also help in washing clothes. . . . I feel happy when I do these things.”

“Children with positive self-esteem develop confidence and ability. They value themselves and their abilities. They will be proud of what they can do and try their best in their life” (Cunningham 2020, n.p.). This reflects the same attitude as Ah Nang who said that the things that she does “contribute” to her family. Hkawn Hkawn also said, “When your home is clean, it makes those who see it feel happy.” These statements show that in

their daily lives, these young person's think that other people recognize their worth and this is valuable to their well-being.

All five respondents that the researcher interviewed shared that they feel good about their skills, learning, and self-worth. They believe that what they do in life is valuable to God. They are confident that the things they do contribute to their family. They are helpful to their family and most of them are happy to help other people. Therefore, they feel self-confidence and a sense of value and they feel important to other people.

Differences in the Self-Assessment of the Selected Children in Dumare IDP Camp on the *Optimism* Dimension for Child Thriving

The fifth research question of this study says: "Are there any significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, on the "optimism" dimension for child thriving? Optimism means hope for good outcomes in the future (Andolfi, Tay, Confalonieri, and Traficante 2017, 130). The following analysis deals with how the respondents (when grouped according to age and gender) assess the *Optimism* dimension.

Assessment of the Respondents on the *Optimism* Dimension When Grouped According to Age

Table 11 presents the respondents' assessment for *Optimism* when grouped according to age. The assessment of the respondents who are 8 to 12 years old and those who are 13 to 18 years old is $p=0.471$ which yielded a p-value of 0.471, greater than 0.05. This means that there is no significant difference in the respondents' assessment of the *optimism* dimension when they are grouped as 8-12 and 13-18 years old as seen the

following statements: “I believe God will give me a good future;” “I have a positive outlook on life;” and “I expect more good things in my life than bad.”

Table 11: Respondents’ Assessments in Terms of Age and Optimism Dimension

Dimension	Age	Mean	Average	Descriptive Assessment	p-value
Optimism	8-12	4.2889	4.3760	Agree	.471
	13-18	4.4630			

Rule: Significant if p-value < or = to 0.05; N1 (8 to 12 age) = 15; N2 (13 to 18 age)=18

It can be observed that the 8-to-12-year-old respondents rated *Optimism* as “Agree” (mean=4.2889) and the older kids, 13-to-18-year-olds rated it slightly higher (mean=4.4630). For this research question, there is insignificant difference in the *Optimism* dimension between the age brackets 8-12 years old (mean=4.2889) and 13-18 years old (mean=4.4630) of the respondents. Looking at the mean scores of the respondents, one can observe that the older children (13 to 18) have a slightly higher rating compared to the younger children (8 to 12) when it comes to optimism, probably because they have more experiences in life compared to the younger ones. When the researcher asked the respondents about optimism, the following remarks are what Ja Ja shared.

Ja Ja: I believe God will give me a good future.
 Researcher: Why?
 Ja Ja: Because I treat others in good ways so I know God will bless me back.
 Researcher: How do you look at life?
 Ja Ja: I have a positive outlook on life. I love my life.
 Researcher: What do you think about your future?
 Ja Ja: I think I will become a great person someday. I think I will fulfill my dream of being a pastor.
 (Interview with Ja Ja, December 28, 2020)

The researcher’s conversation with Tu Tu also showed an optimistic outlook in life just like Ja Ja. Tu Tu said that “God created us and we are the children of God. That

is why I believe I will have a good future.” Tu Tu wants to be an engineer. To be an engineer in Myanmar means that the parents of the children need to have quite a lot of money to pay for tuition at the university. But for Tu Tu, he seems to have the optimism that his dream will come to pass. He expects more good things in his life than bad. He added, “God will bless me because I helped my friend.” This kind of thinking is common among Myanmar people, the concept of “if you help someone, God will also help you.” “Optimism is a key predictor for physical health and an important aspect of positive functioning” (Su, Tay and Diener 2014, 4). One can hope that the positive outlook of these children will give them a head start in life.

The three girls, namely, Ah Nang, 13 years old, Hkawn Hkawn, 18 years old, and Lu Lu, 14 years old, are also optimistic about the future. Ah Nang said, “I believe God will give me a good future because I obey my parents and older people.” Hkawn Hkawn stated, “I rely on God for my future” and Lu Lu declared that “I believe God will never abandon me.” These teenagers are active members of the Kachin Baptist Convention. Their faith in God seems secure. Ah Nang wants to be a singer and dancer while Hkawn Hkawn wants to become a teacher and Lu Lu, like Tu Tu, wants to be an engineer. When the researcher asked them about their hopes, Hkawn Hkawn and Lu Lu replied:

Hkawn Hkawn:

“If I become a teacher, I think my parents will feel happy. I think this will also be good for the children in my community.

Lu Lu:

“I ran away from the war but I don’t want other people to suffer like me so I try hard. . . . I want to get my state independent so there is no more war. I want to help children who are crying and the poor.”

According to the answers of the respondents, they all believe God will give them a good future. Ps. 120:1, “I call on the Lord in my distress, and he answers me.” They

believe that when they call on God then he will answer them. They have a positive outlook in life and then they expect more good things in their life than bad. They have hope for their future and a positive mood. “Wellbeing and a strong sense of connection, optimism and engagement enable children to develop a positive attitude to learning” (AGDET 2020, 10).

Assessment of the Respondents on the *Optimism* Dimension When Grouped According to Gender

Table 12 presents the mean scores for gender versus *Optimism* when grouped according to gender. In the assessment of *Optimism*, the mean score for both male and female is “Agree” in the range of values. The mean score for males is 4.4103 (Agree) and the mean score for females is 4.3667 (Agree).

Table 12: Respondents’ Assessments in Terms of Gender and Optimism Dimension

Dimension	Gender	Mean	Average	Descriptive Assessment	p-value
Optimism	Male	4.4103	4.3885	Agree	.860
	Female	4.3667			

Rule: Significant if p-value < or = to 0.05; N1 (Male) = 13; N2 (Female) = 20

In other words, the optimism rating between male and female is almost the same. Table 12 also shows that $p=0.860$, which means that the p-value is greater than 0.05 so there is no significant difference in the *Optimism* dimension between the male and female respondents. From the testimonies of the respondents, it could be inferred that whether male or female, the children have a seemingly positive outlook in life. They indicated “agreement” to this statement: “I believe God will give them a good future.”

To summarize the respondents’ assessment of *Optimism* when grouped according to age and gender, there is no significant difference in the rating since the p-values 0.471 and 0.860 respectively, are greater than 0.05. The qualitative responses of the children

showed that despite their condition (leaving their first home because of war), they are optimistic for the future. The reasons for this optimism include: “being created by God,” “because I treated others in good ways” and “because I obey my parents and older people.” These reasons reflect what the researcher thinks is the common thinking in Myanmar that “when you do good things, God will also be good to you.”

Differences in the Self-Assessment of the Selected Children in Dumare IDP Camp on the *Subjective Well-Being* Dimension for Child Thriving

The sixth research question of this study says: “Are there any significant differences in the assessment of the selected children in the Dumare Camp of Kachin State, Myanmar, on the “subjective well-being” dimension for child thriving in terms of life satisfaction, positive feelings, and negative feelings? “Subjective well-being is a key ingredient to psychological well-being” (Su, Tay Su, Tay, and Diener 2014, 4).

Assessment of Respondents on the *Subjective Well-Being*
Dimension When Grouped According to Age

“Subjective Wellbeing (SWB) can be assessed with a series of measures representing distinct concepts such as satisfaction with life, happiness, quality of life, and life fulfillment” (Bartels and Boomsma 2009, 605). Table 13 presents the assessments for age versus *Subjective Well-Being* when grouped according to age.

Table 13: Respondents' Assessments in Terms of Age and Subjective Well-Being Dimension

Subjective Well-being	Age	Mean	Average	Descriptive Assessment	p-value
Life satisfaction	8-12	5.000	4.7297	Strongly Agree	.261
	13-18	4.2593			
Positive feeling	8-12	3.9556	3.9315	Agree	.872
	13-18	3.9074			
Negative feeling	8-12	2.5778	2.6315	Neither Agree nor Disagree	.751
	13-18	2.6852			

Rule: Significant if p-value < or = to 0.05; N1 (8 to 12 age) = 15; N2 (13 to 18 age) = 18

Table 13 displays that there are no significant differences in the assessments of the respondents when grouped according to age since all the p-values are greater than the 0.05 threshold. However, looking at the mean scores, “life satisfaction” is rated the highest (m=4.7297) or “Strongly Agree” in the range of values. The younger children rated “life satisfaction” with a 5.000. This shows that they are experiencing life satisfaction. A case in point is what Tu Tu (boy, 11) shared: “I hope I will become rich and live in a nice big house. But I also like my life right now. I am really happy because I am living together with my family.” It is fascinating how important family is to Tu Tu. Looking at Ja Ja’s comments, he mentioned, “I hope I can have a regular life and that my dreams will come true,” and he continued, “God will bless my wish and He will fulfil my purpose.” This is a picture of optimism but also of “life satisfaction.” According to Shin and Johnson, “Life satisfaction ... is an individual cognitive evaluation of life as a whole” (1978, n.p.). Looking at the current situation of these children, one can wonder why they indicated that they are satisfied in life.

Table 13 also shows that in terms of age versus “positive feeling,” it was rated as “Agree” ($m=3.9315$) by both the younger and older children. In Dumare IDP camp, the ministry regularly receives help from various NGOs so in many ways, the children are provided well, in terms of food and the finances needed for the various activities. Many parents of the children also have jobs, although not high-paying jobs but enough to feed their children. These probably contribute to the “positive feeling” of the children. For example, Tu Tu, 11 years old said, “I feel happy most of the time.” He also feels good when he is helping other people. In the same way, Ja Ja, 14 years old, feels positive most of the time, and he feels happy most of the time too. According to Lyubomirsky, King and Diener, positive feelings can make a child happy most of the time and they feel good most of the time (Lyubomirsky, King, and Diener 2005, 804). In addition, according to Hkawn Hkawn’s remarks, “Praying and worshiping Him (God)—that makes me happy.” She also feels that obeying her parents makes her feel good.

In Table 13, the last indicator in the *Subjective Well-being* dimension which is “negative feeling” (reversed score) was rated as “neither agree or disagree” when the respondents are grouped by either 8 to 12 or 13 to 18. As noted previously, this response is taken as a midpoint between agree and disagree. It implies that the respondents have a “neutral opinion” on this indicator. The researcher looked at the “negative feeling” indicators among the respondents. Negative feelings include sadness, anger, and fear (Diener et al. 2010, 145). One observation was the statement of Ja Ja. He said that when he does not feel good about something, he uses “bad” words. He said, “I swear at other people when I get mad.” Tu Tu expressed that when he “fights with other people I feel bad.” Ah Nang feels mad when “people gossip about me behind my back” and she also

does not like the feeling when “my parents do not agree with me.” Furthermore, Hkawn Hkawn shared her past sadness, “When I was young my mother worked at a far place, and sometimes I missed my mom.” For Lulu, she feels negatively when “things don't go as I planned, and I can't express my feeling to those around me.”

Looking at the comments of these children, the following are factors that contribute to their negative feelings: using bad words when they are mad, fighting with other people and disagreement with parents, gossip, when the mother works far away, and when things don't go as planned and being unable to communicate that to those around them. The staff of DIDP would do well if they would consider tackling these things in their spiritual activities.

Assessment of the Respondents on the *Subjective Well-being* when Grouped According to Gender

Proctor, Linley, and Maltby mention, “Life satisfaction is a key indicator of mental health and is positively related to a broad spectrum of positive personal, psychological, behavioral, social, interpersonal, and intrapersonal outcomes” (2012, 1). Life satisfaction is important for children because, if they are satisfied with their life, then they will give positive indicators of optimal actions. Like the findings in the self-assessment of the respondents when they are grouped according to age, in their assessments based on their gender there is no significant statistical difference. Table 14 contains the respondents' assessments on the *Subjective Well-being* when grouped according to gender.

Table 14: Respondents' Assessments in Terms of Gender and Subjective Well-being Dimension

Well-being Dimension	Gender	Mean	Average	Descriptive Assessment	p-value
Life satisfaction	Male	4.3333	4.6250	Strongly Agree	.497
	Female	4.9167			
Positive feeling	Male	4.0769	3.9551	Agree	.420
	Female	3.8333			
Negative feeling	Male	2.2308	2.5654	Neither Agree nor Disagree	.045
	Female	2.9000			

Rule: Significant if p-value < or = to 0.05; N1 (Male) = 13; N2 (Female) = 20

Table 14 presents that females rated “life satisfaction” higher than males but they rated “positive feeling” with a lower mean score compared to their male counterparts. The researcher could not find any background to this in relation to the Myanmar context but in a study drawn from the Gallup World Poll, the researchers found that “Women reported higher levels of life satisfaction than men across all income, education, and employment groups (Joshnloo and Jovanović 2020, 331). The qualitative responses of the children shed some light as well. For Ah Nang, she describes her life as “close to my ideal.” She is satisfied with her life because she is living with her family and the presence of God also contributes to this definition of “life satisfaction” in Ah Nang’s perspective. For Lulu, “life satisfaction” involves having a “peaceful family.” These females have their own set of wishes and they hope that their dreams will come true and they feel satisfied with their life because they believe that God will help them to do well.

In terms of “positive feeling,” this element was rated higher by male respondents (m=4.0769). It appears that this might be related to the males’ apparent higher rating of “skills,” “learning,” and “self-worth” (Table 10) and “optimism” (Table 12). While the DIDP camp staff strive to provide the same opportunities for boys and girls, the boys seem to be more optimistic and more engaged in the life and activities in the camp.

Reflecting on the statement of Ja Ja, he said, “I think I am a positive kind of person because I live in God’s will. I feel happy especially when I am playing together with my friends and when I help other people.” Quite the opposite, Lu Lu mentioned that there are times that she does not feel good because she feels “weak.” In a study conducted by Tara M. Chaplin, “women tend to show greater emotional expressivity, especially for internalizing negative emotions such as sadness” (2015, 14). The feeling of “weakness” as mentioned by Lu Lu can be a show of “negative emotion.” Furthermore, in the context of Myanmar, females are generally expected to be passive and to behave properly (Htet 2017, n.p.), this contextual and social expectations (Fivush and Buckner 2000, 232) within the culture might also affect the girls’ mean score on “positive feeling.”

Table 14 also shows that the “negative feeling” was rated by the male respondents as “Disagree” and females rated this indicator as “Neither Agree nor Disagree.” Both males and females are indicating that they are inclined “not to agree” on the indicator “negative feeling.” For example, Tu Tu does not feel negative nor experience unhappy feelings “most of the time.” He generally does not have sad feelings. However, he admits that when he fights with other people, he feels bad. Most of the time Ja Ja does not feel negative either. But when he does feel negative, he uses bad language to other people.

According to the answers of the respondents, they didn’t feel negative or unhappy “most of the time” but there are things that upset them, such as the reasons stated above. Ah Nang said, “Sometimes I feel bad about the people around me” and Lu Lu feels “bad when I do something good for other people but they misunderstand me.” One can observe that they have both positive and negative feelings in light of their experiences. Kim, Furlong, Ng, and Huebner say that “the balanced use of negative and positive indicators

to monitor the well-being of all children is incomplete without incorporating evidence-based concepts” (2016, 9).

The next section discusses the treatment of the null hypotheses of the study and summarizes all the variables in the Dimensions of Child Thriving based on the demographic characteristics of the respondents.

Treatment of the Null Hypotheses of the Study

The study posed five null hypotheses. To treat these null hypotheses, this is the rule. On the one hand, when the p-value is less than or equal to 0.05, it means that there is a significant difference in the variables compared, therefore, the null hypothesis is rejected. On the other hand, when the p-value is greater than 0.05, it means that there is no significant difference in the variables compared, therefore the null hypothesis is accepted.

Table 15 presents the summary of the *Relationship* dimension when grouped by age of the respondents. It can be noted that all of the p-values are greater than 0.05 which means that the assessments of the respondents based on their age and gender are not significantly different.

Table 15: Summary of the *Relationship* Dimension When Grouped by and Age and Gender

	Age	p-value	Conclusion	Rejection or Acceptance of Null Hypotheses
Support	8-12	.973	Not significantly different	Accepted
	13-18			
Respect	8-12	.379	Not significantly different	Accepted
	13-18			
Loneliness	8-12	.499	Not significantly different	Accepted
	13-18			
Belonging	8-12	.358	Not significantly different	Accepted
	13-18			
	Gender			
Support	Male	.327	Not significantly different	Accepted
	Female			
Respect	Male	.178	Not significantly different	Accepted
	Female			
Loneliness	Male	.965	Not significantly different	Accepted
	Female			
Belonging	Male	.686	Not significantly different	Accepted
	Female			

Rule: p-value is ≤ 0.05 , the null hypothesis is rejected; p-value is >0.05 , the null hypothesis is accepted (no significant difference); 8 to 12 age = 15; 13 to 18 age = 18; Male = 13; and Female = 20

Table 15 shows no significant differences in the self-assessments of the respondents in the variables that were taken into account. The first null hypothesis which says, “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar,, in the *Relationship* dimension for child thriving which includes support, respect, loneliness, and belonging when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted.

Table 16: Summary of the *Engagement* Dimension When Grouped by and Age and Gender

Engagement Dimension	Variables	p-value	Conclusion	Rejection or Acceptance of Null Hypotheses
Age	8-12	.346	Not significantly different	Accepted
	13-18			
Gender	Male	.461	Not significantly different	Accepted
	Female			

Table 16 shows no significant differences in the self-assessments of the respondents in the variables that were taken into account. The second null hypothesis which says, “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *Engagement* dimension for child thriving when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted.

Table 17: Summary of the *Mastery* Dimension When Grouped by Age and Gender

Mastery Dimension	Age	p-value	Conclusion	Rejection or Acceptance of Null Hypotheses
Skills	8-12 years old	.276	Not significantly different	Accepted
	13-18 years old			
Learning	8-12 years old	.866	Not significantly different	Accepted
	13-18 years old			
Self-worth	8-12 years old	.475	Not significantly different	Accepted
	13-18 years old			
	Gender			
Skills	Male	.485	Not significantly different	Accepted
	Female			
Learning	Male	.349	Not significantly different	Accepted
	Female			
Self-worth	Male	.424	Not significantly different	Accepted
	Female			

Table 17 shows no significant differences in the self-assessments of the respondents in the variables that were taken into account. The third null hypothesis number three which says: “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *Mastery* dimension for child thriving which includes skills, learning, and self-worth when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted.

Table 18: Summary of the *Optimism* Dimension as Grouped by Age and Gender

Optimism	Variables	p-value	Conclusion	Rejection or Acceptance of Null Hypotheses
Age	8-12	.471	Not significantly different	Accepted
	13-18			
Gender	Male	.860	Not significantly different	Accepted
	Female			

Table 18 shows no significant differences in the self-assessments of the respondents in the variables that were taken into account. The fourth null hypothesis which says: “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *Optimism* dimension for child thriving when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted.

Table 19 shows no significant differences in the self-assessments of the respondents in the variables that were taken into account.

Table 19: Summary of the Subjective Well-Being Dimension When Grouped by and Age and Gender

Subjective Well-being Dimension	Age	p-value	Conclusion	Rejection or Acceptance of Null Hypotheses
Life satisfaction	8-12 years old	.261	Not significantly different	Accepted
	13-18 years old			
Positive feeling	8-12 years old	.872	Not significantly different	Accepted
	13-18 years old			
Negative feeling	8-12 years old	.751	Not significantly different	Accepted
	13-18 years old			
	Gender			
Life satisfaction	Male	.497	Not significantly different	Accepted
	Female			
Positive feeling	Male	.420	Not significantly different	Accepted
	Female			
Negative feeling	Male	.045	Significantly different	Rejected
	Female			

The final null hypothesis which says: “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *Subjective Well-being* dimension for child thriving when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted despite the fact that *positive feeling* between male and female are “significantly different” because this is the only category where the p-value is less than 0.05. This is the only variable among the whole category, so it does not affect the conclusion of this final null hypothesis of the study.

To summarize all the variables in the dimensions of Child Thriving based on age and gender: the data yielded that the null hypothesis is accepted, meaning, there are no significant differences in the responses of the research participants when they are grouped according to age or gender.

Summary

Listening to the children in the DIDP camp using the quantitative survey as well as their interview responses gave the researcher knowledge on how these children are thriving in life. The children were able to share their feelings and experiences that related to the dimensions of *relationship, engagement, mastery, optimism, and subjective well-being*. The researcher was able to have a deeper understanding of how the environment, which includes their immediate family, the church, the school, their community, and the government (as espoused by Bronfenbrenner) affects much of the children’s general well-being. This chapter presented, analyzed, and interpreted the data. Chapter V will discuss the summary, findings, conclusions, and recommendations of the study.

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The findings of the research identified how the selected children in the Dumare Internally Displaced Persons (IDP) camp, assessed their well-being based on the Comprehensive Inventory of Thriving for Children (CIT-Child). The dimensions of well-being discussed included the following: (1) relationship, (2) engagement, (3) mastery, (4) optimism, and (5) subjective well-being. Based on the data gathered, recommendations for the DIDP camp, for the local church, for the parents, and for further studies are identified.

Summary

The research study answered the problem: how do the children in the Dumare IDP Camp of Kachin State, Myanmar, assess their well-being based on the Comprehensive Inventory of Thriving? The respondents in the study were 33 children who are between 8 and 18 years old and who have lived in the Dumare IDP camp for six years or more; five of the respondents then participated in interviews via Zoom. The researcher employed mixed methodologies to treat the data gathered, namely, semi-structured interviews and a survey using the CIT-Child questionnaire. The data from the interviews were integrated with the related literature and studies as well as with the statistical treatment of the survey findings.

One of the goals of the research was to listen to the children reflect on their experiences at the Dumare IDP camp. Listening to children is crucial in the enhancement of ministries and services to children. The selected children were able to do a self-report on their well-being based on the dimensions in the CIT-Child adapted from the research of Andolfi, Tay, Confalonieri, and Traficante (2017).

The five dimensions identified in the CIT-Child are the following: relationship, engagement, mastery, optimism, and subjective well-being. This dimension consists of an examination of the children's relationships with the people surrounding them, i.e., God, the staff of the Dumare IDP camp, their families, and the community. The study also used Bronfenbrenner's Ecological Framework. One of the findings of the study reflected on how the systems around the children help them thrive.

The second dimension in the CIT-Child is *engagement*. This deals with the activities the children are engaged in while living in the camp. The children were able to identify the activities that they were absorbed in, things that they were excited about, and the other experiences that contributed to their well-being.

The third dimension in the CIT-Child is *mastery*. Within this dimension, the children were able to identify their skills, talents, and other things that they are good at. The study found that the selected children have many gifts and that they use those gifts to help others. Using their talents made them feel proud of themselves. This has contributed to their flourishing.

The fourth dimension in the CIT-Child is *optimism*. Su, Tay and Diener stated that "optimism is a key predictor for physical health and an important aspect of positive functioning" (2014, 4). It is quite interesting how the selected children indicated that they

believe God will give them a good future. Part of their belief system says that if they do something good, God will help them and be good to them. Most of the children in the study indicated a positive outlook on life. Among the reasons why they noted a positive outlook is that they have their families with them and also the support of Non-Government Organizations supporting their studies.

The final dimension of the CIT-Child is *subjective well-being*. This deals with life satisfaction, positive feelings, and negative feelings. The responses to the questionnaire in this section yielded a balance in the answers of the selected children. They were able to identify the factors that contributed to their “negative” feelings. These contributing factors allowed the researcher to recommend practical activities to help the children resolve these challenges and thrive fully.

Findings of the Study

The following are the answers to the six research questions based on the data gathered from the 33 respondents. The main statement of the problem is: How do the children in the Dumare IDP Camp of Kachin State, Myanmar, assess their well-being based on the Comprehensive Inventory of Thriving? The general average (mean score) of all the well-being indicators is 3.94 which corresponds to “Agree” in the range of values. This means that the selected respondents rated their self-report on the CIT-Child as “Agree.”

To treat the null hypotheses, this is the rule: when the p-value is less than ($<$) or equal to 0.05, it means that there is a significant difference in the variables compared, therefore, the null hypothesis is rejected. On the other hand, when the p-value is greater

than ($>$) 0.05, it means that there is no significant difference in the variables compared, and therefore the null hypothesis is accepted.

The first research question was: What are the demographic characteristics of the selected respondents in the Dumare IDP Camp of Kachin State, Myanmar, in terms of the age and gender? In the study, there were 33 respondents. Fifteen (45.5%) were between 8 and 12 years old at the time of the study and 18 respondents (54.5%) were 13 to 18 years old. For the gender of the respondents, there were 13 males (39.4%) and 20 females (60.6%). As to those who participated in the semi-structured interviews, there were two boys and three girls. They were given pseudonyms to protect their privacy. These five children were willing to share about their experiences in the DIDP camp.

The second research question was: Are there any significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, regarding the “relationship” dimension for child thriving in terms of support, respect, loneliness, and belonging? All of the p-values in the *relationship* dimension when the respondents were grouped according to age and gender are greater than the 0.05 threshold, meaning, the assessments of the respondents based on their age and gender are not significantly different. Through statistical computation, the first null hypothesis which says, “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *relationship* dimension for child thriving which includes support, respect, loneliness, and belonging when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted. However, looking at the responses of the children, the following are some of the specific findings: In terms of “support,” both male and female respondents indicated that they believe that

if they depend on God, he will help them. They described how Adara, Hadera NGO, and the Kachin Baptist Convention have helped them. In terms of “respect,” all five of the interview participants indicated that the people around them are polite to them. One child noted that when his family arrived at the DIDP camp as they ran away from their original homes, they felt a “warm welcome” from the community and another child (Lu Lu) indicated she received “supporting words.” One of the themes that emerged in the “respect” indicator is “treated me as a family member.” In terms of “loneliness,” the male respondents rated “loneliness” with a higher mean. Furthermore, the younger children (8 to 12) had a “neutral” opinion of feelings of loneliness. Tu Tu (boy, 11 years old) stated that he “feels lonely when friends leave.” Some of the older children (13 to 18) indicated that they want to go back to their hometown because they miss their friends there. In terms of “belonging,” given the “internal civil and ethnic conflicts that have resulted in long-term displacement of children” in Myanmar (Sarah et al. 2013), the children have various thoughts with respect to belonging to their country, province or tribe. Ja Ja indicated that “I don’t love my country” but he feels a sense of belonging with his tribe. In fact all of the five children felt they belong to their tribe. In addition, their grandparents contribute to their sense of belonging as well.

The third research question was: Are there significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, with regard to the “engagement” dimension for child thriving? All of the p-values in the *engagement* dimension when the respondents were grouped according to age and gender are greater than the 0.05 threshold, meaning the assessments of the respondents based on their age and gender are not significantly different. Through statistical computation, the

second null hypothesis which says, “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *engagement* dimension for child thriving when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted. Looking at the responses of the selected children, the following are some of the findings: The older children (13 to 18) have a higher engagement mean score. Activities included cooking, general playing, playing football, fetching drinking water for the family, taking a bath in the pool, painting, cleaning, and helping in counseling. Male respondents rated a higher mean score on engagement. The activities that they are engaged in include helping in the camp programs, cleaning, and playing football.

The fourth research question was: Are there any significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, regarding the “mastery” dimension for child thriving in terms of skills, learning, and self-worth? All of the p-values in the *mastery* dimension when the respondents were grouped according to age and gender are greater than the 0.05 threshold, meaning, the assessments of the respondents based on their age and gender are not significantly different. Through statistical computation, the third null hypothesis which says, “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *Mastery* dimension for child thriving which includes skills, learning, and self-worth when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted. Looking at the responses of the children, the following are some of the findings: In terms of “skills,” the younger children (8 - 12) rated it higher. Tu Tu (boy, 11) the youngest indicated that he is good in education, he explains school

lessons to friends, and he plays the violin. He also knows how to dance and sing and is good at running. In terms of “learning,” the older children (13 to 18) rated it higher. Some of the areas of learning that they mentioned are: learning new things like Zoom; sewing, and new recipes for cooking. In terms of “self-worth,” the older children (13 to 18) rated higher. They gave examples of how they feel good when they are able to help their family members or when receiving a prize and seeing the smile of their family members.

The fifth research question was: Are there any significant differences in the assessment of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the “optimism” dimension for child thriving? All of the p-values in the *optimism* dimension when the respondents were grouped according to age and gender are greater than the 0.05 threshold, meaning, the assessments of the respondents based on their age and gender are not significantly different. Through statistical computation, the fourth null hypothesis which says, “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *Optimism* dimension for child thriving when they are grouped as 8-12 and 13-18 years old and as males and females” is accepted. Looking at the responses of the selected children, the following are some of the findings: In terms of “optimism,” the 13 to 18 years old rated it higher. Ja Ja indicated, “God will give me a good future because I treat others in good ways.” Other respondents said they want to be a great person, dream of being a pastor (Ja Ja); or engineer (Tu Tu). The females indicated that “God will give a me good future because I obey my parents and older people” (Lu Lu); Hkawn Hkawn wants to be a

teacher and a dancer as well. Lu Lu expressed hope that “there is no more war” and says that she wants to help children who are crying and also help the poor.

The final research question was: Are there any significant differences in the assessment of the selected children in Dumare Camp of Kachin State, Myanmar in the “subjective well-being” dimension for child thriving in terms of life satisfaction, positive feelings, and negative feelings? Six of the seven p-values in the *subjective well-being* dimension when the respondents were grouped according to age and gender are greater than the 0.05 threshold. The assessment on “negative feelings” by male and female has a p-value of 0.045, meaning, the assessments of the respondents based on gender is significantly different. However, looking at the overall statistical analysis of the fifth null hypothesis which says, “There are no significant differences in the responses of the selected children in the Dumare IDP Camp of Kachin State, Myanmar, in the *subjective well-being* dimension for child thriving which includes life satisfaction, positive feelings, and negative feelings when they are grouped as 8-12 and 13-18 years old and as males and females,” it is still accepted. Looking at the responses of the selected children, the following are some of the findings: In terms of “life satisfaction,” the younger children rated it 5.00 (Strongly Agree). They are satisfied in their present life but they have hopes for the future. For example, Tu Tu wants to become rich and live in a nice big house, and Ja Ja hopes that his dreams will come true. Females rated “life satisfaction” higher. For example, Ah Nang dreams to “have a big house and a peaceful life;” Lu Lu wishes to “have a peaceful family.” She is happy that she is not “homeless.” In terms of “positive feelings,” the younger children rated it higher. Most of them feel positive when they are helping others. Males rated “positive feelings” higher because they think they are capable

of doing many things like helping others in the camp. In terms of “negative feelings,” both younger and older children rated it “Neither Agree nor Disagree,” meaning, neutral. Looking at the comments of the children, the following are factors that contribute to their negative feelings: using bad words when they are mad, fighting with other people and disagreement with parents, gossip, when the mother works far away from the family, and when things do not go as planned and being unable to communicate that to those around them.

Conclusions

Based on the related literature and studies as well as the findings of the current study, the following conclusions are made:

First, listening to children is crucial to helping any ministry identify the felt needs of the children. Giving children a voice in planning programs or interventions that pertain to their well-being is helpful. This conclusion is gathered from one of the related literature which says, “Listening to children is one way of taking into account in a meaningful way what they have to tell us” (Roberts 2017, 142, 147) and that acting on things that are important to children’s lived experiences can help them flourish. In the current study, the children were able to give a self-report of how they assessed their own well-being based on the CIT-Child.

Second, based on the responses of the children, the Dumare IDP is doing a good job in meeting the needs of the children for thriving. For example, in the *relationship* dimension, the children were able to identify the support that they received from the NGOs who work with the DIDP in helping them with their school needs and other activities for their growth. These NGOs are playing an important role in helping children

thrive. Bronfenbrenner's ecological systems theory puts the responses of the research participants in a structural context, meaning, they need their families, their friends, the people in the community, and even the government, so they will grow up well. In terms of respect, the respondents said that everyone is polite to them and that they received a warm welcome when they came to the Dumare IDP. This is a good indicator of a positive community life in the camp. The respondents felt lonely. The children were affected by the move that they made from their original hometown due to war. The result of war can be devastating to the socio-emotional well-being of children. Many of the respondents said they "want to go home." Furthermore, in terms of belonging, grandparents also contribute to the children's well-being. To belong to the Kachin tribe is especially important for the children, as is their tribal language. This reinforces to them that they belong to a specific group of people because they speak the language of the tribe.

Based on the responses of the participants, the statistical computation yielded that there are no significant differences in the assessment of the respondents in the *engagement* dimension when they are grouped according to age and gender. But looking at the qualitative responses of the children, the following are some conclusions that can be gleaned: the respondents think that they are fully absorbed in the activities they do and feel energized most of the time. The children identified the activities that they love to be engaged in while living in camp. When adults include them in the community activities, playing football, or sewing clothes for others, they feel engaged, and feel a sense of pride in what they are good at. The rating done by the boys indicated that they like to be engaged using their skills and talents. Some older children feel that counseling a friend who is going through distress is a good way to engage in the life of the camp.

Based on the responses of the participants, the statistical computation yielded that there are no significant differences in the assessment of the respondents in the *mastery* dimension when they are grouped according to age and gender. Looking at the qualitative responses of the children, the following are some conclusions that can be gleaned: The respondents have identified their skills and learning capacities. Their self-worth is related to how they can help others. In terms of “skills,” even the youngest child who participated in the interviews thought that he has skills to contribute to the community. In terms of learning, the children are excited to learn something new. Even filling out the survey questionnaire and participating in the interview through Zoom brought excitement to the children. They enjoy learning new things every day. They believe that what they do in their life is valuable to God and the work they do is important for other people. In terms of “self-worth,” their skills, learning, and knowing that they are children of God give them self-worth. When children are given the opportunity to help a family member or help in community activities, they feel that they are valued.

Based on the responses of the participants, the statistical computation yielded that there are no significant differences in the assessment of the respondents in the *optimism* dimension when they are grouped according to age and gender. However, examining the qualitative responses of the children, the following are some conclusions that can be drawn: it appears that the sources of the children’s optimistic attitude are the following concepts: “being created by God,” “because I treated others in good ways” and “because I obey my parents and older people.” These reasons reflect what the researcher thinks is

the common thinking in Myanmar that “when you do good things, God will also be good to you.”

The children are receiving good spiritual nurture in the Dumare IDP based on the following reflections of the research participants that through the activities that they participated in the camp, they are able to “believe in God and have a positive outlook for their future. They believe that God will give them a good future because they believe in Him and because they have done something good to others.

Based on the responses of the participants, the statistical computation yielded that there are no significant differences in the assessment of the respondents in the *subjective well-being* dimension when they are grouped according to age and gender. But considering the qualitative responses of the children, the following are some points that can be made. In terms of “life satisfaction,” despite the economic challenges that these children face, it is interesting to note that the respondents indicated a high mean score in “life satisfaction.” They indicated that they are satisfied with their life in the camp at present, but they also told the researcher about their dreams for the future. The CIT-Child indicates that optimism is a key ingredient to thriving. In terms of “positive feelings,” the respondents feel positive about themselves, especially when they are able to help others. Boys rated this indicator higher compared to the girls. In terms of “negative feelings,” the children indicated that there are many things that lead to their negative feelings such as conflict, gossiping, misunderstanding of their motives, and parents working far from the camp.

The current study has unearthed some of the valuable things that the Dumare DIP camp is doing in the lives of the children and their families. The Kachin Baptist

Convention is able to fulfill its vision of providing humanitarian assistance to civilian victims of war. The activities that the pastor and the Dumare IDP camp carry out are helping these children grow well and happy.

Recommendations

Based on the findings of the study, the following recommendations are identified for the Dumare IDP camp personnel and for the parents, in addition to recommendations for further studies.

Recommendations for the DIDP Camp Personnel

First, the findings of the study acknowledge the good work that the staff of the Dumare IDP camp is doing in meeting the felt needs of the children. The staff of the DIDP would do well in extending thanks for the support that Hadera and Adara organizations are giving to the children and their families. Another positive aspect of what the DIDP is doing is the atmosphere of respect that the children feel in their community. To ease the loneliness that some of the children are feeling, the DIDP camp could seek to provide more opportunities for the children to feel a “sense of home” in the activities that they do. The church, working with the staff of the camp, could “recreate” some setting that would remind the children of their hometown. Loneliness is a challenge for the children. One remark recorded in the interview was made by a child feeling lonely because he was not included in the games of a larger group of children. There is a need to encourage children to be “inclusive” in their games, to let everybody join and have fun with them. In terms of “belonging,” the staff of the Dumare IDP camp would do well if they plan a fellowship program for parents, grandparents, and staff to help them feel a sense of community. Teaching the children love for country would also be a good thing

as one of the children indicated that he does not love Myanmar. To include this in the year's program of special activities would facilitate love for country.

Second, to enhance the "engagement" dimension, the one-year plan of activities might consider including specific "learning for life" trainings so children learn something new that they could use to improve their personal learning and help their families and people in the community. It would also be valuable for the staff to give opportunities for children to be engaged in more activities that they love to do among the regular activities that they engage the children in. Part of this could be inviting subject matter experts on sewing, reading music notes, dancing, and playing football.

To develop "mastery," the personnel of the camp could conduct a "skills inventory" with the children to identify the skills and talents that the children have. Then as part of the yearly programming, a training could be done to help the children to become better and more confident at what they do. Then, at special events, it would be pleasant to give children opportunities to show their talents to the community or to the church.

To increase the children's "optimism," the staff could engage the children in a series of Bible studies on God's plan for the future, especially for the older children since they rated this dimension lower compared to the younger ones. Learning about God's word can assure the children that God is in control and that their future is secure in the hands of a loving God.

To promote "subjective well-being," the staff of the DIDP camp could contribute further to the children's well-being by engaging the children in activities that enhance their "positive feelings" and minimize the occurrence of "negative feelings." Some

activities like the following might help in this area: a training or workshop on the use of positive words or anger management; a lecture on smooth interpersonal relations or how to avoid gossiping for a harmonious life; a family camp with older children and parents; and a special day of honoring parents who work far from home. The staff could also engage the parents in livelihood projects to augment their income. The children could be part of planning these activities so they also feel a sense of accomplishment.

Third, based on the data collected from the respondents, listening to children could help the staff look at the elements that would enhance the children's general well-being. It is therefore, necessary to conduct more avenues to continue listening to children and give them voices especially for programmatic designs that affect their welfare. The camp personnel would do well to consider doing another round of evaluation from the children and include their feedback in formulating the programs for the following year.

Recommendations to the Parents

The children in the study indicated that their parents are crucial to their thriving. The following are some recommendations for parents to consider so they can help their children grow up well and happy: First, participate in the different activities of the church and of the camp so they are continually more equipped in nurturing their children.

Second, participate in the livelihood projects initiated by the DIDP camp and church personnel so they could have more income to support the needs of their children. The parents in the camp may initiate these activities themselves.

Third, the parents would do well in allowing the children to participate in family devotions by letting the children read the Bible and sing songs for the Lord. This could

help meet their relationship needs as well as their need for engagement and mastery of different skills, gifts, and talents.

Fourth, the parents are usually the direct source of the children's general feeling of optimism for the present life as well as the future. The parents will contribute to their children's general optimism if they encourage the children rather than criticize them or dim their dreams for a better life. One child indicated that when she received an award, looking at the smiles on the face of her family meant a lot to her. This an excellent way to minimize the "negative feelings" that children may feel and harbor inside them.

Finally, there must be a healthy relationship between the parents and the staff of the DIDP camp and the church. With this collaboration, the well-being of the children would be secured.

Recommendations for Further Studies

The following are some gaps this research study has identified for which there is still a need for further studies.

- a. A mixed-methods evaluative study on the strengths and weaknesses of the Dumare IDP camp with parents as respondents. This current study utilized the self-report of children. Having parents as research participants would offer a different perspective on how the pograms of DIDP are affecting the parents as other stakeholders of the ministry;
- b. A quantitative research on the knowledge, attitude, and practices (KAP) of the parents and staff of the Dumare IDP camp on children's spirituality. Engaging the parents as well as the staff on identifying what they know, feel, and how they behave in relation to children's spirituality would be a helpful project for

developing the faith or belief systems of the children. This is an aspect that this current study did not specifically focus on;

- c. A holistic analysis of the activities by the Baptist Convention in Myanmar based on the dimensions of child well-being. This particular denomination is one of the religious organizations that have ministries to refugees, so a study on the activities conducted for the well-being of children would be crucial for more effectiveness in the ministry; and
- d. A phenomenological study on the impact of COVID-19 on the well-being of the children in Dumare IDP camp. This will be a unique research project because COVID-19 has changed the ministry landscape in Myanmar, particularly in the DIDP camp. The results of the study could provide ministry distinctives in light of the pandemic.

APPENDIX A

SURVEY QUESTIONNAIRE PROTOCOL AND THE COMPREHENSIVE INVENTORY OF THRIVING FOR CHILDREN (CIT-Child)

Step One: before the selected children are gathered in the church:

1. I (the researcher) will brief the research assistants the things needed for the Zoom calls.
2. The research assistants will set up Zoom to make sure there is good Internet connectivity.
3. The research assistants will prepare individually packed snacks for the children and put each snack in the individual chairs. The questionnaires and the pencils will also be put already in the chairs. The chairs in the church will be arranged in such a way that a distance of six feet is observed between chairs. The research assistants will make sure all government-mandated protocols are observed. I will pay for these things:
 - a. Masks and face shields for children (given in their homes)
 - b. Alcohol

Step Two: when the children arrive:

1. The research assistants will greet each child and ask them to go to the chairs that were prepared for them. The children will be briefed on how to follow health protocols.
2. Once the children are seated, the research assistants will let me (I will be in the Zoom call) address the children. I will then tell the children about the purpose of the research and what they should do.
3. The research assistants will also explain how the questionnaire will be answered.
4. Then the children will answer the questionnaires.

Step Three: after the conduct of the questionnaire:

1. The research assistants will thank the children for participating in the research
2. As soon as the child indicates that he or she is finished, the research assistants will go to the child and write a code for each filled-out questionnaire
3. The child is then asked to take his or her snack and go home individually.

THE SURVEY QUESTIONNAIRE

Dear _____

Hi. This questionnaire is designed to listen to your voice on how you feel about your life and environment in the DIDP camp. With your answers, the staff of the camp will try to improve their ministry with you. Thank you for participating in this survey.

Part 1: About you. Tick (/) the item that represents you.

1. What is your Age?

- 8 to 12
 13 to 18

2. What is your sex?

- Female
 Male

Part 2: About How You Feel About Your Life

Hi. This questionnaire is to help me and the staff of Dumare IDP camp to serve you better. We want to listen to how you feel about your life and environment in the DIDP. Please indicate how much you agree with each of the following statements, crossing the number corresponding to your choice, on this scale:

- 1- Strongly Disagree
 2- Disagree
 3- Neither Agree or Disagree
 4- Agree
 5- Strongly Agree

	Strongly Disagree (1)	Dis- agree (2)	Neither Agree nor Disagree (3)	Agree (4)	Strongly Agree (5)
Support					
1. I believe God loves me.					
2. I can depend on God to help me					
3. I believe God sends people to give me support and encouragement.					
Respect					
4. People respect me.					
5. People are polite to me.					
6. I am treated with the same amount of respect as others.					
Loneliness					
7. I feel lonely. (*)					

8. I often I feel left out. (*)					
9. There is no one I feel close to. (*)					
Belonging					
10. I feel a sense of belonging in my country.					
11. I feel a sense of belonging in my state or province.					
12. I feel a sense of belonging in my community.					
Engagement					
13. I get fully absorbed in activities I do.					
14. In most of the things I do, I feel energized.					
15. I get excited when I work on something.					
Skills					
16. I use my skills a lot in my everyday life.					
17. I frequently use my talents					
18. I get to do what I am good at everyday.					
Learning					
19. I learned something new yesterday.					
20. Learning new things is important to me.					
21. I always learn something every day.					
Self-worth					
22. What I do in life is valuable to God.					
23. The things I do contribute to my family.					
24. The work I do is important for other people.					
Optimism					
25. I believe God will give me a good future.					
26. I have a positive outlook on life.					
27. I expect more good things in my life than bad.					
Life satisfaction					
28. In most ways my life is close to my ideal.					
29. I am satisfied with my life.					
30. My life is going well by God's help.					
Positive feelings					

31. I feel positive most of the time.					
32. I feel happy most of the time.					
33. I feel good most of the time.					
Negative feelings					
34. I feel negative most of the time. (*)					
35. I experience unhappy feelings most of the time. (*)					
36. I feel bad most of the time. (*)					

Note: (*) Reverse scored item.

Questionnaire Adapted from Andolfi, Tay, Confalonieri, and Traficante 2017, 127-145.

COMPREHENSIVE INVENTORY OF THRIVING FOR CHILDREN (CIT-Child)

MA NI A BAWNGRING RAWT JAT SU HPRANG LAM A

HKAWNHRANG MASA HPYEN HKRANG

(KACHIN TRANSLATION)

Daw langai: Ma ni Nawku jawng kata kaw garai ndu shi yang:

1. Ngai hku nna Sawk sagawn lit hkam ni hpe zoom call hte ra ai lam hpe kadun ai hku sang lang dan na.
2. Sawk sagawn lit hkam ni zoom hpe lajan da nna internet connection kaja hkra galaw da na.
3. Sawk sagawn lit hkam ni ma ni langai hkrai na matu lusha ni hpe shan hte a dung hkum kaw tawn da ya na. Ga san laika pa hte pencils hpe shanhte a shara hta tawn da ya na. dung hkum langai hte langai hpe dawng kru tsan hkra lajang da na. Sawk sagawn lit hkam ni mung-up ni matsun da ai sumtang hpe hkan nang nna. ngai ma ndai lam ni hpe sadi na:
 - a. Masks hte face shields lajang da na
 - b. Alcohol

Daw lahkawng: Ma ni du wa ai ten:

1. Sawk sagawn lit hkam hku n na ma ni hpe hkap tau nna hkyen lajang da ya ai shara de sa ya na. Hkam kaja sumtang ni hpe ma ni hkan nang na.
2. Ma ni shara la ngut yang, Sawk sagawn lit hkam hku nna ngai hpe mani hte sha chyen ya na. San htai a yaw shada lam hpe sang lang dan nna ma ni galaw ra ai lam ni hpe ma sang lang dan na.
3. Sawk sagawn lit hkam kaw na ga san ni hpe gara hku tai na hpe sang lang dan na.
4. Ma ni ga san ni hpe htai na.

Daw Masum: Ga san galaw ngut yang:

1. Sawk sagawn lit hkam hku nna ma ni hpe n dai sawk sagawn ai lam kaw shang lawm ya ai majaw chyeju dum lam tsun na.
2. Mani ga san htai ngut ai hte sawk sagawn lit hkam ni hku n na sanhte a ga san laika pa kaw code ka ya na.
3. Ma ni a matu lajang da ya ai sha hpa hpe la nna langai hpan langai nta de wa na.

Ga San Ni

De, _____

Shawng ningnan, ma ni yawng hkam kaja nga mu ga ngu na shakram dat nngai law. Ya lawu de na ma ni htai na ga san ni gaw, ndai hpyen yen dabang hta nga ai ten hta tinang hkum kadup ai lam ni hte hkam sha lam ni hpe chye mayu na re. Ma ni htai da ai lam ni hta mahta nna, Camp ningbaw ni hkun nna ra rawng gawng kya taw ai lam ni hpe

grau mai kaja wa hkra sharai shading ai lam ni hpe galaw sa mat na re. Shang lawm ai ma ni yang hpe chyeju kaba dik nngai law.

Daw 1: Na a lam. Tinang hte seng ang ai jaw ai mahtai hpe mahkret (/) ka ya rit.

1. Nang asak kade rai sai kun?
 - Asak 8 hte 12 ning lapran
 - Asak 13 hte 18 ning lapran
2. Nang gaw num (shing n rai) la kun?
 - Num
 - La

Daw 2: Na a prat hpe nang gara hku hkam sha ai lam

Ndai ga san ni gaw, Du Mare Hpyen Yen Camp kaw amu gun nga ai mu gun ni hte ngai hpe grau kaja ai ladat hte Camp masha ni hpe dawjau lu na matu garum lu ai hku re. Anhthe hku nna Camp kaw nga ai laman ma ni a hkam sha lam hpe na mayu chye mayu ga ai. Lawun hta jaw da ai hkrang hta na nang myit hkrum ai lam (nanbat) hpe lata nna mahkret (/) ka ya rit.

1. Tsep kawp myit n hkrum ai
2. Myit n hkrum ai
3. Myit hkrum ai bai myit mung n hkrum ai (hkam sha lam lahkawng yen nga ai)
4. Myit hkrum ai
5. Hkrak nan myit hkrum ai

Madi shadaw ai lam (Support)	Tsep kawp myit n hkrum ai (1)	Myit n hkrum ai (2)	Myit hkrum ai bai myit mung n hkrum ai (hkam sha lam lahkawng yen nga ai) (3)	Myit hkrum ai (4)	Hkrak nan myit hkrum ai (5)
1. Karai Kasang ngai hpe tsawra ai ngu hpe ngai kam ai.					
2. Karai Kasang ngai hpe Karum lu ai ngu kamhpa ai.					
3. Ngai hpe ngun jaw garum la na matu Karai Kasang gaw ngai hpang de masha shangun dat ya ai ngu kam ai.					

Hkungga lara ai lam (Respect)					
4. Manang ni ngai hpe hkungga ahkyak la ma ai					
5. Manang ni ngai na ntsa hta si mani ai hku tsun shaga ma ai					
6. Manang ni gaw kaga manang ni hpe hkungga tsun shaga ai zawn (maren) sha ngai hpe mung tsun shaga ma ai.					
Myit kaji karen ai lam (loneliness)					
7. Ngai myit kaji karen nga ai					
8. Kalang lang ngai shakram da hkrum ai ngu hkam sha ai					
9. Ngai na makau kaw nyi htep ai kadai n ngai ai ngu hkam sha ai.					
Seng ang ai lam (daw ang ai lam) (Belonging)					
10. Ngai gaw ngai na mungdan hte seng ai wa re ngu hkam la ai.					
11. Ngai gaw ngai na buga hte seng ai wa re ngu hkam la ai.					
12. Ngai gaw ngai na wuhpung wuhpawng					

hte seng ai wa re ngu hkam la ai.					
Matut ai / Mahkri shawn ya ai lam (engagement)					
13. Ngai gaw hpa amu galaw tim atsawm sha hka ja la chye ai (hka ja la lu ai).					
14. Law malawng ngai gaw amu galaw ai ten hta grai myit rawt ai wa re.					
15. Ngai gaw amu galaw nga ai ten hta myit grai chye katu ai wa re.					
Kungkyang ai lam/ Atsam (skills)					
16. Shani shagu na sak hkrung lam hta ngai gaw ngai na atsam/ kungkyang ai lam ni hpe jai lang ai					
17. Nye a atsam ni hpe jahkring hkring jai lang ai.					
18. Ngai kungkyang ai bungli hpe shani shagu galaw ai.					
Hkaja ai lam (learning)					
19. Ngai mani na nhtoi hta hpaji nnan (Lama mi) hkaja la lu ai.					

20. Ngai na matu a hkyak dik gaw hpaji atsawm nnan sharin la lu na lam re.					
21. Ngai gaw shani shagu amu nnan (sh) hpaji nnan sharin la ai.					
Madu hkum hpe manu shadan ai lam. (Self-worth)					
22. Ngai na prat hta ngai galaw ai lam ni gaw Karai Kasang a man hta mai kaja nna manu dan nga ai					
23. Ngai galaw ai amu magam ni gaw ngai na nta masha ni hpe madi shadaw ya lu ai					
24. Ngai galaw ai magam bungli ni gaw kaga manang ni a matu grai a hkyak ai magam bungli re.					
Kaja ai myit ningmu masa. (Optimism)					
25. Karai Kasang gaw ngai na shawng lam (prat lam, hkrung lam) hpe mai kaja dik ai hku lajang da ya na hpe kam ai.					
26. Ngai na prat hkrung lam hta, mai kaja ai ning-mu ni hpe sha hkam la let asak hkrung ai					

27. Ngai na prat hta n kaja ai lam hta mai kaja ai lam ni grau nna byin wa na hpe myit mada ai					
Prat hpe myit dik ai lam (life satisfaction)					
28. Ngai myit mang ai (byin mayu ai) lam ni yawng law malawng byin ai.					
29. Nye a prat hpe ngai myit dik ai.					
30. Karai Kasang a chyeju majaw ngai na prat gaw mai kaja nga ai.					
Kaja ai hku mu ai hkam sha lam (Positive feelings)					
31. Ngai gaw aten law malawng mai kaja ai ning-mu hpe sha hkap la hkam sha ai					
32. Ngai hta pyaw ai aten ni grau law ai ngu hkam sha ai					
33. Ngai kaw aten law malawng hkrak ai hku hkam sha ai.					
N kaja ai hkam sha lam ni (n pyaw ai lam ni) (Negative feeling)					
34. Ngai gaw aten law malawng n kaja ai hku hkam sha ai.					

35. Ngai gaw aten law malawng, myit n'gwi n'pyaw ai hpe hkum sha ai. .					
36. Ngai aten law malawng, n kaja ai hku hkam sha ai.					

APPENDIX B

INTERVIEW PROTOCOL AND GUIDE QUESTIONS

Statement of the problem:

The main question of the study is: how do the children in the DumareCamp of Kachin State, Myanmar assess their well-being based on the Comprehensive Inventory of Thriving for Children?

Before the Interview

- Finalize with the research assistant the things needed for the Zoom calls:
 - a. The research assistants will distribute the face masks, face shields to the homes of the children. Make sure government-mandated health protocols for children will be observed;
 - b. The research assistants will make sure there is good Internet connectivity and then set up Zoom;
 - c. The research assistants will pack snacks for the child (the child will eat this at home);
 - d. The research assistants will print a copy of the guide questions so when the child needs help the research assistant can help;
 - e. Make sure the child is properly briefed for the Zoom call.

During the Interview

1. Introduce myself, and explain about the purpose of the interview. I will tell the child there is no wrong answer. He or she can tell anything that they feel about the question. Have a copy of the guide questions before me.
2. I will remember to limit the number of questions I will ask because I need to respect the attention span of the child. I will inform the participants about the amount of time I am expecting the interview to take. The amount of time needed should be at least 45 minutes to one hour.
3. I will assure the child that their real name will not be in my thesis. I will give the respondents pseudonyms in the data analysis.
4. I will also ask the child for his or her permission to record the interview using the Zoom “record” feature. Then I will review and listen to the recording to be sure the recording is picking up each respondent’s voice clearly.
5. Ask the following questions.

After the Interview:

1. I and the research assistants will thank the child for participating in the research
2. The child is then asked to take his or her snack and go home.

The Interview Guide Questions

PART I: Profile

How old are you?

Take note of the sex of the child, no need to ask the child.

PART II:

- I will use the prompt questions to help the child think through how he or she assesses his or her well-being.

Support	Prompt Questions
1. I believe God loves me.	In what ways do you feel that God loves you? Can you tell me about something that happened to you that made you feel God's love while you are staying in the DumareCamp?
2. I can depend on God to help me.	Do you think that you can depend on God? In what way? Can you share some events in your life when God helped you?
3. I believe God sends people to give me support and encouragement.	Are there people in the Dumarecamp who help you? Can you tell me who are they? Do you believe that God sends them to you to support you? How do these people encourage you?
Respect	
4. People respect me.	Do you think people respect you? If yes, in what way? If not, please explain. How do you feel when they don't respect you?
5. People are polite to me.	Do you think people are polite to you? In what ways are they polite to you? When people are polite to you, how does that make you feel?
6. I am treated with the same amount of respect as others.	Do you think that you get treated with the same amount of respect as others in the DIDP camp? How do they treat you? Or do you sometimes feel that others don't respect you as much as those who are better than you? Can you please explain that to me?
Loneliness	
7. I feel lonely. (*)	Do you sometimes feel lonely in the DIDP camp? Why? Can you please tell me what makes you feel lonely? Do you miss your parents? Why or why not?
8. I often I feel left out. (*)	Do you feel left out in the DIDP? Why or why not? What are actions of the people in the camp that make you feel that you are not included?
9. There is no one I feel close to. (*)	Do you feel there is no one close to you? Can you tell me how that feels?
Belonging	
10. I feel a sense of belonging in my country.	Do you know the name of your country? Do you think you are part of Myanmar? How? Do love your country?

11. I feel a sense of belonging in my state or province.	Do you know the name of the province that you are in? Do you feel a sense of belonging in Myitkyina province? Why or why not?
12. I feel a sense of belonging in my community.	Do you know the name of your community? Do you feel a sense of belonging in your Kachin community? Why or why not?
Engagement	
13. I get fully absorbed in activities I do.	What are some activities that you do in the camp? Do you participate in these activities? Do you feel you get fully absorbed in the activity you do? How? If not, please explain.
14. In most of the things I do, I feel energized.	What are the things that you love to do? Are there things that you hate doing? What are those? Do you feel you energized by the things you do? Can you please tell me about it?
15. I get excited when I work on something.	What are some projects that you do in the camp? Do you feel excited when you work on something? Can you tell me about your experience?
Skills	
16. I use my skills a lot in my everyday life.	What are some skills that you have? How do you use your skills in your daily life? In what way? Does exercising your skills help you or your friends?
17. I frequently use my talents.	What do you think are your talents? Can you play a musical instrument? Or do you know any dance moves? Do you sing? Do you use your talents all the time? Or you are afraid to show them?
18. I get to do what I am good at everyday.	What are some tasks that you are good at? Are you good in helping people? Do you know how to cook, for example? Do you do things that you are good at every day? Why? If not, please explain.
Learning	
19. I learned something new yesterday.	What did you do in the camp yesterday? Was it something new? What was it? Was it difficult? Enjoyable? Did you learn how to do it? If you didn't learn something new yesterday, you don't have to answer this question.
20. Learning new things is important to me.	Do you think learning new things is important to you? Do you enjoy learning time?
21. I always learn something every day.	Do you feel you learn something every day? What are the things you learned today? What are the things that you want to learn more of?
Self-worth	
22. What I do in life is valuable to God.	Do you think God appreciates what you do in life? Do you think what you do in your life is valuable to God? Can you share a story you have about this?

23. The things I do contribute to my family.	Do you value your family? Do you think they love you? What are some things that you do that are helpful to your family?
24. The work I do is important for other people.	Do you think the work you do is important for other people? How? What are some things that you do for other people? How does that make you feel?
Optimism	
25. I believe God will give me a good future.	Do you believe God will give you a good future? Why? If not, please explain.
26. I have a positive outlook on life.	Do you love life? Do you have a positive outlook on your life? In what way? Do you think you will become a great person someday? Do you think you will fulfill your dreams? Your ambitions?
27. I expect more good things in my life than bad.	Do you expect more good things in your life than bad? Can you please tell me about it? What are some good things that you expect will happen in your life?
Life satisfaction	
28. In most ways my life is close to my ideal.	What kind of life do you wish you had? Do you wish you were rich? To live in a nice big house? Do you wish that your dreams were coming true? Do you think you like your life right now? Are you content with your life?
29. I am satisfied with my life.	What are some things that you are really happy about? Do you feel satisfied with your life? Why or why not?
30. My life is going well by God's help.	Do you believe in God's help? Do you think God will help you to go well in your life? Why and why not?
Positive Feeling	
31. I feel positive most of the time.	Do you think you are a positive kind of person or negative? Do you feel positive most of the time? In what way? How often is that? If you feel negative most of the time, why do you think that is?
32. I feel happy most of the time.	What are some things that make you happy? Do you think most of the time you feel happy? Why or why not?
33. I feel good most of the time.	Do you feel good about yourself? What are some things in yourself that make you feel good? Do you think most of the time you feel good? Why or why not?
Negative Feeling	
34. I feel negative most of the time. (*)	What are some things that make you feel negative? Can you describe those things? Do you think most of the time you feel negative? Why? How often is that?
35. I experience unhappy feelings most of the time. (*)	What are some things that make you sad? Do you feel sad most of the time? Can you please share with me why these things make you feel sad?
36. I feel bad most of the time. (*)	What are some things that make you feel bad? Do people in the camp upset you? Do you think they always give you trouble? How often do you feel bad about things and the people around you?

GINRUN HKRANG B

GA SAN SUMTANG SHINGNI HTE MANGHKANG NDAU LAIKA HKAJA AI

MADUNG GA SAN NI GAW MAYAK MANGHKANG SUMTANG

KACHIN TRANSLATION OF THE INTERVIEW PROTOCOL

AND GUIDE QUESTIONS

Hkaja ai a madung ga san ni gaw:

Myen mung dan Jinghpaw mung daw Dumare camp kaw nga ai ma ni a bawngring rawt jat su hprang lam a hkawn hkrang masa hpyen hkrang

San htai grai n galaw shi yang (Before the interview)

Sawk shagawn lik hkam ni ra ai lam hpe zoom call hte lajang ngut yang.

- a. Sawk shagawn lik hkam ni hku nna ma ni na matu face masks hte face shields hpe nta de sa jaw na. Mung-up ni matsun da ai hkam kaja sumtang hpe teng sha hkan nang na.
- b. Sawk sagawn lit hkam ni zoom hpe lajang da nna internet connection hpe kaja hkra galaw da na.
- c. Sawk sagawn lit hkam ni ma ni a shahpa hpe baw da ya na. (nta kaw sha na);
- d. Sawk sagawn lit hkam ni kaw guide ga san copy hpe hkyen da nna ma ni ra ai ten kaw garum sang lang dan na.
- e. Ma ni hpe zoom call hte seng nna atsawm sang lang dan na.

San htai lamang (during the interview)

1. Tinang hkum hpe shachyen na, san htai a yaw shada lam hpe sanglang dan na. shut ai mahtai (nahte htai ai kaw shut ai ngu) n nga ai lam ma ni hpe tsun dan na Ma ni ni gaw ga san hte seng nna shanhte hkam sha ai hku ga san ni hpe htai u. Ga san ni hpe copy lu da ra ai.
2. Ma ni a myit maju jung lu ai aten hpe hkungga ai hku nna ga san hpe shadawn shading hte sha san na. Ga san hpe gaw shakup shatsup la na matu ra ai ten ladaw hpe masam maram da na. Tau hkrau bangda ra ai aten ladaw. aten a law htum 45 minutes kaw na hkying hkum mi.
3. Nye a thesis hta ma ni a mying majing hpe nlang na. data analysis (gawn yu ai jahpan lamang) hta laika mying jaw na.
4. Zoom “record” galaw na matu ma ni hpe a hkang hpyi na. Ma ni htai ai gasan ni hpe hpang de bai yu lu na matu atsawm sha record galaw da na.
5. Lawu de na ga san ni hpe san na.

San htai ngut ai hpang: (After the interview)

1. Ngai hte Sawk sagawn lit hkam ni kaw nna n dai sawk sagawn ai lam kaw shang lawm ya ai ma ni hpe chyeju dum ga tsun na.
2. Ma ni a matu lajang da ya ai sha hpa hpe la nna nta de wa na.

San Hti Guide

No.	Gasan	
Karum Ningtum (Support)		
1.	Karai kasang, ngai hpe tsawra ai ngu hpe ngai kam ai.	Karai kasang a tsawra ai lam hpe gara lam hku hkam sha lu ai? Dumare camp e nga ai laman, karai kasang a tsawra myit hpe nang hkam sha lu ai mabyin ni hpe tsun dan rit?
2.	Karai kasang a karum kahtau ai lam lu na matu shi kaw shamyet shanat lu ai? Ngai hpe karum na karai kasang hta shamyet shanat lu ai.	Karai kasang kaw shamyet shanat lu ai ngu kam ai i? gara lam hku? Karai kasang nang hpe karum la ai mabyin ni hpe i lu garan kachyan na rai?
3.	Karai kasang gaw masha dat let, ngai hpe karum madi shadaw, n-gun jaw ai hpe kam ai.	Dumare camp kata, nang hpe karum la ai masha i nga? Dai ni gaw kadai ni re ngu hpe i tsun dan lu na? nang hpe karum la na matu, dai masha ni gaw karai kasang shangun dat ai re ngu i kam? Dai masha ni nang hpe gara hku n-gun jaw ai?
Hkungga lara lam		
4.	Ngai hpe hkungga ma ai.	Masha ni nang hpe hkungga ai ngu i sawn? Re yang gara ladat hku? N re yang? Shanhte nang hpe nhkungga yang gara hku hkam sha ai rai?
5.	Manang ni ngai na ntsa hta si mani ai hku tsun shaga ma ai.	Masha ni nang hpe i si mani ai rai? Gara lam hku gumlang? Masha ni nang hpe gumlang ai lam gaw gara hku hkam sha shangun ai rai?
6.	Manang ni gaw kaga manang ni hpe hkungga tsun shaga ai zawn (maren) sha ngai hpe mung tsun shaga ma ai..	IDP camp kata na laga masha ni hpe zawn i hkungga hkrum ai rai? Nang hpe shanhte gara hku ganawn ai? Kalang marang, nang hta grai kaja ai ni ram n hkungga hkrum ai ngu i hkam sha? Dai lam ni i tsundan lu ta?
Myit kaji karen ai lam (loneliness)		
7.	Ngai myit kaji karen nga ai	IDP camp kata, kalang marang Karen gari nga i hkam sha? Hpa majaw? Hpa gaw nang hpe karen gari byin shangun ai lam i tsun dan lu na? na a kanu kawa ni hpe dum ai i? hpa majaw? Hpa majaw nre?
8.	Kalang lang ngai shakram da hkrum ai ngu hkam sha ai	IDP camp kaw nna pru mat na zawn nga i hkam sha? Hpa majaw? Ganing re shamu shamawt lam ni gaw nang hpe camp kata na masha zawn nga (N bunghkum) hkam sha shangun ai rai?
9.	Ngai na makau kaw nyi htep ai kadai n ngai ai ngu hkam sha ai.	Nang hte ni htep dik ai kadai nnnga ai ngu i hkam sha? Dai gaw nang hpe gara hku hkam sha shangun ai hpe i tsun dan lu na?
Seng ang ai lam (daw ang ai lam) (Belonging)		

10.	Ngai gaw ngai na mungdan hte seng ai wa re ngu hkam la ai.	Na a mungdan mying hpa rai ? nang gaw myen mungdan a daw chyen mi re ai hpe i chye rai? Gara hku? Myen mungdan hpe i tsawra?
11.	Ngai gaw ngai na buga hte seng ai wa re ngu hkam la ai.	Nang nga ai mung hpe i chye ai rai? Nang mung Myitkyina ting a madu langai re ngu i hkam sha? Hpa na hkam sha ai? Hpa na n hkam sha ai?
12.	Ngai gaw ngai na wuhpung wuhpawng hte seng ai wa re ngu hkam la ai	Na a wuhpung wuhpawng a mying i chye ai rai? Jinghpaw wuhpung wuhpawng na re ngu i hkam sha? Hpa na ? (snr) hpa nan re?
Matut ai/ Mahkri shawn ya ai lam (engagement)		
13.	Ngai gaw hpa amu galaw tim atsawm sha hka ja la chye ai (hka ja la lu ai)	Camp kata gara hku shamu shamawt ma ai rai? Dai shamu shamawt ai lam ni hta nang i shang lawm ai rai? Dai shamu shamawt ai hta nang hpe shalawm la ai ngu i hkam sha rai? Gara hku? Nrai jang mung sanglang dan rit?
14.	Law malawng ngai gaw amu galaw ai ten hta grai myit rawt ai wa re.	Hpani galaw ai hpe ra sharawng ai rai? Nang nra ai hpan galaw ra ai baw i nga rai? Dai ni gaw hpa rai? Nang galaw ai kaw nna n-gun lu ai lam nga ai i? Dai lam ni hpe chyeju hte i tsun dan lu na?
15.	Ngai gaw amu galaw nga ai ten hta myit grai chye katu ai wa re.	Camp kata nang galaw ai projects ni gaw hpa rai? Lama ma galaw yang myit rawt ai hte galaw ai kun? Na a mahkrum madup hpe i tsun dan lu na?
Kungkyang ai lam/ Atsam (skills)		
16.	Shani shagu na sak hkrung lam hta ngai gaw ngai na atsam/ kungkyang ai lam ni hpe jai lang ai.	Na a kungkyang ai lam gaw hpa ni rai? Shani shagu na sakhkrun lam hta gara hku jai lang ai rai? Nang shaman tawn da ai kungkyang lam ni gaw nang hte na a manang ni hpe gara hku garum lu ai rai?
17.	Nye a atsam ni hpe jahkring hkring jai lang ai.	Na a atsam gaw hpa re ngu shadu ai rai? Music madum sumhpa ni hpe i chye dum ai rai? Ka manawt ai lama ma i chye ai rai? Mahkawn i hkawn ai rai? Na a atsam ni hpe ten hpring jai lang ai kun? Dai atsam ni madun na matu hkrit gaya ai kun?
18.	Ngai kungkyang ai bungli hpe shani shagu galaw ai.	Gara magam bungli ni hta nang kungkyang ai rai? Masha kaga ni hpe garum ningtum ai hta kungkyang ai kun? Gashatawn---shadu lu/shadu sha chye ai i? nang kungkyang ai bungli hpe shani shagu galaw ai i? hpa na? (snr) hpa na re ai lam ni hpe sanglang dan rit?
Hkaja ai lam (Learning)		

19.	Ngai mani na nhtoi hta hpaji nnan (Lama mi) hkaja la lu ai.	Nang mani camp kata hpa galaw ai rai? Ning nan lama mi galaw ai rai jang dai gaw hpa rai ta? Mayak gaw hpa ta? I pyaw ai rai? Gara hku galaw na hpe i hkaja la ia rai? Mani nang hpa nlu hkaja yang ndai ga san hpe htai nra ai?
20.	Ngai na matu a hkyak dik gaw hpaji atsawm nnan sharin la lu na lam re.	Hkaja lam ning nan ni gaw na a matu ahkyak ai ngu i sawn la ai rai? Hkaja ten hta i pyaw ai rai?
21.	Ngai gaw shani shagu amu nnan (sh) hpaji nnan sharin la ai.	Shani shagu lama ma hkaja ai ngu i hkam sha? Daini hpa baw ni hpe hkaja ai rai? Nang sharin hkaja la mayu dik ai gaw hpa rai?
Madu hkum hpe manu shadan ai lam. (Self-Worth)		
22.	Ngai na prat hta ngai galaw ai lam ni gaw Karai Kasang a man hta mai kaja nna manu dan nga ai.	Na a sakhkrung lam (prat hta galaw ai) hpe karai kasang ra sharawng ai ngu sawn ai i? kaning re sakhkrung lam gaw karai kasang a man hta manu dan ai rai? (sawn ai rai?) karan gachyan sakse i hkam lu na rai?
23.	Ngai galaw ai amu magam ni gaw ngai na nta masha ni hpe madi shadaw ya lu ai.	Na a dinghku hpe manu i shadan ai rai? Shanhte nang hpe tsawra ai ngu i sawn ai rai? Nang galaw ai gara ni gaw na a dinghku hpe madi shadaw ai rai?
24.	Ngai galaw ai magam bungli ni gaw kaga manang ni a matu grai a hkyak ai magam bungli re.	Nang galaw ai lam ni gaw laga masha ni a matu a hkyak ai ngu i saw ai rai? Gara hku? Laga masha ni a matu nang galaw ai gaw hpa ni rai? Dai ni a majaw (nang galaw ya ai lam ni a majaw) gara hku hkam sha ai rai?
Kaja ai myit ningmu masa. (Optimism)		
25.	Karai Kasang gaw ngai na shawng lam (prat lam, hkrung lam) hpe mai kaja dik ai hku lajang da ya na hpe kam ai.	Karai kasang, na a prat shawnglam hpe shatsawm jahtap (shaman chyeju jaw) ya na i kam ai rai? Hpa majaw shaman ya na? hpa majaw n shaman ya na? chyeju hte sanglang dan rit?
26.	Ngai na prat hkrun lam hta, mai kaja ai ning-mu ni hpe sha hkam la let asak hkrung ai	Na a prat hpe i tsawra? Na a prat hpe mai kaja ai myit ningmu i nga? Gara lam hku mu ai? Nang lani mi kangka ai masha tai wa na ngu i sawn? Byin mayu ai lam ni (na a yupmanag shingran) hpringtsup wa na re ngu i sawn? Na a shingran ni?
27.	Ngai na prat hta n kaja ai lam hta mai kaja ai lam ni grau nna byin wa na hpe myit mada ai	Na a prat hta n kaja ai hta kaja ai grau law na hpe i myit mada? Dai lam ni hpe chyeju hte tsun dan lu na kun? nang myit mada da ai, byin wa na ngu shadu ai mai kaja lam ni gaw hpa rai ta?
Prat hpe myit dik ai lam (life Satisfaction)		

28.	Ngai myit mang ai (bying mayu ai) lam ni yawng law malawng gaw byin ai	Ganing re prat hpe ra sharawng (byin mayu) ai? Nang, ja gumhpraw i lu su mayu rai? Nta kaba hta i nga mayu? Na a yup-mang shingran ni hpring tsup wa na i ra sharawng? Ya ten na, na a prat hpe i ra sharawng ai rai? Na a prat hpe myit dik ai i?
29.	Nye a prat hpe ngai myit dik ai.	Nang kaja wa pyaw nga lu ai gaw hpa ni rai? Na na prat hpe i myit dik ai rai? Hpa majaw myit dik ai ? (snr) hpa majaw myit n dik ai?
30.	Karai Kasang a chyeju majaw ngai na prat gaw mai kaja nga ai.	Karai kasang a karum ningtum (shaman chyeju) hpe nang i kam? Na a prat mai kaja nga na matu karai kasang karum ningtum na hpe i kam? Hpa majaw kam ai? (snr) hpa majaw nkam ai?
Kaja ai hku mu ai hkam sha lam		
31.	Ngai gaw aten law malawng mai kaja ai ning-mu hpe sha hkap la hkam sha ai.	Nang hkum nang kaja ai hku mu ai i? N kaja ai hku i sawn la? Aten law malawng kaja ai hku mu mada ai lam i nga? Gara hku mu ma da ai? Gara ram? Lama na, aten law malawng n-kaja ai ngu mu yang dai gaw hpa rai?
32.	Ngai gaw law malawng pyaw ai ngu nna hkam sha ai	Hpa ni gaw nang hpe pyaw shangun ai rai? Aten law malawng pyaw nga ai ngu i sawn la? Hpa majaw pyaw? Hpa majaw n pyaw?
33.	Ngai hta pyaw ai aten ni grau law ai ngu hkam sha ai.	Nang hkum nang hkrak/kaja ai hku hkam sha ai i? nang hkum nang kaja ai hkrak ai ngu na hkam sha shangun ai lam ni gaw hpa ni rai? Aten law malawng hkrat kaja ai ngu hkam sha ai i? hpa majaw? Hpa majaw nre?
N kaja ai hkam sha lam (n pyaw ai lam ni)(Negative feeling)		
34.	Ngai gaw aten law malawng n kaja ai hku hkam sha ai.	Hpa ni gaw nang hpe n kaja ai ngu hkam sha shangun ai rai? Dai lam ni hpe i tsun lu na? aten law malawng n kaja ai hku hkam sha ai ngu sawn la ai i? byin ai ten tsun dan rit?
35.	Ngai gaw aten law malawng, myit n'gwi n'pyaw ai hpe hkum sha ai.	Hpa lam ni gaw nang hpe yawn shangun ai? Aten law malawng yawn ai ngu hkam sha? Nang hpe yawn hpa byin shangun ai lam ni hpe ngai hpe i lu garan gachyan lu na rai?
36.	Ngai aten law malawng, n kaja ai hku hkam sha ai.	Hpa ni gaw, nang hpe n kaja ai (n mai ai) hku hkam sha shangun ai rai? Camp kata na masha ni gaw nang hpe myit htum shangun ai i? Shanhte ni, nang hpe galoi mung manghkrang jaw ai ng hkam la ai i? Makau grupyin hte kaning re lam ni gaw nang hpe nkaja ai hku gade ram hkam sha shangun ai ngu shadu ai rai ?

APPENDIX C

LETTER TO THE DIDP CAMP LEADER IN THE DUMAREIDP IN MYITKYINA, MYANMAR FOR PILOT TEST AND ACTUAL RESEARCH

To: Camp Leader

Dear _____,

My name is Hkawng Naw and I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS). As a part of the requirements of my Master of Arts in Religious Education, Major in Holistic Development, I am currently preparing to do research for my thesis on the topic, “Listening to Children in the DumareCamp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving for Children.” The purpose of this study is to listen to the children’s voices concerning their lived experiences as they reside in the DIDP camp.

In order to gather data for my thesis, I would like to request permission from you to conduct a pilot test with two children for the survey questionnaire and at least one child for the interview guide questions. I will follow safety protocols to protect the names of the children and the staff of the DIDP camp. The responses of these children will be used to revise my research tools so they are understandable by the children who will be part of the actual data gathering. I will send a letter to the parents or guardians of these children and ask their permission.

I am also requesting your permission to allow me to ask at least 40 children in the camp to fill out the questionnaire (attached) and five children to participate in Zoom interviews. The conversations will take about 45 minutes to one hour each and will be recorded upon the permission of the participants as well as their parents. I have asked two research assistants to help in facilitating the Zoom calls. I would also ask your permission to conduct follow-up interviews in cases where I need more explanation from the participants. I will provide the payment for the Internet use during these calls. The research assistants will provide food as a way of thanking the children for their participation in this research.

Thank you very much and I look forward to receiving a positive response.
May God bless you.

Regards,

Hkawng Naw

KACHIN TRANSLATION FOR THE LETTER TO THE DIDP CAMP LEADER IN
THE DUMAREIDP IN MYITKYINA, MYANMAR FOR PILOT TEST
AND ACTUAL RESEARCH

MYITKYINA, DU MARE HPYEN YEN DABANG KAW SHANU NGA AI DABANG
NING BAW HPANG DE SHAGUN AI LAIKA MARAM MASAM NINGGAM HTE
MADUNG SAWKHKRAWK AI LAM HTE SENG AI LAM

Dabang ningbaw hpang de,

Tsawra hkungga ai, _____

Shayi sha na mying gaw Hkawng Naw re. Shayi sha gaw “Asia-Pacific Nazarene Theological Seminary” (APNTS) mying ai Chyumjawng kaw na jawng ma langai mi rai nga ai. Shayi sha gaw “Makam Masham Paji masa master janmau lu la na matu” “Hkum dingnun bawngring lam major” (Holistic Development) hpe sharin hkaja nga ai re. Ya hkyak hkyak ngai gaw master janmau a matu “Myen mung, Myitkyina gingwang, Du mare hpyen yen dabang kaw nga ai ma ni shanhte a shani shagu na sak hkrung lam hpe gara hku tawt lai nga ai ngu hpe madat ya ai lam” ngu ai gabaw hte “Thesis” ka taw nga nngai.(bawngring rawt jat su hprang lam a hkawnhkrang masa hpyen hkrang ntsa hta mahta nna galaw mat na re). Ngai ndai “Thesis” galaw ai a yaw shada ai lam gaw ma ni ndai hpyen yen dabang hta shingbyi nga ai laman shanhte a kraw lawang e hkam sha nga ai hkam sha lam ni hte shanhte a mahkrum madup ni hpe chye mayu ai majaw re.

Shayi sha a “Thesis” a matu maram masam ninggam (Pilot Test) htai ai lam hpe glaw mayu nngai. Shawng ningnan hku nna Seng ang ai ning baw ni hpe ahkang hpyi mayu nngai. Shayi sha sa dat ai ga san ni hpe htai ai lam hta woi awn lu na (garum lu na matu) ma lahkawn hpe sharin ya (sh) hkang nna bai yawm htum ma langai hpe masha nan hkrum nna ga san san htai ai lam (interview) galaw ai lam hta garum lu na matu sharin ya (sh) hkang ai lam ni galaw ya na matu garum hkpyi mayu nngai. Hpyen yen dabang ning baw hte ma ni hpe hkra machyi shangun ai lam ni nnga hkra shayi sha hku nna hkam nang hkan sa ra ai rit kawp tara ni hpe hkan nang hkan sa na ga ai. shang lawm nga ai ma ni htai da ai ngai na madung sawk-hkrawk (actual research) hpe shanhte ni chye na nna, ma ni htai da ai mahtai ni hta mahta nna she shayi sha a sawk-hkrawk (research) da ai lam ni hpe daw dan ya mat na re. Shayi sha hku nna shang lawm nna ga san ni hpe htai mat na ma ni a nta masha ni (sh) seng ang ai up hkang na ahkang lu da ai ni hpang de ahkang hpyi laika hpe mung sa mat na re.

Shayi sha hku nna dabang ning baw hpe ahkang hpyi mayu ai lam nga nngai, maram masam ninggam (Pilot Test) htai ai lam hta shang lawm na matu yawm htum ma marai 40, Zoom hku nna ga san ga htai (interview) galaw ai lam hta shang lawm na matu ma marai 5 tup hpe shang lawm na matu ahkang jaw shangun mayu nngai. Zoom hku na san htai galaw ai lam minute 45 (sh) nayi hkum mi ram rai na re, bai nna shang lawm ai ma ni hte kanu kawa nta masha ni a ahkang lu ai hta hkan nna kyem zing ai lam (record)galaw mat na re. Zoom hku na san htai galaw ai lam hta garum lu na matu ngai shayi sha hku na manang lahkawng hpe mung garum hpyi da nngai. Ning baw ni hpe Zoom san htai lamang hta woi awn shang lawm na matu hpyi lajin mayu nngai, lama na ma ni hku nna ga san ni hpe htai aten hta masha kaba ni a garum hte sha mai htai na zawn re ai gasan ni a matu re. Zoom lang ai majaw hkrak ang na internet jahpu manu hpe ngai shayi sha kaw na jaw ya na nngai, bai nna shang lawm ai ni hpe chyeju dum ai a majaw lu sha garan daw ai lam ni hpe mung galaw mat na nngai.

Mai kaja ai mahtai hte ngai shayi sha Hkawng Naw hpang de bai nhtang wa na hpe myit mada ala nga na nngai. Chyeju kaba sai. Karai Kasang kaw na nhpaw nya shaman chyeju hkam la lu u ga law.

Tsawra hkungga let, Hkawng Naw

APPENDIX D

LETTER TO THE PARENTS OR GUARDIANS OF THE SELECTED CHILDREN IN THE DIDP CAMP FOR PILOT TEST

Dear _____

My name is Hkawng Naw and I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS). As a part of the requirements of my Master of Arts in Religious Education, Major in Holistic Development, I am currently preparing to do research for my thesis on the topic, "Listening to Children in the DumareCamp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving for Children." The purpose of this study is to listen to the children's voices concerning their lived experiences as they reside in the DIDP camp.

In order to test the comprehensibility of my research tools I would like to request permission from you to conduct a pilot test with your child for the survey questionnaire or the interview guide questions through Zoom. I have a research assistant who will facilitate this call. I will follow safety protocols to protect the name of your child. The responses of your child will be used to revise my research tools so they are understandable by the children who will be part of the actual data gathering. Attached is the questionnaire. If you allow your child to participate, kindly sign your name below. Thank you so much.

Regards, Hkawng Naw

My child is invited to participate in a research project being conducted by Hkawng Naw, who is working on Master of Arts in Religious Education, major in Holistic Child Development, at Asia-Pacific Nazarene Theological Seminary (APNTS), Philippines.

I have read the thesis description of Hkawng Naw and had the opportunity to ask and receive answers about the research.

I am also allowing the researcher to use the data that she may gather from my child in her studies provided that she will promise to keep the data confidential.

Parent / Legal Guardian Signature

Date

LETTER TO THE PARENTS OR GUARDIANS OF THE SELECTED
CHILDREN IN THE DIDP CAMP FOR PILOT TEST
(KACHIN TRANSLATION)

De/

Kanu Kawa/ Uphkang Lithkam

DIDP CAMP

Ginlam: DIDP CAMP Na Ma ni hpe San Htai Galaw Na Lam (PILOT TEST)

Hkawp Myitsu ,

Lahta na ginlam hte seng na garum hpyi dat ai. Ngai gaw ya ten hta Philippines mungdan na Asia-Pacific Nazarene Theological Seminary (APNTS) ngu ai chyum jawng hta Master of Arts in Religious Education (Holistic Development) hpe sharin hkam la nga ai re. Ya ten hta ngai hku na “Listening to Children in the DumareCamp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving for Children” ngu ai gabaw hpe sawk sagawn hkaja let ka nga ai. Yaw shada ai lam madung gaw camp kaw nga ai ma ni a kraw na n sen hpe madat ai lam re. Dai majaw n dai lam hpe madi shadaw lu na matu myit su wa a ma ni a kraw na n sen hpe san htai ai lam / myit man hkrum san htai ai hpe internet zoom hku na galaw mayu ai lam hpe shana ai re. Ndai hpe nye a lithkam hku na lit la let galaw mat wa na re. San htai ai ma a shari shading n hkra na matu lit la ga ai. Ndai magam hta shang lawm na matu myit hkrum ai rai yang ta mahkret htu ya na hpe shajin dat ai.

Hkungga let,

Hkawng Naw

MYIT HKRUM GA SADI LAIKA

Nye kasha _____ gaw Philippines mungdan na Asia-Pacific Nazarene Theological Seminary (APNTS) chyum jawng hta Master of Arts in Religious Education (Holistic Development) hpe hka ja nga ai Hkawng Naw hku na ka lajang nga ai “Listening to Children in the DumareCamp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving for Children” a sawk sagawn ka lajang ai lam hta shang lawm na matu myit hkrum ai.

Ngai hku na sawk sagawn hka ja ai laika hpe hti ngut sai hte n dai lam hte seng na nye kasha hpe san htai ai lam hta shang lawm na matu ahkang jaw let myit hkrum ai.

Ngai hku na nye kasha hpe san htai let chye la ai lam mahkra hpe sawk zagawn ai magam laika a matu jai lang lu na hte laika ka shara hku na san htai da ai lam ma hkra hpe lit la makawp maga na hpe myit hkrum ai.

Kanu Kawa/ Uphkang Lithkam

Nhtoi: _____

APPENDIX E

LETTER TO THE PARENTS OR GUARDIANS OF THE SELECTED CHILDREN IN THE DIDP CAMP FOR THE ACTUAL RESEARCH

Dear _____

My name is Hkawng Naw and I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS). As a part of the requirements of my Master of Arts in Religious Education, Major in Holistic Development, I am currently preparing to do research for my thesis on the topic, “Listening to Children in the DumareCamp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving for Children.” The purpose of this study is to listen to the children’s voices concerning their lived experiences as they reside in the DIDP camp.

I respectfully ask for your permission to allow your child to participate in a survey and interview through Zoom. The opinions of your child will help me gather data for my research. I have a research assistant who will facilitate this call. I will follow safety protocols to protect the name of your child. All the collected answers will be used for education purposes only. Attached is the questionnaire.

If you agree to participate, I want to ask your permission to allow me to record the interview. I assure you that I will not play/show the full recording to anyone and will not state your name in this study. If you would like additional information concerning this study before or after it is complete, please feel free to contact me through the research assistant. She will be the one to communicate with me. If you allow your child to participate, kindly sign your name below. Additionally, please know that, even if you allow your child to participate, your child can withdraw at any time from participation if he or she wishes to. Thank you so much.

Regards, Hkawng Naw

My child is invited to participate in a research project being conducted by Hkawng Naw, who is working on the Master of Arts in Religious Education, major in Holistic Child Development, at Asia-Pacific Nazarene Theological Seminary (APNTS), Philippines. I have read the thesis description of Hkawng Naw and had the opportunity to ask and receive answers about the research.

I am also allowing the researcher to use the data that she may gather from my child in her studies provided that she will promise to keep the data confidential.

Parent / Legal Guardian Signature

Date

KACHIN TRANSLATION FOR THE LETTER TO THE PARENTS
OR GUARDIANS OF THE SELECTED CHILDREN
IN THE DIDP CAMP FOR THE ACTUAL RESEARCH

De/

Kanu Kawa/ Uphkang Lithkam

DIDP CAMP

Ginlam: DIDP CAMP Na Ma ni hpe San Htai Galaw ai Lam (The Actual Research)

Hkawp Myitsu ,

Lahta na ginlam hte seng na garum hpyi dat ai. Ngai gaw ya ten hta Philippines mungdan na Asia Pacific Nazarene Theological Seminary (APNTS) ngu ai chyum jawng hta Master of Arts in Religious Education (Holistic Development) hpe sharin hkam la nga ai re. Ya ten hta ngai hku na “Listening to Children in the DumareCamp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving for Children” ngu ai ga baw hpe sawk sagawn hkaja let ka nga ai. Yaw shada ai lam madung gaw camp kaw nga ai ma ni a kraw na n sen hpe madat ai lam re. Dai majaw n dai lam hpe madi shadaw lu na matu myit su wa a ma a kraw na n sen hpe san htai/ myi man hkrum san htai ai lamang ni hpe intentet zoom hku na galaw na lam hta shang lawm na matu ahkang jaw na hpe hpyi lajin ai. Ndai lam mahkra hpe nye a lithkam hku na matut mahkarai wan a re. Lu la ai mahtai ma hkra hpe n dai magam a matu sha jai lang na lam hpe ga sadi jaw ai re.

Hkungga let,

Hkawng Naw

Myit Hkrum Ga Sadi Laika

Nye kasha _____ gaw Philippines mungdan na Asia Pacific Nazarene Theological Seminary (APNTS) chyum jawng hta Master of Arts in Religious Education (Holistic Development) hpe hka ja nga ai Hkawng Naw hku na ka lajang nga ai “ Listening to Children in Dumare Camp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving” a sawk sagawn ka lajang ai lam hta shang lawm na matu myit hkrum ai. Ngai hku na sawk sagawn hka ja ai laika hpe hti ngut sai hte n dai lam hte seng na nye kasha hpe san htai ai lam hta shang lawm na matu ahkang jaw let myit hkrum ai.

Ngai hku na nye kasha hpe san htai let chye la ai lam mahkra hpe sawk zagawn ai magam laika a matu jai lang lu na hte laika ka shara hku na san htai da ai lam ma hkra hpe lit la makawp maga na hpe myit hkrum ai.

Kanu Kawa/ Uphkang Lithkam

Nhtoi:

APPENDIX F

AGREEMENT TO MAINTAIN CONFIDENTIALITY

FOR RESEARCH ASSISTANTS

I _____ agree to maintain the confidentiality of all information about any of the research participants for the interviews and survey of children in the DIDP camp in Myanmar. I understand that I may not discuss the contents of any of the interviews or survey with anyone except Hkawng Naw and that I may not make reference to the names, identity, living locations, or circumstances of any of the individuals who I come in contact with through this project. This is to protect the rights of the children. Finally, I understand that if I violate this agreement of confidentiality it may affect the situation and safety of the children.

I understand the above conditions on this project, and I agree to these conditions without reservation.

Signed: _____ Date: _____
(*Research Assistant*)

Signed: _____ Date: _____
(*Researcher*)

Signed: _____ Date: _____
(*Witness*)

KACHIN TRANSLATION FOR AGREEMENT TO MAINTAIN
CONFIDENTIALITY FOR RESEARCH ASSISTANTS

Myit Hkrum ai Lam

Sawk sagawn Lithkam

Ngai _____ gaw DIDP camp the seng na san htai sawk sagawn tsun shaga ai lam ma hkra hpe hpe kyem da na matu myit hkrum ai. Ngai hku na Hkawng Naw a magam hpe sha maju jung let san htai ai lam hpe galaw na re. San htai ai wa hpe makawp maga ai hku na mying, shari shadang, nga shara, mabyin masa ni hpe tsun shaleng ai lam n galaw na.

Lahta na lam ma hkra hpe myit hkrum madi shadaw dat ai.

Ta masat _____
(Sawk sagawn lit hkam)

Nhtoi: _____

Ta masat _____
(Sawk Sagawn Ai Wa)

Nhtoi: _____

Ta masat _____
(Sakse)

Nhtoi: _____

APPENDIX G

ASSENT FORM FOR PARTICIPANTS BELOW 18 YEARS OLD

Dear _____

My name is Hkawng Naw and I am a student of Asia-Pacific Nazarene Theological Seminary (APNTS). As a part of the requirements of my Master of Arts in Religious Education, Major in Holistic Development, I am currently preparing to do research for my thesis on the topic, “Listening to Children in the DumareCamp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving for Children.” The purpose of this study is to listen to your voice concerning your lived experiences as you reside in the DIDP camp.

If you agree to participate, I will be interviewing you for at least 45 minutes using Zoom. There will be an assistant who will help you connect through Zoom. If any of the questions make you uncomfortable, you can feel free to choose skipping that question or ask me for more explanation. I believe your participation will be useful for you to reflect on your experiences. You should know that, even if you agree to participate, you can withdraw at any time from participation.

I want to ask your permission also to allow me to record the interview. I assure you that I will not play/show any part of the recording to anyone and will not state your name in this study. If you would like additional information concerning this study before or after it is complete, please feel free to contact me through the research assistant. She will be the one to communicate with me. A small token of gratitude will be given for your participation.

I have read this Consent and Authorization Form. I have had the opportunity to ask, and I have received answers to any questions I had regarding the study. I understand that if I have any additional questions about my child’s rights as a research participant, I may send a message to Hkawng Naw through her research assistant.

Participant’s Name: _____

Date: _____

KACHIN TRANSLATION FOR ASSENT FORM FOR
PARTICIPANTS BELOW 18 YEARS OLD

Myit Hkrum ai Lam

San Htai shang lawm ai wa (Asak 18 ning lawu)

Hkawp Myitsu,

Ngai gaw ya ten hta Philippines mungdan na Asia Pacific Nazarene Theological Seminary (APNTS) ngu ai chyum jawng hta Master of Arts in Religious Education (Holistic Development) hpe sharin hkam la nga ai re. Ya ten hta ngai hku na “Listening to Children in the DumareCamp, Kachin State, Myanmar on How They Assess Their Well-Being Based on The Comprehensive Inventory of Thriving for Children” ngu ai ga baw hpe sawk sagawn hkaja let ka nga ai. Yaw shada ai lam madung gaw camp kaw nga ai ma ni a kraw na n sen hpe madat ai lam re.

Lahta na lam hpe madi shadaw lu na matu myit su wa a ma a kraw na n sen hpe san htai/ myi man hkrum san htai ai lamang ni hpe intentet zoom hku na galaw na lam hta shang lawm na matu ahkang jaw na hpe myit mada ai re. Ndai lam hte seng na laga masha ni hpe tsun hpyan dan ai lam n galaw na re. Ndai magam the seng na jahkum shatsup mayu ai lam nga yang lithkam hpe mai matut mahkai ai. Chyeju dum masat masa ni hpe mung galaw na re.

Lahta na lam ma hkrai hpe hti ai the myit hkrum sai re. Ngai hku na n dai magam the seng na san ai lam, htai ai lam the matsing da ai lam ni hpe galaw na ahkang lu ai re.

San Htai Shang Lawm ai wa (Mying): _____

Nhtoi: _____

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