

# THE DEVELOPMENT OF A SINGLE-SESSION GENOGRAM-BASED INTERVENTION MANUAL TO PROMOTE SOCIAL-ECOLOGICAL RESILIENCE AMONG CONFLICT-AFFECTED MYANMAR MIGRANTS IN THAILAND

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## ABSTRACT

This study describes the development and preliminary feasibility evaluation of a culturally informed, single-session genogram-based intervention designed to promote social-ecological resilience among conflict-affected Myanmar migrants in Thailand. Employing an intervention development framework, a structured intervention manual with a detailed protocol was developed, reviewed by experts, pilot tested, and refined to enhance cultural relevance, clarity, and feasibility for implementation. An exploratory mixed-methods design was employed. In the quantitative phase, 33 participants recruited through convenience sampling completed pre- and post-intervention assessments using a Burmese-translated version of the Adult Resilience Measure, and results showed an immediate pre- and post- increase in overall resilience following the session,  $t(32) = -3.33, p = .002$ , with a moderate effect size (Cohen's  $d = 0.58$ ). Improvements were most evident in domains reflecting individual capacities and personal relationships, while the contextual resilience domain showed no statistically significant change. Feasibility and acceptability were assessed using a post-session Exit Questionnaire, with participants reporting high levels of perceived relevance, logical structure, satisfaction and willingness to recommend the intervention to others. Qualitative data from one focus group discussion and eight semi-structured interviews were triangulated to contextualize outcomes. Six themes reflected participants' emotional processing and meaning-making, relational and social-ecological resources of resilience, and reflections on participation including intergenerational orientations. Overall, findings suggest that a brief, structured genogram-based session is feasible in a low-resource context and may activate early cognitive, relational and culturally grounded processes relevant to resilience among conflict-affected Myanmar migrants.

**Keywords:** Social-Ecological Resilience, Genogram, Single-Session Intervention, Conflict-Affected Migrants, Myanmar Migrants

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## INTRODUCTION

Forced migration has become one of the pressing global challenges in recent decades, with a growing number of individuals living outside of their countries of origin due to armed conflict, political instability, and socioeconomic insecurity. Recent estimates suggest that the forcibly displaced population reached approximately 123.2 million worldwide, reflecting the intensification of conflicts and humanitarian crises (United Nations High Commissioner for Refugees [UNHCR], 2024). Individuals affected by conflict-driven displacement are exposed to cumulative stressors before, during and after migration, which place them at heightened risk for psychological distress and decreased well-being. Myanmar represents one of the most severely affected countries of forced displacement. Prolonged political instability, armed conflict, economic hardships and the aftermath of COVID-19 pandemic have contributed to increased rates of depression, anxiety, post-traumatic stress disorder (PTSD) among Myanmar populations (Bass et al., 2024). For migrants, these risks are further compounded by post-migration stressors including legal security, discrimination, economic hardship, and limited access to health and social services (WHO, 2025). Mental health service provision remains critically constrained, within Myanmar, reporting fewer than one mental health professional per 100,000 people, underscoring a substantial treatment gap for conflict-affected populations (World Health Organization [WHO], 2022).

In response to these constraints, there has been increasing interest in brief and scalable psychosocial interventions which can be implemented in low-resource and community-based settings. Single-session interventions (SSIs) have emerged as a pragmatic approach for populations with limited access to sustained mental health care (Schleider et al., 2020). Rather than focusing exclusively on symptom reduction, SSIs emphasize engagement, normalization, strengths identification, and immediate psychosocial support. Within the displacement contexts, such approaches may be particularly suitable for promoting adaptive coping while minimizing barriers related to time, cost, and service availability.

Correspondingly, literature on forced migration has increasingly shifted from deficit-oriented perspectives toward resilience-focused perspectives. While earlier research predominantly emphasized trauma exposure and psychopathology (Fazel et al., 2012; Miller & Rasmussen, 2010), more recent studies tend to conceptualize resilience as a dynamic and contextually embedded process shaped by interactions among individuals, families, communities and cultural systems (Bonanno, 2004; Masten, 2001). From a social-ecological perspective, resilience is understood not solely as an individual attribute but as the capacity to negotiate resources that are culturally meaningful and socially embedded (Ungar, 2008). Research with conflict-affected and indigenous populations further highlights that adaptive capacities are often transmitted across generations through narratives, rituals, and shared meaning-making processes, a phenomenon commonly described as intergenerational resilience (Evans-Campbell, 2008; Kirmayer et al., 2003).

Genograms offer a culturally flexible and relationally grounded method for engaging with these social-ecological and intergenerational dimensions of resilience. Traditionally used within counseling and family therapy, genograms visually map family structures, relationships, and transgenerational patterns (Chrzastowski, 2011). Recently, they have been applied in trauma-informed and culturally responsive contexts, including working with displaced and war-affected populations (Weiss et al., 2010; Yznaga, 2008). Emerging multigenerational resilience theory emphasizes the importance of identifying inherited strengths, survival strategies, and collective coping resources across generations (Hammood et al., 2025), suggesting that genograms may be particularly suitable in facilitating reflection on resilience.

Despite their conceptual relevance, genograms are rarely operationalized within brief, manualized interventions designed for low-resource settings. This gap is especially salient for conflict-affected Myanmar migrants, who often experience prolonged displacement, exposure

to armed conflict or political instability, and limited access to long-term psychosocial services. Accordingly, there remains a need to develop and preliminary explore structured, single-session genogram-based interventions which are culturally relevant, feasible, and responsive to the lived realities of displaced populations. Aligned with this need, the present study developed and preliminarily explored a culturally informed, single-session genogram-based intervention aimed at promoting social-ecological resilience among conflict-affected Myanmar migrants in Thailand. Guided by an intervention development framework (Fraser et al., 2009; Fraser & Galinsky, 2010), the study adopted an exploratory mixed-methods design to examine preliminary changes in social-ecological resilience, and feasibility, acceptability, participants' responses to intervention. By integrating social-ecological and intergenerational perspectives into a brief intervention format, this study seeks to contribute to the growing literature on culturally grounded psychosocial interventions for conflict-affected migrant populations.

## LITERATURE REVIEWS

### Conceptualizations of Resilience

Research on forced migration has historically emphasized trauma exposure and mental health risks; however, contemporary literature increasingly highlights resilience as a complementary framework for understanding adaptation under adversity (Betancourt & Khan, 2008; Southwick et al., 2014). Resilience is generally described as the capacity to maintain or regain functioning in the context of significant stressors, and it is now widely understood as a dynamic process rather than a fixed personal trait (Luthar et al., 2000; Masten, 2021; Waugh & Sali, 2023). This shift has been relevant for conflict-affected populations, whose well-being is influenced by disrupted relationships, displacement-related losses, and constrained access to material and social resources. Accordingly, resilience-oriented interventions are increasingly designed to support strengths, coping processes, and meaning-making, rather than focusing exclusively on symptom reduction (Kostelny & Wessells, 2013; Vogel & Pfefferbaum, 2014). A key development in resilience theory is the social-ecological perspective, which builds on Bronfenbrenner's ecological model of human development. Bronfenbrenner (1979, 1994) proposed that individuals develop within nested systems, ranging from immediate relationships called microsystem to broader cultural and structural contexts called macrosystem, which change over time, chronosystem. This framework has influenced resilience research by emphasizing that adaptation is shaped by reciprocal interactions between individuals and their environments (Bronfenbrenner & Evans, 2000). In war-affected and displaced contexts, ecological models are especially useful because they draw attention to how family relationships, communities support, institutions and sociopolitical conditions jointly shape risks and protection (Betancourt & Khan, 2008; Tol et al., 2013).

### Ungar's Social-Ecological Approach to Resilience

Within this broader ecological tradition, Ungar's social-ecological approach to resilience offers a culturally grounded definition that is particularly relevant for displaced populations. Ungar (2008, 2011, 2012) challenges individualistic, Western-centric accounts of resilience by emphasizing that resilience involves both (i) the capacity to access health-sustaining resources, and (ii) the ability to negotiate these resources to be available in a culturally meaningful way. Cross-cultural research further indicates that resilience processes vary across settings and depend on the degree to which social systems provide resources which conform to local values and lived realities (Gilligan, 2008; Panter-Brick & Eggerman, 2012; Rutter, 2012; Ungar et al., 2007). For conflict-affected migrants, this perspective is important because displacement often disrupts access to family networks and community resources, including ties which may remain psychologically present even when geographically distant (Denov et al., 2019).

### **Intergenerational Perspectives on Resilience**

Similarly, intergenerational perspectives have expanded understanding of how coping and adaptation are sustained across time. Although intergenerational trauma has been widely studied, intergenerational resilience remains comparatively underexamined (Denov et al., 2019). Emerging work conceptualizes intergenerational resilience as the transmission of adaptive capacities, values, and strengths across generations, often through shared narratives, relational bonds, and collective memories (Atallah, 2017; Williams & Claxton, 2017). Hammood et al. (2025) further propose a multigenerational resilience framework in which resilience is sustained through cultural transmission, social cohesion, and active adaptation. From this perspective, storytelling, cultural rituals, and social dynamics function as pathways through which younger generations learn meaning-making, moral frameworks, and strategies for navigating adversity. These ideas suggest that resilience-oriented interventions may be strengthened when they create a space for individuals to recognize their inherited strengths and culturally rooted coping strategies.

### **Genograms**

Genograms provide a practical approach for engaging these social-ecological and intergenerational dimensions of resilience. Genograms are multigenerational maps which represent family structures and relational patterns and can also support the exploration of transgenerational narratives and resources (Chrzastowski, 2011; McGoldrick et al., 1999). While genograms have traditionally been used to identify relational difficulties or intergenerational problems, their application has expanded to include strengths-based and resilience-oriented work, particularly within trauma-informed practice (Goodman, 2013; Walsh, 2006). Strength-focused genogram practices can help individuals identify supportive relationships, coping legacies, and survival narratives, thereby facilitating reframing and meaning-making. Genograms have also been applied in diverse cultural contexts, including communities where extended family structures, cultural identity, and ancestral continuity are highly valued (Chang & Yeh, 1999; Lim & Nakamoto, 2005). This cultural relevance is particularly salient for Myanmar communities, where family hierarchy, respect for elder, and filial responsibility are highly valued (Lwin, 2013) and these may shape how support and resilience are understood and transmitted across generations. Hence, recognizing these cultural meanings is important for designing interventions which are resonate with Myanmar populations.

### **Single-Session Interventions (SSIs)**

Given limited access to sustained psychosocial care for many displaced populations, brief intervention formats are increasingly emphasized. Single-session interventions (SSIs) are intentionally designed to be completed in one structured session and can be delivered by professionals or trained facilitators, in-person or digitally (Schleider et al., 2020). SSIs have demonstrated potential in increasing reach among underserved or high-risk groups and are often designed to promote rapid engagement, normalization and feasible application (Ching et al., 2023; Cohen et al., 2023). Schleider et al. (2020) propose that effective SSIs typically include clear rationale and evidence, position individuals as active agents, incorporate reflection and sharing, and promote transfer of learning to others. In conflict-affected and displacement settings, SSIs may be particularly suitable because they reduce barriers related to cost, time, transportation and service continuity.

Despite the relevance of genograms to social-ecological approach to resilience and intergenerational resilience, genogram work is rarely operationalized as a brief, manualized single-session intervention which can be implemented in low-resource community settings. Many genogram applications require extended therapeutic engagement or remain non-standardized, limiting scalability and feasibility with conflict-affected migrants. Therefore, there is clear gap for structured, culturally informed, single-session genogram-based

intervention which can support resilience processes embedded in family, culture and community systems. The present study addresses this gap by developing and preliminary exploring a culturally informed, single-session genogram-based intervention designed to promote social-ecological resilience among conflict-affected Myanmar migrants in Thailand. Based on the review of literature and the identified gap in culturally informed, single-session genogram interventions for conflict-affected migrant populations, the present study is guided by the following research questions and hypothesis.

### Research Questions

RQ1: What preliminary changes in social-ecological resilience are observed following participation in the single-session genogram-based intervention?

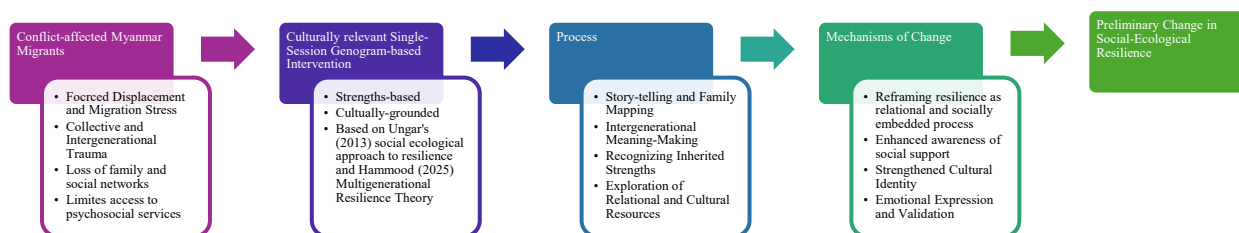
RQ2: How do conflict-affected Myanmar migrants evaluate the feasibility and acceptability of the single-session genogram-based intervention?

RQ3: How do conflict-affected Myanmar migrants describe their experiences of participating in the single-session genogram-based intervention?

### Research Hypothesis

H1: There is a statistically significant difference in total social-ecological resilience scores from pre-intervention to post-intervention following participation in the single-session genogram-based intervention.

Based on the synthesis of literature, the conceptual framework guiding this study is presented in Figure 1.



**Figure 1** Conceptual Framework of the development of single-session genogram-based intervention manual

## RESEARCH METHODOLOGY

In response to the objective of developing and conducting a preliminary evaluation of a single-session genogram-based intervention to promote social-ecological resilience among conflict-affected Myanmar migrants residing in Thailand, the present study adopted an intervention development research design with an embedded exploratory mixed-methods approach. The study was guided by the intervention development framework proposed by Fraser et al. (2009) and further elaborated by Fraser and Galinsky (2010), which emphasizes theory grounding, iterative refinement, expert review and testing in real-world settings prior to large-scale effectiveness trials. Rather than employing a randomized experimental design, the present study focused on intervention development and preliminary testing. Quantitative and qualitative approaches were integrated to examine preliminary changes in social-ecological resilience and to explore participants' perceptions of the feasibility, acceptability and relevance of the intervention. Rather than testing causal effectiveness, the present study focused on intervention development and feasibility while examining immediate pre- and post-changes as preliminary outcomes.

### Intervention Development Procedure

The intervention was developed following the five-step framework articulated by Fraser et al. (2009): (1) development of problem and program theories; (2) specification of program structures and processes; (3) refinement through expert review and pilot testing; (4) preliminary

effectiveness testing, and (5) documentation and dissemination. All five steps were implemented in the present study, with emphasis on development, refinement and exploratory field implementation.

The problem theory was informed by literature documenting elevated psychological distress, disrupted family systems and loss of cultural continuity among conflict-affected and forcibly displaced populations (Siriwardhana et al., 2014; Tol et al., 2013). Consistent with social-ecological approach to resilience, resilience was conceptualized as a dynamic process shaped by interactions among individual, relational, and contextual systems (Ungar et al., 2013). The program theory posited that facilitating reflection on family histories, intergenerational strengths, and cultural resources through a genogram-based intervention could activate proximal resilience related processes, including meaning-making, perceived social support and cultural continuity. Based on this program theory, a single-session genogram-based intervention manual was developed. The manual specified session objectives, structure, facilitation principles, and core activities while allowing flexibility for contextual adaptation.

### **Expert Review and Pilot Testing**

An expert panel consisting of four professionals with expertise in counseling psychology, trauma-informed practice, resilience, group intervention, and psychiatry independently reviewed the draft intervention manual. Experts evaluated content validity, cultural relevance, clarity of objectives, ethical considerations, and feasibility of implementation. Independent expert review is recommended for strengthening content validity in early-stage intervention development (Rubio et al., 2003). Written feedback was synthesized and used to refine session structure, activity instructions, and facilitation guidance.

Following expert review, pilot testing was also conducted with five Myanmar counseling students to assess feasibility, clarity, pacing and acceptability. Pilot testing is considered essential in intervention development to identify procedural issues prior to implementation with targeted population (Hertzog, 2008; Leon et al., 2011). Observational field notes and participant feedback informed refinements to the intervention manual, and the finalized protocol is available from the author upon request.

### **Quantitative Phase**

#### **Research Design and Participants**

Consistent with the step 4 of Fraser's et al. (2009) framework, exploratory field implementation and preliminary outcome assessment employed a single-group pretest-posttest design (Campbell & Stanley, 1963). Participants were recruited through a community-based organization in Mae Sot, Thailand, using convenience sampling, a strategy commonly used in research with hard-to-reach populations (Koerber & McMichael, 2008). Eligibility criteria included being 18 years of age or older and willingness to participate in the intervention and research procedures. A priori power analysis using G\* Power (Faul et al., 2009) indicated a minimum sample size of 34 participants for a paired-samples t-test ( $\alpha = .05$ , power = .80,  $d = .50$ ). Due to practical constraints, a final sample of 33 participants completed the intervention and assessments. Given the exploratory nature of the study, this sample size was considered adequate for preliminary evaluation.

#### **Research Instruments**

Participants completed a demographic questionnaire and the Adult Resilience Measure (ARM; Resilience Research Center, 2016). The ARM consists of 28 items assessing individual, relational, and contextual dimensions of resilience using a 5-point Likert-type scale. The instrument has demonstrated acceptable internal consistency and construct validity across diverse cultural contexts (Liebenberg et al., 2012; Liebenberg & Moore, 2018). Higher scores indicate stronger social-ecological resilience. Following the intervention, participants completed an Exit Questionnaire, adapted from Yang (2022) and informed by the Reaction to Treatment Questionnaire (Holt et al., 1990). This questionnaire was used to assess participants'

perception of intervention clarity, relevance, coherence and acceptability consistent with methodological guidance emphasizing the importance of participant feedback in early-stage intervention research (Teresi et al., 2022). The questionnaire included Likert-scale items and open-ended questions. Expert review was conducted to ensure contextual and cultural appropriateness of the scale. All instruments were translated into Burmese following forward and backward translation procedure (Beaton et al., 2000) and reviewed by bilingual experts familiar with the cultural context.

### **Data Analysis**

Quantitative data were analyzed using IBM SPSS Statistics (Version 31.0.1.0; IBM Corp., 2023). Descriptive statistics were computed, followed by paired-samples t-tests to examine pre-to-post intervention changes in ARM scores. Statistical significance was evaluated at  $p < .05$  (Ho, 2014).

### **Qualitative Phase**

A qualitative phase was conducted to examine participants' perceptions of the intervention and their reflections on resilience-related processes. Data were collected through one focus group discussion ( $n=5$ ) and eight semi-structured individual interviews, allowing for both collective and individual perspectives (Gill et al., 2008; Tümen Akyıldız & Ahmed, 2021). Qualitative data were analyzed using thematic analysis following Braun and Clarke's (2006) six-phase approach. Focus group and interview datasets were analyzed separately to preserve group interactional dynamics and individual meaning-making processes. Coding focused on participants' perceptions of intervention relevance, feasibility, and perceived influence on understanding social-ecological resilience. Considering the researcher's shared linguistic and cultural background with participants, reflexive practice was maintained during analysis to identify how positionality and prior assumptions may have shaped the interpretation (Tufford & Newman, 2012).

### **Triangulation and Integration of Data**

Consistent with the fourth stage of the intervention development framework (Fraser et al., 2009), this study employed an exploratory mixed-methods approach and applied triangulation to enhance the credibility and depth of findings (Denzin, 1978; Patton, 1999). Within the qualitative component, data triangulation was achieved through one focus group discussion (FGD) and eight semi-structured individual interviews conducted post-intervention. Although analyzed using the same thematic analytic procedure (Braun & Clarke, 2006), the two datasets served complementary purposes: the FGD captured shared meanings and group level reflections, while individual interviews elicited more detailed personal accounts of participants' engagement with the intervention and their understanding of social-ecological resilience. Themes were analyzed separately and then compared across datasets to identify convergent and complementary patterns, thereby enhancing trustworthiness (Patton, 1999).

At the mixed-methods level, methodological triangulation was conducted by integrating qualitative findings with quantitative data from the Adult Resilience Measure (ARM; Resilience Research Center, 2016) and the Exit Questionnaire (Yang, 2022) to inform understanding of feasibility, acceptability and preliminary change rather than establishing causal effectiveness (Aschbrenner et al., 2022; Creswell & Plano Clark, 2018).

### **Procedure and Ethical Considerations**

Ethical approval was obtained from the Institutional Review Board of Assumption University of Thailand (Certification No. 39/2025). Written informed consent was obtained from all participants, and they were informed of the voluntary nature of participation, confidentiality and their right to withdraw. Pre-intervention assessments were administered immediately prior to the session, and post-intervention assessments were completed following the session. Given the sensitivity of discussing family and intergenerational experiences among conflict-affected populations, procedures were designed to minimize the psychological distress of the

participants and referral information for psychosocial support services was also provided. The participants received modest compensation in accordance with the collaborating community organization's guidelines.

### **Facilitator Qualifications**

The intervention was facilitated by the primary researcher, a postgraduate counseling psychology student with training in counseling skills and experience working with Myanmar populations. The facilitator possessed foundational knowledge of cultural, social and historical context of the targeted population. Preparation for implementation included structured familiarization with manualized protocol, rehearsal of session flow, and review of facilitation principles. Fidelity to the intervention manual was supported through adherence to the structured session outline and reflective self-monitoring during session delivery, with consultation from the research supervisor to review facilitation processes and ethical considerations. This facilitation approach reflects principles emphasized in task-sharing literature for resource-constrained mental health settings, in which structured psychosocial interventions are delivered by trained non-specialists with appropriate supervision and attention to safety and fidelity (Mendenhall et al., 2014) while acknowledging that the present study did not evaluate delivery by lay facilitators.

## **RESEARCH RESULTS**

This section presents the findings of the study in relation to the development and preliminary evaluation of the single-session genogram-based intervention designed to promote social-ecological resilience among conflict-affected Myanmar migrants in Thailand. Results are presented in three parts: expert review and pilot testing findings, refinement of the intervention manual, and results from preliminary quantitative and qualitative findings with the target population.

### **Expert Review and Pilot Testing Findings**

Guided by Fraser et al.'s (2009) intervention development framework, a preliminary evaluation was conducted through expert review and pilot testing to refine the intervention manual prior to full implementation. Four experts with relevant academic and professional backgrounds independently reviewed the manual and described it as theoretically grounded, culturally responsive and appropriate for conflict-affected Myanmar migrant communities. The group-based format, use of storytelling, and incorporation of culturally grounded metaphors were identified as strengths. Reviewers also recommended enhancements to feasibility and emotional safety, including strengthening rapport-building activities, increasing engagement during psychoeducation, allowing flexibility in genogram construction for participants with disrupted family histories, and providing clearer facilitator guidance for pacing and group dynamics. Pilot testing with five Myanmar counseling students further supported the clarity and relevance of the intervention. Participants reported higher satisfaction and willingness to recommend the workshop, though slightly lower confidence in applying insights to daily life suggested the need for additional reflection time. Observational notes and participant feedback indicated that the genogram activity was emotionally meaningful but could evoke difficult emotions related to family separation, underscoring the importance of grounding strategies and flexible pacing. Feedback from both phases informed subsequent refinements to the intervention manual.

### **Refinement of the Intervention Manual**

Based on the feedback from the expert review and pilot testing, the intervention manual was systematically refined to enhance clarity, feasibility, cultural responsiveness, and emotional safety. Revisions focused on three main areas. First, the opening session was revised to include additional interactive prompts and clearer ground rules to support rapport building and reduce initial anxiety. Second, psychoeducation component was adjusted to increase participant

involvement by inviting participants to share their own understandings of resilience prior to introducing formal concepts. Third, the genogram construction and sharing circle activities were refined to provide greater flexibility for participants with diverse family structures, including the option to represent non-biological caregivers or other significant supportive figures. Additional facilitator guidance was included to support emotional regulation, manage group dynamics, and adjust pacing as necessary. These refinements strengthened the intervention's feasibility while preserving its core theoretical and cultural foundations. A summary of the revised session structure is presented in Table 1.

**Table 1** A single-session genogram-based intervention session outline

<b>Session</b>	<b>Content</b>	<b>Objectives</b>	<b>Rationale and Theoretical Foundation</b>	<b>Duration (Minutes)</b>
I	Opening Session: Building a Safe Space	To meet the facilitator(s) and be familiar with other participants to develop rapport; To create environment where participants feel comfortable, safe, respected and valued to share their experiences	Ice-breaking activities are commonly used to initiate group-based interventions by fostering rapport, psychological safety, and participant engagement (Kilanowski, 2012). In the present intervention, storytelling was employed as an ice-breaking strategy due to its capacity to facilitate meaning-making and connection with oneself, others, and broader social context (Atkinson, 2002).	30 mins
II	Brief psychoeducation on Resilience and Genogram	To help participants understand the importance of resilience and how resilience is passed down across generations; To recognize how strengths, coping strategies and values can be passed down from one generation to another; To be able to understand what genograms are and how to construct them	The psychoeducation component was informed by the Multigenerational Theory of Resilience (Hammood et al., 2025). Psychoeducation has been shown to support resilience by enhancing understanding of coping processes and adaptive resources (D' Ambrosio & Adiletta, 2021).	40 mins
III	Stories with Symbolic Objects: Constructing Strength Genogram	To develop genogram of three generations including grandparents, parents and themselves; To reflect on cultural values, strengths and intergenerational dynamics	Genograms were used as a central reflective tool to trace intergenerational strengths, relationships, and resilience-related patterns embedded within family narratives. Consistent with Walsh (2006), genograms capture not only family difficulties but also relational strengths	45 mins

Session	Content	Objectives	Rationale and Theoretical Foundation	Duration (Minutes)
IV	Voices of Resilience: Sharing Circle	To encourage participants to raise their reflections and feelings regarding their genogram; To recognize the transmission of intergenerational resilience through storytelling	and resources. To enhance symbolic expression and cultural relevance, non-traditional genogram materials (e.g., buttons, shells, stones) were incorporated, as recommended by Chrzastowski (2011). Group reflection was facilitated through a sharing circle, a practice rooted in indigenous traditions that promotes respectful dialogue, collective meaning-making, and emotional expression through active listening (Hunt & Young, 2021). The sharing circle complemented genogram work by supporting participants in re-telling and re-authoring family stories within a supportive group context (Chrzastowski, 2011).	50 mins
Break Time (15 mins)				
V	Resilience Tree Reflection and Closing	To create a space for meaningful sharing experience within the group; To promote self-reflection and strengthen their own social-ecological resilience	The closing activity was grounded in narrative therapy principles (White & Epston, 1990) and focused on re-authoring inherited narratives, recognizing intergenerational strengths, and fostering intentional carrying forward of these resources.	30 mins

Table 1 outlines the structure, content, objectives, theoretical rationale, and duration of the single-session genogram-based intervention

### Respondents' Profiles

Following refinement of the intervention manual, preliminary testing was conducted with the target population. A total of 33 conflict-affected Myanmar migrants residing in Thailand participated in the study. Regarding age, the largest proportion of participants were between 18 and 29 years old (14 participants, 42.4%), followed by those aged 30-39 years (8 participants, 24.2%). Participants aged 40-49 years accounted for 15.2% of the sample, while those aged 50 years and above comprised 18.2%. In terms of gender, 19 participants (57.6%) were female, and 14 participants (42.4%) were male. Most participants identified as Bamar (93.9%), while small proportions identified as Rakhine and Shan (3.0% each). Over half of the participants were single (51.5%), followed by married (39.4%), divorced (6.1%), and widowed (3.0%). With respect to migration history, the majority migrated between 2020 and 2025 (22 participants, 66.7%), followed by migration between 2015 and 2019 (7 participants, 21.2%) and between 2000 and 2014 (4 participants, 12.1%). Detailed demographic characteristics are presented in Table 2.

**Table 2** Demographic Characteristics of Participants (N=33)

Variable	Category	N (%)
Total		33 (100)
Age (years)	18-29	14 (42.4)
	30-39	8 (24.2)
	40-49	5 (15.2)
	>50	6 (18.2)
Gender	Male	14 (42.4)
	Female	19 (57.6)
Ethnicity	Bamar	31 (93.9)
	Rakhine	1 (3.0)
	Shan	1 (3.0)
Marital Status	Single	17 (51.5)
	Married	13 (39.4)
	Divorced	2 (6.1)
	Widowed	1 (3.0)
Year of migration	2000-2014	4 (12.1)
	2015-2019	7 (21.2)
	2020-2025	22 (66.7)

Table 2 summarizes participant's demographic characteristics.

### Preliminary Quantitative Results

Descriptive statistics for total social-ecological resilience scores, measured using the Adult Resilience Measure (ARM), indicated an increase in mean scores from pre-intervention ( $M = 100.73$ ,  $SD = 12.10$ ) to post-intervention ( $M = 106.15$ ,  $SD = 11.69$ ). Assessment of skewness, kurtosis, and visual inspections of normal and detrended Q-Q plots indicated that score distributions approximated normality, supporting the use of parametric statistical analyses. A paired-samples t-test revealed a statistically significant increase in total social-ecological resilience scores following participation in the intervention,  $t(32) = -3.33$ ,  $p = .002$ , with a moderate effect

size (Cohen's  $d = 0.58$ ). Subscale analyses indicated statistically significant increase in the Individual Capacities subscale,  $t(32) = -3.45$ ,  $p = .002$ ,  $d = 0.60$ , and the Personal Relationships with Key Individuals subscale  $t(32) = -2.51$ ,  $p = .017$ ,  $d = 0.44$ . The Context/Sense of Belonging subscale showed a small increase in mean scores that did not reach statistical

significance  $t(32) = -1.96, p = .058, d = 0.34$ . A summary of pre- and post-intervention results is presented in Table 3.

**Table 3** Paired-sample t-test analysis of variables

Scale	N	Pre- Intervention		Post- Intervention		95% CI of the Difference	Paired <i>t</i>	df	Cohen's <i>d</i>	<i>p</i>
		<i>Mean</i>	<i>SD</i>	<i>Mean</i>	<i>SD</i>					
Total Social- Ecological Resilience (ARM)	33	100.7	12.10	106.15	11.6	[-8.75, -2.10]	-3.33	32	0.58	.002**
Individual	33	37.12	5.96	40.15	5.78	[-4.82, -1.24]	-3.45	32	0.60	.002**
Personal Relationships with Key Individuals	33	27.18	3.67	28.39	3.18	[-2.19, -0.23]	-2.51	32	0.44	.017*
Context/ Sense of Belonging Sub- scale	33	36.42	5.43	37.61	5.06	[-2.41, -0.05]	-1.96	32	0.34	.058

Note: \*\* $p < .01$ , \* $p < .05$

Table 3 shows the results of paired-sample t-test analyses comparing pre- and post-intervention scores on total social-ecological resilience and its subscales.

### Feasibility and Acceptability Findings

Participants' perceptions of feasibility and acceptability were examined using a post-intervention exit questionnaire administered to all participants (N=33). Overall, participants reported favorable perceptions of the workshop, with mean scores across items ranging from 5.12 to 5.55 on a six-point scale. High ratings were observed for perceived logical structure, relevance, satisfaction, and willingness to recommend the workshop to others. Item-level descriptive statistics are presented in Table 4.

**Table 4** The Descriptive Results of the Exit Questionnaire (N=33)

Item	Mean	SD
1 How logical did this workshop seem to you?	5.18	.950
2 How confident are you that this workshop will be successful in promoting social-ecological resilience in your everyday life?	5.12	.992
3 How confident would you in recommending this workshop to a friend who also is a conflict-affected Myanmar migrants?	5.55	.794
4 How successful do you feel this workshop would be in promoting social-ecological resilience?	5.24	.663
5 In general, how satisfied are you with your social-ecological resilience after completing this workshop?	5.48	.870

Table 4 presents descriptive statistics including means and standard deviations for participants' responses to exit questionnaire.

### Qualitative Results

Qualitative data were obtained through one focus group discussion (n=5) and eight semi-structured individual interviews conducted following participation in the intervention. Data

were analyzed using thematic analysis following Braun and Clarke's (2006) six phase approach. The researcher served as the primary instrument for qualitative data interpretation (Starks & Trinidad, 2007; Xu & Storr, 2012) and shares linguistic and cultural background with the participants. This positionality facilitated culturally grounded interpretation while also presenting potential risks of interpretive bias. Hence, reflexive practices were maintained throughout the analysis to consider how researcher's prior knowledge, assumptions and positionality may have shaped the interpretation of participants' accounts. Therefore, journal was used to document personal reflections, emerging assumptions, analytic decisions, and reflections on power dynamics during data collection and analysis according to Ahern (1999). Focus group and interview datasets were analyzed separately and then compared to identify convergent and complementary patterns across data sources.

Analysis of the focus group discussion yielded six themes reflecting participants' shared perceptions of the intervention and collective meaning-making process including (i) emotional relief through genogram construction and sharing, (ii) engagement with manageable cognitive and emotional challenges, (iii) increased awareness of social-ecological sources of support, (iv) recognition of resilience as a relational process, (v) perceived interpersonal and family-related changes, and (vi) calls for broader access to psychosocial support.

In contrast, analysis of individual interviews produced thematically related but specifically themes reflecting participants' personal reflections on resilience, including (i) self-regulation and coping strategies, (ii) family as a source of strength, (iii) support from friends and communities, (iv) cultural traditions and spiritual practices, (v) strengths for the next generation and (vi) reflections on workshop participation. Interview data provided deeper insight into individualized meaning-making processes and intergenerational transmission of values and coping strategies, culturally embedded sources of resilience that were less elaborated in the group setting.

Comparison across focus group and interview findings indicated several convergent themes, including emotional processing and reflective meaning-making, relationally embedded conceptualizations of resilience, and increased awareness of social-ecological resources. Complementary patterns were also observed, with focus group data highlighting collective validation and shared recognition of resilience processes, while individual interviews offered greater depth regarding intergenerational influences, cultural and spiritual continuity, and future-oriented responsibility toward younger generations. These findings illustrate a coherent and multidimensional qualitative account of participants' experiences with the intervention, underscoring resilience as a dynamic, relational, and socially situated process. An integrated summary of convergent and complementary themes is presented in Table 5.

**Table 5** Convergent and Complementary Themes across Qualitative Data Sources

<b>Integrated Theme</b>	<b>Findings from Focus Group Discussion (FGD)</b>	<b>Findings from Individual Interviews</b>	<b>Pattern of Integration</b>
Theme 1: Emotional Processing and Meaning-Making	Participants described emotional relief, feeling “lighter” and normalization of emotions through genogram construction and shared reflection. Emotional experiences were often affirmed through substantive agreement within the group and collective dialogue.	Participants independently reported emotional release, increased self-awareness, and reflective processing related to family histories and personal experiences following the intervention.	Convergent
Theme 2: Resilience as a Relational and Socially Embedded Process	Group discussions emphasized shared recognition of family, peers, and community as sources of strength, with participants building upon each other’s reflections.	Interviewees provided individualized accounts of how specific relationships such as parents, siblings, friends, coworkers, functioned as emotional, moral and practical support.	Convergent
Theme 3: Awareness and Utilization of Social-Ecological Resources	Participants collectively reflected on increased awareness of social support systems and expressed intentions to engage more consciously with family and community resources.	Participants described recognizing previously overlooked sources of support and reported early efforts to seek or utilize these resources in their daily life.	Convergent
Theme 4: Practical Interpersonal and Familial Changes	Participants discussed intentions to improve communication, emotional expression, and relational engagement with family members, often reinforced through group affirmation.	Participants described concrete behavioral changes in parenting practices, sibling interactions, and interpersonal communication following the intervention.	Convergent

<b>Integrated Theme</b>	<b>Findings from Focus Group Discussion (FGD)</b>	<b>Findings from Individual Interviews</b>	<b>Pattern of Integration</b>
Theme 5: Intergenerational, Cultural Traditions and Spiritual Practices as Sources of Resilience	Family influence and inherited values were occasionally acknowledged but not extensively elaborated within group discussion. Cultural and spiritual elements were briefly referenced, often implicitly, within collective discussions.	Participants provided detailed narratives about parental teachings, ancestral struggles, and responsibility to transmit resilience to younger generations. Participants offered rich descriptions of cultural rituals, religious observances, meditation practices and festivals as sources of continuity, identity and emotional grounding	Complementary
Theme 6: Reflection on Workshop Participation and Future Orientation	Participants collectively expressed appreciation of the intervention and emphasized the value of shared reflection and access to psychosocial support.	Participants reflected individually on meaning-making, personal growth, and intentions to apply learning for themselves and future generations.	Complementary

Table 5 represents integrated themes derived from focus group discussions and individual interviews, indicating convergent and complementary patterns across qualitative data sources.

## CONCLUSION AND DISCUSSION

This study aimed to develop and preliminary evaluate a single-session genogram-based intervention designed to promote social-ecological resilience among conflict-affected Myanmar migrants residing in Thailand. Guided by an intervention development framework (Fraser et al., 2009), the study examined expert feedback, pilot feasibility, and preliminary outcomes following implementation with the target population. Given the exploratory nature of the study, the discussion focuses on interpreting observed patterns and meaning-making processes rather than establishing causal effects.

The quantitative findings indicated a statistically significant increase in overall social-ecological resilience following the participation in the intervention, with a moderate effect size. Subscale analyses showed significant improvements in individual capacities and personal relationships with key individuals, while changes in the context/sense of belonging domain did not reach statistical significance. From a development of intervention perspective, these findings suggest that a brief, single-session intervention may be more responsive at the individual and interpersonal levels, where reflection, awareness and appraisal processes can shift relatively quickly.

In contrast, the context/sense of belonging subscale did not demonstrate a statistically increase, although a small positive trend was observed. This finding is theoretically consistent with the items of the ARM context subscale, which assesses perceptions of community inclusion, cultural and religious participation, fairness, and civic belonging, domains which are shaped by structurally and ecologically mediated conditions rather than intrapersonal processes alone. For conflict-affected populations, such perceptions are often constrained by displacement related factors including language barriers, limited access to community institutions, discrimination and legal insecurity. Hence, these broader ecological conditions are unlikely to shift within the timeframe of a single-session psychosocial intervention, even when participants experienced emotional relief, reflective engagement, or increased recognition of intergenerational and relational resources. Accordingly, the absence of immediate change in contextual resilience does not indicate limited intervention relevance but rather highlights an important boundary of brief interventions.

The qualitative findings provided important contextual insight into these quantitative patterns. Across focus group discussion and individual interviews, participants described the intervention as facilitating emotional processing, reflective meaning-making, and increased awareness of relational and social-ecological resources. Rather than reporting immediate behavioral changes, participants emphasized shifts in their understandings such as recognizing existing strengths, reframing family histories, and reappraising relationships as their sources of support. These accounts align with social-ecological conceptualizations of resilience, which emphasize navigation and negotiation of resources across relational and cultural systems rather than individual traits alone (Ungar et al., 2013).

Integration of the quantitative and qualitative findings suggests a complementary pattern. Improvements observed in the individual capacities and relational resilience domains converged with qualitative themes related to emotional reflection, self-awareness, and relational engagement. Participants' narratives indicated that the intervention supported recognition and re-valuation of existing resources rather than the acquisition of new skills, which may explain why early changes were more evident at proximal levels of resilience. This interpretation is consistent with research on single-session and brief interventions, which often produce early shifts in insight, appraisal, and meaning-making rather than sustained structural change (Schleider et al., 2020).

Considering the immediate post-assessment, the quantitative findings are interpreted as reflecting immediate activation rather than sustained or structural changes in resilience. Participation in the single-session genogram-based intervention appeared to activate short-term

cognitive and emotional processes, including increased awareness of existing strengths, reflective meaning making and reappraisal of relational resources. Such proximal shifts are consistent with the aims and mechanisms of brief, narrative-based interventions which are designed to prompt insight, engagement, and emotional processing rather than produce enduring changes in social or ecological conditions. Accordingly, the observed post-intervention increases in overall social-ecological resilience and in individual and relational subdomains further represent early activation of resilience related processes, which may serve as foundation for longer-term adaptation if reinforced through ongoing support or repeated engagement.

A distinctive contribution of this study lies in highlighting intergenerational, cultural, and spiritual aspects of resilience among conflict-affected Myanmar migrants. Participants frequently attributed their strength to parental teachings, ancestral experiences, cultural rituals, and spiritual practices. These narratives are consistent with family and multigenerational perspectives on resilience, which conceptualize adaptive capacity as accumulated and transmitted through family systems across generation (Hammood, 2025; Walsh, 2006). Rather than considering these dimensions as outcomes of the intervention, the findings suggest that the genogram-based intervention provided a reflective space in which pre-existing cultural and intergenerational strengths could be recognized, articulated, and re-valued, consistent with the use of genograms and narrative methods to externalize and organize family meaning (McGoldrick et al., 2008). The emphasis on emotional processing without overwhelming distress further aligns with trauma-informed principles, particularly those emphasizing psychological safety, agency, and relational containment when working with conflict-affected populations (Herman, 2015). Participants' accounts suggests that the structured, yet flexible nature of intervention supported emotional engagement while maintaining a sense of control and safety.

Several limitations should be acknowledged though. The quantitative component employed a single group pre-post design without a control group, limiting causal inference. The inclusion of a control group was particularly challenging in the present study due to the highly mobile and hard-to-retain nature of conflict-affected Myanmar migrant populations, as well as practical and ethical considerations related to participant retention and equitable access to support within a community-based setting. The sample size was relatively small and context-specific, restricting generalizability to other migrants or conflict-affected populations. As participants were recruited through a community-based organization using convenience sampling, the sample may be subject to selection bias, and the findings may not be representative of all conflict-affected Myanmar migrant populations. Resilience was assessed using self-report measures immediately following the intervention, which may be influenced by social desirability or short-term response effects. Accordingly, observed quantitative changes in the present study are best interpreted as reflecting immediate psychological activation and engagement rather than sustained changes in social-ecological resilience. In addition, the lack of follow-up data limits conclusions regarding the sustainability of observed changes. It reflects the scope of a preliminary intervention development study, as well as the practical challenges of conducting research with conflict-affected migrant populations characterized by mobility and constrained accessibility. As with single group pre-post design, observed changes may also reflect threats to internal validity such as the 'hello-goodbye' effect, whereby participants report improvement following contact with facilitators. Finally, as a single-session intervention, the intervention may be insufficient to support enduring psychosocial change, particularly in contexts of ongoing adversity and displacement.

Despite these limitations, the study offers meaningful implications for both practice and future research. The findings suggest that brief, genogram-based intervention may be feasible and acceptable in community-based and low-resource settings, providing a culturally responsive

and emotionally contained space for reflection and meaning-making. Emphasizing relational, cultural, and intergenerational dimensions of resilience may be particularly relevant when working with conflict-affected migrant populations. Future research is encouraged to build on these findings through larger samples, comparative or controlled designs, longitudinal follow-up, and multi-session intervention to examine sustainability and broader impact.

In conclusion, this study provides preliminary evidence that a culturally informed, single-session genogram-based intervention can facilitate reflective and relational processes associated with social-ecological resilience among conflict-affected Myanmar migrants. While exploratory in nature, the findings highlight the potential value of brief, narrative and visually grounded interventions as an accessible entry point for resilience-oriented work in displacement and migration contexts.

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**Data Availability Statement:** The intervention manual developed in this study is available from the corresponding author upon reasonable request.

**Conflicts of Interest:** The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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