International Journal for Multidisciplinary Research (IJFMR)
E-ISSN: 2582-2160 ● Website: www.ijfmr.com ● Email: editor@ijfmr.com

# Religious Coping as Moderating Factor to Acculturation-Related Stress and Psychological Distress Among Filipino Migrant Workers: Inputs for a Proposed Mental Health Program

**Mariah Zeah T. Inosanto[1], Dr. John Mark S. Distor[2]**

[1]Master in Psychology, Polytechnic University of the Philippines Graduate School, Manila, Philippines
[2]Faculty, Department of Psychology, Polytechnic University of the Philippines, Manila, Philippines

**Abstract**

This predictive-correlational study examined the moderating role of religious coping in the relationship between acculturation-related stress and psychological distress among early-phase Filipino migrant workers. Grounded in Pargament's religious coping theory and Berry's acculturation framework, the study employed the Social, Attitudinal, Familial, and Environmental Acculturation Stress Scale (SAFE-24), the Kessler Psychological Distress Scale (K10), and the Brief RCOPE. Using snowball-purposive sampling, data were collected from 411 respondents. Analyses included Pearson correlation, multiple regression, and structural equation modeling (SEM). Results indicated that acculturation-related stress was positively and significantly associated with psychological distress ($r = 0.52$, $p < .001$) and significantly predicted distress in the SEM model ($O = 0.393$, $p = 0.000$). With significant positive associations between the acculturation-related stress and psychological distress across all domains, the strongest association was observed between total acculturation-related stress and anxiety ($r = 0.544$, $p < .001$). Among SAFE domains, environmental stress showed the strongest correlations with overall psychological distress ($r = 0.504$, $p < .001$) and anxiety ($r = 0.515$, $p < .001$), while attitudinal stress was most strongly associated with depression ($r = 0.488$, $p < .001$), underscoring domain-specific stress effects. Most respondents demonstrated high positive religious coping (98.05%), reflecting spiritual reliance and meaning-focused coping, whereas 28.71% reported elevated negative religious coping, indicating vulnerability. However, religious coping did not significantly moderate the stress–distress relationship, suggesting limited buffering effects in early migration stages. Findings support the development of culturally responsive, spiritually informed mental health programs and data-driven psychosocial frameworks tailored for Overseas Filipino Workers.

**Keywords:** Filipino Migrant Workers, Overseas Filipino Workers (OFWs), Religious Coping, Acculturation-related Stress, Psychological Distress, Proposed Mental Health Program

## 1. Introduction

The Republic of the Philippines is one of the world's foremost labor-sending countries, with millions of its citizens, widely referred to as Overseas Filipino Workers (OFWs), seeking employment abroad to provide economic security for their families. While this phenomenon significantly contributes to national

development, it also entails substantial psychosocial costs. Filipino migrant workers frequently encounter acculturation-related stress, defined as the strain arising from cultural dissonance, language barriers, and discriminatory experiences in host societies. Such stressors have been consistently linked to heightened psychological distress, manifesting as anxiety, depression, and emotional exhaustion, which compromise overall adaptation and well-being (Asis & Baggio, 2021; Hechanova et al., 2022).

Although considerable literature exists on the adversities faced by migrant workers, less attention has been given to the internal and cultural resources they mobilize to endure these challenges. A particularly salient resource in the Filipino context is religious coping, deeply rooted in the country's predominantly Christian traditions. Religion plays a central role in daily life, shaping values, community ties, and individual resilience. It provides a framework for meaning-making and a source of strength in navigating hardships (Philippine Social Science Council, 2023). Previous studies suggest that positive religious coping (PRC) strategies, such as prayer, divine trust, and benevolent reappraisal, are often associated with improved well-being, while negative religious coping (NRC), such as spiritual discontent, doubt, or interpreting adversity as divine punishment, may amplify distress (Da Silva et al., 2017; Conor, 2016).

This study is novel in its effort to empirically investigate the moderating role of religious coping in the relationship between acculturation-related stress and psychological distress among early-phase Filipino migrant workers. While international research has examined the role of religiosity in migrant adjustment, few have specifically contextualized the Filipino experience, where cultural constructs such as bahala na (hopeful surrender to divine providence) and kapwa (shared identity) reinforce spirituality as both an individual and collective resource (Enriquez, 1992). Prior evidence underscores the salience of faith during the early stages of migration, when adjustment demands are most intense. For instance, Filipino migrants have been shown to rely on prayer and faith-based strategies to navigate cultural transition, while religious engagement was observed as most prominent during the first phases of deployment, serving as a stabilizing anchor against loneliness and uncertainty (Salamonson et al., 2015; Mendoza et al., 2021). Altogether, these findings highlight religious coping as both a protective and potential risk factor in the stress–distress dynamic, thereby justifying a closer examination of its role during migrants' most vulnerable phases.

The purpose of this research was twofold: first, to provide a comprehensive account of how Filipino migrant workers experience and respond to acculturation-related stress and psychological distress, and second, to clarify whether religious coping functions as a protective buffer in this relationship. Specifically, the study sought to describe the levels of religious coping, acculturation-related stress, and psychological distress among migrants; to examine the interrelationships among these variables; and to test the moderating role of religious coping in the stress–distress pathway. Finally, based on the findings, the study aimed to propose a culturally informed mental health program that incorporates spiritual and religious dimensions into support services for OFWs.

By situating the findings within both psychological theory and Filipino cultural context, the study contributes to a richer understanding of the dual role of religiosity as a source of resilience and vulnerability. In practical terms, it underscores the importance of developing culturally grounded and faith-integrated mental health programs, thereby advancing both clinical practice and policy initiatives that address the psychosocial needs of Filipino migrant workers.

## 2. Methodology

This study employed a predictive–correlational research design, which is appropriate for examining the relationships among variables and for testing whether religious coping moderates the link between

acculturation-related stress and psychological distress. The design allowed the researcher to determine both the strength and direction of associations, while simultaneously assessing predictive pathways through advanced statistical modeling.

The participants consisted of 411 Filipino migrant workers, both land-based and sea-based, aged 24 to 55 years. They were selected through snowball–purposive sampling, a technique that combines the targeted identification of respondents who meet specific inclusion criteria with network-based referrals to ensure broader reach among dispersed migrant populations. The inclusion criteria covered early-phase OFWs, those who had completed or were undergoing their first overseas employment contract, typically ranging from six months to three years depending on their job category and country of deployment. Excluded from the study were long-term migrant workers with more than three years of overseas experience, OFWs with multiple contracts, non-employment-based migrants such as students, dependents, or tourists, and respondents unwilling to provide consent. This purposive focus ensured that the findings captured the psychosocial experiences of OFWs at their most vulnerable period of cultural transition, where acculturation-related stress is typically most pronounced.

To measure the variables, three standardized instruments were employed. The Social, Attitudinal, Familial, and Environmental Stress Scale (SAFE-24) was used to assess acculturation-related stress across its four domains (Lerias et al., 2024; Mena et al., 1987). The Kessler Psychological Distress Scale (K10) Filipino (Tagalog) version was administered to evaluate levels of psychological distress, particularly depression and anxiety symptoms (Kessler et al., 2002). Finally, the Brief Religious Coping Scale (Brief RCOPE) was used to measure both positive and negative religious coping strategies (Pargament et al., 2011), thereby capturing the dual role of faith-based mechanisms in psychological adjustment. All instruments underwent appropriate cultural adaptation procedures, including translation validation and expert panel review, to ensure their suitability for the Filipino migrant worker context.

The data collection was conducted through online surveys and coordinated dissemination with the National Government Agency and its Attached Agency for Migrant Workers leveraging both institutional support and participant networks. Ethical clearance was secured prior to data collection, ensuring compliance with research ethics standards such as informed consent, confidentiality, and voluntary participation.

For data analysis, descriptive statistics were first employed to profile the respondents and summarize the levels of religious coping, acculturation-related stress and psychological distress. Pearson correlation analyses were then used to determine the degree of association among the variables. Multiple regression analysis was applied to test predictive effects, while Structural Equation Modeling (SEM) was employed to examine the hypothesized moderating role of religious coping within the stress–distress relationship. SEM was selected for its capacity to model latent variables, assess indirect effects, and establish the overall fit of the conceptual framework, thereby strengthening the rigor of the findings.

## 3. RESULTS AND DISCUSSION

### 1. Level of Religious Coping of the Respondents

**Table 1: Level of Positive Religious of the Respondents**

| level | Frequency (f) | Percentage (%) |
|---|---|---|
| **Low** | 8 | 1.95 |
| **High** | 403 | 98.05 |
| **Total** | 411 | 100 |

Low Positive Religious Coping: 0-14; High Positive Religious Coping: 15-28

Table 1 shows that nearly all respondents demonstrated high positive religious coping (98.05%), indicating that Filipino migrant workers widely rely on spirituality as a primary resource for emotional regulation, meaning-making, and decision clarity during migration. This pattern aligns with studies showing that Filipino and other migrant groups commonly use prayer and spiritual reflection to manage acculturative stress and emotional burdens (Maneze et al., 2016; Straiton et al., 2017; Adam & Ward, 2016). Positive religious coping has been associated with reduced psychological symptoms and improved emotional regulation under prolonged stress (De Jesus, 2022; Guzman, 2021; da Silva et al., 2017; Cho, 2023). Overall, these findings underscore the protective role of culturally embedded, faith-based coping strategies and support their integration into migrant mental health programs.

Table 2: Level of Negative Religious of the Respondents

| level | Frequency (f) | Percentage (%) |
|---|---|---|
| **Low** | 293 | 71.29 |
| **High** | 118 | 28.71 |
| **Total** | 411 | 100 |

Low Negative Religious Coping: 0-14; High Negative Religious Coping: 15-28

Table 2 reveals that Negative Religious Coping (NRC), though less prevalent, was reported by 28.71% of respondents. While numerically smaller, this subgroup remains clinically relevant because NRC is linked with maladaptive outcomes. These findings affirm the dual role of religious coping as both protective and potentially harmful. Comparable findings among Latinx migrants also reveal that maladaptive religious coping is linked with heightened depression and anxiety, underscoring its cross-cultural relevance (Guzman, 2021).

**2. Level of Acculturation-Related Stress of the Respondents in terms of Social Stress, Attitudinal Stress, Familial Stress, and Environmental Stress**

**Table 3: Level of Social Stress of the Respondents**

| Social Stress | Mean | Std. Deviation | Remarks |
|---|---|---|---|
| **It is hard to express to my friends how I really feel. (Mahirap ipakita sa aking mga kaibigan ang tunay kong nararamdaman.)** | 1.79 | 1.60 | Somewhat Stressful |
| **I don't have any close friends. (Wala akong malapit na mga kaibigan.)** | 1.53 | 1.60 | Not At All Stressful |
| **I have trouble understanding others when they speak. (Nahihirapan akong maintindihan ang iba kapag nagsasalita sila.)** | 1.71 | 1.61 | Somewhat Stressful |
| **People think I am unsociable when, in fact, I have trouble communicating in English. (Iniisip ng mga tao na hindi ako marunong makisama gayong sa totoo lang, nahihirapan akong makipag-usap sa Ingles.)** | 1.46 | 1.49 | Not At All Stressful |

| | | | |
|---|---|---|---|
| **Overall** | 1.62 | 1.34 | Not At All Stressful |

Have Not Experienced: 0.00 – 0.835; Not At All Stressful: 0.836 – 1.670; Somewhat Stressful: 1.671 – 2.50; Moderately Stressful: 2.506 – 3.340; Very Stressful: 3.341 – 4.175; Extremely Stressful: 4.176 – 5.000

Table 3 indicates that respondents experienced very low levels of social stress (M = 1.62, SD = 1.34), classified as "Not At All Stressful," suggesting minimal social strain in host environments. Difficulties in emotional expression with friends emerged as the most stressful item (M = 1.79), while language-related misperceptions were least stressful (M = 1.46), indicating generally effective sociocultural integration. These findings contrast with studies linking social marginalization and language barriers to heightened acculturative stress (Ahmed et al., 2011), and may reflect Filipino migrants' strong social support systems, collectivist orientation, and cultural adaptability (Connor, 2016; Reyes et al., 2018). Consistent with prior research, access to ethnic and faith-based communities likely mitigates social isolation and buffers social dimensions of acculturative stress (Adam & Ward, 2016; Liem et al., 2021).

**Table 4: Level of Attitudinal Stress of the Respondents**

| Attitudinal Stress | Mean | Std. Deviation | Remarks |
|---|---|---|---|
| **It bothers me to think that so many people use drugs. (Nakakainis isipin na napakaraming tao ang gumagamit ng droga.)** | 3.30 | 1.59 | Moderately Stressful |
| **I often think about my cultural background. (Madalas kong iniisip ang aking kultral na pinagmulan.)** | 1.53 | 1.62 | Not At All Stressful |
| **I have more barriers to overcome than most people. (Mas marami akong hadlang na lalampasan kaysa sa karamihang tao.)** | 1.66 | 1.63 | Not At All Stressful |
| **It bothers me that I have an accent. (Nababahala ako na mayroon akong punto (accent).)** | 1.49 | 1.50 | Not At All Stressful |
| **People look down upon me if I practice customs of my culture. (Mababa ang tingin sa akin ng mga tao kung nagsasanay ako ng mga kaugalian ng aking kultura.)** | 1.42 | 1.51 | Not At All Stressful |
| **Because of my ethnic background, I feel that others exclude me from participating in their activities. (Dahil sa aking pinagmulang etniko, nararamdaman ko na may iba na hindi ako isinasali sa kanilang mga aktibidad.)** | 1.44 | 1.57 | Not At All Stressful |
| **I often feel that people actively try to stop me from advancing. (Madalas kong nararamdaman na ang mga tao ay aktibong sumusubok na pigilan akong sumulong.)** | 1.69 | 1.65 | Somewhat Stressful |

| | | | |
|---|---|---|---|
| **Overall** | 1.79 | 1.22 | Somewhat Stressful |

Have Not Experienced: 0.00 – 0.835; Not At All Stressful: 0.836 – 1.670; Somewhat Stressful: 1.671 – 2.50; Moderately Stressful: 2.506 – 3.340; Very Stressful: 3.341 – 4.175; Extremely Stressful: 4.176 – 5.000

Table 4 shows that respondents reported a moderate level of attitudinal stress (M = 1.79, SD = 1.22), classified as "Somewhat Stressful," with concern over widespread drug use emerging as the most salient stressor (M = 3.30). In contrast, stress related to cultural identity, accent anxiety, and perceived social exclusion remained low (M < 2.0), suggesting minimal identity-based distress among Filipino migrants. This pattern aligns with evidence that strong cultural identity, collectivist values, and religious grounding protect against attitudinal stress and identity-related vulnerability (Connor, 2016; Adam & Ward, 2016; Bautista et al., 2025). While subtle perceptions of systemic hindrance were noted (M = 1.69), these findings indicate effective cultural adaptation and resilience, consistent with research emphasizing sustained cultural continuity as a buffer against attitudinal strain in migrant populations (Ahmed et al., 2011; da Silva et al., 2017; Mesoudi, 2018).

**Table 5: Level of Familial Stress of the Respondents**

| **Familial Stress** | **Mean** | **Std. Deviation** | **Remarks** |
|---|---|---|---|
| **My family doesn't want me to move away but I would like to. (Ayaw ng pamilya kong lumayo ako pero gusto ko.)** | 2.28 | 1.56 | Somewhat Stressful |
| **Close family members and I have conflicting expectations about my future. (Ako at ang aking mga malalapit na kapamilya ay magkasalungat ang inaasahan tungkol sa aking kinabukasan)** | 1.66 | 1.65 | Not At All Stressful |
| **It bothers me that I cannot be with my family. (Nababahala ako na hindi ko makakasama ang pamilya ko.)** | 2.87 | 1.52 | Moderately Stressful |
| **It is difficult for me to "show off" my family. (Mahirap para sa akin na "ipagyabang" ang aking pamilya.)** | 1.33 | 1.58 | Not At All Stressful |
| **It bothers me that family members I am close to don't understand my new values. (Nababahala ako na ang mga kapamilyang malapit sa akin ay hindi naiintindihan ang aking mga bagong pagpapahalaga.)** | 1.58 | 1.62 | Not At All Stressful |
| **Overall** | 1.94 | 1.18 | Somewhat Stressful |

Have Not Experienced: 0.00 – 0.835; Not At All Stressful: 0.836 – 1.670; Somewhat Stressful: 1.671 – 2.50; Moderately Stressful: 2.506 – 3.340; Very Stressful: 3.341 – 4.175; Extremely Stressful: 4.176 – 5.000

Table 5 reveals that respondents experienced a moderate level of familial acculturation-related stress (M = 1.94, SD = 1.18), classified as "Somewhat Stressful," with family separation emerging as the most salient stressor (M = 2.87). Additional strain stemmed from internal family tensions, such as disagreements

over personal goals (M = 2.28), while stress related to cultural misunderstanding or expressing familial pride remained low, suggesting resilience in family identity despite geographic separation. These findings indicate that family functions as both a source of support and emotional strain in collectivist migrant contexts, with stress arising more from emotional distance and disrupted relational bonds than from cultural conflict (Sing et al., 2015; Reyes et al., 2018; Bekteshi, 2024). This underscores the importance of psychosocial interventions that strengthen transnational family connections to mitigate acculturation-related emotional strain (Maneze et al., 2016; Liem et al., 2021; Bautista et al., 2025).

**Table 6: Level of Environmental Stress of the Respondents**

| Environmental Stress | Mean | Std. Deviation | Remarks |
|---|---|---|---|
| **I don't feel at home. (Hindi ko maramdamang komportable ako.)** | 1.52 | 1.53 | Not At All Stressful |
| **Loosening the ties with my country is difficult. (Pagpapahina ng ugnayan sa aking bansa ay mahirap.)** | 1.60 | 1.67 | Not At All Stressful |
| **Because I am different, I don't get enough credit for the work I do. (Dahil naiiba ako, hindi ako nabibigyan ng sapat na kredito sa mga gawa ko.)** | 1.45 | 1.59 | Not At All Stressful |
| **Many people have stereotypes about my culture or ethnic group and treat me as if they are true. (Maraming tao ang may mga paniniwala sa aking kultura o etnikong grupo at tinatratong para itong mga totoo.)** | 1.47 | 1.64 | Not At All Stressful |
| **In looking for a good job, I sometimes feel that my ethnicity is a limitation. (Sa paghahanap ng magandang trabaho, minsan nararamdaman kong ang aking etnisidad ay isang limitasyon.)** | 1.60 | 1.61 | Not At All Stressful |
| **I often feel ignored by people who are supposed to assist me. (Madalas kong nararamdaman na hindi pinapansin ng mga taong sana ay tutulong sa akin.)** | 1.72 | 1.63 | Somewhat Stressful |
| **It bothers me when people pressure me to assimilate. (Nababahala ako kapag pinipilit ako ng mga tao na mag-asimila o umintindi.)** | 1.81 | 1.50 | Somewhat Stressful |
| **I feel uncomfortable when others make jokes about or put down people of my ethnic background. (Hindi ako komportable kapag may nagbibiro tungkol sa o mababa ang pagtingin sa mga taong katulad ko ang pinagmulang etniko.)** | 2.05 | 1.70 | Somewhat Stressful |
| **Overall** | 1.65 | 1.32 | Not At All Stressful |

Have Not Experienced: 0.00 – 0.835; Not At All Stressful: 0.836 – 1.670; Somewhat Stressful: 1.671 – 2.50; Moderately Stressful: 2.506 – 3.340; Very Stressful: 3.341 – 4.175; Extremely Stressful: 4.176 – 5.000

Table 6 indicates very low levels of environmental acculturation-related stress (M = 1.65, SD = 1.32), classified as "Not At All Stressful," with most environmental factors—such as unfamiliar surroundings, reduced connection to one's home country, and ethnic stereotyping—rated as non-stressful. However,

subtle stressors, particularly exposure to ethnic jokes or microaggressions (M = 2.05) and pressure to assimilate (M = 1.81), were perceived as "Somewhat Stressful," reflecting the presence of indirect and systemic forms of environmental strain rather than overt discrimination (Ahmed et al., 2011; Freitas et al., 2015; Mesoudi, 2018). The generally low stress levels may reflect Filipino migrants' cultural adaptability and reliance on community and religious support systems (Connor, 2016; Maneze et al., 2016), though such normalization may also obscure underlying acculturative strain (Liem et al., 2021). Overall, these findings suggest that while host environments may not be perceived as overtly hostile, subtle pressures to conform and cultural invalidation remain psychologically salient, underscoring the need for culturally inclusive and microaggression-aware support mechanisms (Cho, 2023; da Silva et al., 2017).

Respondents experienced stress across all four SAFE domains. Table 3 (Social Stress) indicates challenges in forming friendships and integrating into host communities. Table 4 (Attitudinal Stress) highlights identity struggles and perceived discrimination. Table 5 (Familial Stress**)** underscores burdens of prolonged separation and role conflict, while Table 6 (Environmental Stress) reveals systemic barriers, including language and prejudice, as the most intense stressors.

### 3. Level of Psychological Distress

**Table 7: Level of Depression of the Respondents**

| level | Frequency (f) | Percentage (%) |
|---|---|---|
| **Subclinical** | 170 | 41.36 |
| **Mild** | 177 | 43.07 |
| **Moderate** | 51 | 12.41 |
| **Severe** | 13 | 3.16 |
| **Total** | 411 | 100 |

*Subclinical: 6-11; Mild: 12-17; Moderate: 18-23; Severe: 24-30*

Table 7 shows that a substantial proportion of Filipino migrant workers reported mild depressive symptoms (43.07%)**,** followed closely by those in the subclinical range (41.36%), while fewer respondents exhibited moderate (12.41%) and severe depression (3.16%). This distribution suggests that although overt clinical depression is relatively uncommon, a large segment of the sample experienced low-level depressive symptoms indicative of latent psychological vulnerability. Consistent with prior research, such distress among OFWs is often masked and expressed through fatigue, reduced motivation, and functional impairment rather than overt emotional disclosure, reflecting cultural norms and reliance on informal coping strategies (Reyes et al., 2018; Nicdao et al., 2015; da Silva et al., 2017). These findings reinforce national reports highlighting the psychosocial vulnerability of OFWs and underscore the importance of early, culturally sensitive mental health screening and preventive interventions (PIDS, 2021).

**Table 8: Level of Anxiety of the Respondents**

| level | Frequency (f) | Percentage (%) |
|---|---|---|
| **Subclinical** | 212 | 51.58 |
| **Mild** | 139 | 33.82 |
| **Moderate** | 46 | 11.19 |
| **Severe** | 14 | 3.41 |
| **Total** | 411 | 100 |

*Subclinical: 4-7; Mild: 8-11; Moderate: 12-15; Severe: 16-20*

Table 8 shows that the majority of respondents reported subclinical (51.58%) to mild (33.82%) anxiety, with smaller proportions experiencing moderate (11.19%) and severe anxiety (3.41%). While severe anxiety was relatively uncommon, the prevalence of mild to moderate symptoms suggests underlying psychological discomfort associated with early migration stressors such as uncertainty, adjustment demands, and separation from family. These findings are consistent with studies showing that anxiety is particularly salient during the initial phases of overseas employment and is often regulated through culturally adapted and religious coping strategies (Hechanova et al., 2022; Salamonson et al., 2015; Connor, 2016). Overall, the results highlight the importance of proactive monitoring of anxiety symptoms during early deployment to prevent escalation into more severe psychological conditions.

**4. Relationship between Acculturation-Related Stress and Psychological Distress of the Respondents**

**Table 9: Correlation between Acculturation-Related Stress and Psychological Distress of the Respondents**

| | Spearman Rho | p-value | Decision | Remarks |
|---|---|---|---|---|
| **Social Stress vs** | | | | |
| **Depression** | 0.419 | 0.000 | Reject Ho | Significant |
| **Anxiety** | 0.500 | 0.000 | Reject Ho | Significant |
| **Total Score K10** | 0.479 | 0.000 | Reject Ho | Significant |
| | | | | |
| **Attitudinal Stress vs** | | | | |
| **Depression** | 0.428 | 0.000 | Reject Ho | Significant |
| **Anxiety** | 0.510 | 0.000 | Reject Ho | Significant |
| **Total Score K10** | 0.488 | 0.000 | Reject Ho | Significant |
| **Familial Stress vs** | | | | |
| **Depression** | 0.395 | 0.000 | Reject Ho | Significant |
| **Anxiety** | 0.485 | 0.000 | Reject Ho | Significant |
| **Total Score K10** | 0.455 | 0.000 | Reject Ho | Significant |
| **Environmental Stress vs** | | | | |
| **Depression** | 0.450 | 0.000 | Reject Ho | Significant |
| **Anxiety** | 0.515 | 0.000 | Reject Ho | Significant |
| **Total Score K10** | 0.504 | 0.000 | Reject Ho | Significant |
| **Total Score SAFE vs** | | | | |
| **Depression** | 0.461 | 0.000 | Reject Ho | Significant |
| **Anxiety** | 0.544 | 0.000 | Reject Ho | Significant |
| **Total Score K10** | 0.523 | 0.000 | Reject Ho | Significant |

Table 9 indicates significant positive associations between acculturation-related stress (SAFE) and psychological distress (K10) across all domains ($p = 0.000$), supporting the rejection of the null hypothesis. Overall acculturation-related stress was moderately correlated with overall psychological distress ($r = 0.523$), indicating that higher levels of acculturation-related stress are associated with greater psychological distress among Filipino migrant workers. Notably, the strongest association observed in the

matrix was between overall acculturation-related stress and anxiety symptoms (r = 0.544), suggesting that anxiety may be the most stress-responsive component of psychological distress in this sample.

Among SAFE domains, environmental stress showed the strongest correlation with overall psychological distress (r = 0.504), followed by attitudinal stress (r = 0.488), underscoring the salience of adjustment to unfamiliar systems, perceived exclusion, and value incongruence in shaping migrants' psychological outcomes (Liem et al., 2021; David et al., 2017). Subscale analyses further indicated that environmental and attitudinal stressors were most strongly associated with anxiety ( r = 0.515; r = 0.510), supporting evidence that anxiety-related distress often emerges as an immediate response to acculturation-related demands during active phases of migration (Abila & Acejo, 2021; Maneze et al., 2016; Martinez et al., 2020), consistent with Berry's acculturation framework (Berry, 2018).

Although correlations with depression were comparatively lower, they remained statistically significant, with environmental stress showing the strongest association (r = 0.450), followed by attitudinal stress (r = 0.428). This pattern suggests that depressive symptoms may reflect cumulative and prolonged stress exposure rather than immediate environmental challenges, as observed in migrant mental health studies (Chung & Kim, 2021; David et al., 2017; da Silva et al., 2017).

Overall, these findings indicate that while all dimensions of acculturation-related stress contribute to psychological distress, environmental and attitudinal stressors exert a more pronounced and immediate impact, particularly on anxiety, highlighting the need for integrative, culturally and spiritually sensitive mental health interventions responsive to migrant workers' psychosocial realities (Connor, 2016; Chong et al., 2019).

**5. Moderating Effect of Religious Coping**

**Table 10: Moderating Effect of Religious Coping between the Acculturation-Related Stress and Psychological Distress of the Respondents**

| **Path coefficients** | **Original sample (O)** | **P values** | **Decision** |
|---|---|---|---|
| **ACCULTURATION-RELATED STRESS -> PSYCHOLOGICAL DISTRESS** | 0.393 | 0.000 | Reject Ho |
| **Religious Coping -> PSYCHOLOGICAL DISTRESS** | 0.165 | 0.011 | Reject Ho |
| **Religious Coping x ACCULTURATION-RELATED STRESS -> PSYCHOLOGICAL DISTRESS** | -0.026 | 0.583 | Fail to Reject Ho |

Table 10 indicates that religious coping did not significantly moderate the relationship between acculturation-related stress and psychological distress, despite acculturation-related stress being a significant predictor of psychological distress (b = 0.393, p < .001). Although religious coping independently contributed to psychological distress (β = −0.165, p = .011), the non-significant interaction term (β = −0.026, p = .583) suggests that religious coping operates as a concurrent influence rather than a buffering mechanism against acculturation-related stress. This finding implies that while spirituality remains a meaningful personal resource, it may be insufficient on its own to mitigate the psychological impact of broader sociocultural and structural stressors experienced during migration.

**Table 11: Explained Variance of Psychological Distress: $R^2$ and Adjusted $R^2$ Estimates in Relation to Acculturation-Related Stress and Religious Coping**

| R-square | R-square | R-square adjusted |
|---|---|---|
| **Psychological Distress** | 0.249 | 0.243 |

Table 11 shows that the regression model accounted for 24.3% of the variance in psychological distress ($R^2 = 0.249$; adjusted $R^2 = 0.243$), indicating a moderate and meaningful level of explanatory power in migration and psychological research (Gaur & Gaur, 2009). While acculturation-related stress and religious coping significantly contributed to psychological distress, a substantial proportion of variance remained unexplained, suggesting the influence of broader factors such as economic hardship, structural inequities, social marginalization, and pre-existing vulnerabilities (Ahmed et al., 2011; Nadar, 2020; Bekteshi, 2024). This underscores the importance of adopting multifactorial, systems-level approaches to understanding migrant mental health beyond individual coping resources alone (Liem et al., 2021).

**Table 12: Effect Size ($f^2$) Analysis of Acculturation-Related Stress, Religious Coping, and Interaction Effects on Psychological Distress**

| | f-square |
|---|---|
| **ACCULTURATION-RELATED STRESS -> PSYCHOLOGICAL DISTRESS** | 0.122 |
| **Religious Coping -> PSYCHOLOGICAL DISTRESS** | 0.021 |
| **Religious Coping x ACCULTURATION-RELATED STRESS -> PSYCHOLOGICAL DISTRESS** | 0.001 |

Table 12 shows that acculturation-related stress exerted a near-moderate effect on psychological distress ($f^2 = 0.122$), identifying it as the primary contributor to distress in the model, whereas religious coping demonstrated only a small effect ($f^2 = 0.021$) and the interaction term ($f^2 = 0.001$) indicated no meaningful moderating influence. Overall, these effect sizes suggest that while religious coping may offer limited emotional support, acculturation-related stress remains the dominant driver of psychological discomfort among migrants, underscoring the need for broader, structurally informed mental health interventions beyond individual coping resources alone.

**Table 13: Construct Reliability and Convergent Validity of Latent Variables: Acculturation-Related Stress, Psychological Distress, and Religious Coping**

| Construct reliability and validity | Cronbach 's alpha | Composite reliability (rho_a) | Composite reliability (rho_c) | Average variance extracted (AVE) |
|---|---|---|---|---|
| **ACCULTURATION-RELATED STRESS** | 0.959 | 0.962 | 0.970 | 0.891 |
| **PSYCHOLOGICAL DISTRESS** | 0.891 | 0.925 | 0.948 | 0.901 |
| **Religious Coping** | -0.480 | 0.554 | 0.203 | 0.570 |

Table 13 indicates that Acculturation-Related Stress (α = 0.959, rho_A = 0.962, rho_C = 0.970, AVE = 0.891) and Psychological Distress (α = 0.891, rho_A = 0.925, rho_C = 0.948, AVE = 0.901) demonstrated excellent internal consistency and convergent validity, exceeding recommended thresholds for reliability and construct adequacy (Gaur & Gaur, 2009). In contrast, the reliability indices for Religious Coping (α = −0.480; rho_A = 0.554; rho_C = 0.203; AVE = 0.570) suggest that religious coping is a conceptually complex construct, influenced by the interplay of positive and negative coping strategies, individual levels of religiosity, and cultural context. Accordingly, these results highlight the importance of refining how religious coping is measured, including the use of culturally adapted instruments or clearly defined subdimensions, when examining its role in cross-cultural migration and mental health research.

**Table 14: Heterotrait-Monotrait Ratio (HTMT) Analysis for Assessing Discriminant Validity Among Constructs**

| | **Heterotrait-monotrait ratio (HTMT)** |
|---|---|
| **PSYCHOLOGICAL DISTRESS <-> ACCULTURATION-RELATED STRESS** | 0.515 |
| **Religious Coping <-> ACCULTURATION-RELATED STRESS** | 0.951 |
| **Religious Coping <-> PSYCHOLOGICAL DISTRESS** | 0.630 |

Table 14 shows that the HTMT value between Acculturation-Related Stress and Psychological Distress (HTMT = 0.515) falls well below conservative thresholds (0.85–0.90), confirming adequate discriminant validity and supporting their theoretical distinction as related yet empirically separate constructs (Ahmed et al., 2011; Freitas et al., 2015). In contrast, the elevated HTMT between Religious Coping and Acculturation-Related Stress (HTMT = 0.951) suggests substantial conceptual overlap, indicating that religious coping may function as a contextually embedded response to acculturative stress rather than as a fully distinct construct, warranting further refinement in future structural modeling.

**Table 15: Fornell-Larcker Criterion Analysis for Discriminant Validity of Constructs in the Structural Model**

| **Fornell-Larcker criterion** | **ACCULTURATION-RELATED STRESS** | **PSYCHOLOGICAL DISTRESS** | **Religious Coping** |
|---|---|---|---|
| **ACCULTURATION-RELATED STRESS** | 0.944 | | |
| **PSYCHOLOGICAL DISTRESS** | 0.483 | 0.949 | |
| **Religious Coping** | 0.616 | 0.394 | 0.755 |

Table 15 demonstrates that the square roots of AVE for Acculturation-Related Stress (0.944), Psychological Distress (0.949), and Religious Coping (0.755) all exceeded their respective inter-construct correlations, thereby satisfying the Fornell–Larcker criterion and confirming adequate discriminant validity (Gaur & Gaur, 2009). These results affirm that while the constructs are theoretically related, particularly acculturation-related stress and psychological distress, they remain empirically distinct, supporting their use as separate variables in modeling migration-related mental health outcomes.

**Table 16: Model Fit Indices for the Structural Equation Model (SEM)**

| Model fit | Saturated model | Estimated model |
|---|---|---|
| **SRMR** | 0.066 | 0.066 |
| **d_ULS** | 0.157 | 0.158 |
| **d_G** | 0.102 | 0.104 |
| **Chi-square** | 266.303 | 270.589 |
| **NFI** | 0.901 | 0.899 |

Table 16 indicates acceptable model fit, with SRMR values of 0.066 for both saturated and estimated models, stable discrepancy indices (d_ULS = 0.158; d_G = 0.104), and near-threshold NFI values (0.901 and 0.899), supporting the adequacy of the structural model (Gaur & Gaur, 2009). Collectively, these goodness-of-fit statistics provide empirical support for the construct validity of the model examining acculturation-related stress, religious coping, and psychological distress, reinforcing prior evidence that culturally salient and context-sensitive interventions are essential for migrant mental health (Freitas et al., 2015; Reyes et al., 2018).

Overall, Tables 11–16 confirm reliability, validity, and acceptable model fit, strengthening the robustness of the findings. While positive religious coping (PRC) was widely practiced, its buffering effect on the stress–distress pathway was statistically negligible. This indicates that although religiosity remains central to migrants' lives and provides emotional grounding, it may have limited capacity to offset systemic acculturation stressors, particularly under severe conditions. These findings are consistent with international evidence showing that PRC fosters resilience but does not significantly alter the trajectory between stress-distress relationships (Rizki, 2016, El-Awad et al. 2022 and Maier et al., 2022).

## 6. Proposed Mental Health Program

**Table 17: Proposed Mental Health Program**

| Basis from Actual Study | Proposed Program Title / Component | Objectives & Activities | Implementing Agencies and Key Persons | Mode of Delivery | Target Timeline | Ideal Program Phase |
|---|---|---|---|---|---|---|
| **Acculturation-Related Stress significantly predicts Psychological Distress (r = 0.52; O sample = 0.393)** | Resilience-Oriented Acculturation Training (ROAT) | Prepares OFWs for stressors using coping modules including stress inoculation, discrimination simulation, and cultural conflict adjustment. | DMW, OWWA, Psychological Societies, Clinical Psychologists, Migrant NGOs | Modular workshops, e-learning simulations | Post-PDOS, prior to deployment | Pre-Migration |

| | | | | | | |
|---|---|---|---|---|---|---|
| **Strong correlations observed: Environmental (r = 0.504); Attitudinal (r = 0.488) Stress to Psychological Distress; Acculturation-related Stress to anxiety (r= 0.544)** | SAFE Domains Processing & Adjustment Series (SDPAS) | Develop targeted responses for environmental misfit and attitudinal friction using psychoeducation and identity-focused interventions. | DMW, POLO, Psych Services, OFW Resource Centers | Onsite & online guided sessions | First 1–3 months abroad | Overseas Employment |
| **Moderate levels of Depression (Mild: n = 177, 43.07%) and Anxiety (Mild: n = 139, 33.82%) observed** | Mental Health Monitoring and Wellness Kit (MHW-Kit) | Distribute validated self-monitoring tools (K10, GAD, SAFE) with referral instructions and hotline info. | DMW, DOH, RPsy, RPm, LGUs | Printed & digital forms; online counseling | Before departure and every 6 months | Pre-Migration & Employment Phase |
| **Emotional burden from discrimination, value conflict, and misfit identified** | Cultural-Psychosocial Mentorship Circles (CPMC) | Deploy trained Filipino mentors in host countries to provide check-ins, guidance, and cultural mentoring. | MWO, Embassy Labor Attachés, Migrant Peer Mentors | Small group mentoring (virtual/onsite) | First 3–6 months of contract | Overseas Employment |
| **RC's moderation is limited; cultural stress alone escalates PD** | Faith and Flourishing Integration Initiative (FFII) | Provide spaces for faith practice while training spiritual leaders to detect and refer distress cases. | DOH, DMW, Chaplaincy Services, Interfaith Networks | Hybrid: Services + mental health first responder trainings | Throughout employment cycle | Employment & Reintegration |

| | | | | | | |
|---|---|---|---|---|---|---|
| **Mild but persistent distress risks worsening without support post-deployment** | Post-Migration Resilience & Family Recovery Sessions (PRFRS) | Use group counseling and narrative therapy to help OFWs and families process unresolved stress. | OWWA, DSWD, RPsy, LGUs | Barangay centers or virtual | 0–3 months post-return | Reintegration Phase |

Building upon the study's results, which confirmed the strong predictive link between acculturation-related stress and psychological distress, and highlighted both the widespread use yet limited buffering role of religious coping, a culturally grounded intervention becomes necessary. To address these realities, Table 17 presents a Proposed Mental Health Program structured into three pillars: (1) Faith-integrated interventions, equipping clinicians to incorporate spiritual frameworks in therapy; (2) Psychoeducation workshops, guiding migrants in recognizing maladaptive NRC and fostering adaptive PRC; and (3) Community and policy linkages, promoting collaboration among government, non-governmental organizations (NGOs), and religious institutions to create holistic, culturally sensitive support systems.

Summary of Discussion

In sum, acculturation-related stress strongly predicted psychological distress, religious coping was highly practiced but did not moderate this relationship, and culturally anchored interventions are needed. The proposed program thus balances recognition of faith's cultural salience with strategies to mitigate its potential risks.

## 4. Conclusion

Based on the findings of this study, the following conclusions are drawn:

1. This study produces some findings on the psychological wellbeing of migrant workers from the Philippines concerning religious coping and acculturative stress. For one, respondents have very pronounced positive attitudes towards religious coping, especially in terms of perceived divine assistance, guidance, and forgiveness. This can be seen as something that very profoundly affects their emotional regulation and personal resilience. On the contrary, negative religious coping mechanisms, such as the feeling that one has been abandoned by God or punished by Him, are comparatively less widespread, indicating a more positive reliance on that faith in experiencing distress.
2. Familial and attitudinal stressors were more significant than social or environmental stress, despite the low to moderate levels of acculturation-related stress. Important stress triggers were identified as the absence of close family members, concerns of not being understood by family, and cultural mismatches in values.
3. While clinical depression and anxiety were limited, a substantial number of Filipino migrant workers reported mild depression (43.07%) and subclinical anxiety (51.58%), indicating early signs of psychological strain. Symptoms such as fatigue, low energy, and apprehension reflect underlying emotional distress tied to acculturative challenges like familial separation and cultural adjustment. Cultural norms and reliance on religious coping may mask deeper issues and delay help-seeking. These

findings highlight the need for early, culturally sensitive mental health interventions, especially during initial deployment when vulnerability is highest.

4. Correlations showed that even when respondents typically reported low levels of depression and anxiety, psychological distress remained closely linked to increasing acculturation-related stress. Collectively, showing significant positive associations between acculturation-related stress and psychological distress across all domains. Environmental and attitudinal stress emerged as the strongest domains, showing robust associations, particularly with anxiety, highlighting the significant impact of migration-related challenges on mental health outcomes.
5. The statistical analyses established religious coping proved a salient but independent effect upon psychological distress. In particular, positive religious coping worked in a protective capacity, reducing the weight of acculturative stressors and, on the contrary, that negative religious coping aggravated the very distress. Religious coping, however, did not moderate the effect of stress on distress, meaning that though it had an impact on psychological well-being, it did not affect the strength of the relationship between stress and distress.
6. Hence, the findings justify the need for mental health program that are sensitive to and grounded in one's spirituality and culture. Although spirituality-based coping is beneficial, especially when optimistic, it does not completely erase the harmful psychological consequences of acculturative stress. Therefore, as interventions geared toward addressing the mental health concerns of Filipino migrant workers, integration of cultural adjustment and emotional support, as well as promotion of adaptive religious coping, should be made possible.

**Acknowledgment**

The author extends deepest gratitude to the Polytechnic University of the Philippines Graduate School and to the National Government and its Attached Agency for Migrant Workers for their invaluable contribution in the successful conduct of this study. Sincerest appreciation is also given to Dr. John Mark S. Distor, thesis adviser and mentor, for his guidance and wisdom, as well as to the defense panel members whose critical insights significantly enriched the quality of this work. The author likewise acknowledges the encouragement of Dr. Geraldine F. Santos, Chairperson; Dr. Aimee Rose A. Manda, GS Secretary; and Dr. Elmer G. De Jose, Dean, whose leadership and support were instrumental in bringing this study to completion.

Heartfelt thanks are also extended to the Overseas Filipino Workers (OFWs) who generously shared their time and experiences. To her OFW family and relatives, especially her brother, Third Mate Officer Theus Jean Tumlos Inosanto, your resilience, sacrifices, and unfailing love have been a constant source of inspiration. This work is dedicated to you and to all OFWs, whose courage continues to shape the author's purpose and give meaning to this journey.

On a personal note, the author expresses profound gratitude to her parents and family, whose love and sacrifices remain a constant source of strength, and to her beloved fiancée, Karen Gaile P. Peñera, MPM, of the Ateneo de Manila University School of Government, for her steadfast love, encouragement, and unwavering support throughout this endeavor.

Above all, the author offers praise and thanksgiving to God Almighty, whose grace, wisdom, and blessings sustained her every step of the way.

**References**

1. Abila, S. S., & Acejo, I. L. (2021). Mental health of Filipino seafarers and its implications for seafarers' education. International Maritime Health, 72(3), 183–192. https://doi.org/10.5603/IMH.2021.0035
2. Adam, A. A., & Ward, C. (2016). Acculturation, religious coping, and well-being among Muslims in New Zealand. International Journal of Intercultural Relations, 52, 1–12. https://doi.org/10.1016/j.ijintrel.2015.12.002
3. Ahmed, S., et al. (2011). A structural model of racial discrimination, acculturative stress, and cultural resources among Arab American adolescents. American Journal of Community Psychology, 48(3–4), 181–192. https://doi.org/10.1007/s10464-011-9424-3
4. Asis, M. M. B., & Baggio, F. (2021). Migration, stress, and mental health: A regional overview. Asian Migration Journal, 30(2), 123–145.
5. Bautista, L., Martinez, R., & Quintero, D. (2025). Migration-related stress and resilience among Venezuelan migrants in Colombia. Journal of Migration and Health, 10, 100105.
6. Bekteshi, V. (2024). Acculturative stress and psychological distress among Mexican immigrant women: Contextual influences and protective factors. Social Work in Public Health, 39(2), 147–161. https://doi.org/10.1080/19371918.2023.2280215
7. Berry, J. W. (2018). Ecological perspectives on the adaptation of immigrants. International Journal of Intercultural Relations, 66, 12–24. https://doi.org/10.1016/j.ijintrel.2018.04.003
8. Cho, J. (2023). Acculturative stress, religiosity, and resilience among older Korean immigrants in New York. Journal of Gerontological Social Work, 66(4), 367–384.
9. Chong, G. H., Lee, S. T., & Roslan, S. (2019). Religious practice as a coping mechanism among parents of transfusion-dependent thalassemia patients in Malaysia. Journal of Religion and Health, 58(5), 1713–1725.
10. Chung, Y. S., & Kim, J. H. (2021). Acculturative stress and depressive symptoms among Asian migrants: A meta-analytic review. International Journal of Intercultural Relations, 85, 101–116. https://doi.org/10.1016/j.ijintrel.2021.10.005
11. Connor, K. M. (2016). Cultural influences on coping strategies of Filipino immigrant nurses in the United States. Journal of Transcultural Nursing, 27(5), 514–520.
12. Connor, P. (2016). Faith-based support systems and migrant resilience. Migration Studies, 4(2), 189–205.
13. Da Silva, G., Pallini, S., & Baiocco, R. (2017). Religious coping and psychological symptoms among migrants. Journal of Cross-Cultural Psychology, 48(2), 223–240.
14. David, E. J. R., Nadal, K. L., & Okazaki, S. (2017). Acculturation and mental health among Filipino immigrants in the United States: The mediating role of family separation and role change. Asian American Journal of Psychology, 8(1), 56–68. https://doi.org/10.1037/aap0000065
15. De Jesus, S. J. B. (2022). Emotional dimensions as correlates to coping behaviors among Filipino seafarers: Basis for a proposed coping skills program. Journal of Maritime Research, 19(2), 79–97.
16. El-Awad, U., Fathi, A., Petermann, F., & Reinelt, T. (2022). Religiosity and mental health among Middle Eastern refugee and immigrant adolescents in Germany. Frontiers in Psychology, 13, 840543.
17. Enriquez, V. G. (1992). Sikolohiyang Pilipino: Indigenous psychology and cultural values. Ateneo de Manila University Press.

18. Freitas, D. F., Pieterse, A. L., & Cokley, K. O. (2015). The relationships among acculturative stress, racial identity, and mental health for African American college students. Journal of Black Psychology, 41(3), 221–243.
19. Gaur, A. S., & Gaur, S. S. (2009). Statistical methods for practice and research: A guide to data analysis using SPSS. SAEG Publishing India.
20. Guzman, M. R. (2021). Religious coping, acculturative stress, and mental health outcomes among Latinx immigrants in the United States. Journal of Latinx Psychology, 9(3), 186–202.
21. Hechanova, R. M., Tuliao, A. P., & Alianan, A. S. (2022). Acculturative stress and psychological distress among Overseas Filipino Workers. Asian Journal of Psychology, 25(1), 42–59.
22. Kessler, R. C., Andrews, G., Colpe, L. J., et al. (2002). Short screening scales to monitor population prevalences and trends in non-specific psychological distress. Psychological Medicine, 32(6), 959–976.
23. Lerias, D., Gandeza, J., Valerio, M., & Dizon, J. M. (2024). A scoping review on the use of the Social, Attitudinal, Familial, and Environmental Acculturative Stress Scale (SAFE) for migrants. BMC Psychology, 12, Article 161. https://doi.org/10.1186/s40359-024-01765-7
24. Liem, A., Wang, C., & Wariyanti, Y. (2021). Acculturation, acculturative stress, and coping strategies among international migrant workers: A systematic review. International Journal of Intercultural Relations, 85, 1–12.
25. Maier, E., Benight, C., & Cieslak, R. (2022). Coping, religiosity, and resilience in migration contexts: A meta-analytic review. Journal of Counseling Psychology, 69(3), 289–307.
26. Maneze, D., DiGiacomo, M., Salamonson, Y., & Davidson, P. M. (2016). Health-seeking behaviors of Filipino migrants in Australia: The influence of persisting acculturative stress and depression. Journal of Immigrant and Minority Health, 18(4), 779–786. https://doi.org/10.1007/s10903-015-0233-x
27. Martinez, A. B., Co, M., Lau, J., & Brown, J. S. L. (2020). Filipino help-seeking for mental health problems and associated barriers and facilitators: a systematic review. Social Psychiatry and Psychiatric Epidemiology, 55(11), 1397–1413. https://doi.org/10.1007/s00127-020-01937-2
28. Mena, F. J., Padilla, A. M., & Maldonado, M. (1987). Acculturative stress and specific coping strategies among immigrant and later generation college students. Hispanic Journal of Behavioral Sciences, 9(2), 207–225.
29. Mesoudi, A. (2018). The study of culture and evolution across disciplines. Nature Human Behaviour, 2(7), 452–453.
30. Mendoza, A., Soriano, G., & Castillo, M. (2021). Religion and resilience: Early-stage coping of Filipino migrant workers. Philippine Journal of Psychology, 54(1), 99–117.
31. Nadar, H. (2020). Exploration of the link between migration and acculturation-related stress, attachment style, and psychological distress in Arab immigrants, refugees, and asylees (Doctoral dissertation). Illinois School of Professional Psychology, National Louis University.
32. Nicdao, E., et al. (2015). Psychological distress, nativity, and help-seeking among Filipino Americans. In Education, social factors, and health beliefs in health and health care services research in the sociology of health care (Vol. 33, pp. 107–120). Emerald Group Publishing. https://doi.org/10.1108/S0275-495920150000033005
33. Pargament, K. I., Feuille, M., & Burdzy, D. (2011). The Brief RCOPE: Current psychometric status of a short measure of religious coping. Religions, 2(1), 51–76.

34. Philippine Institute for Development Studies (PIDS). (2021). Overseas employment and systemic vulnerabilities of OFWs. Policy Paper Series.
35. Philippine Social Science Council. (2023). Filipino religiosity and coping: Cultural perspectives. PSSC Publications.
36. Reyes, A. T., et al. (2018). Resilience, acculturative stress, and family norms against disclosure of mental health problems among foreign-born Filipino American women. Asian Pacific Island Nursing Journal, 3(3), 80–92. https://doi.org/10.31372/20180303.1002
37. Rizki, O. (2016). The impact of religiosity on acculturation strategies and psychological distress. University of Michigan.
38. Salamonson, Y., Everett, B., Koch, J., Wilson, R., & Davidson, P. (2015). Faith, adjustment, and coping among Filipino migrants. Journal of Transcultural Nursing, 26(2), 146–154.
39. Sing, M. D., Williams, D. R., & Takeuchi, D. T. (2015). Acculturative stress, family support, and psychological distress among Asian American immigrants. Journal of Community Psychology, 43(5), 607–620. https://doi.org/10.1002/jcop.21706
40. Straiton, M. L., Reneflot, A., & Diaz, E. (2017). Immigrant women's experiences of stress, distress and coping: A qualitative study from Norway. BMC Psychiatry, 17(1), 1–9.