

# Acculturation and Adaptation of Overseas Filipino Students in Philippine School Doha, S.Y. 2021-2022

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**Abstract:** Immigration often involves acculturation and adaptation. This study investigated the acculturation and adaptation of Overseas Filipino Students in the Junior High School Department in Philippine School, S.Y. 2021-2022. Specifically, it describes the components of acculturation namely *conditions, orientations, and outcomes*. Moreover, it investigated the adaptation of the respondents to the *environment, language, and social norms*. Using quantitative descriptive research design, a survey questionnaire was made and validated. There were 285 respondents in this study who were identified using stratified sampling method. It discusses acculturation and its three components which encompasses; *existing circumstances that may affect acculturation, the culture the respondent favors, and the practices and values gained from acculturation*. The adaptation focuses more on the respondents' adaptability towards their surroundings, language, and social practices. The results showed that the conditions are favorable for acculturation to take place. Additionally, the orientations of the respondents emphasized maintenance of the heritage Filipino culture to conformity to the mainstream Qatari culture which was further confirmed by the outcomes of the respondents. In terms of adaptation, environmental and linguistic adaptation were rarely manifested while adaptation to the social norms were sometimes manifested. It is duly recommended that parents may focus on the acculturation and adaptation of their children in a foreign land by providing necessary support to cope with the new culture, language, and way of living which are all crucial child's holistic development.

**Keywords:** Overseas Filipino students; Filipino immigrants; Acculturation; Acculturation conditions; Acculturation orientations; Acculturation outcomes; Acculturation strategies; Cultural adaptation; Linguistic adaptation; Social adaptation

## 1. Introduction

Moving to a new country can be seen as difficult and intimidating to people as it involves immersing oneself in unfamiliar environments and interacting with unfamiliar people. In order to adapt to their new surroundings, people sometimes resort to different methods in order to find their place in the community. One of these methods is acculturation. According to Kirshner and Meng (2012), acculturation broadly refers to a process where newcomers participate in the practices of people from a cultural community. This serves a vital role in the adaptation process because it allows people to develop familiarity with their new surroundings and establish relationships with other people residing in that specific community. Adaptation refers to the action or process of becoming adjusted to new conditions as defined by the Oxford Dictionary. In this study, the new conditions in that definition refers to a new culture.

As the Filipino students' acculturation develops and improves over time, it may serve as an obstruction to their knowledge of their home country's culture. The process of acculturation allows the students to be more flexible in new environments where one is required to make adjustments for other people. Their adaptability to change would be put to test and eventually evolve due to the experiences they will acquire. However, as they gain knowledge about the new culture around them, there is a possibility that they will forget certain aspects of their own culture. The lack of exposure to their home country's own practices is a major factor that can contribute to the eventual lack of knowledge about their country's culture.

In these present times, overseas students or international students are continuously increasing in number. The United Nations Educational, Scientific and Cultural Organization (2019) reported 5.3 million international students in 2017. As these students learn to adjust to the new cultures set in place of their current residence, there is a matter of concern of how well they're adapting to these changes. Identifying the processes practiced by the overseas students will contribute in determining their acculturation and adaptation. With this information, overseas students can be aware and enforce these practices to successfully adapt to the changes in their environment.

A student's flexibility and adaptability to another culture besides one's own is tested once overseas. According to the Commission on Higher Education (2019), the number of overseas Filipino students have doubled and are continuously increasing since 2008. Almost all students in Philippine School Doha are overseas

Filipino students. Some are born and raised in Qatar, and some have only been in the country for less than a year.

Acculturation is a process that all overseas students are required to go through. The approach, however, varies from person to person. Lumen Learning (2021) stated that obtaining and transmitting a culture determines how an individual establishes and adapts to new beliefs, practices, languages, gestures, traditions, celebrations, and so on. It also influences one's behavior such as respect, self-discipline, and ethics. Acculturation is important because it allows individuals to expand their knowledge and relate to their environment culturally.

Adaptation to a foreign culture is tested through evaluating how an individual is able to adjust and thrive in a new environment. With the number of overseas Filipino students studying in Qatar, specifically in Philippine School Doha, the researchers aim to distinguish and determine the level of acculturation of the respondents in order to highlight the advantages of flexibility and adaptability to a foreign culture that will influence a new cultural system to one's individuality as well as maintaining the knowledge of one's own culture.

This study is anchored upon Judit Arends-Tóth and Fons van de Vijver's Framework of Acculturation (2006). The framework is also the basis of the indicators of acculturation. It presents the components of acculturation conditions namely: characteristics of the receiving society, characteristics of the society of origin, characteristics of the immigrant group, perceived inter-group relations, and personal characteristics. It also presents the components under acculturation orientations that involve two processes: adopting the 'mainstream' culture and maintaining the 'heritage/ethnic' culture. The orientations of the respondents were then determined based on which process was more prevalent. Lastly, it shows the components of acculturation outcomes as follows: psychological well-being, sociocultural competence in ethnic culture, and sociocultural competence in mainstream culture.

Meanwhile, the indicators for adaptation were based upon consultation with the researchers' Arabic language teacher based on her familiarity with Arabic culture. The indicators for adaptation under the environmental aspect are the respondents' fascination with the local arts and literature, awareness of Qatari history and contemporary affairs, and consumption of entertainment media. While the indicators for linguistic adaptation is the respondents' skill in the Arabic language measured in abilities such as reading, identifying Arabic letters and numbers, and conversing with locals. Additionally, the respondents' ability to adapt to the British English used in Qatar is also an indicator of their linguistic adaptation. Lastly, the indicators for adaptation to social norms were the common social practices in Qatar such as nose touching when greeting, removing shoes in a host's abode, and wearing traditional Arabic clothing.

Acculturation and the subsequent adaptation to the mainstream culture is an important process in an immigrant's life. One that more often than not goes unnoticed by those who undergo such processes. This study seeks to give light into a phenomenon that we do not think much about. Studying such processes as students allows us to gauge the impacts of such a subtle yet relatable phenomenon on ourselves.

### **Research Questions**

The objective of this study is to measure the acculturation and adaptation of the overseas Filipino students in the Junior High School Department in Philippine School Doha, S.Y. 2021-2022. Specifically, this research aims to answer the following questions:

1. What is the acculturation of the respondents in terms of:
  - 1.1. conditions;
  - 1.2. orientations; and
  - 1.3. outcomes?
2. What is the adaptation of the respondents in terms of:
  - 2.1. environment;
  - 2.2. language; and
  - 2.3. social norms?

### **Null Hypothesis**

H0: The process of acculturation and adaptation to the mainstream culture is not present among the overseas Filipino students in the Junior High School Department in Philippine School Doha.

## 2. Method

The study utilized the descriptive design of research. Data collection was done through validated survey questionnaires. The population of this study are the overseas Filipino students who were enrolled in the Junior High School Department in Philippine School Doha during the SY 2021-2022, and were selected through stratified random sampling. Frequency, percentages, and weighted mean were used to analyze the data in this study.

## 3. Results

The findings are presented below:

### 1. Acculturation

**Table 1**

#### 1.1. The Acculturation Conditions of the Respondents

	<b>WM</b>	<b>VI</b>
1. I perceived that me and my family have many opportunities to enjoy life back in the Philippines.	3.04	Sometimes
2. I perceived that me and my family have many opportunities to enjoy life here in Qatar.	3.58	Always
3. I recognized the hospitality that the Qataris are giving to me and my family.	3.55	Always
4. I felt that the Filipino immigrant community in Qatar is welcoming.	3.68	Always
5. I have close ties with my extended family back in the Philippines.	3.19	Sometimes
6. I perceived that the Qataris also have close familial ties.	3.37	Always
7. I received hospitable treatment back in the Philippines when we visited other people.	3.53	Always
8. I noticed that the Filipino community already present is being treated with respect by local Qataris.	3.52	Always
9. I am generally friendly with everyone I meet.	3.43	Always
10. I am naturally interested in learning about new things.	3.49	Always
<b>Overall Weighted Mean</b>	<b>3.44</b>	<b>Always</b>

**Legend: WM - Weighted Mean; VI - Verbal Interpretation**

<b>1 - 1.75</b>	<b>Never</b>
<b>1.76 - 2.50</b>	<b>Rarely</b>
<b>2.51 - 3.25</b>	<b>Sometimes</b>
<b>3.26 - 4.00</b>	<b>Always</b>

Table 1 shows the acculturation conditions of the respondents. The statement '*I felt that the Filipino immigrant community in Qatar is welcoming*' got the highest weighted mean at 3.68. It is followed by the statement '*I perceived that me and my family have many opportunities to enjoy life here in Qatar.*' which received a weighted mean of 3.58. The statement '*I recognized the hospitality that the Qataris are giving to me and my family.*' received the third highest weighted mean at 3.55. The statement that garnered the fourth highest weighted mean is '*I received hospitable treatment back in the Philippines when we visited other people.*' with a weighted mean of 3.53. The statement '*I noticed that the Filipino community already present is being treated with respect by local Qataris.*' closely trails behind with a weighted mean of 3.52. All of these statements can be verbally interpreted as *always*.

In addition, the statement '*I am naturally interested in learning about new things.*' has a weighted mean of 3.49; the statement '*I am generally friendly with everyone I meet.*' got a weighted mean of 3.43; the statement '*I perceived that the Qataris also have close familial ties.*' has a weighted mean of 3.37. These three statements can all be verbally interpreted as *always*. The statements '*I have close ties with my extended family back in the Philippines.*' and '*I perceived that me and my family have many opportunities to enjoy life back in the Philippines.*' have a weighted mean of 3.19 and 3.04 respectively which makes both statements be verbally interpreted as *sometimes*.

The overall weighted mean of Table 1 is 3.44 and is verbally interpreted as *always*. The frequency of the verbal interpretations '*always*' and '*sometimes*', in addition to the overall verbal interpretation of the table, among the statements is indicative that the respondents had positive observations and perceptions regarding the conditions which allows acculturation to take place. The statement with the highest weighted mean '*I felt that the Filipino immigrant community in Qatar is welcoming*' is indicative that the respondents feel at home and comfortable in the new culture as the immigrant community present in Qatar is perceived to be welcoming. This means that the respondents will lean towards the maintenance of their heritage culture as the Filipino immigrant community is there to maintain a sense of Filipino identity among the respondents.

The implications of the statement with the highest mean conforms to Schachner, M. K., van de Vijver, F. J., & Noack, P. (2017)'s conclusion in their study which outlines that the immigrant group present in the host country is associated with adolescents' orientation towards their ethnic culture.

**Table 2**

**1.2. The Acculturation Orientations of the Respondents**

	<b>WM</b>	<b>VI</b>
1. I participate in the celebration of Eid holidays and Qatar National Day.	2.98	Sometimes
2. I eat Qatari cuisine.	2.77	Sometimes
3. I favor being around local Qataris rather than other Filipinos.	1.97	Rarely
4. I prefer living in Qatar.	3.02	Sometimes
5. I consume Qatari media more than Filipino media.	1.79	Rarely
6. I participate in the celebration of Filipino events here in Qatar such as but not limited to Sinulog Festival and Philippine Independence Day.	3.01	Sometimes
7. I eat Filipino cuisine.	3.84	Always
8. I favor being around other Filipinos rather than Qataris.	3.39	Always
9. I prefer living in the Philippines.	2.53	Sometimes
10. I consume Filipino media more than Qatari media.	3.36	Always
<b>Overall Weighted Mean</b>	<b>2.87</b>	<b>Sometimes</b>

**Legend: WM - Weighted Mean; VI - Verbal Interpretation**

**1 - 1.75**                **Never**  
**1.76 - 2.50**        **Rarely**  
**2.51 - 3.25**        **Sometimes**  
**3.26 - 4.00**        **Always**

Table 2 showcases the acculturation orientation of the respondents. The statement with the highest weighted mean is '*I eat Filipino cuisine.*' with a weighted mean of 3.84. Followed by this statement is the statement '*I favor being around other Filipinos rather than Qataris.*' with a weighted mean of 3.39. The statement '*I consume Filipino media more than Qatari media.*' is closely behind with a weighted mean of 3.36. All these three statements are verbally interpreted as *always*. The statement '*I prefer living in Qatar.*' has a weighted mean of 3.02. While the statement '*I participate in the celebration of Filipino events here in Qatar such as but not limited to Sinulog Festival and Philippine Independence Day.*' garnered a weighted mean of 3.01. The statement '*I participate in the celebration of Eid holidays and Qatar National Day.*' follows close behind with a weighted mean of 2.98. This statement is followed by the statement '*I eat Qatari cuisine.*' which has a weighted mean of 2.77. The statement '*I prefer living in the Philippines.*' received a weighted mean of 2.53. All these five statements can be verbally interpreted as *sometimes*. The statements '*I favor being around local Qataris rather than other Filipinos.*' and '*I consume Qatari media more than Filipino media.*' have a weighted mean of 1.97 and 1.79 respectively, which is verbally interpreted as *rarely*.

The overall weighted mean for Table 2 is 2.87, which is verbally interpreted as *sometimes*. The statement with the highest weighted mean in Table 2 is '*I eat Filipino cuisine.*'. This means that one of the main outlets for the respondents to maintain their heritage culture is through cuisine as Filipino cuisine is being cooked at home and in many restaurants in Qatar.

This is in conformity with Paxton et al. (2017)'s study as both immigrant communities still continue to eat their heritage culture's cuisines, Filipino cuisine for this study and West African cuisine for Paxton et al.'s study. Additionally, the four statements with the highest weighted mean suggest that most respondents emphasize maintenance of their heritage Filipino culture above conforming to the mainstream Qatari culture.

**Table 3**

### 1.3. The Acculturation Outcomes of the Respondents

	WM	VI
1. I wish to stay here in Qatar.	3.14	Sometimes
2. I wish to go back home to the Philippines.	2.98	Sometimes
3. I am able to establish friendships with Qataris.	2.74	Sometimes
4. I am able to establish friendships with other Filipinos in Qatar.	3.61	Always
5. I practice some prevalent values present in Arabic culture such as but not limited to collectivism, hospitality, and honor.	3.13	Sometimes
6. I practice prevalent values present in Filipino culture such as but not limited to industriousness, sense of humor, and resilience.	3.49	Always
7. I participate in Filipino social functions.	3.20	Sometimes
8. I participate in Qatari social functions.	2.47	Rarely
9. I am a member of Qatari organizations.	1.86	Rarely
10. I am a member of Filipino organizations based in Qatar.	2.54	Sometimes
<b>Overall Weighted Mean</b>	<b>2.92</b>	<b>Sometimes</b>

**Legend: WM - Weighted Mean; VI - Verbal Interpretation**

<b>1 - 1.75</b>	<b>Never</b>
<b>1.76 - 2.50</b>	<b>Rarely</b>
<b>2.51 - 3.25</b>	<b>Sometimes</b>
<b>3.26 - 4.00</b>	<b>Always</b>

Table 3 shows the acculturation outcomes of the respondents. The statement with the highest weighted mean is *'I am able to establish friendships with other Filipinos in Qatar.'* with a weighted mean of 3.61. It is followed by the statement *'I practice prevalent values present in Filipino culture such as but not limited to industriousness, sense of humor, and resilience.'* which has a weighted mean of 3.49. Both of these statements are verbally interpreted as *always*. The statement *'I participate in Filipino social functions.'* has a weighted mean of 3.20. It is followed by the statement *'I wish to stay here in Qatar'* with a weighted mean of 3.14. The statement *'I practice some prevalent values present in Arabic culture such as but not limited to collectivism, hospitality, and honor.'* got a weighted mean of 3.13, while the statement *'I wish to go back home to the Philippines.'* got a weighted mean of 2.98. The statement *'I am able to establish friendships with Qataris.'* received a weighted mean of 2.74 and it is followed by the statement *'I am a member of Filipino organizations based in Qatar.'* with a weighted mean of 2.54. These six statements are verbally interpreted as *sometimes*. Meanwhile, the statements *'I participate in Qatari social functions.'* and *'I am a member of Qatari organizations.'*, which garnered a weighted mean of 2.47 and 1.86 respectively, are both verbally interpreted as *rarely*.

The overall weighted mean of Table 3 is 2.92, which is to be verbally interpreted as Sometimes. The statement with the highest weighted mean is 'I am able to establish friendships with other Filipinos in Qatar.'. This suggests that the respondents are able to establish friendships among their immigrant group which is an outcome of their emphasis on the maintenance of Filipino culture. This can be correlated with the findings from Table 1 as that table indicated that the immigrant group present in Qatar is welcoming which intuitively leads to better and open interactions with the other members of the Filipino immigrant group.

The overwhelming frequency of the respondents' establishment of friendships with other Filipinos in Qatar is another confirmation of Schachner, M. K., van de Vijver, F. J., & Noack, P. (2017)'s conclusion in their study which, to reiterate, outlines that the immigrant group is crucial in associating adolescents with their orientation towards their heritage culture.

## 2. Adaptation

**Table 4**

### 2.1. The Environmental Adaptation of the Respondents

Environment	WM	VI
1. I am fascinated by the Qatari architecture.	3.61	Always
2. I read Qatari books.	1.83	Rarely
3. I am interested in Qatari art.	2.95	Sometimes
4. I listen to Qatari music.	1.70	Never
5. I am interested in Qatari history.	2.93	Sometimes
6. I am well informed about current affairs in Qatar.	2.66	Sometimes
7. I read the Qatar-based newspapers.	2.02	Rarely
8. I read Qatari publications (in English) such as, but not limited to magazines and journals.	2.22	Rarely
9. I listen to the Qatari radio stations.	1.89	Rarely
10. I watch Arabic films.	1.57	Never
<b>Overall Weighted Mean</b>	<b>2.34</b>	<b>Rarely</b>

**Legend: WM - Weighted Mean; VI - Verbal Interpretation**

<b>1 - 1.75</b>	<b>Never</b>
<b>1.76 - 2.50</b>	<b>Rarely</b>
<b>2.51 - 3.25</b>	<b>Sometimes</b>
<b>3.26 - 4.00</b>	<b>Always</b>

Table 4 shows the environmental adaptation of the respondents. The statement with the highest weighted mean is 'I am fascinated by the Qatari architecture.' with a weighted mean of 3.61 which is verbally interpreted as *always*. Meanwhile, the statement 'I am interested in Qatari art.' got a weighted mean of 2.95 which is closely followed by the statement 'I am interested in Qatari history.' with a weighted mean of 2.93. These two statements are followed by the statement 'I am well informed about current affairs in Qatar.' got a



weighted mean of 2.66. These three statements are verbally interpreted as *sometimes*. The statement ‘*I read Qatari publications (in English) such as, but not limited to magazines and journals.*’ got a weighted mean of 2.22 which is followed by ‘*I read the Qatar-based newspapers.*’ with a weighted mean of 2.02. The statement ‘*I listen to the Qatari radio stations.*’ got a weighted mean of 1.89, while the statement ‘*I read Qatari books.*’ garnered a weighted mean of 1.83. The last four statements are verbally interpreted as *rarely*. Meanwhile, the statements ‘*I listen to Qatari music.*’ and ‘*I watch Arabic films.*’ got a weighted mean of 1.70 and 1.57 respectively. These two statements can be verbally interpreted as *never*.

The overall weighted mean of Table 4 is 2.34 which is verbally interpreted as *rarely*. This means that environmental adaptation of the respondents is close to being classified as *sometimes*, however statements like ‘*I read Qatari books.*’ and ‘*I watch Arabic films.*’ brought it down which shows that the respondents do not consume much Qatari literature and media.

The statement with the highest weighted mean is ‘*I am fascinated by the Qatari architecture.*’. This shows that the respondents are most captivated by the physical and artistic attractions in Qatar, while different forms of mass media are less likely to be consumed by the respondents since statements such as ‘*I listen to Qatari music.*’ and ‘*I watch Arabic films.*’ got the lowest weighted mean out of all the statements. This is because of the respondents’ lack of understanding of the Arabic language as these media are all conducted through the Arabic language. This will be supported by Table 5 which discusses the linguistic adaptation of the respondents.

This correlates to Kim (2012) who stated that cross-cultural adjustment is the dynamic processes where individuals resettling to new, unfamiliar, or changed cultural environments in which these processes keep comparatively stable with their environments through responsive changes in the terms of their states, structures or patterns of their environments.

**Table 5**

## 2.2. The Linguistic Adaptation of the Respondents

Language	WM	VI
1. I can speak in common or basic phrases in Arabic.	2.47	Rarely
2. I can recognize and understand Arabic numbers.	2.85	Sometimes
3. I can recognize and understand Arabic letters.	2.32	Rarely
4. I can read and understand Arabic text to a degree.	1.90	Rarely
5. I try to learn and avoid the taboos of communicating in Arabic.	2.52	Sometimes
6. I can engage in conversations with Qataris in standard Arabic.	1.59	Never
7. I can greet people in Arabic.	2.65	Sometimes
8. I talk more in British English than American English.	2.24	Rarely
9. I am able to understand Qatari slang.	1.68	Never
10. I am able to comprehend the Arabic language on online digital platforms.	1.88	Rarely
<b>Overall Weighted Mean</b>	<b>2.21</b>	<b>Rarely</b>

Legend: WM - Weighted Mean; VI - Verbal Interpretation

1 - 1.75                      Never  
1.76 - 2.50                Rarely  
2.51 - 3.25                Sometimes



**3.26 - 4.00      Always**

Table 5 shows the linguistic adaptation of the respondents. The statement with the highest weighted mean is '*I can recognize and understand Arabic numbers.*' with a weighted mean of 2.85. This statement is followed by '*I can greet people in Arabic.*' with a weighted mean of 2.65. The statement '*I try to learn and avoid the taboos of communicating in Arabic.*' garnered a weighted mean of 2.52. All three of these statements are verbally interpreted as *sometimes*. The next statement '*I can speak in common or basic phrases in Arabic.*' has a weighted mean of 2.47, which is followed by the statement '*I can recognize and understand Arabic letters.*' with a weighted mean of 2.32. The statement '*I talk more in British English than American English.*' got a weighted mean of 2.24, while the statement '*I can read and understand Arabic text to a degree.*' received a weighted mean of 1.90. The statement '*I am able to comprehend the Arabic language on online digital platforms.*' got a weighted mean of 1.88. These five statements are all verbally interpreted as *rarely*. The last two statements are '*I am able to understand Qatari slang.*' and '*I can engage in conversations with Qataris in standard Arabic.*'. These statements respectively received a weighted mean of 1.68 and 1.59, thus these statements can be verbally interpreted as *never*.

The overall weighted mean of Table 5 is 2.21 which is verbally interpreted as *rarely*. The two statements with the highest weighted mean '*I can recognize and understand Arabic numbers.*' and '*I can greet people in Arabic.*' show that the respondents are still in the process of understanding much of the Arabic language as the above statements are considered basic skills in any language, while more intermediate linguistic practices such as '*I can read and understand Arabic text to a degree.*' and '*I can engage in conversations with Qataris in standard Arabic.*' are far less frequent among the respondents with the latter statement receiving the lowest weighted mean out of all the statements.

Abdina et al. (2015)'s study is in contrast to the results of this study as the results of the former study show that 46% of students admitted that they had problems due to the language barrier, 52% believed that they had no such problems, and 2% did not answer. It is important to note, however, that Abdina et al. (2015)'s study focused on the student's subjective perception of his or her language proficiency. Differences in the results can also be attributed to the fact that in this study, the student-respondents are studying in a school that uses English as its mode of communication in teaching. Meanwhile, in Abdina et al. (2015)'s study, the student-respondents' use of language differed as it depended on the language of the study.

**Table 6**

**2.3. The Adaptation of the Respondents in terms of the Social Norms**

<b>Social Norms</b>	<b>VM</b>	<b>VI</b>
1. I wear the traditional clothing of Qataris (abaya, hijab, burka, thobe, and/or ghutra) on certain occasions.	1.44	Never
2. I greet others by nose touching.	1.35	Never
3. I enjoy Qatari jokes and humor.	2.14	Rarely
4. I remove my shoes whenever I enter the reception room of my Qatari host's home.	2.80	Sometimes
5. I know the importance of elders in Qatari society.	3.24	Sometimes
6. I treat Qatari elders with utmost respect and use honorifics for them whenever possible.	3.39	Always
7. I understand Qatari hand gestures and body languages.	2.28	Rarely
8. I refrain from indecent contact with the opposite sex.	3.17	Sometimes
9. I avoid topics in conversations that are considered taboo by Qatari standards.	3.14	Sometimes
10. I wear the appropriate clothing in public in respect to Qataris.	3.55	Always
<b>Overall Weighted Mean</b>	<b>2.65</b>	<b>Sometimes</b>

**Legend: WM - Weighted Mean; VI - Verbal Interpretation**

**1 - 1.75**                **Never**  
**1.76 - 2.50**        **Rarely**  
**2.51 - 3.25**        **Sometimes**  
**3.26 - 4.00**        **Always**

Table 6 shows the adaptation of the respondents in terms of social norms. The statement with the highest weighted mean is '*I wear the appropriate clothing in public in respect to Qataris.*' with a weighted mean of 3.55. This statement is followed by the statement '*I treat Qatari elders with utmost respect and use honorifics for them whenever possible.*' with a weighted mean of 3.39. Both of these statements are verbally interpreted as *always*. The next four (4) statements are to be verbally interpreted as *sometimes*. The statements '*I know the importance of elders in Qatari society.*' and '*I refrain from indecent contact with the opposite sex.*' received a weighted mean of 3.24 and 3.17 respectively. The other two statements are '*I avoid topics in conversations that are considered taboo by Qatari standards.*', which received a weighted mean of 3.14, and '*I remove my shoes whenever I enter the reception room of my Qatari host's home.*', which got a weighted mean of 2.80. The statement '*I understand Qatari hand gestures and body languages.*' received a weighted mean of 2.28. This statement is followed by the statement '*I enjoy Qatari jokes and humor.*' which received a weighted

mean of 2.14. These two statements are to be verbally interpreted as *rarely*. The statements '*I wear the traditional clothing of Qataris (abaya, hijab, burka, thobe, and/or ghutra) on certain occasions.*' and '*I greet others by nose touching.*' got a weighted mean of 1.44 and 1.35 respectively, thus these statements are to be verbally interpreted as *never*.

The overall weighted mean of Table 6 is 2.65 which is verbally interpreted as *sometimes*. The statements with the highest weighted mean, 'I wear the appropriate clothing in public in respect to Qataris.' and 'I treat Qatari elders with utmost respect and use honorifics for them whenever possible.', indicates that the respondents' main form of adaptation to the social norms in Qatar was out of respect for the mainstream culture. This is because respect for people and other cultures is a universal trait among all humans and as such, it is expected that immigrants show a level of respect for the mainstream culture they are in.

The results in Table 6 are in agreement with the results of Merenkov & Antonova (2015)'s study which dictates that despite initial problems in adapting in terms of everyday life and leisure, the respondents started adopting and including local habits in their daily practices.

### Null Hypothesis

Based on the results of the study, the process of acculturation is present among the respondents however adaptation to the mainstream culture is present, although rarely practiced by the respondents. The computed overall weighted sets as parameters on the degree of acculturation and its components; conditions, orientations, and outcomes, as well as adaptation and its indicators such as environmental adaptation; linguistic adaptation; and adaptation in terms of social norms.

## 4. Discussion

The findings revealed that the acculturation process was always skewed towards the maintenance of the heritage culture. Starting from the conditions, the findings of Part 1.1 suggest that the respondents will feel at home and maintain their heritage Filipino culture more than conforming to the mainstream Qatari culture since the present Filipino immigrant community is welcoming. This implication of having a welcoming community of the same nationality is immediately proven from the findings of Part 1.2 wherein an overwhelming majority of the respondents are found to have oriented more towards maintaining their heritage culture than conforming to the mainstream culture. Even in the outcomes component of acculturation, the skew towards the maintenance of the heritage culture is all the more present as the most frequent occurrence among the statements is the ability of the respondents to establish friendships with other Filipinos in Qatar. With regards to adaptation, the findings of Part 2 revealed that the respondents have still yet to fully adapt to the mainstream culture as expected based on the previously discussed implications regarding acculturation. The findings of Part 2.1 suggest that the fascination and interest for architecture and the local arts is frequent among the respondents while the consumption of local media such as newspapers, radio stations, and cinema are not. Meanwhile, the findings of Part 2.2 show that the respondents are still in the process of understanding much of the Arabic language with most of the respondents only being able to identify the numbers used in Arabic as well as basic greetings while there was less frequency for intermediate skills such as reading Arabic text and being able to engage in conversations with the locals. Additionally, the predominantly used British English is rarely used as the respondents are used to the American variant of English as they are Filipinos that have been accustomed to using such variant. Lastly, the findings of Part 2.3 revealed that the adaptation to social norms was simply out of respect for the mainstream culture while more direct adaptation to the mainstream culture in terms of social norms such as wearing local clothing and knowledge of their body language were far less frequent.

Acculturation and adaptation are two important phenomena that play a significant, albeit subtle, role in the lives of many migrants. It highlights how people may adapt to a vastly different environment from the one that they are more familiar with. This study is aimed to investigate the acculturation and adaptation of Overseas Filipino students in the Junior High School department in Philippine School Doha, S.Y. 2021-2022. Specifically,

this study sought to determine the components of acculturation of the respondents namely the conditions; orientations; and outcomes. It also investigated the adaptation of the respondents to the mainstream culture in terms of environment; language; and social norms.

Following a careful examination of the study's findings, the researchers offer the following recommendations: Students are encouraged to select their own orientations based on what they want to achieve here in Qatar and what they deem as comfortable for themselves. They must consider many factors in which orientation to practice and the ways on how to conform to that orientation such as their personality, their planned length of stay here in Qatar, and whether or not they will remain here in Qatar as migrant workers like their parents. Parents should be observant of acculturation and adaptation that is happening with their children as the literature suggests that adaptation to a vastly different environment may cause stress among their children. The role of the parents in the acculturation process is to mainly help in the maintenance of the heritage culture in their abodes and as such that role must be fulfilled. Teachers, especially those handling Filipino, Qatar History, and Arabic Language, should take note of the findings and consult with the school administration on developing their learning action plans. The teachers of the Filipino learning area must put more emphasis on the Filipino culture to promote the maintenance of the students' heritage culture, while the teachers of the Arabic language must redevelop their learning action plans for the students to learn the Arabic language more effectively. Future Researchers can use this study to guide them with studies that deal with or touch on the acculturation process and adaptation to a culture. The future researchers must also investigate the correlation between the length of stay in the mainstream culture and the acculturation process with the adaptation to the mainstream culture in question. Additionally, they may use a more rigid and universal research instrument in order for the population to encompass peoples of various nationalities and cultural backgrounds. Additionally, future researchers must also focus on the psychological effects of acculturation and adaptation to adolescents as this study focused more on the measurement of the process and not the associated mental effects.

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