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The relationship between Bangladeshi immigrant parents and their children in Portugal: Focus on Education and Sociability Aspect

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DEDICATION

To my family members especially my mother and Jesmin Aktar. Also, the immigrant Bangladeshi families all over the world.

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Abstract

The relationship between Bangladeshi immigrant parents and their children in Portugal: Focus on Education and Sociability Aspect

MAHMUDUL HASSAN

Keywords: Immigrant Bangladeshi families, immigrant parent-children relationship, education and migration, Bangladeshi families in Europe, and parent-children relationship in immigrant Bangladeshi families.

The objective of this study was to investigate the relationship between immigrant Bangladeshi parents and their children in Portugal in terms of education and sociability of children. As this study was about the relationship in immigrant Bangladeshi families, four Bangladeshi immigrant families, who had been living in Lisbon, were purposively selected. Using the snowball sampling, four parents (3 fathers and one mother) and four children (son) were reached to collect the data. In this study, the qualitative research approach was followed, and data were gathered through semi-structured interview guides. The study findings showed that immigrant Bangladeshi parents and children have a positive relationship but with some diversifications. Though parents cannot support children in their studies directly due to language barriers, busy work schedules, and lack of knowledge about the Portuguese education system, they have diverse strategies such as sending children in private schools, recruiting private teachers and monitoring their study progress, etc. In sociability aspects, children's attitudes were found to align with the parent's expectations. Children and immigrant Bangladeshi parents were found highly influenced by religious belief and Bangladeshi culture with respect to dating and selecting life partners. Children were loyal to their parents, show respect, and recognizes the parent's hardship. On the other hand, parents recognized their responsibility towards children's education and sociability. It was recommended that both parents and children should develop a friendly and sharing relationship for better family functioning.

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Abbreviations

EU	European Union
IOM	International Organization for Migration
OECD	Organization for Economic Co-operation and Development
SEF	Serviço de Estrangeiros e Fronteiras (Foreigners and Borders Service)
UN	United Nations
USA	United States of America
WHO	World Health Organization

Chapter One: Introduction

1.1 Background of the Study

Considering the increasing influx of immigrants in Portugal, it is important to study cross-cultural experiences, challenges, and the family relationship patterns of immigrants in the formulation of immigration and family policies (Albertini, Mantovani, & Gasperoni, 2019; Caritas Portuguese 2019; Chuang & Gielen, 2009). According to SEF (Serviço de Estrangeiros e Fronteiras- Foreigners and Borders Service) information (2020), the maximum number of foreign residents in Portugal comes from Latin America, Africa, and Asia. Among the Asian immigrants, the number of Bangladeshi people in different cities in Portugal is increasing every year. A view of family dynamics and analysis of relationship patterns among immigrant Bangladeshi family members is vital to better understand these migrant populations as these immigrant Bangladeshi families are becoming a part of the host community. Migrant communities are diverse in many aspects i.e. culturally, socially, and religiously (Hugo, 2005; Ward, 2010). It is important to explore the relationship patterns between immigrant parents and their children as their family relationship patterns influence both their lives and the host community (Foner and Dreby, 2011). The relationship patterns among parents and children vary from culture to culture as every culture has its unique characteristics, norms, attitudes, and values, etc. (Bornstein, 2012; Fleck & Fleck, 2013; Trommsdorff, 2006). A healthy relationship between parents and children contributes to a better understanding between family members, enhances family bondage, enables parents to guide their children, and gives the country responsible citizens in the long run. Parents usually raise their children according to their own native culture as they were raised in the local language, values, rituals, traditions, and customs, etc. (Fleck & Fleck, 2013; Sahithya et al., 2019). When parents migrate to a new country where the cultural values, norms, and language are different from their own native culture, it creates a challenge to raise their children in that host community. Researches show that immigrant parents often face challenges to deal with their children in a foreign land due to the acculturation gap especially when children are adolescents and youths. (Birman, 2006; Bornstein, 2017; Costigan & Dokis, 2006; Kalmijn, 2019; Monica, Wendy, and Peggy, 2013; Nieri & Bermudez-Parsai, 2014; Telzer, 2010).

Portugal is less restricted to immigrants. As a result, it has been receiving foreign residents from all over the world (Caritas Portuguese 2019; Marques, Vieira, and Vieira, 2019). According to OECD (2019), Portugal is the 2nd country where the number of immigrants is increasing¹. Among the Asian countries, China has the highest number of populations in Portugal along with migrants from India, Pakistan, Bangladesh, and Nepal, etc. (SEF 2020). People started coming to Portugal because of labor market opportunities (Marques et al., 2019).

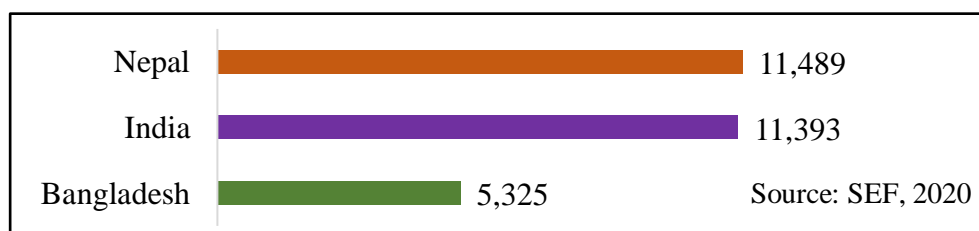


Figure 1: Foreign Resident Populations from top 3 South Asian Countries in Portugal

¹ <https://www.theportugalnews.com/news/portugal-the-country-of-choice-for-immigrants/51452>

According to SEF (2020), there are about 5,325 Bangladeshi legal immigrants in Portugal. But the number is believing to be underestimated. These Bangladeshi people have their shops, bought apartments, and brought family members along with relatives and friends. Bangladeshi people are coming here to find out better working opportunities, get legal immigration documents, and raise their future generation in Portuguese socio-cultural context (Mapril, 2014a, 2014b).

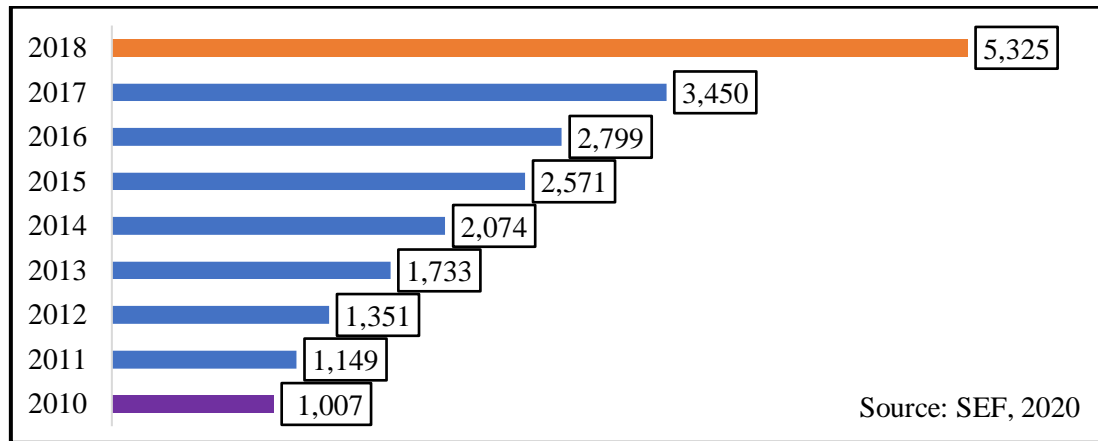


Figure 2: Bangladeshi Immigrants in Portugal (2010-18)

Initially, Bangladeshi people came to Portugal from different European countries to escape deportation, gradually they settled down here and started contributing to the local economy (Mapril, 2014a). The Martim Moniz square and Mouraria neighborhood of Lisbon, in the capital city of Portugal, is popularly known as a place for new migrants. Most of the shops, restaurants, café, handicrafts, and grocery shops of these areas are owned by Bangladeshi people. Primarily, it was only male Bangladeshi members who used to come to seek jobs but today hundreds of families are reuniting here in Portugal (Mapril, 2014b). People are bringing their wives and children. Gradually, Bangladeshi immigrant parents are getting Portuguese citizenship and raising their children in a different culture in this foreign land. To understand how these Bangladeshi immigrant parents, adjust and negotiate as they settle and raise their children in a foreign culture, it is important to assess the relationship patterns between immigrant parents and their children especially when they are adolescents and youths.

When immigrant Bangladeshi parents are giving education to their children in Portugal, and raising their adolescents and youths in Portuguese culture, it is important to explore their relationship patterns as the Bangladeshi parenting style, culture and social contexts are different from that of Portuguese culture. Children in their adolescence and young age (11-30 years) are mostly connected to their school, education, peers, and surrounding culture. Therefore, this current study explored the relationship patterns between Bangladeshi immigrant parents and their children in Portugal in respect of the educational and sociability aspects of children. This study contributed to generate academic knowledge about Bangladeshi immigrants in Portugal and their family dynamics and investigated how immigration and acculturation process shapes relationship patterns.

1.2 Statement of the Problem

While studying immigrant parents and children, maximum researchers have highlighted parent's roles in connection with children's school and parent's expectations from children (Gonzalez et al., 2013; Passiatore et al., 2017; Yang, 2017). Some studies have focused on the

immigrant parent's challenges in the foreign land due to acculturation gap (Birman, 2006; Bornstein, 2017; Costigan & Dokis, 2006; Jannati & Allen, 2018; Kalmijn, 2019; Monica, Wendy and Peggy, 2013; Nieri & Bermudez-Parsai, 2014; Telzer, 2010). But how do immigrant Bangladeshi parents support children with their studies? What are the expectations of immigrant Bangladeshi parents from children? How do children from immigrant Bangladeshi families interpret their parent's role in their education and sociability? Are there conflicting issues between immigrant Bangladeshi parents and children? These areas of the relationship patterns have been remained undiscussed and unconsidered.

The support and conflict in the relationship patterns between immigrant Bangladeshi parents and children have always been underrepresented topics in Portugal. People do what they learn from their surrounding environments and behave accordingly. Usually, parents interact with children in the same way that they experienced from their parents and have learned from the local community and culture (Bornstein, 2012; Fleck & Fleck, 2013; Sahithya et al., 2019). The behavior patterns of community people and cultural practices are often influenced by religious principles, national laws, national traditions, and customs, etc (Bornstein & Putnick, 2018; Fleck & Fleck, 2013). On the other hand, parenting style influences young children's outcomes, emotional, social, and cognitive aspects (Checa, & Abundis-Gutierrez, 2018; Sahithya et al., 2019). Adolescents and young children are motivated by the school environment, teachers, education, peer groups, and surroundings along with parents and their cultural practice at home. Therefore, the parents-children relationship varies from family to family, culture to culture, community to community, country to country, etc. And the relationship patterns between immigrant-parents and children rise new dimensions and perspectives of family relationships (Fleck & Fleck, 2013).

Adolescents and youths (11-30 years) pass a time when they encounter new experiences, challenges, risks, and opportunities in life. This is a significant age period when children go through biological, cognitive, psychological, and social changes and maturation. At this time, their relationship patterns with parents differ based on age, gender, social and psychological maturation, and understanding, parenting style, and culture (Bornstein & Putnick, 2018). Koepke and Denissen (2012) said that children, at this age, aspire to get autonomy, make their identity, and separate from parents. They are closer to their mothers than fathers and tend to avoid direct interaction with fathers. Bornstein & Putnick, (2018) mentioned that the concept of individualization and autonomy of children are developed in western societies whereas children from the collectivist societies give more emphasis to family's and community's collective well-being. Immigrant Bangladeshi parents were born in Bangladesh and spent their adolescence and young age in Bangladeshi culture. When children come to their adolescence period, parents bring changes in parental roles, transmit culture and values to children, and influence children's beliefs and behaviors (Bornstein & Putnick, 2018; Fleck & Fleck, 2013). But there is a lack of research studies on the role of immigrant Bangladeshi parents on their children's daily life during their adolescence and young age.

In the different dimensions of the life of adolescents and youths, parent's role and involvement influence their relationship patterns. Adolescents from immigrant families are living in two different cultures which creates an identity dilemma for them (Tyyskä, 2008). Also, Bangladeshi parents usually influence their children's peer and spouse selection, clothing, career selection, and social contact, etc (Stewart et al., 2000; Subhan, 2007). On the other hand, gender has always been a debated topic in intergenerational relationship patterns (Foner and Dreby, 2011). Immigrants parents often have different views and expectations from their

adolescent-girls. Parents are often more concerned about the peer selection, clothing, dating, and marriage of their daughters than their sons (ibid).

In the current study, immigrant Bangladeshi parent's relationship with their children was assessed from different dimensions. This study explored the parent's support and role in their children's education in Portugal. Also, the parent's role in peer and life partner selection, practicing religion, and Bangladeshi culture, dating along with educational expectations were investigated. Not only immigrant Bangladeshi parent's perspectives, but also this study revealed children's views about their immigrant parent's role in their life. Considering the support and conflict in the education and sociability aspects of children, this study investigated the relationship patterns between immigrant Bangladeshi parents and their children in Portugal.

1.3 Objective and Research Questions

The main objective of this exploratory study was:

- i. To explain the relationship between immigrant Bangladeshi parents and children in Portugal in terms of education and sociability of children.

The term "*relationship*" has different dimensions and perspectives. In this study, it was sought whether the relationship between immigrant Bangladeshi parents and children is positive or negative, supportive or conflicting, etc. To investigate the family relationship patterns, this study considered two important aspects of adolescent's and youth's life such as education and sociability in the Portuguese societal context.

To stay focused on this study objective, the following research question was answered. The main research question was:

- i. How is the relationship between immigrant Bangladeshi parents and children living in Portugal in terms of education and the sociability of children?

The researcher sought to find out how Bangladeshi immigrant-parents and children define their relationship patterns while they are living in an alien culture concerning the educational context and sociability of children. It is believed that both Bangladeshi immigrant-parents and children can give new information about their relationship patterns. Simultaneously, the researcher has gathered information from children who are adolescents and youths. Children of these age groups see their relationship differently. So, the main research question was supported by five sub-questions which were also important to look at. Those sub-questions were:

Sub-question 1: How do immigrant Bangladeshi parents in Portugal support children in their education?

Sub-question 2: How do children experience their education in Portugal?

Sub-question 3: How do children interpret immigrant Bangladeshi parent's roles in supporting their education?

Sub-question 4: How children's attitudes regarding sociability (clothing, peer, and partner selection) align with immigrant Bangladeshi parent's expectations?

Sub-question 5: To what extent does the cultural practice (the use of language and religious practice) impact the relationship between immigrant Bangladeshi parents and children?

Here, the 1st sub-question guided the researcher to seek Bangladeshi immigrant parent's support towards their children's education in Portugal. As children are studying in the Portuguese curriculum, the support and guidance of immigrant Bangladeshi parents in preparing their homework, and for better education were investigated. On the other hand, the 2nd sub-question helped to investigate children's experiences about the education system in Portugal. The 3rd sub-question guided towards identifying children's interpretation of immigrant Bangladeshi parent's role in their education. The 4th sub-question directed to explore the differences between children's attitudes and immigrant Bangladeshi parent's expectations in respect of children's sociability aspects such as clothing, peer and partner selection, etc. Finally, the 5th sub-question helped to see whether the practice of cultures such as the use of language and religion are having any impact on the relationship between immigrant parents and children. These five sub-questions together gave a clear picture of the relationship patterns between immigrant Bangladeshi parents and children regarding the education and sociability aspect of children in Portugal.

1.4 Significance of the Study

In general, parenting in Bangladeshi immigrant parents in Portugal is an under-researched topic though the number of Bangladeshi parents is increasing every year. There are more than 200 Bangladeshi business centers in Central Lisbon and Bangladeshi immigrants have been accumulating economic capital (Mapril, 2014b). They are investing in the education of their children in various public and private schools in Portugal. Empirical studies show that immigrants parents have high educational expectations from their children (Areepattamannil, & Lee, 2014; Chykina, 2019). Immigrant parents believe that education is the best way for their children to shine in their life.

The Bangladeshi immigrant parents' relationship with their adolescent and youths is a new area of research as the period of adolescence and youth is a unique stage of life, comes with a sense of self-identity, risk, possibility and vulnerability, social life transition and self-decision-making power, etc. (Özdemir, et al., 2016; WHO, 2014; Monica et al., 2013). This is the age period when young children spend more time with their peers rather than parents. Children start thinking about autonomy, independence and expect less control of their parents. These young people prefer individuality, maintain distance from parents, and make their own decisions which are often influenced by friends. At this age, children encounter romantic experiences and start dating outside of their guardian's purview. They strive for an egalitarian relationship with parents that often result in family conflict and clash (Monica et al., 2013). On the other hand, Bangladesh is popularly known for its strong family ties where parents make decisions for their children regarding education, peer selection, marriage, and so on. Also, Bangladeshi culture is mainly family-focused and very diverse regarding ethnic identity, culture and language, religious views and social norms, etc (Bose, 2016; Subhan, 2007).

Adolescence and youth are such age periods of transition which is characterized by intraindividual changes, both physically and psychologically, among children (Larsen & Luna, 2018). It also marks major transformations between children and parental relationship patterns concerning parental authority, children's independence, etc. (Costigan & Dokis, 2006; Tyyska, 2010). For an immigrant family, this transition to adolescence is even more challenging (ibid). Immigrant-parents are, usually, busy in finding out ways to support the family's livelihood and

they often have little idea about the lives of their adolescents and youths. On the other hand, in the host country, these adolescents and youths get less opportunity to practice their native culture and spend their maximum time with new peer groups. As a result, adolescents and youths of immigrant-parents usually learn and acculturate to the host culture i.e. language, norms, and values quickly than their parents (Costigan & Dokis, 2006; Cox et al., 2013; Marsiglia et al., 2009). Besides, parents usually carry their traditions, cultural views, and norms along with their children when they migrate (Bornstein & Bohr, 2011). This situation creates an acculturation gap between immigrant parents and adolescents. This study picturized the situation of Bangladeshi family relationships in Portugal.

Moreover, this study contributed to the perspective of generating and sharing new knowledge about immigrants. The findings of this research will enlighten immigrant parents and children about the challenges in family life and contribute to establishing a healthy family relationship. Also, it will serve as a direction for future research and policy formulations for researchers and policymakers. This current study sheds light upon the knowledge of immigrant parents-children relationship patterns in a foreign culture, considering the educational aspects and sociability of children.

Finally, the structure of this research paper will be as follows. In the first chapter, the platform for studying the problem is set by discussing the background, statement of the problem, and significance of the study. Also, the introduction chapter discusses objective, research questions, and key terms to give a clear idea about the problem. The possible outcomes, findings of previous relevant studies regarding immigrant parent-children relationships along with the analytical framework are presented in the 2nd chapter. It also has focused on the knowledge gap and uniqueness of this study. Chapter three gives a detailed description of the research approach, sample strategies, data collection tools, and data analysis procedures, etc. Also, the role of the researcher, trustworthiness and authenticity, ethical principles, and limitations of the study are discussed in the same chapter. The findings from the interviews are presented and elaborated in chapter four. Chapter five outlines the discussion of the findings and shows the similarities and dissimilarities of findings with other relevant studies. The last chapter, the conclusion and recommendations for a better immigrant parent-children relationship, and recommendations for future research are discussed in chapter six.

Chapter Two: Literature Review and Theoretical Framework

In this chapter, a picture of international migration along with the migration trend in Portugal has been portrayed. Also, this chapter is such a platform where key terms of this study, relevant literature, articles, and books on immigrant parents-children relationship patterns have been discussed. It has served to better understand the contexts and existing studies that were conducted on the relationship patterns among immigrant parents and children. Besides, this chapter has given a direction for possible outcomes of this study and guided to find out a research gap. Finally, the researcher has discussed the theoretical framework in this chapter which better fits with the study research questions and design.

2.1 Definition of Key Terms Used

Immigrant Parents

Bangladeshi parents who were born in Bangladesh but now settled in Portugal with their children are considered immigrant parents in this study. Only Bangladeshi parents who have raised/have been raising their young children in Portugal were taken into consideration.

Children

Adolescents and youths from Bangladeshi families who came to Portugal (1.5 generation) at an early age or were born in Portugal (second generation) were considered as children in this study.

Relationship

In this study, the relationship between immigrant Bangladeshi parents and children was assessed from the perspective of support and conflict in terms of education and the sociability of children.

Educational Aspects

Education is considered as a resource for every individual and society. In the acculturation process, education accelerates the adaptation for immigrants (Berry, 1997). As a result, adolescents and youths from immigrant families who are studying in the school, they acculturate quickly than their immigrant parents. Besides, research studies suggest that immigrant parents often have high educational expectations from their children (Areepattamannil & Lee, 2014; Chykina, 2019; Goldenberg et al., 2001). In this study, the support of immigrant Bangladeshi parents towards children's education. Also, children's attitudes towards their parent's support in their educational aspects were investigated.

Sociability

In general, sociability refers to the process of being social. Immigrant parents from a collectivist society may hold the same authoritarian parenting nature, traditional cultural practices, and values while they are in Europe (Foner & Dreby, 2011). On the other hand, children who are raised in the European context, an individualistic society where autonomy

and independence of children are emphasized, may face restrictions from parents in respect of engaging with peers from mainstream and other migrant-groups, spending leisure time with them, dating, maintaining love relationship and spouse selection, etc. (Tyyskä, 2008). Also, girls in immigrant families from collectivist societies may have less freedom of movements than their brothers (Foner & Dreby, 2011; Tyyskä, 2008). Moreover, most of the parents with traditional values in Bangladesh do not accept dating and spouse selection by their children (Stewart et al., 2000). In this current study, sociability refers to children's personal freedom in respect of clothing, peer and life partner selection, dating, the use of language and practice of culture, etc. The relationship between immigrant Bangladeshi parents and children in these sociability aspects was examined in this study.

2.2 International Migration: An Overview

In general, migration refers to the movement of individuals or groups of individuals from one place to another i.e. rural to urban areas, city to towns, country of origin to abroad, etc. (Wickramasinghe & Wimalaratana, 2016). Therefore, it can be internal and international migration. International migration has a long history though in recent years it has increased overwhelmingly which has made it a global phenomenon. On one hand, international migration has facilitated the flow of capital, manpower, economic development, innovation, trade, and investment through the blessing of globalization. On the other hand, the increasing number of immigrant people mostly in developed countries from developing and under-developed countries has raised debates regarding the impact on the host community. International migration has an impact on the lives of both immigrant people and also the people in the host community (Gheasi & Nijkamp, 2017; Wickramasinghe & Wimalaratana, 2016).

In most cases, international migration is caused due to economic factors, political unrest, natural disasters, higher study opportunities, and family reunification, etc. (Gheasi & Nijkamp, 2017; Wickramasinghe & Wimalaratana, 2016). In this globalized world, labor migration is an important source of international migration. Many developed and Arab gulf countries are taking cheap laborers from developing countries to fulfill their local demand for the workforce. This process helps developing countries to earn remittances and improves the living standard of that family. People from developing countries intend to move to developed countries for a better and comfortable life. When these immigrant people get a job, they bring their family members and even neighbors using migration networks. Gradually, these people, their families, wives, and children become a part of the host country. On the other hand, the host country is getting cheap labor. Also, the political turmoil condition in many developing countries is compelling politicians, journalists, and scholars to move abroad. For example- a huge number of refugees have moved to Europe and North American countries due to civil war in Syria, Afghanistan, Libya, and Iraq, etc. (Gheasi & Nijkamp, 2017). Also, people are migrating to other countries to avoid deportation, persecution, and natural disasters.

According to the UN (2019), the number of internationally migrated people reached around 272 million in 2019 whereas it was 153 million in 1990. Considering the world population, it is only 3.5% of the global population that means the number of international migrants is very small (IOM, 2019). Usually, people prefer to stay in their country of birth. IOM (2019) reported that around 74% of international migrants in 2019 were within the age group of 20 to 64 years old (working age) and 14% of migrants were below 20 years old. The median age was 39 years. But the number (32 million or around 12% of total immigrants) of aged people (more than 65 years old) was comparatively low in 2019. More than 50% of all international migrants preferred either Europe (82 million) or Northern America (59 million) in 2019 respectively.

The next preferred areas for international migrants were Western Asia and Northern Africa. It is important to notice the number of receiving countries because two-thirds of all these international immigrants moved to only 20 developed countries where the USA is in the top (51 million) of the list. Germany from Europe and Saudi Arabia from the Middle East received the 2nd and 3rd largest number of immigrants respectively. With respect to gender, the number of female immigrants reduced a bit in 2019. Last year, the percentage of women immigrants among total international immigrants was around 48% whereas it was about 50% in 2000. Women immigrants prefer Northern America (51.8%) and Europe (51.4%) mostly (IOM, 2019).

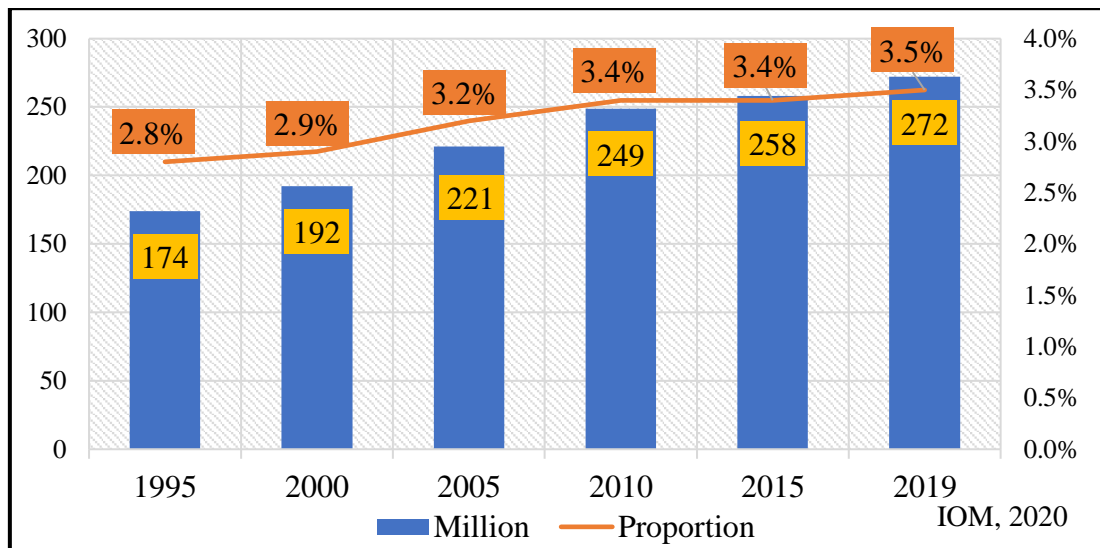


Figure 3: Increase of International Immigrants and Proportion (%) of world Population

Together Europe and Asia hosted about 61% of the total international migrants followed by North America in 2019. Europe hosted the largest number of international migrants in 2019 and with an increase of about 25 million migrant people globally, this region experienced the 2nd largest growth (ibid). Over time, the number of international migrants is increasing in Europe though its proportion of population change is still low. European countries are welcoming immigrants considering their low birth rates, increasing rates of the elderly population, and demand for the labor force, etc. During the periods of 2000-2010 and 2010-2019, more than 1 million/annum international immigrants increased in Europe (UN, 2019). Besides international migration, internal migration among European countries is very frequent. People from comparatively poor European countries (i.e. Romania, Bulgaria, etc.) move to Germany, Switzerland, etc. Also, immigrant people from developing countries come to a European country, and after getting citizenship and passport, they move to the richest European countries. Nowadays, it is seen that some European countries (i.e. Spain, Portugal, and Italy) which were known for sending manpower to the richest European countries, are now receiving immigrant people from all over the world (Gheasi & Nijkamp, 2017). These countries in Europe are getting immigrants as asylum seekers, labor migrants, students and researchers, tourists, and many other types of immigrants simultaneously. These diverse groups of immigrants are influencing the local economy, culture, and social life. Therefore, policymakers are trying to develop a well-balanced immigration policy that takes into account the immigrant's situation and the host community as well.

2.3 Migration Trend in Portugal

Portugal, since the mid-1980s, has turned to an immigrant-friendly country where most of the immigrants are from former Portuguese colonized countries or Portuguese speaking countries. During the 1980s the foreign populations in Portugal were increasing on an average of 6.4% per year, mostly from Africa, Europe, and Latin America (Marques et al., 2019; Baganha et al., 2005). People started coming to Portugal because of language similarities and labor market opportunities (Ibid). By 2000, the number of immigrants in Portugal rose to 207,607 which was 2% of its total population. Later, from 2000 to 2003, the number of foreign populations living in Portugal increased by about 109% which reveals that this country started getting immigrants from other continents such as Asia. Nepal, India, Pakistan, and Bangladesh from South-Asian countries have a huge immigrant community in Portugal (SEF, 2020; Caritas Portuguese 2019).

There was a time when Portugal was popularly known as a country of emigration. This country started receiving migrants as traders, laborers, slaves, and refugees since the 16th century, mainly from neighboring European countries and Africa (Marques et al., 2019). Gradually, people started coming from South American countries, Africa and Asia and set up their business centers and communities. In the past two decades, immigration policies and legislations in Portugal have been modified and emphasized the integration of immigrants. While many other European countries are closing their borders, Portugal has been accepting a lot of migrants from all over the world, considering the shrinking population of this country². Policymakers consider the influx of immigrants as a social and economic opportunity. On the other hand, immigrants are preferring this country, from the perspective of permanent stay, because of its less restricted migration policies. This country is considered as an entrance to Europe as it has an appreciative system for the legalization of irregular migrants.

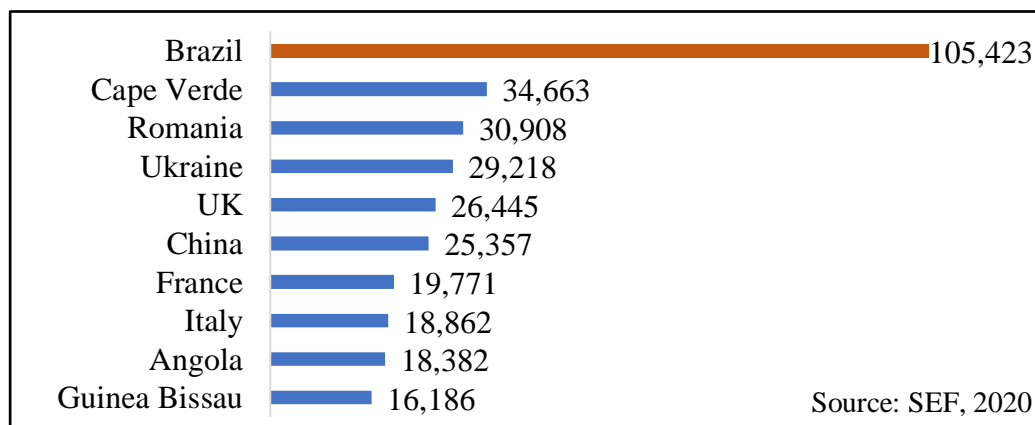


Figure 4: Foreign Residents from top 10 countries in Portugal (2018)

Initially, in 1991/92, most of the foreign residents came from South American countries (Brazil) and African countries. The number of illegal immigrants is more than registered residents (Eaton, 1998). Due to high British tax and to avoid the complex administrative process of getting houses in England, a few immigrants from the UK came here and started living in Portugal. Besides, the open border with European countries attracts immigrants from

² <https://www.globaldetentionproject.org/immigration-detention-portugal-resettling-refugees-detaining-asylum-seekers>

France, Germany, and other poor EU countries to come to Portugal in search of job opportunities. At the same time, many Bangladeshi immigrants entered Portugal from those European countries as the immigration policies of Portugal allowed them to be registered and live here as permanent residents. Moreover, the immigration policy in Portugal facilitated the family reunification process for immigrants which enabled male immigrants to bring their wives and children. Gradually, this country has become a permanent address for immigrants as they have got legal documents, fundamental rights such as access to healthcare, social security, and education for children, etc.

2.3.1 Bangladeshi Residents in Portugal

Although the journey of migrants in Portugal started with the arrival of people from Portuguese colonized countries, it was seen in the late 1980s and the beginning of the 1990s that people started coming to Portugal from South-Asian countries such as India, Pakistan, Nepal, and Bangladesh where there were no colonial connections. Though the first reported Bangladeshi came to Portugal in 1986, the number of Bangladeshi people remarkably increased during the 1990s and 2000s when the Portuguese immigration authorities carried out their foreign resident's regularization process in three phases such as in 1993, 1996 and 2001-2004 (Mapril, 2007). Bangladesh has a long history of emigration since its independence in 1971. In the 1980s, during the period of dictatorship in Bangladesh, many people asked asylum in different European countries like Italy, Germany, Switzerland, and France, etc. Besides, in search of employment opportunities, Bangladeshi people started to spread in many parts of the world. Though the Middle East is considered the most popular place for Bangladeshi emigrants, there are Bangladeshi's in Malaysia, Hong Kong, Singapore, and Japan since the 1990s. Bangladeshi people who came to Portugal initially in the 1990s were from different European countries and Middle East countries (ibid).

In his article, Mapril (2007) mentioned that Portugal, compared to other European countries, allows getting immigration documents easily which is one of the main reasons for Bangladeshi people to come here. After getting immigration documents and residence permits, many Bangladeshi people moved to other countries for better work opportunities but a few of them stayed here and have gradually created a huge Bangladeshi community in Portugal. It started with male members either father or elder brother of a family and he, then, sponsored his wife and children or younger siblings. Using the kinship ties back in Bangladesh, these Bangladeshi immigrants in Portugal created a migratory chain and started bringing their family relatives. Also, there were bachelor immigrant Bangladeshis in Portugal. After getting the immigration document, they returned to Bangladesh and married Bangladeshi girls. Immigrant Bangladeshi men bring their wives and children in the family reunification process when they become assured about their economic solvency in Portugal. Gradually, their wives and children get permanent residency in Portugal. They start their new life in Europe and also maintain communication with their relatives back home. These immigrant Bangladeshi parents educate and raise their children in Portugal.

There are no accurate statistics about the number of Bangladeshi residents in Portugal. Though SEF (2020) shows that there are about 5,325 Bangladeshi residents in Portugal, this number is underestimated. The Census 2011 data of Portugal shows that the total number of Bangladeshi residents in 2011 was 853 that does not match with SEF data. There are a lot of Bangladeshi residents in different big cities such as Porto, Coimbra other than Lisbon. In both Census data and SEF data, it is revealed that the number of males is much higher than females in Bangladeshi communities.

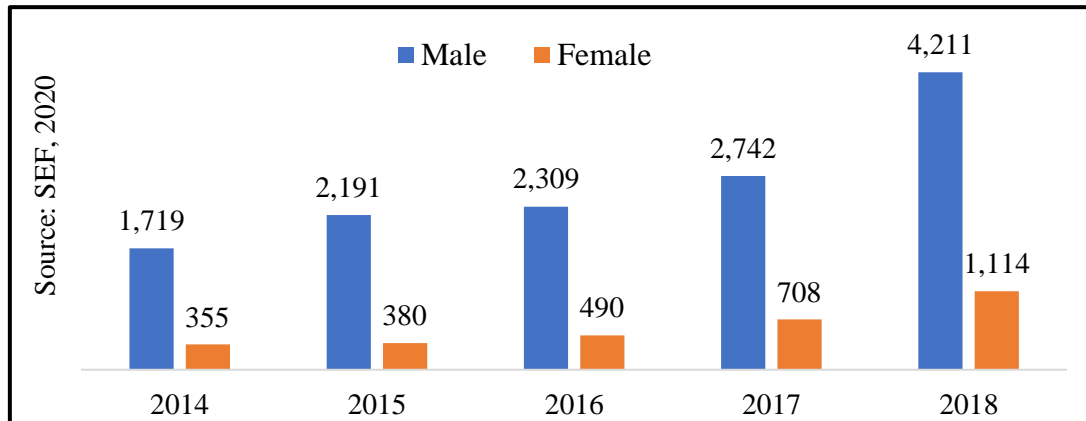


Figure 5: Bangladeshi Male and Female Distribution in Portugal (2014-2018)

Most of the immigrant-Bangladeshi families in Portugal are living in Lisbon and surrounding areas. These families are mainly nuclear families where parents and children live together. In a few families, it is seen that the husband's or wife's brother lives with them. From the economic point of view, Bangladeshi people in Portugal have been contributing significantly, from top to bottom, through their business centers, shops, and restaurants. Though parents have spent their life in Bangladesh, they are sending their children to Portuguese public and private schools and raising their children in this foreign land.

2.4 Family Relationship and Parenting in Bangladesh

This section discusses the social, political, cultural, and spiritual elements of Bangladesh which provide a better understanding of family relationships and parenting style in Bangladesh. It will serve to get a picture of family characteristics, the role of family members, the function of parents, relationship patterns among family members, and communication with relatives in Bangladesh. It will guide to make a comparison between Bangladeshi families in Bangladesh and Portugal. From different perspectives, information has been presented below to shed light on the relationship patterns between parents and children in Bangladesh.

Bangladesh, a lower-middle-income country in South-Asia, got its independence from Pakistan (then West Pakistan) in 1971. Earlier, Bangladesh was a part of Pakistan, namely East Pakistan, from 1947 to 1971. Before 1947, India, Pakistan, and Bangladesh were together, and it was known as "Undivided India" which was ruled by the British Government for 200 years. In August 1947, the British decided to divide this "Undivided India" into two parts based on religion. The Hindu-majority was named as "India" and the Muslim-majority part was named as "Pakistan" (Asadullah, 2006; Subhan, 2007). And Pakistan had 2 different parts such as West Pakistan and East Pakistan (Present Bangladesh). Bangladesh appeared in the world map as a sovereign country in 1971, following victory at the War of Liberation (Chowdhury, 1995; Oldenburg, 1985). Bangladesh is the only country in this world where people sacrificed their lives for their right to speak Bengali language in 1952 and later UNICEF announced 21st February as the "International Mother Language Day" to show respect to the language martyrs of Bangladesh (Subhan, 2007). Bangladesh is predominantly a Muslim-majority country and has a long tradition of culture and heritage (Samuel, 2012; Subhan, 2007).

Bangladesh is among the most densely populated countries; current estimation shows that it has a population of about 162 million with an area of about 56,000 sq. miles (World Bank,

2020). While 65% of its total population lives in rural areas and more than 50% of the labor force is engaged in Agriculture, the dominant economic sectors are industry (27% of total GDP) and service sector (55% of total GDP) (Hayes, 2015). Due to industrialization and urbanization, the family structure of Bangladesh has been undergoing many fundamental changes (Samad, 2015). Traditional families, also known as extended families, consists of multigeneration such as grandparents, father, and mother, their adult children with their siblings, uncles, and aunts, etc. In such families, men are the main breadwinners and decision-makers (Ball & Wahedi, 2010; Chowdhury, 1995). The agro-based economic structure of Bangladesh contributed to the formation of extended families and huge family size. Considering the number of people required in the field for cultivation, people used to live in extended families and used to take more children as people believed that son is an asset for the future who will support them for cultivation and in their later life.

The increasing population pressure compared to the unequal distribution of land resulted in dramatic changes in the distribution of farm-holdings by size over the decades (Hayes, 2015). Globalization and technological development along with industrialization and urbanization in Bangladesh in the 1990s have accelerated the process of 'small family size' (Ball & Wahedi, 2010). Though the patriarchal system still exists, and families are male-headed, women started working outside of the house at the beginning of the 2000s. Young people in urban areas, nowadays, prefer to get married at a later age (Chowdhury, 1995; Samad, 2015). Currently, the majority of the households in Bangladesh consists of husband and wife, and their children which is popularly called nuclear family or modern family (Chowdhury, 1995; Samuel, 2012). A changing parent-children relationship trend can be seen in Bangladesh. People living in these nuclear families, usually maintain kinship relationship during the occasion and try to visit their parents who are living in village areas. Though the son is living in the city area with his wife and children, he maintains a strong connection with other family members and relatives who are living in the village.

Bangladesh is a family-oriented, collectivist society where people recognize themselves more connected to their parents, family members, and relatives, neighbors, and community people, etc (Chowdhury, 1995; Bose, 2016; Subhan, 2007). In most cases, individual autonomy and interest are not given importance rather every member of a family is more concerned about the honor and respect of the family (Bose, 2016; Samuel, 2012). Children are expected to abide by their parents and seniors. It is a social norm to follow the parent's instructions and orders in every aspect of children's life. Bangladesh is a secular state where people from different religious beliefs live together peacefully (Chowdhury, 1995). As more than 85% of its population is Muslim, the belief and core principles of Islam are highly appreciated and respected by all (Afroz, 2013; Subhan, 2007). The majority of its population are not practicing Muslims, but they try to follow Islamic rules in their daily family life. Social norms are influenced by Islamic rules (Chowdhury, 1995; Samuel, 2012; Subhan, 2007). Often people send their children to *Madrassa* (Islamic educational institution) and recently the Government of Bangladesh has given the recognition of *Islamic degrees* (Samuel, 2012; Suppramaniam, Kularajasingam, and Sharmin, 2019).

In a Bangladeshi family, most parents make decisions for children's education³ (Stewart et al., 2000; Siddique, 2003; Suppramaniam et al., 2019). Even parents choose the school for their children. The standard of public schools is not good in most of the cases (Suppramaniam et al., 2019). People try to send their children to private schools, but it depends on the economic

³ <https://culturalatlas.sbs.com.au/bangladeshi-culture/bangladeshi-culture-family>

solvency of parents (Siddique, 2003; Suppramaniam et al., 2019). In Bangladesh, parents mainly rely on private tutors for their children's education. Rarely parents can manage time to support children in their studies. All Bangladeshi parents who are concerned about their children's education, they regularly ask children about their progress and result (Suppramaniam et al., 2019). Sometimes, it is seen that parents, mostly mothers, accompany children to school, private tutor's house, and coaching centers (Siddique, 2003). Parents want their children to do the best result in the class which is considered as family honor, and children are always expected to be careful about family honor. In Bangladesh, most of the educated parents choose the educational discipline for their children or if parents are aware but illiterate, they take help from educated relatives or neighbors. Parents decide whether their children are going to be engineers or doctors in the future (Fares et al., 2006)

Most of the Bangladeshi parents have a significant role in their children's lives in respect of their education, clothing, career choice, and marriage, etc (Samuel, 2012; Subhan, 2007; Stewart et al., 2000). Until children are below 18 years old, parents usually choose clothes for their children. Though adult boys and girls can buy clothes according to their wishes, it is expected by most of the parents that their clothes should not go against Bangladeshi culture. There are modern families in city areas where children buy western dresses. Girls have to face more restrictions from parents and society regarding their clothes (Chowdhury, 1995; Bose, 2016). It is socially accepted to wear clothes which helps girls to cover their body (Chowdhury, 1995). Though there is no national law to force women to wear Islamic clothes, many Muslim women prefer to wear *Hijab (Scarf to cover face)*. In some families, parents teach their girls to wear *Borkha (Dress to cover the whole body)* and *Hijab* since their childhood and girls become habituated gradually (Ball & Wahedi, 2010; Bose, 2016; Chowdhury, 1995; Samuel, 2012).

As fathers of the Bangladeshi families are busy at work, in most of the families, mothers are considered to look after children's education, clothing, peer group, and lifestyle. Father is responsible for earning bread and provides monetary support for the family, children's education, and other expenses (Bose, 2016; Samuel, 2012). Both father and mother provide informational support to children. In recent times, it is seen that mothers are also joining the labor force and contributing to family expenses. Children, mostly, talk to their mother if they need anything. As the head of the family, the father is responsible for maintaining the family's honor and respect (Ball & Wahedi, 2010). Even if children do anything disgraceful for the family, the father can beat them. As a result, in most Bangladeshi families, children try not to do anything for which someone will make a complaint to his father, and they maintain a distance from their father in some cases. However, elderly parents are dependent on their sons (Siddique, 2003). The son who is living with his wife and children in the city, and also sends money for his parents and siblings.

Parents and seniors in the family teach children to follow Islamic rules and values in life⁴. Youngers are expected to show respect to seniors and not to do anything that will hamper the honor of the family (Samuel, 2012). Though there is no racism in Bangladesh, usually parents guide children to choose their friends. Mostly in the city areas, Bangladeshi parents do not allow children to mix with those who do not study. Also, economic status is an element to choose friends. There are a few families where parents discourage children to mix with children from poor families. On the other hand, Bangladeshi parents do not accept the young boy's and girl's holding hands or putting hands around the shoulder (Uddin, 2009). It is acceptable with the same gender but regarding physical contact, kissing and hugging of young boys and girls

⁴ <https://www.commisceo-global.com/resources/country-guides/bangladesh-guide>

are considered taboo⁵. Boys make friendship with only boys in most of the cases which is the same for girls⁶.

As the majority of the population are Muslim, the law and social values are influenced by Muslim religious views. In Bangladesh, people do not accept cohabitation before marriage. So, informal cohabitation almost impossible in Bangladesh. Though parents do not allow dating, nowadays modern educated parents are accepting love marriages if the socio-economic status of both families is equal (Samuel, 2012). In Bangladesh, marriages are mostly arranged by parents and relatives (Uddin, 2009). Even, parents choose spouses most of the time. Besides, marriages are arranged as per religious norms and rules. The consent of both the bride and groom is sought in the presence of two witnesses at the time of Muslim marriage. Though there are people from other religions in Bangladesh, parents prefer to bring their son-in-law or daughter-in-law from the same religion. In some conservative families, if children marry without the consent of their parents or someone from a different religious belief, mostly in rural areas, parents separate children from the family, cut off communication, and exclude that children from the share of the family property (Samuel, 2012).

Though most parents in Bangladesh maintain the strict discipline to control, they are affectionate and supportive to their children also (Stewart et al., 2000). In most of the Bangladeshi families, children spend their whole day at the school and when they return, they go to get private tuition. Though the mother accompanies the children to the coaching center in a few families, the father does not get time to spend with their children. Young children, in most cases, are close to their mothers rather than the father (The Independent, 2017). Besides, adolescents and young Bangladeshi children hesitate to share their problems with parents rather they share with siblings, cousins or friends, etc. However, Bangladeshi parents are concerned about their children's achievement and a better future.

In Bangladesh, the family is considered the basic support unit for children (Stewart et al., 2000). Though parents are authoritarian to some extent, they want a better and prosperous future for their children. Parents do everything within their capacity to ensure better living, education, and career of their children. Children are raised in such a way that they always follow parent's instruction and guidance. In school, children are being taught to be patriotic and show respect to all national and cultural festivals of Bangladesh. Parents, in most cases, encourage children to lead their life according to the teaching of Islam. The Bangladeshi parents and children have a supportive and dependent relationship where parents expect children to support them in their old age. Also, social norms are established on the concept of showing respect to parents, abide by their instructions, and follow their guidance. In most of the cases, supporting parents and family members is one of the main reasons for going abroad. Due to overpopulation, poverty, and unemployment, many young people migrate to different countries in search of working opportunities (Subhan, 2007). Besides, the lack of social security, the absence of transparency and accountability in government, and political instability have been forcing many people to migrate (Afroz, 2013; Subhan, 2007). These migrated people gradually bring their wives and children and begin an immigrant living in a foreign land for a better, secure, and prosperous future.

⁵ ibid

⁶ <https://culturalatlas.sbs.com.au/bangladeshi-culture/bangladeshi-culture-family#bangladeshi-culture-family>

2.5 Parents-Children Relationship

Parent's thought, perception, and cognition play an important role in the parents-children relationship (Bornstein & Putnick, 2018). Through the socialization process, parents influence their adolescence and young children, and their relationship where parents are considered the primary agent to identify what is good for children and what is not, what children should learn and what children should not practice, etc. Secondly, the parenting style reflects the emotional aspect of the parent-children relationship which guides the future outcomes of children. Considering the concept of “*demandingness*” and “*responsiveness*” of parents towards children, four different types of parenting such as *authoritative* (highly demanding and highly responsive), *authoritarian* (highly demanding and lowly responsive), *permissive-indulgent* (low demandingness and high responsiveness) and *permissive-neglective* (lowly demanding and responsive) have been identified to describe the attitude of parents towards children which communicate parent's emotional aspects (Checa, & Abundis-Gutierrez, 2018). Diana Baumrind (1967) noticed that children's behavior and belief are influenced by parenting style (Sahithya et al., 2019).

On the contrary, parent's influence over children gradually reduces when children reach their adolescence and young age. Children start making their own decision, use their experiences, and learning to respond to a situation or environment. Maybe parents are giving good suggestions to adolescents and youths, but children decide whether they are going to take those suggestions or not. Children tend to prefer autonomy and individualization. They spend more time at school, with teachers and friends, get new information from books and the internet. As a result, children's perception of their parent's role, behavior, and parenting also influence parent-children relationship patterns (Bornstein & Putnick, 2018). Children's engagement with anti-social or illegal activities change the parenting style and deteriorate the relationship patterns between parents and children. Besides, some researchers have emphasized shared biological genetics as one of the influencing factors for the parent-children relationship. So, both parents and children influence their relationship patterns by their behavior, perception, practice, communication, and interaction, etc.

2.5.1 Immigrant Parent-Children Relationship: Global Contexts

Immigrant parents-children relationships have always been an under-researched topic, especially in Europe. Most of the works of literature have highlighted on intergenerational conflicts while discussing the immigrant parents-children relationship. Different studies have focused on different dimensions to investigate about the relationship patterns. Some works of literature have focused on parent's involvement in education, some on the intergenerational relationship, and some have discussed immigrant parent's and children's challenges, etc. Often researchers identify different themes to analyze the relationship patterns.

When parents from collectivist societies move to western individualized societies, both parents and children face the problems of social and cultural integration which affect their family relationship (Kalmijn, 2019). Based on the data collected from a national survey in the Netherlands, Kalmijn analyzed the contact and conflict of Moroccan and Turkish origin children in the Netherlands have with their parents. Regarding contact with parents, the descriptive findings showed that children have more face to face contact and direct interaction with mothers rather than fathers. Immigrant children are more comfortable with their mothers as they do not get their fathers at home (Kalmijn, 2019; Samarin, 2013; Tyyska, 2008). Mothers are seen as a person where adolescents and young children share their challenges and demands

at first (Jassal, 2002). When they get permission from mothers, only then children share their demands with fathers. Fathers are busy in the workplace or their shops. Fathers, usually, go out every morning and come back home at night. Children rarely get time to meet their fathers (Ho, 2014). As a result, children do not get direct support from parents for their education (Ji & Koblinsky, 2009).

Immigrant-parents often feel lost to maintain a balancing relationship with children. Tyyska (2008) described the situations and challenges those immigrant-parents face in a foreign land. Immigrant parents, mostly fathers become busy in managing bread for the family. Parents have to take social, psychological, and economic stress as they need to adjust to the new environment (Jannati & Allen, 2018; Morales, 2019). There is a change in gender roles while families migrate. Tyyska mentioned that some major factors create a distance between parents and children which include parent's struggle for employment, changing gender-based roles in the family, and education of children in the host country's curriculum, etc. A male person from a patriarchal society may consider it as a loss of his status. As head or breadwinner of the family, the father has to struggle a lot to find out a perfect job to support his family (Ji, & Koblinsky, 2009). On the other hand, a female member from the same type of society may find it respectful as she can contribute to the family after getting a job whereas it may be difficult to do work outside of the home in their country of origin. Also, quick and faster acculturation of children in the host country and shifting of parental authority generate pressure on intergenerational relations in migrant families (Khaleque, Malik, and Rohner, 2015). Sometimes, immigrant parents become dependent on their children for going to super shops, hospitals, and other social institutions as children learn the local language easily from schools and peers. Immigrant parent's fear to learn the host country's language, low level of acculturation, busy work schedule, and lack of knowledge about the education system create distance between immigrant parents and children (Antony-Newman, 2019; Ismail, 2019; Jannati & Allen, 2018; Tebben, 2017).

Mostly among the South Asian parents, the traditional parenting style of the country of origin in the relationship patterns between immigrant parents and children has been revealed by many studies. In traditional families, as usual, adolescents and youths, particularly girls, have little opportunity to participate in the family conversation and decision-making process (Roblyer et al, 2015). Tyyska (2008) reported that Tamil families in Sri Lanka have a traditional, patriarchal family system where parents have control over their children's lives. Parents do not want to discuss their decisions and never allow children to express their opinions. It is found that these immigrant parents got the same parenting from their parents back home and they expect the same obedience and respect from their children (Jassal, 2002; Rahman & Witenstein, 2014). Parents expect complete unquestionable obedience from children. They think children should abide by their instructions and respect the elders. When children do not follow their parents, they become displeased and angry.

Immigrant parents from collectivist societies are afraid of the influence of western culture (Jassal, 2002; Roblyer et al., 2015). Surita Jassal (2002) investigated the parent-adolescent relations within the South Asian community in Canada. The study result revealed the opposite responses from parents and adolescents regarding family relationships. The study found that cultural values, norms, and practices influence parents about their parenting style. Parents were found worried about the influence of western culture and peers on their children. Jassal concluded that parents were more adhere to the traditional Indian parenting style and children were found unaware of parent's expectations which created conflicting relationships. Rahman & Witenstein (2014), also, explored that family honor and prestige are considered more important than individual gain in South Asian American families. Because of the legacy of

collective South Asian culture, parents were found strict to their children. Children do not have a chance to express their opinion and views. Children, in that study, mentioned that they have less opportunity to make decisions about their life. Also, children said that parents give high pressure on education, ask children to study all the time, and do not let them participate in extracurricular activities. Besides, it is important to consider the role of religion in analyzing parents-children relationship patterns in Muslim families. Studies show that, while discussing cultural aspects, religious practice and contact with parents are closely connected (Kalmijn, 2019). Children who do not follow Islamic rules, tend to maintain less contact with parents which is because of the orthodox thinking of parents. Children often try to avoid more orthodox parents. Religious teaching and values often connect young children with their parents. On the other hand, parents tend to give children religious teaching since childhood.

Immigrant-parents involvement in children's education has different dimensions. Almost all literature about parent engagement has focused on the relationship between immigrant parents and children's school. Studies show both positive and negative perceptions of children and parents in respect of parent's involvement in children's educational matters. In 2017, Amy Danielle Yang investigated the immigrant and refugee parent's perceptions and attitudes towards their children's education in a foreign land. In this study, data were collected from 7 Hmong immigrant and refugee parents through interviews, and results showed that positive perception of parents includes receiving information about children's academic achievement, maintaining good communication with teachers, and sharing between parents and school, etc. Yang noted that Hmong parents have a positive attitude towards children's school as they found that teachers are supportive and helpful. Parents who faced language barriers continued communication with teachers and gradually overcame that challenge. In another study, Passiatore et al. (2017) revealed that immigrant parents who showed better integration and accepted the host culture, are found to get the advantages of community parenting resources. These parents learned the host culture and language which enabled them to maintain a good relationship with the school and school teachers. They were informed about the education system and aware of the role and expectations of teachers. These parents were seen to maintain good communication with teachers about their children's educational progress and challenges. They were confident as they learned the language and started sharing information with other immigrant parents and teachers. It helped them to better monitor their children's education and social life. Besides, parents having a better integration strategy can better interact with their children. These parents, in that study, were found liberal and their parenting style was based on love, affection, emotional support, and mutual understanding, etc.

Though immigrant parents face challenges in supporting children directly in their studies, they have high educational expectations from children (Jacobs, 2009; Ji & Koblinsky, 2009; Liu, 2015). Charles Tebben (2017) discussed the importance of immigrant-parents involvement in student's academics and noted that parental support for children's academics differ from culture to culture as immigrant parents from different cultures have different parenting styles. Due to the language barrier, some immigrant parents are unable to provide support (Ji, & Koblinsky, 2009). Also, some are found unaware of the education system of the host country (Ismail, 2019). These parents were not interested to maintain contact with school and teachers as they did not understand the language and education system (Poza, Brooks, and Valdés, 2014). When parents are not familiar with the native language, they are unable to help children in preparing homework (Antony-Newman, 2019; Passiatore et al., 2017). But parents, in that study, were found very keen about the study achievement and progress of their children. They regularly asked children about their studies. Moreover, immigrant parents were found to have high educational expectations from their children, and they think that their children must do

well in education if they want to build their future in this foreign land (Gonzalez et al., 2013; Tebben, 2017). However, parents provide moral support to their children to adjust to the new environment and friends at school. Besides, some other challenges were identified such as the low educational level of parents, poor socio-economic conditions, and busy work schedules, etc. Rahman & Witenstein, (2014) found that immigrant parents who were not familiar with the local language and did not have enough knowledge about the national curriculum system of the host country kept themselves away from supporting children directly in their studies. But the high educational expectations among immigrant parents were very common. Immigrant parents think that their children should get good grades which will help them to be successful in life (Ji, & Koblinsky, 2009; Liu, 2015).

Immigrant parent's engagement in children's education and school varies from race to race and depends on the socio-economic condition of immigrant parents (Ji, & Koblinsky, 2009; Turney & Kao, 2009). Immigrant parents who belong to a racial minority group in the host community are often found dissatisfied with the school communication. In 2019, Max Antony-Newman conducted a systematic synthesis of 40 studies on immigrant parent's involvement in children's lives in Europe, North America, Asia, and Australia. It is explored from that study that Chinese parents in Canada felt that they were excluded whereas Korean parents in the USA felt the same. Parents from the Muslim community reported that they faced racial discrimination and had to advocate for their children to protect from Islamophobia. It is reported in the study that authoritarian parenting style is practiced by Asian and Hispanic immigrant parents which sometimes creates conflict. This study revealed that the socio-economic condition of parents is another significant element in analyzing the family relationship. Low-income and poor immigrant parents are always busy managing bread for the family, feel stress, and cannot manage time for children (Rahman & Witenstein, 2014). Along with the stress, tension, and psychological pressure, immigrant parents often experience challenges i.e. language barrier and acculturation gap to involve in children's education (Poza, et al., 2014; Pozueta, 2019).

The conflict between immigrant parents and children is a very alarming and common issue. Though different studies have revealed different causes of conflict but most of the time, it is because of the acculturation gap (Ho, 2010; Ho, 2014; Jannati & Allen, 2018; Khaleque, et al., 2015; Passiatore et al., 2017). In 2018, Jannati and Allen explored the family relationship and conflict between Iranian immigrant parents and their children in the USA. Using the survey on 100 first-generation immigrant parents in California, they found that the acculturation gap is the main cause of conflict between immigrant parents and children. They saw that both parents and children are acculturating differently as they are exposed to different situations (work vs school), which is rising intergenerational conflict. Iranian parents were maintaining the culture of their country of origin and often there is a misunderstanding with children. This study also showed that immigrant parent's socio-economic conditions and stress after migration are also generating conflicting situations (Ji, & Koblinsky, 2009). Wealthier families reported less conflict. But this study did not find any influence of parent's education level on conflict. Rahman and Witenstein (2014) identified conflicts in 4 aspects such as decision-making, social comparison, time allocation for study, and dating. Rahman and Witenstein noted that South Asian parents give high importance to education and they have high academic expectations from their children. As a result, it often creates pressure and tension for the children. Children's educational achievement is considered associated with the family's prestige and honor as South Asian parents compare their children's academic achievement with others. Adolescents face challenges in managing their dual life and fulfilling parent's expectation (Ho, 2010).

Also, high educational attainment of children, assimilation in the host culture, and frequent contact with host country people may create distance from parents and give rise to conflict. Kalmijn (2019) found the effect of the educational attainment of children on conflict with immigrant parents. Higher educated children have more conflict with immigrant parents. Kalmijn concluded that Moroccan and Turkish children who have frequent contact with the host culture and people from the host community have less contact and more conflict with parents. Also, the educational attainment of children in the host society and liberal attitude towards mainstream culture makes the relationships between immigrant parents and children weaker gradually. In another study with Tamil families in Toronto, Tyyska (2006) interviewed 20 Tamil youths and found that intergenerational gaps and conflicts between Tamil immigrant parents and children include children's education in a foreign land, children's quick learning skill of host community, and cultural practice, etc.

The family relationship can be analyzed from different perspectives. Using a qualitative approach, Barbara Samarin (2013) revealed the family dynamics and relationship between immigrant Croatian parents and children in Canada by interviewing 20-second generation Croatian immigrant adolescents. In the study, children identified different dimensions to define good parent-adolescent relationships which include open communication, support (emotional, informational, and instrumental), mutual understanding, personal freedom, and trust. From the adolescent's interview, Samarin (2013) found that Croatian youths have a positive relationship with their immigrant parents. All participant youths had a good line of communication with their parents since adolescents emphasized that open communication is the basic theme in maintaining good communication. It is found that youths felt comfortable to discuss with mothers about their peer and loving relationship than fathers. Youths talk to fathers when they need material support. They had frequent and regular communication with their parents. These adolescents believed that their parents value their opinions and create a balancing situation in their bi-directional relationship. Most of them mentioned a strong relationship since they think they had a mutual understanding and trust in each other. In maximum immigrant families, the common scenario was parents recognize children's freedom and adolescents understand parent's sacrifices and efforts. Children get emotional support (love, affection) from mothers and fathers to support children for school and material (school, sports, private tutors). But this study revealed the existence of traditional practices of gender roles in a few Croatian families. The findings of this study also focused on the cultural practices of adolescents and related conflict with immigrant parents. Most of the respondents mentioned that cultural discrepancies can create family conflicts, intergenerational, and acculturation gaps. Children said that they have a positive relationship with parents as parents taught them cultural issues since their childhood.

Non-traditional immigrant families are usually open towards children's opinion-sharing, and the ratio of intergenerational conflict is less among them. Children of those families have reported that their parents have changed their attitude and approach in parenting with the immigration process (Jassal, 2002; Tyyska, 2006). Children can express their views and enjoy flexibility from their parents. Also, they are found loyal to their parents, and considerate to their parent's sacrifices and efforts for them.

From the sociability perspective, immigrant parents were seen as more concerned about the clothing and lifestyle of their girls than boys. Some families maintain their traditional practice while others change significantly in their relationship patterns with children. In traditional Muslim families, children's liberal attitude towards marriage and sexuality can generate intergenerational conflict (Kalmijn, 2019). Sometimes, immigrant parents are worried about

their children's involvement with native people. In some immigrant families, parents are very strict that they do not allow their children to marry someone from a different ethnic group or different religion (Jassal, 2002; Kalmijn, 2019; Tyyska, 2008). Kalmijn explored that more contact with native people, native neighbors, and more integration leads to less communication with immigrant parents.

In some immigrant families, children see their positions as moving away from their parents and not getting personal freedom and autonomy. Children think that they are not getting enough freedom, independence, and autonomy compared to their native peers. Children often find them controlled by mothers. Often children from immigrant families experience challenges to mix with peers from the host community. Children have to take permission from their parents before going out with friends (Jassal, 2002). Parents want to have control over the social life of their children. Parents do not give them any clear clarification; they just prohibit children's movement. Also, it is seen that girls are facing more restrictions than boys. Parents are found more conservative towards girls and think that if girls are given freedom, they may lose their daughter to mainstream culture (Rahman & Witenstein, 2014; Tyyska, 2008). Sometimes, immigrant parents are seen reluctant to allow their children for extracurricular activities, volunteering, and gaming (Tebben, 2017). In some immigrant families, friendships with the opposite sex and dating are considered unaccepted, mostly in South Asian families (Rahman & Witenstein, 2014). Parents do not expect their children to engage in any loving relationship or dating. However, some parents are seen as flexible and liberal towards children's sociability. Because of their integration process in the host community, immigrant parents often give children independence and allow them to express their opinion. In some cases, children also accept immigrant parent's control over them as they think that parents always want good for children, and children honor their parent's sacrifice and effort for them (Kapadia & Miller, 2005). In such families, both traditional and modern practices of socialization can be seen. Parents allow children to go out with friends and express their opinion.

Kapadia & Miller (2005) explored a new dimension of immigrant Indian parent's behavior and attitude towards children's marriage and selection of partners. They found that immigrant Indian parents from upper-middle-class are liberal and modern. These parents gave importance to children's preferences and tried to understand the situation. Immigrant parents were found considerate towards children's selection of life partners. Adolescents and youths of collectivist societies are, often, grown up in an open-minded and liberal situation where immigrant parents give importance to children's views and opinions. Children take part in the decision-making process in respect of education, peer selection, and partner selection. The socialization scenario of such modern families is different from conservative families. On one hand, immigrant parents teach children the values, norms, and culture of their country of origin and on the other hand, immigrant parents give flexibility to children in their life.

Research studies about immigrant parent-children children's relationships have highlighted different dimensions of relationship patterns. Maximum immigrant families maintain their traditional culture and teach children values, norms, and customs of their country of origin. However, a few modern immigrant families can be found who allow children to express their opinion and have an open discussion with children. Modern and liberal parents often have a good relationship with their children. But the support and experiences of both immigrant parents and children in respect of education and sociability of young children are not comprehensively discussed in those studies.

2.5.2 Immigrant Parent-Children Relationship: Bangladesh Perspectives

Though a lot of Bangladeshi families are living in different parts of the world, only a few studies can be found regarding immigrant Bangladeshi parents and children's relationships. Most of those studies show that immigrant Bangladeshi parents are liberal and open-minded in respect of sociability aspects, though they are also adhering to their traditional Bangladeshi culture and Islamic values. There are both conservative and modern immigrant Bangladeshi parents. Most of the research on Bangladeshi families have only gathered information from parents. Children's views, opinions, and experiences are ignored and unknown. Both immigrant Bangladeshi parents and children have diversified experiences about the family relationship.

Immigrant Bangladeshi parents are seen as more concerned about making their children a good person, enabling children to build their careers by themselves and guiding them to differentiate between right and wrong (Bose, 2016). Like maximum parents in Bangladesh, immigrant parents also teach their children to develop good characteristics and behavior patterns, show respect and obedience to parents and seniors, and Islamic values, etc. These parents often practice their traditional culture in a foreign land (Alam, 2009; Subhan, 2007). Parents believe that they have to give children better formal education and they give emphasis on the high educational attainment of children.

Both immigrant Bangladeshi parents and children face different challenges abroad. For Bangladeshi parents, it is the same as other immigrant parents that they have to seek a job and manage food for the family (Alam, 2009; Subhan, 2007). At the same time, they have to ensure the proper education of their children. Besides, both parents and children need to acculturate with the host society. Afroz (2013) explored the challenges of immigrant Bangladeshi parents and children in Canada and found that though immigrant Bangladeshi families face a lot of challenges in their daily life, there are different diversified factors in their relationship that contribute to their resilience and better family functioning. In that study, both adolescent girls and their parents were interviewed. Using the qualitative approach, Afroz revealed that adolescents of immigrant families faced linguistic problems and cultural barriers along with bullying and discrimination in school. Adolescents mentioned that the influence of the country of origin's culture, values, and rituals gradually diminished in their life. Also, they experienced pressure from parents for getting high grades in the school. On the other hand, parents faced socio-economic challenges along with different parenting experiences (Alam, 2009; Rahman & Azim, 2015). Afroz concluded that parent's encouragement, mutual empathy, open communication and sharing, flexibility in parenting, and changing outlook in respect of lifestyle, and religious practice helped both immigrant parents and adolescents to become more resilient and maintain a positive family relationship in Canada.

In maximum cases, an individual from a Bangladeshi family is considered more associated with family and community rather than individual life. Bangladeshi immigrant parents give cultural teaching, introduce Bangladeshi culture to their children, and establish a connection with the Bangladeshi community (Alam, 2009; Begum & Khondaker, 2008; Morshed, 2018). Parents ask children not to do anything that could disgrace immigrant parents in the Bangladeshi community. Family honor, respect, and prestige are given more importance than individual gain (Samuel, 2012). Immigrant Bangladeshi parents' guide children to uphold their prestige in the community. Most parents speak the Bengali language with children so that children can learn their mother tongue (Morshed, 2018). However, some families prefer to use host country language with their children. These immigrant parents think that their children

can better integrate with the host culture in this way (Subhan, 2007). Also, Subhan explored that immigrant children prefer to use the host country language with their parents, Bangladeshi peers, and others rather than the Bengali language. Some immigrant parents can be seen as who understand the grown-up atmosphere of their children and recognize cultural dissimilarities in a foreign land (Alam, 2009; Begum & Khondaker, 2008). These parents, sometimes, emphasize to follow Islamic rules and values than the community perspectives (Afroz, 2013; Subhan, 2007). They believe that they will be asked by the Almighty Allah in their life after death about their parenting and if children are doing bad on the earth, parents will be punished. Parents advise children to follow their religious teaching and also to maintain their origin culture (Alam, 2009; Subhan, 2007).

Immigrant parents show the same attitude as maximum Bangladeshi parents have towards girls (Bose, 2016). Studies show that girls have to face more challenges than boys for going out (Afroz, 2013; Alam, 2009). Parents think it is for the protection of their daughter from outside dangers. Girls are considered as “*izzat*” (Honor of a family). Though boys and girls of immigrant Bangladeshi families are controlled by their parents most of the time, girls are given more restrictions (Afroz, 2013; Alam, 2009; Stewart et al., 2000). Some immigrant Bangladeshi parents think that if they give more freedom to their girls in respect of dress, mixing with boys and going out, their girls may be influenced by the host country culture (Bose, 2016). Children are also seen agree with their parents controlling and they accept it (Stewart et al., 2000). Sometimes, immigrant Bangladeshi parents think about the marriage of their daughter at an early age within their ethnic group (Rashid, 2019). Parents do not want their children especially daughters to engage in any loving relationship with others before the wedding. Immigrant Bangladeshi parents are conservative regarding sexuality and dating of their children (Afroz, 2013; Begum & Khondaker, 2008; Crozier, 2003). Maximum Bangladeshi parents prefer arranged marriage for their children though, in recent times, it is seen that parents are accepting love marriages as well. In 2019, Rashid found that immigrant Bangladeshi parent’s socialization process influence children’s perception of partner selection. Bangladeshi parents are found to have different expectations regarding their children’s spouse selection. She explored that immigrant Bangladeshi parents think that the spouse of their children should be from a Bangladeshi family who maintains Bangladeshi cultural identity and Islamic faith. Rashid noted that parents who are educated and have a good socioeconomic status, they were more flexible about children’s marriage. These liberal parents think that children can choose their life partners. Besides, parents are liberal about boys going out as they think it is their nature, but girls have to give justification for going out in some cases (Stewart et al., 2000). Sometimes, Bangladeshi parents do not allow their children to mix with children from other ethnic groups because of the fear of influence from peers (Begum & Khondaker, 2008). For boys, parents do not allow smoking or taking alcohol as immigrant Bangladeshi parents believe it is disrespectful and not permitted by Islam. Moreover, it brings community disgrace for the parents.

Some studies show that immigrant Bangladeshi parent’s involvement in children’s education includes sending children to school, providing their fees, monitoring their progress and achievement. Educational teaching is considered the task of teachers and schools. It is connected to the educational background and language barriers of parents (Begum & Khondaker, 2008; Rahman & Azim, 2015; Subhan, 2007). Parents regularly monitor children’s progress and have high educational expectations from children (Afroz, 2013; Crozier, 2003; Stewart et al., 2000; Subhan, 2007). Mothers are found more involved in children’s education and attending school-related issues (Bose, 2016). Sometimes, children feel pressured by their immigrant parents to choose their future careers (Alam, 2009).

Immigrant Bangladeshi parents are, sometimes, worried about teaching discipline (*shason*) to their children (Alam, 2009; Begum & Khondaker, 2008; Crozier, 2003). In Bangladesh, parents can slap or threaten their children for their misdeeds, but there is more emphasis on children's rights in foreign lands. *Shason* is considered an important parenting element (moral teaching) by Bangladeshi parents to teach discipline to their children. On the other hand, parents also show affection and love to their children (Khaleque et al, 2008; Stewart et al., 2000). Parents think that they are doing everything for their children. Children also recognize their sacrifices and try to follow their instructions. Through maintaining discipline, immigrant Bangladeshi parents try to design the life of children in a set routine. They are found more flexible, as they are staying in a foreign land for a long time, to children compared to parents in Bangladesh in respect of allowing children to attend extracurricular activities, and gaming sessions, etc (Afroz, 2013).

Islamic teaching is playing an important role in the life of many immigrant Bangladeshi parents and children (Afroz, 2013). Parents think that it is their responsibility to give children proper Islamic teaching and enable them to follow Islamic values and norms. Often mothers and religious teachers perform the role of mentors to teach Islamic values to children (Bose, 2016; Begum & Khondaker, 2008). Parents instruct girls to wear clothes according to Islamic rules. Some parents are worried about the influence of the host country's culture and peer group (Alam, 2009). Parents think that if children mix with native people and do not follow Islamic rule, children may become a member of the western culture (Afroz, 2013; Begum & Khondaker, 2008; Crozier, 2003). It is difficult for parents to be strict to their children in a foreign country, so they always advise children to concentrate in the study, follow Islamic rules, not to mix with bad friends, do not spend too much time in watching TV or social media, and not to smoke (Begum & Khondaker, 2008). In some cases, parents are seen to force children to follow their instructions (Bose, 2016). But it creates a distance and intergeneration conflict between parents and children.

Immigrant Bangladeshi families face challenges in social and cultural integration while raising their children abroad. Also, parents have to deal with economic and psychological pressure. On the other hand, children feel pressure when they have to live two different lives at home and outside. Traditional parents want their children to follow Bangladeshi culture, norms, and Islamic rules in their life whereas non-traditional Bangladeshi parents are seen liberal and flexible. Sometimes, the conservative attitude of Bangladeshi parents creates distance with children. Modern parents recognize the challenges of children, give them autonomy and personal freedom. However, children understand their parents, show respect and loyalty, and try to follow the parent's instructions.

2.5.3 Acculturation Gap

In the immigrant family context, the acculturation process is very complex as the acculturation strategies and rates among immigrant parents and children may be different (Telzer, 2010). Acculturation process and gaps influence the relationship patterns between immigrant parents and children (Goforth et al., 2015). Children usually get the opportunity to adapt to the mainstream culture easily and quickly as they go to school, mix with local friends, and learn from their surroundings. Due to different factors of the host community such as language, employment, schooling, values and ethnic identity, immigrant parents and children, may experience acculturation differently. Studies suggest that this acculturation gap between parents and children create stress, family clash, and conflict. It often leads youths to delinquent

behavior patterns (Goforth et al., 2015). Telzer (2010) has identified four different types of acculturation gaps based on the exhibition of children's greater or lower acculturation into the host or origin culture. The most common one is "expected" where the children show quick acculturation in the mainstream community than parents. The 2nd acculturation is just the opposite of the 1st one where children exhibit lower acculturation in the host culture than parents. When children show greater acculturation in the society of origin than parents that is called "reverse" or third type of acculturation. In the last type, children exhibit lower acculturation in the heritage culture than parents.

In the family context, the acculturation gap may facilitate the process of breaking family bondage, disobeying family traditions by children, and disagreement among family members, etc. To assess the relationship patterns between immigrant-parents and children, acculturation is an important element to consider. In a collectivist society, usually parents are the decision-maker for children. Also, girls face more barriers than boys in respect of sociability, choosing friends and life-partners, etc. For example- Arab American parents are found to be authoritarian towards their children and male member of the family is considered the "Head" (Jannati and Allen, 2018). Immigrant Bangladeshi parents spent their whole life in Bangladesh, and they are more connected to Bangladeshi culture and traditional parenting styles. People in any country are significantly influenced by their culture which shapes the social, cognitive, and psychological aspects of life. But the process of immigration brings changes in immigrant individual's outlook, mind, lifestyle, belief, and practice, etc.

Many immigrant parents expect their children to maintain the culture of their country of origin whereas children are raised in the host culture. In some cases, immigrant parents are more conservative about their daughter's clothing and daily life (Birman & Addae, 2015). Besides, children from immigrant families are influenced by their parents as they experience the practice of their country of origin in the home. Also, children of immigrant families are influenced by their school, teachers, peer group, and host society. Sometimes, it creates psychological pressure for children, and put children into dilemmas (Lakey, 2003). However, it is also seen that immigrant parents, over time, often are influenced by the host culture and become liberal to their children.

The above literature review shows that immigrant parents-children relationship patterns have different dimensions based on different country contexts, race, gender, age, socio-economic condition, religious practice, and many more. The relationship patterns of immigrant parents and children have both positive and negative aspects and influence on immigrant families and the host country's social structure. But most of the literature has ignored the education and sociability aspect of children in analyzing the relationship patterns of immigrant parents and children. Though a few studies have explored, those are not comprehensive. Besides, there are a limited number of studies on Bangladeshi parents and children whereas the number of immigrant Bangladeshi families is increasing in Europe. As a distinct community in South Asia, immigrant Bangladeshi parents and children in Portugal, and their relationship patterns need to be studied separately and comprehensively. This current study took this initiative to investigate the relationship patterns between immigrant Bangladeshi parents and children in their education and sociability aspects in Portugal.

2.6 Theoretical Framework

This proposed study was guided by Urie Bronfenbrenner’s bioecological system theory and its process-person-context-time (PPCT) model (Bronfenbrenner & Morris, 1998, 2006). In empirical research, the theory is an accepted form of interconnected concepts that makes the facts understandable and meaningful (Rengasamy, 2016). In this current study, Bronfenbrenner’s model was conceptualized as a framework for understanding the relationship patterns between immigrant Bangladeshi parents and their children in Portugal. This theory postulates the person-in-environment (PIE) concept, an important aspect of social work practice, and posits the regular interactions and transactions of individuals and their surrounding environments among process, persons, context, and time (Kim, 2014; Teater, 2014). It also recognizes the influence of an individual’s role and activities to change the environment. This theory suggests that the experiences of immigrant children can be wholly investigated and discussed by using its PPCT model (Paat, 2013).

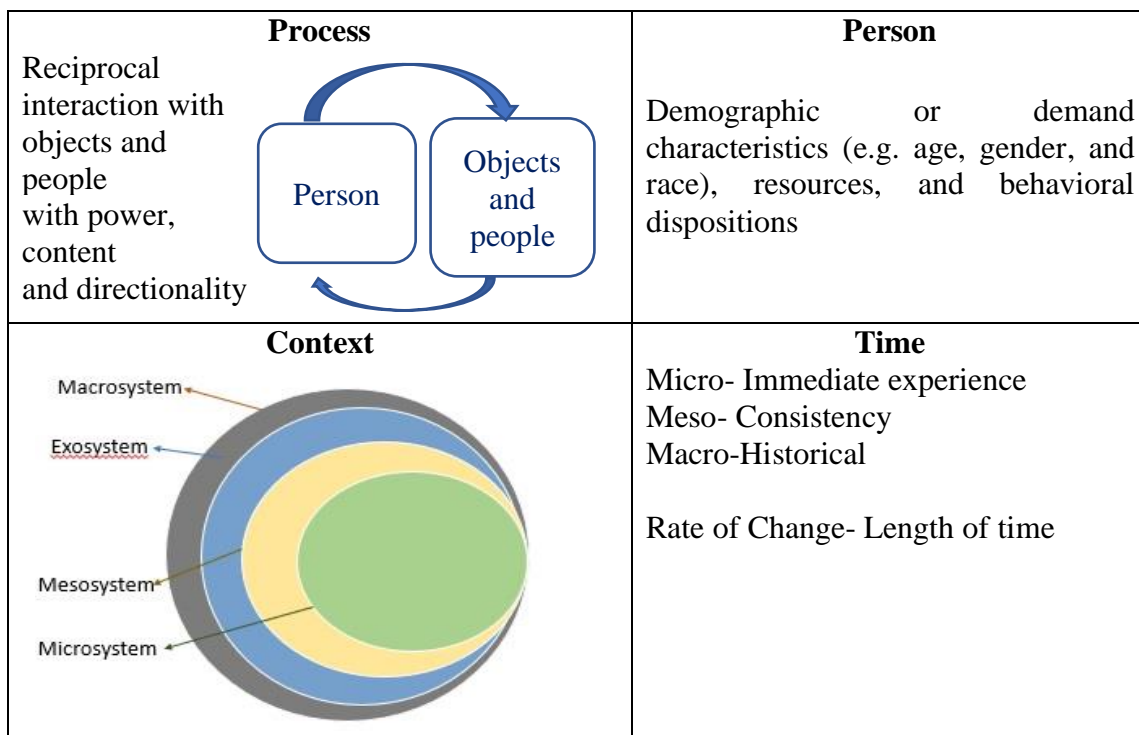


Figure 6: Process, Person, Context and Time (PPCT) Model (Bronfenbrenner, 2005)

In this PPCT model, the process component illustrates the correlative interaction between the individual and the environment (i.e., object, person, or symbols). It includes the social, cultural, biological, and psychological experiences which the individual gets from the environment and also the individual’s influence on the environment. It influences the immigrant children’s development in mainstream society (Trummer, 2017). On the other hand, the ‘person’ component of this model includes the demographic or demand characteristics (i.e. gender, skin color, etc.), resources, and behavioral dispositions. Demographic characteristics (age, race, or gender) reflect the environment of an individual. Immigrant parents and children, based on their demand characteristics, experience the influence of their environment differently (Tyyskä, 2008). Resources for immigrant families can be external (education and school, peer group, workplace, neighborhood) and internal (intellectuality, integration developed skills, etc.). Finally, behavioral dispositions or force characteristics i.e. motivation to integration or

assimilation, fear of deportation can affect developmental trajectories of immigrant families (Trummer, 2017).

In the acculturation process, immigrant children are influenced by various systems such as families, peer groups, schools, host communities, and cultures (Paat, 2013). It is impossible to ignore the influence of mainstream cultural values and practices as immigrant families communicate with larger social institutions and domains of the host community. Bronfenbrenner (1977) mentioned four major interconnected systems under the context component such as microsystem, mesosystem, exosystem, and macrosystem. Each of these systems influences the development, behavior, and sociability of immigrant children. The microsystem, the innermost system, represents the influence and relationship between immigrant children and their family members, school, peer groups, etc. The interaction of these groups with children affects their developmental process and behavior patterns. Within the microsystem, the reciprocal interactions of immigrant parent's parenting style and children's behavior influence the relationship patterns. In this system, the children have intimate connections and learn socialization. However, one group of micro-system may outweigh another over time. For example, the influence of the peer group may replace the family influence as the child grows up. On the other hand, Bronfenbrenner (1992) mentioned that siblings from the same microsystem with the different environment may grow up differently with different manners, traits, and temperament. It connects that boys and girls in immigrant families may face different restrictions in the immigrant family. Also, the groups of micro-system increase gradually as the child get older (Paat, 2013).

The connection between two or more microsystems in the life of children is called mesosystem. It reflects the interaction between immigrant parents and peer groups, home, and school of immigrant children where children are the active participants (ibid). This system works as a linkage between immigrant parents and peer groups where both groups can jointly influence the developmental outcome of immigrant children in the society of settlement. For instance, if immigrant parents engage in making new friends or like friends of their children, it positively affects children's development. Social settings that have an indirect influence on the immigrant children come under the exosystem (i.e. extended family members, neighborhood, support networks, etc.). It is outer contexts where the children are not directly connected but have an impact on their lives (Trummer, 2017). Exosystem influences immigrant adolescents through different groups of microsystems such as immigrant parents (Paat, 2013).

The outermost system is the macrosystem which is the largest system in this model. It includes cultural beliefs, religious values, and patterns, social norms as well as economic systems and political ideology (Bronfenbrenner, 1979). This system indicates how culture and cultural practices, norms, religious practices influence immigrant families, children, their lives, and relationship patterns. It is not directly connected to the individual but shapes and directs the development of humans (Samarin, 2013).

The last component of this model is time or chronosystem. It refers to life transitions and changes in an individual's life over time. In the context of immigrant families, it includes migration to a new society, transition to adolescents and youths, and duration in the host country, etc. (Bronfenbrenner, 1979). The macro time describes the social, cultural, or political events that happen throughout the lifecycle of an individual. The meso time refers to the consistency and regularity of activity over time. The micro time represents that activity which occurs during specific interactions. Besides, this component includes the rate of change. The

influence of process and context largely depends on the amount of time an individual spends in a process or context components (Trummer, 2017).

In the traditional model, Bronfenbrenner (1979) discussed the process of human development through its connection to various proximal systems (microsystem, mesosystem, exosystem, and macrosystem). Later in 1999, Bronfenbrenner revised this model and suggested four interconnected components such as process, person, context, and time (PPCT) to better examine the fit between person and environment. This theory postulates that both physical (nature) and social aspects (communication and relations) of the environment along with cultural influences should be considered while working with the person-in-environment approach (Teater, 2014).

In social work practice, theories serve as the basement for understanding human behavior, interaction and relationship patterns, analyzing social institutions and structures, and anticipating future outcomes (Teater, 2014). Theory in social research directs the researcher towards getting answers to research questions and fits study ideas within the established framework in any type of research approach. Bronfenbrenner's bioecological system theory and its PPCT model emphasize the concept of the "goodness of fit" which reflects the "fit" of the individual concerning cultural diversification. Studies show that the better the "fit" of individuals within the cultural practice, the more likely to have positive relationships. In contrast, poor "fit" within a culture may lead to negative outcomes, intergeneration conflict, and mental illness, etc. (Samarin, 2013). This theory is important and relevant to use while examining the relationship patterns between immigrant parents and children as it encompasses all the relevant systems and elements in human development and relationship patterns.

Chapter Three: Methodology

This chapter discusses the detailed descriptions of the research methodology that was followed to design this study. It presents the logical explanations behind choosing a research method for answering the research question of this current study. The main research question of this study was “How is the relationship between immigrant Bangladeshi parents and children living in Portugal in terms of education and the sociability of children?” where the relationship pattern was assessed in the educational and sociability aspects of children. So, the main research question was analyzed by seeking answers of five sub-questions which explored immigrant Bangladeshi parents support in their children’s education, children’s experiences about their education in Portugal, children’s view towards parent’s role in supporting their education, similarities, and dissimilarities between parent’s expectation and children’s attitude towards clothing, peer and partner selection and finally, how cultural practice (the use of language and practice of religion) impact the relationship between immigrant Bangladeshi parents and children. Besides, this chapter gives a clear picture of the data collection technique, analysis, and ethical consideration of the researcher along with the difficulties and limitations of this study.

3.1 Research Method

The research method/approach gives direction to conduct the research and finds out the answers to the research question. In this current study, the qualitative research approach was followed. This approach facilitates the process of investigating, exploring, and capturing the experiences, interpretations, and opinions of individuals or groups about social issues or problems (Creswell, 2014; Lunenburg & Irby, 2008). The process in the qualitative research approach involves identifying the research question, collecting data from participants, analyzing data inductively from responses to themes, and interpreting the data by the researcher (Creswell, 2014). It provides non-numerical data in the form of interview response, audio and videotape recording, field notes, etc (Lunenburg & Irby, 2008). As opposed to the quantitative research approach, the qualitative research approach is based on small non-random sampling, so the result from qualitative research cannot be generalized for a greater population rather it helps to contextualize the findings. Qualitative research focuses on society’s individuals or people’s responses, actions, views, and guides the researcher to interpret those actions, and words logically. To get the responses, experiences, perceptions, and views of immigrant Bangladeshi parents and children in Portugal in respect of the educational and sociability aspect, the qualitative research approach was used in this current study.

The qualitative approach is inductive in nature and allows the researcher to study and gather an in-depth understanding of the meaning and insights in a given situation of the social world (Mohajan, 2018). According to Corbin & Strauss (2014), inner experience and feelings of targeted participants, to determine how culture shapes their lives, is possible to explore by using a qualitative research approach rather than test variables. On the other hand, the quantitative research approach cannot analyze the people, their everyday lives, and the social world (Bryman, 2012). Since this study was expected to investigate the relationship patterns and experiences of immigrant parents and children, a qualitative approach was the best fit to gather views, experiences, perceptions, and emotions regarding education, and sociability since immigrant parents and children have developed a self-representation of their daily lives.

The qualitative approach has become popular in Social Sciences since the 1980s, though the monograph namely “*The Polish peasant in Europe and America: Monograph of an immigrant group*” is considered the 1st study where William I. Thomas and Florian Znaniecki used biographical method to collect and gather personal information, life stories and diaries in 1918 (Galevska, 2018). This approach is suitable to understand and better analyze the daily life, behavior patterns, and activities of immigrants in the process of migration, and integration (social and cultural) in the society of settlement (ibid). It helps the researcher to explore the demographic profile, migration trajectories, and experiences of immigrants along with their challenges in foreign lands and the effect of migration in both the country of origin and the country of settlement.

From the migration point of view, studies show that the mobility or integration of immigrants cannot be clearly explained with traditional theoretical tools of classic migration research (Scheibelhofer, 2011). Empirical migration research needs to focus on immigrants’ actions, behavior and relationship patterns, and experiences. Galevska (2018) said that qualitative research approach enables the researcher to analyze and interpret the experiences of migrant people, understand their behavior to explain their acts, study the process of integration in the host society, and build a theory how people practice their values and adapt with new cultural perspective in a new land. The migration does not only mean human mobility, it encompasses a wide array of social, economic, cultural, and political aspects. The diversification and cross-cultural experiences of the immigrant population have facilitated the process of introducing the new theoretical and empirical understanding of that phenomenon. And qualitative approach enables the researcher to do a critical assessment of the reality which cannot be collected numerically.

The qualitative approach cannot be seen as superior to the quantitative approach for migration research. Rather this approach guides to produce rich, reality-oriented data based on the responses of the immigrant population and helps for the in-depth investigation and analysis. Since it helps to capture the voices, changes, and challenges of immigrant people through its various research design, the epistemological position of research, data collection techniques, it has been using significantly for migration-related research. Besides, there are different dimensions of migration such as mobility, social and cultural integration, socio-economic aspect, trajectories, citizenship, and discrimination which require contextual analysis. These dimensions cannot be analyzed by the existing framework (Zapata-Barrero & Yalaz, 2018). In such a context, the qualitative approach fits with the research design to consider those dimensions along with identifying the effect of migration on the immigrant population and the host community.

In this current study, the qualitative research approach was followed to better capture the relationship patterns through the experiences, perception, and views of immigrant Bangladeshi parents and children about the education and sociability of children in Portugal. Human experiences and perceptions cannot be collected thoroughly by using a quantitative approach. On the other hand, the qualitative approach serves the purpose of gathering data on immigrant Bangladeshi parent’s and children’s migration trajectories, socio-economic conditions, acculturation and practice of culture, etc. Besides, people feel comfortable to talk about their experiences rather than filling in the survey questionnaire. Therefore, the qualitative approach guided the researcher to design this study to explore the relationship between immigrant Bangladeshi parents and children in Portugal.

3.1.1 Epistemological and Ontological Stance

This current study explored the relationship patterns between immigrant Bangladeshi parents and children in respect of children's education and sociability in Portugal. It investigated experiences from a dynamic and transnational perspective as opposed to a positivist view which also requires a qualitative approach. Therefore, the epistemological position was interpretivism. Interpretivism, opposite of positivism, recognizes that people and their social institutions are different from that of natural sciences, and needs a distinct method to capture the behavioral traits of humans (Bryman, 2012). To be more specific, it can be said that the study was designed according to a phenomenological position which explains that social reality and human action are meaningful to human beings, and human responses to their acts and the acts of others according to that meaning (Ibid). It is the role of the social researcher to gain access to humans' thoughts, understand their behavior, and interpret their actions from their point of view. Therefore, the phenomenological position, in this current study, had enabled the researcher to analyze and interpret the relationship patterns between Bangladeshi immigrant parents and children concerning the education and sociability aspects of children. On the other hand, the ontological stance of the researcher for this study was a social constructionist, a philosophical concept that is concerned about the nature of existing knowledge of reality (Wong et al., 2011). The social constructionist position enabled the researcher to examine how social realities, experiences, and meanings are influenced by a range of discourses operating within the societal system (Samarin, 2013). It believes that reality is socially constructed and depended on various contexts. This approach provided a framework to investigate how children make sense of their relationship patterns with their immigrant parents, and how those areas i.e. educational and sociability influence their parent-children experiences in a foreign land.

3.2 Study Area, Population and Sample of the study

Portugal is popularly known for its diversity and it accepts foreign residents from all over the world. Since most of the Bangladeshi residents come to Portugal for working opportunities and getting legal immigration documents, these immigrant Bangladeshi people prefer to live in the capital city- Lisbon. According to 2018 statistics of SEF (2020), 4,178 Bangladeshi residents⁷ have been living in Lisbon where 3,291 residents are male and 887 are women. A maximum number of immigrant Bangladeshi people live in Lisbon city, particularly in the Martim Moniz square and Mouraria neighborhood, though there are Bangladeshi residents in other regions and areas. In this study, primary data was collected from *Martim Moniz, Anjos, and Arroios* areas. Though initially it was planned to collect a few data from Cascais, Lisbon, and Porto, it was not possible due to the COVID-19⁸ global pandemic.

All immigrant Bangladeshi parents in Lisbon, both father, and mother, who raised/have been raising their children in Portugal for more than 1 year, were considered as the population of the study. In the planning phase, it was decided to collect data from 5 Bangladeshi families in Portugal, but the lockdown situation in Portugal and the reluctance of prospective participants because of COVID-19 compelled to reduce the number of families to 4. So, at first, 7 families were contacted but only 4 Bangladeshi families participated in this study.

⁷ <https://sefstat.sef.pt/forms/distritos.aspx>

⁸ <https://www.who.int/emergencies/diseases/novel-coronavirus-2019>



Figure 7: Map of Lisbon Metropolitan City

In most cases, male members of each family such as father and son participated in the data collection process. Only one female respondent participated from one family. Among the children participants, all were male within the age of 15-30 years.

Family	Father (n=3)	Mother (n=1)	Child (Son) (n=4)
1	Bashir (56 years)	-	Asif (27 years)
2	Ali (51 years)	Runa (42 years)	Hasan (17 years)
3	Hamid (63 years)	-	Jahid (17 years)
4	-	-	Mamun (28 years)

*only pseudonyms have been used

Table 1: List of Participants interviewed by family

In this study, 3 fathers and 1 mother participated as immigrant Bangladeshi parents whereas no parent took part in the data collection process from family 4. Parents were within the age of 40-65 years old. On the other hand, only sons from each family participated and they were either adolescents or youths.

3.3 Participant Selection: Sample Strategy

For the selection and recruitment of participants, both purposive and snowball sampling techniques were used in this study. Both of these sampling techniques are non-probability forms of sampling techniques (Bryman, 2012). As opposed to probability sampling, all

individuals do not get an equal chance to be selected in non-probability sampling. That's why it is also called non-random sampling. It is more convenient for exploratory research and supports for hypothesis generation. On the other hand, purposive sampling is a non-probability form of sampling which allows the researcher to choose participants based on personal judgment rather than random choice. In this study, the purposive sampling technique helped to select the immigrant Bangladeshi families who maintained the sample criteria. Also, snowball sampling facilitated the process of data collection by establishing contact with a small group of participants who were relevant to the study and then use them to get more contacts (ibid).

Immigrant Bangladeshi parents and children in Lisbon were purposively selected using snowball sampling techniques. Since the sample size is small, the researcher conducted in-depth interviews of both immigrant parents and their children to explore their relationship patterns. In this current study, children participants within the age group of 15-30 years were considered as adolescents and youths. The responses of both 1.5-generation and second-generation adolescents and youths were collected. The 1.5-generation refers to those immigrant adolescents and youths who were born in Bangladesh but brought to Portugal at an early age and have become citizens and residents in Portugal (Portes & Rivas, 2011). And, second generations are children who are born and raised in Portugal. In respect of immigrant parents, both father and mother, or either father or mother of adolescents living in Portugal were considered.

3.3.1 Selection of Immigrant Bangladeshi Parents

At first, the researcher contacted a local Bangladeshi student at Martim Moniz area in Portugal who is also working as a journalist. Also, the researcher distributed posters and posted a poster (Appendix E) on different Facebook pages of the Bangladeshi community in Portugal. That journalist friend introduced the researcher with an immigrant Bangladeshi father who has been living and doing business in Lisbon for the last 25 years. That immigrant Bangladeshi father was selected by using non-probability criteria-based sampling. Criterion sampling guides the researcher to select the individual, groups, or settings that fulfill the criteria for the study (Omona, 2013). The researcher created an initial criteria list for choosing prospective participants, in discussion with supervisors, and invited those immigrant parents for face to face interview. The criteria followed for selecting immigrant parent-participants included:

- Lives in Portugal;
- Born in Bangladesh and spent their childhood, adolescence, and young age in Bangladesh. That means they are familiar with Bangladeshi social, cultural norms and family relationship patterns;
- Bangladeshi residents in Lisbon;
- Parents have been living in Portugal for at least 1 year;
- They have children who were born in Portugal or born in Bangladesh but were raised in Portugal;
- They raised/have been raising children (adolescents and youths) in Portugal for at least 1 year.

If immigrant Bangladeshi parents had only one child who is less than 14 years old, then those parents were excluded because parents might not know about the life of their adolescent and youths. Also, if children of immigrant Bangladeshi parents haven't spent at least 1 year in Portugal or studied at least 1 year in Portugal, those families were excluded from this study. Immigrant Bangladeshi parents who had at least 1 child and who has been studying/studied in

Portugal and parents have raised that child for at least 1 year in Portugal were considered. The reason for selecting immigrant Bangladeshi parents of a large age range of children (15-30 years), so that parents can better share experiences and expectations about their adolescents and youths in Portugal. Only parents of adolescents (11-19 years) could be considered but maximum Bangladeshi immigrant parents in Portugal with adolescents moved to the UK in early January 2020 due to BREXIT. Only a few Bangladeshi families who raised their adolescents in Lisbon were found. Therefore, immigrant Bangladeshi parents who had both adolescents and youths were considered as parent participants.

3.3.2 Selection of Children (1.5 generation and second generation)

After finishing the interview with 1st father (Bashir), the researcher asked help from him to interview his wife, son, and daughter. That father gave his son's contact number to the researcher but did not allow the researcher to take an interview with his wife and daughter. When the researcher took the interview of the 1st child-participant (Asif), the researcher requested him to give some contacts of immigrant Bangladeshi families. Asif gave him the contact of his friend- Mamun. And Mamun helped the researcher to reach Hasan, Jahid, and their families. But it was not possible to interview Mamun's parents as they were in the UK at that time and could not come back due to a lockdown situation. These children spent their adolescence period in Portugal. Asif, Hasan, and Mamun were born in Bangladesh but came to Portugal at an early age with their family. Jahid was born in Portugal. These children were selected as they can provide insightful information about their life in Portugal and interpret the parent's role in their education and lifestyle. Also, they were able to describe their relationship patterns with their parents in respect of their education life since they studied/ have been studying in Portuguese schools. Though they were born in Bangladeshi families, they were raised in Portugal. They can make a distinction between Bangladeshi culture, as they belong to Bangladeshi parents, and Portuguese lifestyle and better express their challenges and difficulties in family relationships.

3.4 Data Collection tools and technique

For collecting data, the researcher was engaged in in-depth interviews with the participants using the semi-structured interview guide. The interview, a popular data collection method in qualitative research, is a purposive conversation where the researcher tries to gather information about the respondent's world (Clegg, & Bailey, 2007). The interview method enables the researcher to collect narrative data, develop a rapport, and explore the experiences, emotions, and feelings of the participants. Also, there is an opportunity for clarification and feedback in the interview method which is not possible in the survey method. It helps the researcher to enlarge his vision and understanding of an investigated issue or settings (Alshenqeti, 2014).

Among different types of interview methods, a semi-structured interview method was followed in this study since it is flexible and allows the respondents to explore new themes in their experience sharing phase. Also, a semi-structured interview can be considered as an open interview format that is guided by the research question where the researcher follows a checklist. It is the researcher's responsibility to keep respondents close to the research area as semi-structured interviews allow participants to open the discussion and introduce relevant topics, thus it becomes more exploratory in nature (Fedyuk & Zentai, 2018). Two different semi-structured interview guides were developed for Bangladeshi immigrant parents and their children, focusing on the education and sociability of children in Portugal. These are the main

tools for primary data collection in this study. The main research question and sub-questions of this study required to gather information about the daily experiences of immigrant parents and children, their connection with Bangladeshi culture, and integration into Portuguese concerning the educational and sociability aspects of children. The researcher was open to any new ideas or themes to get these understandings which might not be covered by the initial research tool or structured interview method. For these reasons, the semi-structured interview was the most appropriate one for this study.

Primary Data	Immigrants Parents (Father and Mother)	Interview	Semi-structured interviews (Separate Interview Guide)
	Children		
Secondary Data	Review of relevant literature, books, articles, journals, etc.		

Table 2: Data Collection Method

The interviews were conducted personally with the respondents without the presence of a third person to ensure confidentiality. For all respondents, face-to-face interviews were conducted except for two children. Due to the COVID-19 global pandemic and lockdown situation in Portugal, those 2 interviews were taken by using the *messenger* application. For all parents-participants, the researcher met them at their shop as they said they are available at their shop. Among the children-participant, one was interviewed at his father’s shop, one in a coffee shop, and two through the *messenger* application. Before taking the interview, the consent of the respondents was ensured (Appendix A, B, and C). Since they are Bangladeshi people, interview guides were prepared in both Bengali and English language, but the interview was conducted in the Bengali language for all participants except one child who said he feels comfortable in English. All interviews were ranged from 40-50 minutes on an average. With the permission of the respondents, all interviews were recorded using an audio-recorder.

Demographic forms: To get basic demographic data of each respondent, and idea about each family, separate demographic forms were prepared for immigrant Bangladeshi parents and children. The demographic form for immigrant Bangladeshi parents (Appendix F and G) included information about their migration trajectories, age, gender, level of education, number of family members, occupation and income, etc. On the contrary, the demographic form for children (Appendix H and I) included information about their migration trajectories, age, gender, name of the school, and level of education, etc.

Type of interview questions: Separate interview guides (Appendix J, K, L, and M) were formulated for both immigrant Bangladeshi parents and children in line with the main research question and sub-questions. Initially, interview guides were checked and modified by the supervisors to investigate its relevance to research questions. All questions were left open-ended so that the participants can express their experiences and perceptions freely. Besides, open-ended questions enabled the research to identify new areas of discussion and allowed the participants to narratively describe their family relationship in Portugal.

However, the secondary data of this study were gathered from different national and international journals, articles, books, newspapers, reports of NGOs, and different video interviews, documentaries, etc.

3.5 Data Management

For a better presentation of the findings and seeking answers to research questions, it is imperative to maintain a standard data management process. Since an in-depth semi-structured interview elicits a huge amount of data, it requires a good and systematic analysis. The researcher kept a log of all data collected including the contact of each respondent, date of interview, place, duration, etc. Also, field notes are written in a personal diary as soon as the interview ended.

3.5.1 Transcription and Translation

For all participants, except for one child, the interview sessions were conducted in the Bengali language. As there are 8 interviews and the in-depth interviews were long, the researcher recruited 2 persons to quickly transcribe the audio and save time. The researcher gave them a brief orientation about the objective, research questions, method, ethical consideration, and discussed the semi-structured interview guide with them. One of them is studying at the Bachelor level and another has already finished her master's degree from Bangladesh. They are unknown to the research participants. While the researcher had transcribed a few interviews, they transcribed most of them. The denaturalized way of transcription was followed. The researcher again cross-checked all interviews after they finished.

Since, seven in-depth interviews out of 8 were conducted in the Bengali language, those interviews were translated into the English language. The researcher performed the task of translation with the support of one person. The researcher is a native Bangladeshi who is proficient in the English language. Also, the researcher understands the socio-cultural aspects of the Bengali language and knows how it should be presented in English, maintaining its actual meaning. When all translations were done, initial themes were identified.

3.5.2 Data Analysis

The data analysis process in this study proceeded simultaneously while some interviews were in the transcription and translation phase. The researcher identified initial themes from the field notes and memos. Thematic analysis was the analysis strategy in this qualitative exploratory study. Riessman (2008) said that thematic analysis is often appealing for novice qualitative researchers because of its flexibility. Thematic analysis guided the analysis, interpretation, and reporting of the responses of immigrant parents and children based on different themes and sub-themes related to the research question. Since the responses of qualitative research were text-based, it was coded for analysis using the NVivo software. NVivo is a popular computer software for analyzing a large amount of qualitative data which helps to manage data and ideas, develop codes, visualize data, and report (Hilal & Alabri, 2013). Braun and Clarke (2006)⁹ mentioned 6 steps of thematic analysis which include a) familiarizing with data, b) generating initial codes, c) searching for themes, d) reviewing themes, e) defining and naming themes, and f) producing the report which is followed to find out major themes and sub-themes in this study.

Initially, to be familiar with the data, the researcher uploaded all interview transcriptions in the NVivo software, read and re-read the interview responses, and tried to understand the meaning

⁹<https://sites.google.com/site/howtousethematicanalysis/home/how-to-use-thematic-analysis/4-reviewing-themes>

and made notes. Using the NVivo software, the researcher systematically identified codes from each interview and collated the similar codes under a few major categories. Then, the researcher searched for themes by combining all categories to form major themes. Themes were identified, and quotes were checked and re-checked to ensure the consistency of quotes under each theme. Also, based on categories, different sub-themes were identified under major themes. Finally, the major themes and sub-themes were named appropriately to present the responses of immigrant Bangladeshi parents and children. These major themes and sub-themes were not separate rather interconnected to provide answers to the research question of this study.

3.6 Reflection and Reflexivity of the Researcher

In qualitative research, as the researcher is going to interpret the field data, he is considered as part of the study (Rossman and Rallis, 2012). The identity, thoughts, assumptions, behavior, and emotions influence the process of data collection and presentation of findings. Here, I, as a researcher, tried to reflect on my views, assumption, and roles concerning the research participants, research conduction, data collection, and interpretation. I intended to explore the relationship patterns between immigrant Bangladeshi parents and children in Portugal. Is the relationship between immigrant parents and children supportive? Or do they have conflict in their relationship? Which aspects are responsible for their conflicting relationship? Through this study, I tried to investigate daily interaction between immigrant Bangladeshi parents and children and their family dynamics.

I, myself, am an immigrant Bangladeshi student in Portugal who is studying and doing research on immigrant Bangladeshi families in Portugal which is shaping my identity and subjectivity. Since I am here in Lisbon, I started visiting the Bangladeshi community in Lisbon and gathered ideas about family relationship patterns from different people while talking to them. It is easier for me to make a distinction between parenting style in Bangladesh and parenting style in Bangladeshi immigrant families in Portugal. As an immigrant in Portugal, it was exciting for me to talk to immigrant Bangladeshi parents who have been living here for a long time, and to know about how parents raised their children in the Portuguese context. On the other hand, I got a lot of new information about Bangladeshi families while talking to adolescents and youths. Also, I was conscious that my participants may have different views and experiences that I received from people while talking to them.

My role as an insider, during the data collection process, supported me to learn a lot from immigrant Bangladeshi families and family relationship. And I was aware of my identity as a researcher and as an immigrant student. I got to know much new information that was not discussed before in the Portuguese context about the immigrant Bangladeshi families. Besides, my insider role supported me to develop my interview schedule considering the context of Bangladeshi families. The role of the researcher as “*insider*” or “*outsider*” influences data collection and interpretation (Dwyer & Buckle, 2009). It is an ever-present aspect of the qualitative research approach.

My role as an insider helped me to connect with immigrant parents and take their interviews in the Bengali language since I do not know the Portuguese language. Also, the participants identified my role as an insider, they freely talked to me since I am from Bangladesh and understand the Bangladeshi culture, etc. On the other hand, it is also true that these participants considered me as a researcher-outsider. When participants consider the researcher as an outsider, sometimes, they become careful about their responses. I tried to maintain a balance in my role.

3.7 Trustworthiness and Authenticity

The validity and reliability are commonly used terms in quantitative studies, but social scientists have suggested different criteria to evaluate qualitative studies (Bryman, 2012). According to Bryman (2012), as an alternative to reliability and validity, Lincoln and Guba (1985) and Guba and Lincoln (1994) proposed two primary criteria to assess qualitative studies such as *trustworthiness* and *authenticity*. Trustworthiness consists of 4 different criteria such as credibility, transferability, dependability, and confirmability (Bryman, 2012). On the other hand, Creswell (2014) proposed similar terms such as *trustworthiness*, *authenticity*, and *credibility* instead of validity. In order to assess the accuracy of data and findings, and ensure the acceptability of social scientist and readers, Creswell (2014) proposed 8 strategies for assessing the validity and suggested to highlight one or more strategies in the study. He recommended that the qualitative researcher should identify and ensure the implementation of one or more strategies to ensure the accuracy of the data. In this current study, several strategies have been followed to assess the validity of its findings which are:

Member checking: In this current study, member checking was strictly carried out through confirming the data and summary of the interview by the participants after the end of each interview. Also, the themes and major findings were cross-checked with the participants to avoid the manipulation and misinterpretation of data by the researchers. This is also referred to as “*respondent validation*” or “*member validation*” which ensures the credibility of the findings (Bryman, 2012; Creswell 2014).

Thick description: A thick description of findings can ensure the transferability of data and findings to the readers (Creswell 2014; Lincoln & Guba, 1985). In this study, transferability was confirmed by providing a rich *thick description* of immigrant Bangladeshi parent’s and children’s interaction in the education and sociability aspects of children in Portugal. The findings of this study discussed the socio-economic condition, lifestyle, views, and perceptions of immigrant parents and children in Portugal. Also, it portrayed the connection of immigrant families in Portugal with Bangladesh and showed the practice of culture among immigrant Bangladeshi families.

Peer debriefing/external auditor: Lincoln & Guba’s (1985) idea of peer debriefing was followed in this study to ensure the dependability of these research findings. The supervisors of this researcher reviewed the findings to establish trustworthiness and guided to maintain the proper presentation of the findings. Besides, this researcher had sent the transcripts, interview guides, and findings to other researchers, for review, who worked as an external auditor and were also doing their thesis. In this study, the researcher incorporated the feedback from supervisors and other independent researchers to better interpret the relationship of immigrant Bangladeshi parents and their children.

Confirmability: Though the researcher of this study is also an immigrant Bangladeshi student in Portugal, but he did not allow personal biases or reflection of personal emotions, assumptions in interpreting the responses. Also, the role and identity of the researcher were discussed earlier. Besides, the findings were checked and reviewed by the supervisors and external reviewers.

Along with the above-mentioned elements of trustworthiness, Lincoln & Guba’s (1985) following aspects of authenticity were followed in this study:

Fairness: This study appropriately presented the experiences and views of immigrant parents and children to ensure the fairness of findings that were reviewed by supervisors.

Ontological authenticity: At the end of each interview, each parent and children got better understandings to improve their relationship patterns which were discussed in the recommendation section of this report.

Catalytic authenticity: During the interview, every respondent (immigrant parents and children) emphasized to bring changes in their relationship patterns.

3.8 Ethical considerations

In any research, attention to ethical issues is important to consider. In this study, the ethical principles were followed in consultation with supervisors.

Informed and voluntary assent and consent: In the social research world, the principle of taking informed consent of participants is considered the basic element to research social settings (Homan, 1992). Before taking the interview, in this study, a letter of consent for immigrant parents and children was prepared and provided to the participants. They were informed about the identity of the researchers, the research concept, objectives, and the tentative duration of the interview. Also, it is important to inform participants about the research approach (Van Liempt, & Bilger, 2018; Homan, 1992). They knew that their participation was voluntary and unpaid, and they could leave the interview session at any time whenever they wanted. All of them were asked about their convenient place of interview and interviewed at their available time. The interviews were recorded to avoid the chance of misinterpretation and do cross-checking of information with the permission of the participants.

Protection of privacy and anonymity: The participants were assured that confidentiality, anonymity by using pseudonyms, and the security of their information will be strictly maintained (Homan, 1992). The researcher gave a clear briefing to the participants how the privacy of their data will be maintained. Also, pseudonyms were used for every participant, so that no one can identify the actual identity of the respondents.

Careful role of the researcher: The researcher considered his role as insiders for getting accessibility in the immigrant Bangladeshi families in Portugal. The researcher made his identity clear to the participants. Immigrants if they find someone from their own country in a foreign land and they come to know that the person is here for the research, they may be careful about their responses and behavior (Labaree, 2002). Also, Labaree (2002) talked about the issue of cultural norms which vary from culture to culture. The researcher was careful about his emotions and biases while dealing with immigrant Bangladeshi parents and children in Portugal.

3.9 Limitations of the Study

Like every study, this study was not beyond limitations. This study had some limitations in its sample selection, data collection, and trustworthiness. The limitations of this study were:

BREXIT and Move to the UK: During the process of participant selection, it was seen that most of the immigrant Bangladeshi families who had been living in Portugal and raising their adolescents and youth in Portuguese settings, moved to the UK due to BREXIT at the end of January 2020. Some parents think that the UK has a better opportunity for their children's education and future life. But this BREXIT issue was not considered in the research designing phase. It created a challenging situation to get participants who fit in the participant criteria.

Families from the same area: In this study, all participants were selected using the snowball sampling technique from the same neighboring areas. And these families were known to each other. Sometimes, their views were similar. Families from small cities or different neighborhoods may have different responses.

Children from private schools: All children participants in this study were from private schools since immigrant Bangladeshi parents have a better socio-economic condition. Children who are from a public school may have different views.

Access to female participants: The researcher could not interview female respondents. Only one mother participated in this study. Due to the patriarchal system in the families, the researcher asked permission from the male members, but husbands and fathers did not permit to interview female participants. Also, the researcher could not reach female respondents as he is a male person and it was not possible to build a trust relationship due to time constraints.

COVID-19: The design for data collection was interrupted due to the COVID-19 global pandemic. It was planned to collect data from Cascais, Lisbon, and Porto, but it was not possible to go to Porto and Cascais there due to lockdown in Portugal. Also, the implementation of triangulation-collecting data by using different sources was not possible due to COVID-19. The researcher planned for participant observation, but people were afraid of coronavirus. So, the researcher could not do participant observation too.

Besides, this qualitative study findings only support the responses of the research participants, since the sample was small. It cannot be generalized for a large population. Also, the data were collected from Bangladeshi immigrant families in Portugal, so other immigrant families may have different experiences and views.

Chapter Four: Findings and Analyses

In this chapter, findings from the interviews of each of the eight participants have been presented to seek the answer to the research question and sub-questions of the study. The main research question of the study was a) How is the relationship between immigrant Bangladeshi parents and children living in Portugal in terms of education and the sociability of children? In the current study, the relationship patterns between parents and children were discovered in the education and sociability aspects of children. Therefore, to be more specific on the main research question, five sub-questions were formulated such as i) How do immigrant Bangladeshi parents in Portugal support children in their education?, ii) How do children experience their education in Portugal?, iii) How do children interpret immigrant Bangladeshi parent's roles in supporting their education?, iv) How children's attitudes regarding sociability (clothing, peer, and partner selection) align with immigrant Bangladeshi parent's expectations?, and v) To what extent does the cultural practice (the use of language and religious practice) impact the relationship between immigrant Bangladeshi parents and children?

As these interviews with Bangladeshi immigrant-parents and their children elicited rich information about their daily life and relationship patterns, and key areas were identified through thematic analysis. The thematic analysis guided to reveal significant common and unique main theme and sub-themes those served to answer the research question of this study and gathered information about the relationship patterns among immigrant Bangladeshi parents and their children in Portugal.

4.1 Demographic Information of the Participants

In this study, primary data were collected from eight participants (four parents and four children) of four different Bangladeshi families who have been living in Lisbon metropolitan areas. Among these Bangladeshi families, they all were doing business in Portugal and these families were male-headed. Among the parent-participants, mainly fathers participated in the interview. Only pseudonyms (Bashir, Asif, Ali, Runa, Hasan, Hamid, Jahid, and Mamun) are used to protect the identity of Bangladeshi parents and their children. In the following tables (Table 3 and 4), pseudonyms of both parents and children are mentioned.

Table 3: General Demographic Data of Participants (Children)

Name	Asif	Hasan	Jahid	Mamun
Age	27 years	17 years	17 years	28 years
Age at the Time of Immigration	5 years	4 years	-	8 years
Country of Birth	Bangladesh	Bangladesh	Portugal	Bangladesh
Year of Migration	1998	2006	-	2000
Religion	Islam	Islam	Islam	Islam
Education	Masters (Law)	<i>Hafizi and 12th Class</i>	<i>Hafizi and 12th Class</i>	Masters (Information Systems Management)
Came as Family	Yes	Yes	-	Yes

Among the four children participants (Asif, Hasan, Jahid, and Mamun), all of them are male persons, within the age group of 15-30 years. Three children-participants (Asif, Hasan, and Mamun) were born in Bangladesh and later migrated to Portugal with their family at the age of 5 years, 4 years, and 8 years respectively. Another child participant (Jahid) was born in Portugal. All of them were raised in Portugal in diversified Bangladeshi families and all were identified as Muslim. These children started their education life in Portugal, though Asif and Mamun started their Class 1 in Bangladesh. After coming to Portugal, Asif and Mamun started their primary education in local Portuguese schools but later Asif went to another private school and Mamun went to the International School of Palmela which has both school curriculum and religious curriculum (Islamic curriculum). They both attended their Bachelor's and master's degree in Lisbon. Asif studied Law whereas Mamun did his master's in Information Systems Management. Also, Mamun finished his "*Alim degree*" (Islamic Degree) at the International School of Palmela. Hasan and Jahid started their primary education at the International School of Palmela and now they are reading in Class 12th (college level) at the same institution. They both completed their "*Hafizi*" (Islamic Education- the study of memorizing the Holy Quran) there along with their regular school curriculum.

Table 4: General Demographic Data of Participants (Parents)

Name	Bashir	Ali	Runa	Hamid
Age	56 years	51 years	42 years	63 years
Education	Bachelor	Bachelor	Higher Secondary	Bachelor
Religion	Islam	Islam	Islam	Islam
Gender	Male (Father)	Male (Father)	Female (Mother)	Male (Father)
Types of Migration	Labor migration	Labor migration	Family Reunification	Labor migration
Arrival in Portugal	1992	1996	2007	1993
Occupation before coming to Portugal	Unskilled migrants in Hong Kong	Unskilled migrants in France	Housewife	Unskilled migrants in Germany
Occupation after coming to Portugal	Business (Retail shop for Tourists items)	Business (Retail shop for Tourists items)	Business (Retail shop for Tourists items)	Business (Retail shop for Tourists items)
Number of Children	2 (One son and one daughter)	2 (Two sons)		3 (2 daughters and one son)
Lives in Extended Family	No	No	No	No

On the other hand, the four parent participants (Bashir, Ali, Runa, and Hamid) consisted of three men and 1 woman, between the ages of 40 to 65 years old and they were also identified as Muslim. All of them were born in Bangladesh and later migrated to Portugal in the 1990s. The male participants came to Portugal from different European countries for getting legal immigration documents and in search of employment opportunities. The primary data from the interview of participants showed that it was fathers who came to Portugal at first and later brought their wives and children. Gradually, they established their business centers and brought their family members. The only female participant in this study came here with her husband in 2007 and she is running a wholesale store now. All parents were educated, although they were employed in Bangladesh as mill workers, small businessmen or housewives, all of them were

found running their own business in Portugal. All the adult participants parented at least two children and all of them had at least one daughter except Ali's and Runa's family.

Though they came to Portugal for getting legal documents and jobs, Bangladeshi immigrants were also attracted by the living condition and weather of Portugal.

“I didn't come here at first, I was in France. I was in France for 4 years. I came here in 1996 when immigration was opened. I mainly came here to prepare my immigration papers, not to stay.” (Ali, Father, 51)

“Portugal is my favorite place, loveable to me. I like this place. The weather is good...I came from Germany. When this country opened the 1st immigration, I came at that time.” (Hamid, Father, 63)

But the situation is different for mothers and children. The female-parent participant came here with her husband and children came to Portugal from Bangladesh as the family moved here.

“After coming here, I love the environment, so I stayed... Besides, here I can stay with my husband...Because children's education starts from one. If I have to stay here, then I have to stay from their class one. And if I go to Bangladesh and come later, it will create a problem for them.” (Runa, Mother, 42)

Runa preferred to stay in Portugal because she could live with her husband. Also, she expressed her concern about her child's education which reflects affection towards children. It showed that Bangladeshi mothers/wives live in this foreign land for their husbands as they are dependent on their husbands, and to give their children a better education and future. On the contrary, all children-participants who were born in Bangladesh, they migrated here at an early age with their mother.

“Dad brought me and my mother from Bangladesh for the first time. Dad was in other countries before, but for us, Portugal was the first country.” (Asif, Son, 27)

Fathers came to Portugal to legalize their stay in Europe and find out working opportunities whereas mothers came and stayed because of their husbands and children.

4.1.1 School Trajectories

Though this parent-participants were running their business in Portugal and were not engaged in any professional formal job, they were trying to give their children a better education here. All parent-participants were found to send their children to private schools because they think the quality of the private school is higher than in public schools. Also, parents have trust in the guidance of private school teachers.

“Since class one, I have always taught him in private school. ... Keeping children in public schools is just like there is no future. In public schools, the children will only be taken care of, feed, and sleep. Public school will do everything for a child but his/her education will be limited to his/her talent. That means the school does not support children to improve their capacity. It takes a lot of care though, but care is less regarding education...” (Bashir, Father, 56)

These Bangladeshi immigrant-parents were satisfied with the education system in Private schools in Portugal. Initially, they were worried about the education and guidance of their children in this foreign land as they did not know the academic Portuguese language and words, but gradually they found that teachers were very supportive. Also, parents were found to maintain communication with the teachers to get updates.

“The study system here is very different. Very good. At the primary level, teachers care more than mothers. The teacher knows everything about the baby. What the child knows about his computer, what he likes to eat, what he likes to play? How is his attitude or mentality? They care a lot at the primary level. I sent my children to private school...” (Runa, Mother, 42)

“Teachers always contacted me directly, so that I knew whether my son is studying or not...” (Bashir, Father, 56)

The primary data also exhibited immigrant Bangladeshi families’ attachment to their religion. Almost all families sent their children to the International School of Palmela¹⁰ which has both Islamic curriculum and normal school curriculum. Since the childhood of their children, Bangladeshi parent-participants followed this strategy to connect their children with Islamic education and rules. School and education system have an impact on the lifestyle of an individual. Though these immigrant Bangladeshi parents were living in Portugal, they found a school where they taught Islamic education and principles to their children.

“...it belongs to the Muslim community. Mozambique, Indian people manage this school. The cost is fairly low... Most of our community, those who are a bit solvent, try to send their children there...” (Ali, Father, 51)

“...Palmela is an Islamic Madrasa and an English medium school at the same time... Since childhood, my children are studying in the Islamic curriculum. My son is currently reading Hafizi (Islamic education).” (Hamid, Father, 63)

The teachers of this school are from India and Mozambique but they have Portuguese nationality. On the other hand, all students are Muslims. Immigrant Bangladeshi parents want their children to get better academic knowledge along with Islamic education and learn Islamic values, so they send children to this school. In the following section, it will be clear how the teaching of the Islamic curriculum influences the lifestyle, outlook, thought, and the sociability of these young participants. Also, it has an impact on the relationship patterns between immigrant Bangladeshi parents and children.

4.2 Relationship between Immigrant Bangladeshi Parents and Children

The relationship patterns between parents and children vary from person to person, family to family, culture to culture, and country to country, etc. Also, the adolescence period and the young age of children add a new dimension to consider for assessing the relationship. It is a challenging age period for many children. At that time, children spend most of their time in the

¹⁰ International School of Palmela: With the mission of providing high quality global education to children in Portugal, the International School of Palmela has been serving since 1996. It has both Islamic and regular curriculum. This private school has its own guideline to shape the education life of children and prepare students for future challenges. <https://cip.edu.pt/sobre-nos/>

school, interacting with friends and teachers, are influenced by their study curriculum, and surroundings, etc. These immigrant Bangladeshi parents spent their life in Bangladesh with traditional Bangladeshi customs and culture whereas their children were raised in Portugal, in a European context. It was investigated by this study whether these Bangladeshi parents were maintaining a similar type of relationship with their children here that they received from their parents. Also, it was explored in this study whether the parent's role in children's education and sociability aspects create any conflict and distance in their relationship patterns.

During the interview, both immigrant Bangladeshi parents and children described different aspects of their relationship patterns. Several themes and sub-themes were identified from the interview responses whereas some were positive features, and some were negative. These themes included support, communication and mutual understanding, personal freedom, cultural impact, conflict and control, and good relationship attributes, etc.

4.2.1 Support

It was the most commonly mentioned attribute by parents and children during the interview. Support in their relationship was found in different forms such as educational, emotional, informational, and instrumental.

Educational Support: Life of the children-participants of this study was mostly education-centric. Two out of four children participants were studying during the data collection period and the rest two finished their education life. Adolescents' and youth's relationship patterns with their parents can be better assessed by considering Bangladeshi parent's support to their children's education in this foreign land.

It was found that all these Bangladeshi families of this study were male-headed, patriarchal and mainly father was responsible for managing bread for the whole family. As these fathers were busy in their business, went to their shop early in the morning, and came back at night, they rarely could support their children in their studies.

“...I couldn't give them enough time... I am always busy with my work...” (Ali, Father, 51)

“...If you ask for money, I will pay. If you want a private master, I'll arrange it. Do not ask me any questions about your studies. I have no answer to that. My answer is very stated forward. I do not want to see any lacking in your study rather I want a proper education.” (Bashir, Father, 56)

Besides, in the context of the Portuguese education system, it was difficult for immigrant-Bangladeshi parents to support children in their education. The language barrier became evident here. Though parents knew the Portuguese language for daily interaction, they were not familiar with the academic Portuguese words.

“I told my children that I am an illiterate person. I do not know about Portuguese studies. Don't tell me what to do, just want to know if you are passing the exam...” (Bashir, Father, 56)

“We, too, have learned the Portuguese language by seeing and listening to people and everything. We did not learn the academic language, although there are some schools recently, that time there was no school...” (Ali, Father, 51)

The language differences made it difficult for immigrant Bangladeshi parents to directly support children in their studies. These Bangladeshi parents completed their education in the Bengali language while they were in Bangladesh, and they learned basic Portuguese language to run their business and daily life. Since the academic Portuguese language is a quite different and advanced level, so it became difficult for them to help their children with their homework.

Though they do not understand the academic Portuguese language, Runa (Mother) said that she tried to support her children in a different way. She used to ask her sons to translate their school exercises into Bangla. Then, she used to guide them to get ready for their homework.

“...When they (children) studied Portuguese here, I did not understand the language. The elder son understands Bengali. I used to tell him what is written here, tell me in Bangla. He used to translate that then I would say that how they should study? I performed almost like a teacher.” (Runa, Mother, 42)

It was found that mothers are providing more support (indirect) to children than fathers in managing homework. In two families (Ali’s and Hamid’s), mothers were helping their children in their studies. Also, children received educational guidance and support from their elder siblings in some cases. For Hasan and Jahid, it was found that they both have received support from their elder brother and sister as their elder siblings know the Portuguese language and studied in Portugal.

“...When I was young, my mom used to help me in study, but most of the time my sister used to give me time. And the rest I could do alone.” (Jahid, Son, 17)

Ali (Father) and Hamid (Father) were found to rely on their wives for educational support and guidance of children. Hamid (Father) said that since his wife is a housewife and staying at home all day long, it is easier for the mother to support children. He said, “I try though. However, my wife tries more than me. She lives home for a long time. She doesn't do private jobs. She is a housewife. That's why she gives more time.”

Moreover, Ali and Hamid emphasized the closeness of children with their mothers. They think that children always get their mother at home and they show more intimacy with their mother. They (Ali and Hamid) think that children prefer to ask for help from mothers than fathers.

“...but it is also true that the longer the time you spend, the more the child will come to you. So, they are close to the mother.” (Hamid, Father, 63)

“...most of the time, boys are close to their mothers. Ever since their childhood, they were with their mother in Bangladesh and I was abroad...It’s mainly their mother who always monitors their studies. She maintains where are they going or coming from.” (Ali, Father, 51)

However, Mamun (Son) said that whenever his father could manage some time, he used to sit with Mamun to prepare his school exercises. “...In my case, my father, in particular, has been

very helpful. He could not speak Portuguese... Although he could not speak Portuguese, sometimes he used to sit with us..." (Mamun, Son, 28)

While discussing the support of father in education, Asif described an unfortunate situation. It is the perception of children that Bangladeshi fathers are good at Mathematics. While Asif was talking about the immigrant Bangladeshi father's support in education, he said that

"...Because our families (Bangladeshi) are only a little good in mathematics. The day they want to teach, they will say, bring me your mathematics book. Let me see how good you are? They will teach us normal and critical mathematics and ask us to do exercise within 5 seconds. If we fail, they will beat us. Later, children would go out and say, 'He beats me in the name of teaching mathematics, whereas I ask support for my Portuguese Subject, Geography Subject, History Subject, Philosophy Subject. Father will ask, what is Philosophy? I don't understand. Where is your math subject? Get me your math book. In this way, parents create a distance with their child..." (Asif, Son, 27).

Though Asif was not referring to his own family, he was talking about the support of some immigrant Bangladeshi fathers in general. He thinks that parents mostly fathers do not have time for children, and whenever fathers can manage some time to sit with their children, they teach mathematics.

In some families, both parents are busy, and they do not have time for their children. In such families, the father is busy in his business centers, and the mother is busy in managing the household chores. After finishing the household activities, the mother remains busy in talking to their relatives back in Bangladesh. Here, the ignorance of parents about the Portuguese education system and the indifference of immigrant Bangladeshi parents lead children to get support from teachers and friends.

"...Because every Bangladeshi mother is interested to get information about their relatives in Bangladesh. It's like a war on the telephone all day..." (Asif, Son, 27)

The school teacher's support was found as an alternative source for dealing with study-related issues and school-related challenges. Both Bangladeshi parents and children were satisfied with the support of teachers and friends. When children see that their parents are busy in their own life, they prefer to get support from teachers and friends for educational aspects. Also, parents have trust in the teacher's support.

"... I used to call the teachers. I used to say that I would mark the section that my son does not understand. What I could not explain at home, the teachers used to check it, the teachers used to help. Here, teachers want us to share the students' problems with them. In the language class, I used to ask the teacher to give extra reading and writing to my elder son..." (Runa, Mother, 42)

Besides the support of school teachers, children get support from private tutors. Hasan and Jahid have private tutors to prepare their homework. And Asif and Mamun had private tutors at home. All immigrant parents-participants appointed private tutors for their children.

Also, it is seen that these adolescents and youths are more comfortable getting help from friends. They think friends are very supportive. Hasan (Son) mentioned that he did not feel the

need to get support from parents. Whenever there was any problem, he preferred to get help from teachers and friends.

“No, my parents do not help me in my studies. I usually get help from teachers and friends... If I face any difficulty, I go to my teachers. Also, I did not feel the necessity to get help from parents.” (Hasan, Son, 17)

“I was a child then, and all my friends were all Portuguese. For example - one day in the class, I meant yellow, but in Portuguese, I said *Vermelho* which means red. My Portuguese friends immediately brought 2 colors to me and made me understand which is red and yellow. There was a lot of support from friends. I did not need the teacher's help, my classmates corrected me...” (Asif, Son, 27)

However, parents felt the need to educate their children and regretted that they were not capable enough to answer children's questions which reflects their emotional attachment with children.

“...I was so disappointed that I didn't know the language... But sometimes it seems that if I was in the country (Bangladesh), I could have been a better teacher for my children. Here, I was dependent on the school teachers. They do everything in school just fine, but I couldn't find peace in my mind...” (Runa, Mother, 42)

Due to the language barrier, ignorance about the Portuguese education curriculum, busy work schedules, and household chores, immigrant Bangladeshi parents were not able to give educational support to their children directly. All these parents wished to give better education to their children and have been trying to offer them a standard educational facility by sending them to private schools, maintaining communication with teachers, and so on. On the one hand, mothers were found to give more support than fathers to children in their studies. On the other hand, the necessity of parent's support was replaced by the support of school teachers, private tutors, and friends.

Emotional Support: The emotional attachment and support between parents and children is another significant dimension to assess their relationship patterns. People have positive feelings and relationships with those to whom they are emotionally connected. During the age of adolescence and youth, children often go through psychological ups and downs, and experiences new challenges, encounter dilemmas in school, and look for support from reliable persons. Their physical and psychological changes and interaction with new ideas, beliefs, and thoughts in their studies seek answers, affection, and emotional support, etc.

Field responses of this study showed that both immigrant Bangladeshi parents and children have different perceptions about emotional attachment in respect of children's education and study-related issues. They think differently. Though immigrant Bangladeshi parents were found busy and could not directly engage in the educational support aspect of children, these parents had an emotional attachment with their children which is covert to the children in most of the cases.

Bangladeshi parents are concerned about the better education, future progress, and prospect of their children, though they do not know how to express their love and affection in some cases. On the other hand, young children are more connected to their classmates and peers concerning emotional aspects. These adolescents and youths prefer to share their dilemmas with their friends rather than parents.

It is the perception of a few children-participants that that immigrant Bangladeshi parents do not understand the feelings of these adolescents and youths. If children are in depression, they cannot share that emotional state with their parents. At this young age, it is very common for children to fall in love with others, but they are unable to express their psychological condition with immigrant Bangladeshi parents. While discussing the emotional support of immigrant Bangladeshi parents towards their young children, Asif mentioned that

“In Bangladeshi families, the interaction of the child with the parents is very low, not at all. There is less chance of saying something openly... Now parents ask, what has happened to you, my son? No, nothing, replies the child. Parents say, why do not you take food? The boy says he does not want to eat. At this point, he does not eat for 5 days. He is now depressed and unable to share with anyone.” (Asif, Son, 27)

The emotional support of immigrant Bangladeshi parents in their children’s education often turns out as pressure for them. Some parents couldn’t study well in their life and are not succeeded in getting a professional job. These parents think to complete their unfulfilled dreams by their children’s education and try to arrange everything for their children’s better education. But sometimes they do not realize that parent’s extra pressure for better education may put children in trouble and children become depressed when they get a poor result.

“In my view, I see several aspects here. Uncle and Aunty who come to Portugal, think that we could not do anything good in our lives, but our son has to do good studies.” (Asif, Son, 27)

Also, school-going children often feel more comfortable sharing school and study-related problems and feelings with friends rather than their parents. They think their friends can better understand them whereas their parents do not have time for them. This perception directs towards a distance between parents and children.

“If I face some problems, I will not share with parents, I will share with friends... the challenge that I face with my parents, is that I cannot share my problems with them, like psychological problems, it may have happened because they were busy with their business when I was a child...” (Hasan, Son, 17)

“No, no. I did not share at home There we had an African friend, his name was Michael. He was older than us and he was respected by everyone. So, it is seen that he used to help me a lot...” (Mamun, Son, 28)

From their emotional point of view, these immigrant Bangladeshi parents are doing everything to support children to establish a better future and career. They do not want to make their children dependent on their siblings. In Bangladesh, parents usually give responsibility to the elder son to take care of his junior siblings which is a pressure for the elder son.

“I will neither give my son’s responsibility to my daughter nor my daughters to my son. If I had 10 sons, I would not give any one's responsibility to another. I have supported my children to make a successful future. I have made my son a lawyer, and my daughter will be a doctor. If there were 2 more children, I would make one as the pilot and the other an engineer.” (Bashir, Father, 56)

While talking about emotional support, Hamid (Father) mentioned that "...I think about my children's future. My house is very close. This is next to the mosque. So, I try to give them some time. I go to the home in the evening and ask them about their daily life. What are they doing? Have they taken food? or not? Many more issues."

Like the educational support to children, the mother's profound emotional support was seen more than that of fathers. Even fathers agreed about the better emotional attachment of mothers with children.

"For my children, they are dependent on and close to their mother. They rarely come closer to me. They discuss their demands and complain with their mother. Their mother informs me, she handles the rest. I think all credit goes to their mother behind their achievement."
(Ali, Father, 51)

"...They have never missed school because of me. Without sickness, my sons have never missed school. They have a 100% attendance in the school..." (Runa, Mother, 42)

From the parent's responses, it is revealed that parents are doing a lot of sacrifices for their children. Due to the lack of sharing, less communication, and mutual understanding, children are not realizing their parent's emotional attachment, love, and affection, etc. On the contrary, from the viewpoint of children, children-participants were seen as closer to their mothers than fathers and they prefer to share emotional aspects with peers rather than immigrant Bangladeshi parents.

Informational Support: Adolescence and young age come with vulnerability, risk, and dilemmas. At this age, children are more curious about forbidden or negative issues and often distract in their lives. Although children are more influenced by their friends at this time, parents should show them the right direction. Therefore, the informational support of parents in the area of education and sociability of children is very important to shape their future. Though children indeed prefer to get advice from those who are close to them. If they have a positive relationship with parents, children listen to them.

Interview responses revealed that immigrant Bangladeshi parents always advise their children for their better education and sociability in Portugal. Also, children welcome their advice and try to follow. Parents advise them about their education and motivate them for a good result. Parents tell them about their life situation, hardship in life, and try to give them an idea about the current competitive world.

"...And I, at the very beginning, told them that I could not put on shoes in my village when I passed my SSC. Even there was no scope to put on shoes because there were muds in everywhere. Besides, shoes were not that much common at that time, and I had no money to buy... if I could study in that mud, and if I could get it ready for me, you are in a situation where you have everything around you, whatever you want...If I could prepare myself in such a situation then why can't you prepare yourself in this place?" (Bashir, Father, 56)

It was also found that children ask for suggestions from parents regarding their education and children are dependent on parents in some cases. They want to get parent's opinions, show respect to their advice, and implement those in their life. Parents are more experienced whereas young children are novices. Parents provide children advice about their career and peer group selection as well. They help children to make the right decision in their education life.

“...many students work part-time in London to finance their study, about 80%. I said to my elder son that you don't have to. I didn't allow him to do a part-time job. No need, as I can afford. Alhamdulillah. I don't want him to do a job now. That day, he shared with his mother and said he has 3 years class. I will finish these 3 years at a time. He was sharing with his mother that day. He told me that Father, I have 3 years class. I will finish it at a time. Many people take the break in the middle. Many skips that semester and go to work elsewhere. Then many do not have the desire to study again...When he said, I said, you have to study... Let's finish it at a time.” (Ali, Father, 51)

Parent's informational support in respect of peer selection is well-accepted by children. Children also respect their parent's opinions and advice. Children believe that parents always think the best for their children.

“My parents always tell me that you should do this., it's good to go in this line. I too think they are my father and mother; they will always think good for me. I try to go in the direction of what they say.” (Jahid, Son, 17)

The lifestyle of Bangladeshi youths is different from that of a youth in Portugal. These immigrant Bangladeshi parents in Portugal still try to guide their children according to the Bangladeshi culture which reflects the connectedness to the Bangladeshi customs. At the same time, children are accepting and following their parent's advice. Parents suggest their children to make a balance between their “*European lifestyle*¹¹” and Bangladeshi culture.

“When my son started university, I told him that you will meet a lot of people who do smoking, take alcohol, you won't do that. keep in mind... Many people take alcohol, you can go with them, but you will tell them that I don't do it. The son said, mother, I understand that you know.” (Runa, Mother, 42)

Immigrant Bangladeshi parents give informational support to their children as they think that it is their responsibility to guide children. Though parents cannot support children in their study but they encourage children for better education, advise them, and guide children to lead a better life in Portugal. Also, children ask for guidance and advice from immigrant Bangladeshi parents as they think parents always wish good for them.

Instrumental Support: The field data revealed that immigrant Bangladeshi parents are concerned about the material needs of children in respect of their education and sociability. Within their capacity, parents try to fulfill children's needs and demands. Fulfilling children's material needs is considered as a way of showing love, affection, and care to children. Also, children get the feeling that parents care for their needs and they are doing everything possible within their limit. It helps in establishing a better relationship between parents and children and, facilitates the process of family bondage.

¹¹ *European lifestyle*: According to immigrant Bangladeshi parents, European lifestyle means such lifestyle and activities of children which are not practiced in Bangladeshi culture i.e. drinking alcohol by young children. In the European families, young children tend to leave their parent's house, practice non-marital cohabitation, and often get married later in their life (Oláh, 2015). In the Bangladeshi family contexts, children especially sons live with their parents till death, and children are supposed to follow their parent's instruction and guideline in their life. If young children are disobeying parents, taking alcohol or drugs and or practicing non-marital cohabitation, these types of nature of children are not socially accepted.

From the interview of parents-participants, it was found that parents consider children as their responsibility and they think about fulfilling children's demands. They gave priority to their children and their needs. They always tried to give their children the best education, sent children to private schools for getting standard education, and spent money on everything. All families appointed private tutors at home for their children. Even, children from Ali's and Hamid's family were doing private coaching for university admission. Parents were found to maintain regular contact with children's schools and monitor education.

"...when teachers call from the school, I left all my activities and I go. I am giving priority to my children. What I'm doing is for them. This is where they start to build a better future for them. The beginning has to be good for them. I'm trying, although I have never been completely successful." (Hamid, Father, 63)

"...From that perspective of my country, I have been thinking to provide my children with proper education, 100% care until they become 18. After that, if they want, I will support them or if they don't want, I won't. I've managed everything in my life." (Bashir, Father, 56)

It was seen that children feel comfortable asking their parents about their needs and parents also show affection to them. Parents especially fathers consider children's demands as their rights. This creates a good relationship between them.

"My children directly ask me if they want anything rather than asking their mother. They know that I can buy stuff for them which is not possible if they ask their mother. If my children need to buy something, need money, they tell me. They know that since I am going to give money, so they ask me." (Hamid, Father, 63)

It was found that all children-participants have agreed that parents are trying their best to fulfill their needs and demands. They have the realization that parents often try to accomplish their unfulfilled dreams by their children.

"Everything I ask, my family gives me. Like I wanted to travel to many countries, they gave me money. Never denied for anything. So, I respect them too... I respect my parents. Whatever I asked for, they gave me..." (Asif, Son, 27)

Immigrant Bangladeshi parents are found to fulfill children's needs and demands as they believe that children can shine in their life if they study well and their needs are fulfilled. Parents are fulfilling children's material needs related to study and social life. At the same time, children consider parent's sacrifice for them and show respect to their parents.

4.2.2 Communication and Mutual Understanding

Children's communication with parents is another significant element of a good relationship pattern. The regular communication, mutual understanding, and sharing between parents and children make their relationship strong. Children can rely on their parents, and the chances of becoming distracted reduce when children can share their private and daily life issues with parents.

Field data exhibited that children of these Bangladeshi families did not have as much sharing opportunities with their parents as they want. Both father and mother, mostly fathers, were busy with their own life and they rarely spent time with children. Good communication between parents and children enhances parental influence on children. Also, parents get the opportunity to monitor their children if there is good communication in the family. Children believe that if they could share their feelings with parents, the relationship would be much better.

“...These are moments we cannot share with parents. If we could, the relationship of the child with the parents would have been better, the influence of the parents on the children would have been much better... In Bangladeshi families, the interaction of the child with the parents is very low, not at all. There is less chance of saying something openly...” (Asif, Son, 27)

Children-participants mentioned that there is no practice of sharing and communication in immigrant Bangladeshi families. Asif (Son) expressed his grief over this less communication and said, “...Because we see that when a child in a Portuguese family returns home from school, parents ask, how was everything in the school? What have you learned today?... This way they begin their communication. A conversation and a friendly discussion of a parent start with the child. But this can never be seen in our family (Bangladeshi). There is no culture or no practice of friendly discussion between parents and children in our families...”

Besides, Hasan (Son) thinks that parents are giving informational and material support, but there is a limited scope of sharing and communication with them. He stated, “...we have never spent time together when I was between 7 and 15 years old...”. An adolescent or youth may face a lot of challenges in school, with peer groups or outside. The sharing opportunity gives children the strength to deal with these challenges efficiently and makes them confident. But unfortunately, this communication scope is limited in most of the immigrant Bangladeshi families in Portugal as Asif (Son) mentioned “...But the problems that children face during their adolescence - school problems, problems with girls, problems with friends, problems with bullying, etc. So, these problems cannot be shared with Bangladeshi families and parents...”

In some cases, it is the daily schedule of school-going children that they cannot manage time to spend with their parents. Children go to school early in the morning and come back home in the evening. Then, they go to the playground and private tuitions. As a result, they cannot manage time to talk to their parents except on weekends.

“We do not share too much. I spend about 80% of my time at school. When I come home, I rarely talk to my parents. I do not talk much with my father as he is at work all day. When he comes home, it's late nights. We rarely talk once or twice while going to school or meet him.” (Jahid, Son, 17)

Though children have less communication with both of their Bangladeshi parents, it is seen that the intensity of communication is much lesser for fathers than mothers. Since the mother stays at home, children are closer to her. Consequently, it creates a distance in their relationship.

“...Slowly the children move away from their parents. Children go away. After entering the house, everyone goes to their room. No one talks to each other. May be sometimes on a Sunday, they sit together for lunch. This is often not possible, because children do not want to come in front of their parents. You will find that in every Bangladeshi family, children are very afraid of their fathers.” (Asif, Son, 27)

All children-participants mentioned that they have more sharing with their mothers. Mothers show love and affection, and fathers are usually strict in these Bangladeshi families. It seems that parents are still connected to their traditional Bangladeshi culture and maintain the same type of relationship with children that they experienced in Bangladesh. While children have less sharing with their father, they are more comfortable with their mother and other siblings.

“Yes. I have an elder brother and I am very free to share with him. Also, I am very free with my mom. Not free with dad, but we talk occasionally.” (Mamun, Son, 28).

Also, Jahid expressed the same reaction that

“I have more sharing with my mother. Of course, the mother takes great care of me. It is easy to share with the mother, I think.”

In some cases, relatives are found close to children. Often children are close to their cousins. As cousins know about their family, children feel comfortable to share their problems or family issues with cousins. Asif said that “...I share my issues with my relatives in London. I have a cousin-brother, older than me... I can share everything. He used to live in Portugal. I can discuss my family problems with him...”.

Regarding sharing and communication with relatives, a piece of interesting information was found. Children of these immigrant Bangladeshi families do not have a close connection with their relatives in Bangladesh. It was revealed that their parents usually maintain regular communication, but children were seen reluctant to contact them. Though parents often ask them to talk to their relatives over the phone, they do not feel comfortable. Sometimes it is because children did not see those relatives in person, sometimes it is because of language difficulties. When children are not comfortable in speaking the Bengali language, they feel shy and avoid their relatives in Bangladesh.

“...Every day, my parents speak in Bangladesh. Many times, they ask me to talk with my relatives. I say that I don't like it.” (Jahid, Son, 17)

“...Actually, they did not stay in Bangladesh for a long time. So, the attachment is not that strong. That is why their feelings are not like that... (Ali, Father, 51)

“No, They (children) can't. My younger son does not want to talk over the telephone. Because he does not understand all Bengali words and cannot answer accordingly... (Runa, Mother, 42)

Limited communication leads to less mutual understanding between immigrant parents and children. Interviewed parents mentioned that their children understand parent's expectations and act accordingly. Parents said often children consult with them for taking decisions and follow their suggestions. Bashir (Father) was found proud of his children. He mentioned that he has a very good mutual understanding with children. His children understand his dreams and they act accordingly. According to him, children are focused on his dreams and follow his teaching in their life. While talking about her daughter, Bashir mentioned that

“...she was asked about her future plan from the school. Then the girl said she wants to be a doctor. Then her teachers asked her, why do you want to be a doctor? Then the girl said,

my father wants me to be a doctor in the future. Then the teacher said your father is saying that, why do you need to follow him? Then my daughter said, why not?... I am asked to be a doctor and I want to be a doctor in the future to fulfill my father's dream." (Bashir, Father, 56)

On the other hand, it was found from children's interview that there is less mutual understanding between immigrant Bangladeshi parents and children. Children often think that their parents are traditional, not modern, and do not know about the latest technology.

"I use more technology. If I want to go to some places, I will just use google map, they will shout at me... I think they are not modern parents. They are old fashioned. They do not have an idea about the new world." (Hasan, Son, 17)

Though there are limited communication and less mutual understanding, it is revealed from both parent's and children's interview that they have a loving relationship where children recognized their parent's hardship and sacrifices in this foreign land for the family and children. These children show respect to parents for their relentless effort to support the family and abide by them.

"...I don't know how everyone looks at their family, but I always see my dad. Every morning, he leaves the house at 8 am for work. Still, he does hard work. He goes to bed very early and goes out of the house at 8 am. Even so many days, I am tired, but I look at my father if I say I'm tired then what to tell him. He is older than me. Even then I see he works like a machine. From this place of honor, I did what he asked me to do." (Asif, Son, 27)

Children have limited communication with their immigrant Bangladeshi parents. Parents mostly fathers are busy in managing bread for the family. Also, children are often busy at school. So, they get fewer chances to talk. Children maintain good communication with mothers and siblings compared to fathers. Moreover, children often share their difficulties and challenges with close relatives. Parents, sometimes, maintain their old traditional Bangladeshi culture and keep a distance from children. To improve communication and mutual understanding, Hasan mentioned "Maybe (parents) don't get so strict. (parents) Do not get very attached to the past education but innovation." A more sharing communication and mutual understanding between Bangladeshi parents and children can make their relationship stronger. However, it is revealed that both parents and children have a good emotional attachment. On the one hand, parents do a lot of sacrifices for their children. On the other hand, children recognize their parent's effort for them. Immigrant Bangladeshi parents are performing parental responsibility by providing informational and instrumental support to their children in the educational and sociability aspects of children. But these children-participants wish to have close communication with their future generations.

4.2.3 Personal Freedom

The personal freedom of children allows them to grow and develop their identity. Autonomy helps them to learn from the surrounding environment and make decisions for their life. Also, adolescents and youth expect personal freedom and autonomy in respect of their life decisions. Every individual can identify his/her strengths and understand his/her challenges better than others. In respect of sociability, both children and parents have discussed some common features. Considering their responses, personal freedom theme was categorized into three sub-

themes such as personal freedom for dating and marriage, clothing and peer selection, and educational decision-making and career choice.

Personal Freedom for Dating and Marriage

Adolescents and youths are curious about love and dating. In this study, immigrant Bangladeshi parents' views and roles were assessed in respect of children's personal freedom for dating and marriage. It was found from the interview data that Hasan and Jahid think that their parents will not agree if they start dating someone. Also, they think it is a sin and even they do not want to be in any loving relationship before marriage. They think their parents will be angry and will not accept it. As Hasan (Son) mentioned that "I think, dating in general, they will not allow." A similar response was found from Jahid. He said that "I think they will be extremely angry... I do not think that they will agree."

A different view was found from Asif and Mamun about dating. They both have recently got married which were love marriages. They mentioned that usually, Bangladeshi parents do not want to accept dating and love relationship but after getting married, parents accept it gradually as parents cannot throw away their children. They pointed out a piece of new information about dating and love relationships among Bangladeshi families. They think that if children are in love with someone from Bangladesh or have Bangladeshi nationality, then parents may agree at some point. But if the loving person is from Portugal or any other country, parents will never agree.

"At first it would be a problem but later on they may accept it. But why do I need to go in this war, why? Who likes trouble? I thought that if a Bengali girl comes by marriage, she is good to me... Now that I am married to whom I like, I am very happy with her. Perfect for me. My family has also accepted her since she is a Bangladeshi girl. Everything is fine, our culture, our eating, and drinking..." (Asif, Son, 27)

"If I were married to a Portuguese girl, my family wouldn't accept that. Maybe they would accept later, but I would have to be separated from the family. Living together might not be possible. Though they cannot throw away their son..." (Mamun, Son, 28)

Also, religion was found as another considering factor along with Bangladeshi identity. If children are dating someone from a different religion other than Islam, it was found that parents will never accept it. In this study, most of the immigrant Bangladeshi parents were found liberal about love and dating compared to maximum traditional Bangladeshi parents. All parent-participants, except Bashir, agreed that if their children are dating someone, they will accept it. They just want a Bangladeshi Muslim daughter-in-law for their son or son-in-law for their daughter. They have no objection about dating or love relationship of their children.

"They will choose their life partner. I am not going to say anything about it. Because they will marry whoever they will live in the future, they have been grown up in this country. I cannot look after them after the age of 25 years..." (Runa, Mother, 42)

"In the present time, parents should give importance to their children's choices. I always tell my children, look for someone with whom you can adjust, you have similarities. If you like someone, you should tell me. It's not such a matter that you have to hide from me..." (Hamid, Father, 63)

Only Bashir, among all parent-participants, found strict about the dating of his daughter, though his son's marriage was a love marriage. Regarding the dating of his daughter, Bashir (Father) said that "if she chooses a European, we will not accept it. If she is dating a Bangladeshi, then we will consider it. We will look at the family status of that guy. If the family status is not equal, then it won't work. We will say that you cannot marry that guy. You will have more time to think about it. You will be given more freedom. If she says she has no other choice, then we will look for boys like us."

All parent-participants expressed their opinions regarding a Bangladeshi Muslim person. They think that if their daughter-in-law comes from a Portuguese family or from other countries where their culture is different from that of Bangladesh, they cannot adjust with that girl. She may think differently than Bangladeshi parents. Even parents think that children will not be able to cope up with a European girl. Therefore, they are against marrying a non-Bangladeshi or Portuguese girl.

"No, this is impossible. I have taught my children accordingly. Whatever you do, you can marry neither a Portuguese nor a European girl and you should not think about them. It is a sin for you to even look at them." (Bashir, Father, 56)

"If it is Portuguese, it will be difficult to accept. I have always taught my children about our religion. I have told them that you should choose someone who goes with you. If that person does not match, then it is not right for you... (Hamid, Father, 63)

Runa (mother) mentioned that "As a Muslim, I want them (children) to marry a Muslim girl in Europe. They grew up in Europe, the girls here will understand them." She believes that if the Bangladeshi bride is grown up in Europe, that bride will be able to easily adjust with their family. Because some changes have happened in her family and children's life compared to a traditional Bangladeshi family as they are living in Portugal.

All children-participants mentioned that they prefer a Bangladeshi Muslim girl for marriage. They think that if they marry Bangladeshi girls, their parents will accept it and those girls can easily adjust with their families. Also, they believe that it will be possible for them to maintain communication and connection with Bangladeshi relatives if they marry Bangladeshi girls. Those girls will understand their language, culture, family customs, rituals, and honor. Children-participants were found more concerned about their parents. Asif mentioned that "if I marry a Bangladeshi girl, my parents will be happy, I will have a connection with Bangladesh. We should marry someone who goes with us."

"...I am a Muslim, we are Muslim. I might marry someone different from my culture, of a different religion, then I might be separated from my origin. If I move a little from my origin, my children will also move a little further away from my country (Bangladesh), their children will move more further." (Mamun, Son, 28)

Like the parent's view, children gave importance to the Islamic religion for marriage. Hasan (Son) mentioned that he wants a wife who is a Muslim. She can be from any country, any nationality. He said that "It's like Muslims. I don't want from Bangladesh. She can be Muslim from here (Portugal). I also think that my parents will not have any problem with that... Yeah, I think, in my perspective, religion is the only issue and maybe my parents will also agree."

The expectation of interviewed parents and their children's attitudes were found almost similar with respect to dating and marriage. Parents are thinking about Bangladeshi Muslim daughter in law for their son so that they can better adjust with the girl. On the other hand, children are also thinking to marry someone who belongs to a Bangladeshi Muslim family and knows Bangladeshi family culture. Both parents and children are thinking about the family bondage, religious principles and maintain the connection with Bangladesh. From the parent-perspective, this is because of their link to their root in Bangladesh. Parents experienced such practices in their life since they were children. And they taught their children in the same way. They sent their children to the Islamic school, gave them religious teaching at home, and told them about their expectations. Children, though they were grown up in Portugal, got Islamic education, and experienced the Bangladeshi cultural practice at home. They learned to respect the parent's expectations and developed such a mindset to honor their parent's wishes.

Personal Freedom for Clothing and Peer Selection

Regarding clothing, all children-participants mentioned that they wear clothes as they wish. As Hasan and Jahid go to Islamic school, they wear Islamic dress¹² in the school. Their school asked them to wear Islamic clothes when they are in school and they are very comfortable with that. But when they go out, they wear normal clothes like T-shirt, jeans, etc. This is the same for Asif and Mamun as they finished their school life. Parents have no restrictions on their clothing as they are a boy.

“...About clothes, I learned it from my school, religious school. At Palmela, there is a curriculum, the Islamic curriculum.” (Hasan, Son, 17)

“...when I go to school, I always wear Jubba (Islamic Dress). There is no problem with that. And when I go out, when I don't have school, I wear normal clothes.” (Jahid, Son, 17)

But it is found from the interview of immigrant parents and sons that girls of these immigrant Bangladeshi families are following Islamic rules, in most of the cases, in respect of clothing. Though girls are not interviewed in this study, these male children-participants were asked about their sister's clothing. Jahid mentioned (Son) that his sister always wears a headscarf on her face. It is her own choice and there is no instruction from parents for wearing Islamic dress.

“...Because my elder sister always wears a scarf. She covers her face. So, there wasn't much problem... she does not need to give instructions. It's her own choice. By herself, she got understood that she needs to wear the scarf, she must cover up before going out. She does it by herself.” (Jahid, Son, 17)

From the interview of immigrant-Bangladeshi parent-participants, it was found that they are happy with their children's clothing. These parents had never told children anything or given any restrictions about clothing. They think that children are comfortable with Islamic dress and

¹² *Islamic dress*: Islam has clear instruction about clothing of men and women. For men, Islamic clothing includes *Jilbab* or *Kurti* or *Panjabi* which is a long and loose-fit coat or outer garments (Khan, 2014). On the other hand, women are supposed to cover their face using a headscarf (*Hijab*). The International School of Palmela has its own uniform for students which is similar to Islamic clothing (<https://cip.edu.pt/en/uniforme-escolar/>).

clothes that fit with Bangladeshi culture¹³. They are happy that their children are following the Islamic clothing style as children are studying the Islamic curriculum.

“Since childhood, my children have attended madrassas (Islamic education), they also understand that they need to wear Islamic style clothing. My daughter also always tries to follow the Islamic rules, wear Hijab to cover her face.” (Hamid, Father, 63)

Immigrant-Bangladeshi parents do not give any restrictions to their children about their clothing. But all of them believe that their daughter should wear clothes which are appropriate to Bangladeshi culture and Islamic outlook. Ali (Father) thinks that it is possible to maintain smartness along with the religious culture. Also, Runa (Mother) said that girls should not wear dresses like Europeans. Though she does not have any daughter, she believes that girls should wear Islamic dresses in Portugal. Bashir (Father) mentioned that her daughter always asks him before buying her clothes and he advised her to follow the Bangladeshi clothing style.

“I want my daughter to maintain my country’s style. We must maintain our own culture...she usually asks us to buy clothes. She will say, Daddy, give me money. I'll give money, she'll go to the market and she'll go there and say that Dad, its price is 25 euros, can I take it? If I say, yes, only then she will buy that...That's what we said to our children and they keep my words. The style should be Bangladeshi, we must maintain our culture... (Bashir, Father, 56)

The peer group has always an influence on every individual. Therefore, immigrant-Bangladeshi parents were found very concerned about their children’s peer group selection. In most of the cases, children of these Bangladeshi parents are following their parent’s guidance though sometimes they do not. Regarding peer selection, immigrant Bangladeshi parents emphasize the religious aspect. They advised their sons to make friendships with Muslim boys. They think that if children mix with friends from other religions, it may influence their children’s own religious beliefs and outlook. And then comes to the Bangladeshi criteria.

“I give importance to my religion first. Though there is nothing to force. Even then, I ask them to follow Islamic rules...Most of the friends my son mix with are Bangladeshi. And the children with whom they are studying in the school are Muslims from Mozambique. My children have had very little chance of mixing with Portuguese children. Also, they are mostly Muslims with whom my children are mixing ...” (Hamid, Father, 63)

It was seen that school has a role in peer selection. Children usually stay in school for most of their time and get their friends from school. As two of them (Hasan and Jahid) are studying in the Islamic school and also Asif and Mamun finished their study from private schools, they all have friends who are mostly Muslim. Hasan mentioned that “... I do not have non-Muslim friends. Because I have been studying in an Islamic school for the last 12 years.” Asif and Mamun had friends from Portuguese and Nepalese nationality though their parents do not like those friends. It is not because of their nationality rather the behavioral nature of those friends.

¹³ Clothing in Bangladeshi Culture: There are influences both religion and western countries on the clothing of Bangladeshi culture. People wear different types of clothes on different settings, occasions and programmes. Though traditional dresses are *Lungi*, *Fatua*, and *Panjabi* for men and *Sari* for women. In modern times, people wear *Jeans*, *T-shirt*, *Shirt*, *Pant* for men and *Salwar Kamij with long Scurf*, *Sari*, *Shirt*, *Pant* for women (Mahamud, 2016; Natasha, 2018). But girls and women from traditional Bangladeshi families are instructed by parents and other seniors to cover their body and face according to Islamic values.

“I have many friends from Nepal. All are drug addicts, take marijuana. Though I did not take it, I used to mix with them, play football...But when I used to go out with them, I always took my residence card with me, because I know they will be stopped by the police. So, my father used to rebuke me to hang out with them.” (Asif, Son, 27)

Education and politeness were found as other significant peer selection benchmarks. It was revealed from the interview of all children-participants that all immigrant Bangladeshi parents advised their children to make friendship with them who are studious and have good behavior patterns. Parents were worried that if children mix with friends who are not studies and playing all day long, their children may become like those children. They think if children mix with those impolite boys, their children may engage in any criminal activity. While discussing his father’s attitude towards peer selection, Asif (Son) mentioned that “He has always given importance to those who are a student. He always gives importance to education.” Also, Jahid (Son) said that “Many times, my parents tell me that you should not go out with them who do not study. You will become like them later...”

Bangladeshi parents were found strict about their children’s making friendships with the opposite gender especially for girls. Because of traditional Bangladeshi culture and Islamic rules, immigrant Bangladeshi parents do not want their daughters to make friendship with boys. Even, Asif (Son) was warned not to do anything that can bring shame for the family. Asif (Son) mentioned that “I was asked to be careful about making friendship with girls...”

Like maximum traditional Bangladeshi families, family honor is the highest priority in immigrant Bangladeshi families. It is considered a disgrace for the family if the daughter mix with boys outside of family relation. Bashir said that he has advised his daughter that “You can choose your friends according to your wish, but boys cannot be your friends. Only girls can be your friends.”

On the other hand, a similar response was found from Mamun (Son) when he was asked about his sister’s friends. He mentioned “My family is very conservative. They (his sisters) won’t dare to have boyfriends. They have friends, but only the girls are their friends. Like my friends are all boys. They had no opportunity to mix with boys...”

In respect of personal freedom for clothing and peer selection, immigrant Bangladeshi parents were found influenced by Islamic rules and traditional Bangladeshi culture. Parents guide children especially girls about their clothing and provide advice for peer selection, but children are accepting their parent’s suggestions with sincerity. Children were found to follow their parent’s advice. Parent’s guidance or advice had never made any negative impact on their relationship patterns. Children believe that parents always wish good for them. Since children are studying in an Islamic school, their friends are all Muslims and they see their friends wearing Islamic clothing, so they are accepting it. But the situation might be different if children were studying in Public schools or any other private schools with other children from different religions.

Personal Freedom for Educational Decision-making, Expectation and Career Choice

In their life course, children have to make decisions about their education and career. Also, some expectations grow in the parent’s mind about children’s better education and bright career. From the field data, it was revealed all parent-participants had higher educational

expectations from their children, and also the children were trying accordingly to fulfill their parent's expectations.

Three children-participants (Hasan, Jahid, and Mamun) mentioned that their parents provided the necessary support for education, the children themselves took decisions about their education. Their parents asked them to study and to become an educated person, but parents had never pressurized them to study or to choose a discipline. Children always made their own decision about choosing educational discipline and courses. They usually consult with parents, but they make their own decisions. While talking about parent's role for educational decision-making, Mamun (Son) mentioned,

“No, they didn't say anything like that. They used to say, you should study. You have to settle your life. Do whatever you like but continue your studies. My parents were very flexible with my studies and career choice... When I went to university, it was my choice. I did it myself. I informed my parents that I am going to this university, I am going to enroll in this subject. I informed that I think this subject will be good for me.” (Mamun, Son, 28)

But, unfortunately, Asif (Son) experienced a different situation as he mentioned that “Actually, I didn't want to read the Law. But my father wanted me to be a lawyer.” His father forced him to study Law, it was not his chosen subject. He said that his father had a lot of legal matters and he had to go to lawyers many times. His father asked him to study law to be a lawyer so that his father won't have to run after lawyers rather he will get legal help in the family.

“I told my son that you must have to be a lawyer. Because I had been taking support from lawyers for 10 years for different purposes, and from now on, the lawyer will be following me.” (Bashir, Father, 56)

All parent-participants had high educational expectations from their children. They wanted their children to be top in the class and they have been advising their children in this regard. Parents think their responsibility is to support children to get proper education, send them to good schools, appoint private tutors for them and it is children's responsibility to study well. As Bashir (Father) mentioned that “I do not want to see any lacking in your study rather I want a proper education. The result must be first class...” Also, Hamid (Father) gave a similar response that “Like other parents, I expect my children to make good results. My daughter is doing well. She wants to study medicine. I say it's your own choice. You can do, whatever you want, whatever you like. I wanted to teach them in madrassas (Islamic Educational Institution) and give them Islamic education. So, in the initial stages, what has to be given is done.”

In respect of the career choice of children, all Bangladeshi parents were found liberal except Bashir. Parents think that career choice is the children's own decision and they have to select their career according to their wishes. As a parent, their responsibility is to give them support to receive academic knowledge along with religious education. Bangladeshi parents are found to give priority to their children's own decisions concerning career choice. Hasan (Son) mentioned that “Since my childhood, I saw my uncle. He was a doctor... At first, it was my choice and I shared that idea with them (parents).”

Though Bashir said that he ordered his son to be a lawyer and he is happy that his son is a lawyer today. Even, he asked his daughter to be a doctor in the future. He said that “I told my son that you must be a lawyer...”

However, it was seen that children also agree with their parent's expectations and choices. They do not consider the parent's opinion as an order rather than a dream. Hamid (Father) mentioned that he wants his son to get higher education in the Islamic education system and his son has agreed with his dream.

“In the case of my son, I wish to keep him in the Islamic line. After finishing Hafizi, I want him to study the Maulana line (Islamic higher education level). My son does not have any desire to be an engineer or doctor. He also wants to be in the Islamic line...” (Hamid, Father, 63)

It was revealed from the interview of parent-participants that none of them wanted their children to engage in business though all of them were businessmen and had business centers in Portugal. Mostly immigrant Bangladeshi parents want their children to get a white-collar professional job in the future that will bring prestige and honor for their children. They think that there are a lot of hassles to run a business center and people do not respect them. If their children can be an engineer, doctor, or lawyer, then everyone will honor them.

“...I didn't teach my children to get a job or from the expectation of earning for me. I sent my son to school so that people will give him respect and he will be able to help me in all the legal places where I have been caught...The same is for my daughter. She will be a doctor in the future...” (Bashir, Father, 56)

For taking decisions about education and career, children have personal freedom and they can choose according to their wishes. Immigrant Bangladeshi parents were found liberal in this aspect. Parents give freedom to children to choose their educational discipline and career choice. Children discuss with parents for making any important decisions regarding their education and career. Parents want their children to get a professional job rather than engaging in business. Though there are parents who pressurize children to make decisions according to the parent's wish. On the other hand, children consider parent's expectations as the parent's dream and they try to fulfill it. These children-participants were found always obedient to their parents and they agreed with the parent's expectations. Parents think that education is the only tool for their children to be competent and make themselves eligible for future competition.

4.2.4 Cultural Practices

Children-participants of this study were raised in Portugal and got the opportunity to know about Portuguese culture (language and lifestyle) though their parents belong to Bangladesh. These immigrant-Bangladeshi parents in Portugal have been living here for a long time but they still have a connection with Bangladesh and their Bangladeshi relatives. So, the relationship patterns between Bangladeshi parents and children in respect of cultural connectivity were investigated through two dimensions such as the practice of Bengali language and country ties, and the practice of religion to see whether the cultural practice create conflict in family relationship.

The practice of language and Country ties

All children-participants were found connected to Bangladeshi culture as they belong to Bangladeshi families and most of them use the Bengali language at home. Though they were raised in Portugal, they learned to speak the Bengali language from family members, mostly

parents. Children think it is important to know the language though they use the Portuguese language everywhere.

“I am learning Bengali because at one point I realized that my Bengali is not that much good. So, I started to follow people, I was listening from people how they speak Bengali. Now I can say something good. Gradually getting better. But in the beginning, it was not like this. Even I was ashamed of speaking Bangla in front of people.” (Asif, Son, 27)

These children participants speak the Bengali language with their parents but with their siblings, friends, and outside of the house, they use the Portuguese language. It is the influence of host culture that everyone prefers to speak Portuguese. As Hasan (Son) mentioned that “At home, I use Bangla, but I speak Portuguese with my brother. In school and outside while hanging out with friends, I speak Portuguese.”

But it was also found that some parents forced their children to speak Portuguese instead of the Bengali language even at home. It happened with Mamun (Son). He believes that it was good for him that he was able to learn Portuguese quickly. Besides, he thinks that there is no chance of forgetting the Bengali language if he does not practice regularly as it is his mother tongue. Rather, he was able to adjust well with the mainstream community as he started practicing the Portuguese language.

“My father used to force us to speak Portuguese at home with my siblings. Even he used to tell us to speak Portuguese with him. Because then everything was in Portuguese-education, and education. It turns out good for us. It's good for us. Because Bangla is our mother tongue, we will not forget it in life.” (Mamun, Son, 28)

In the case of the practice of language, there was no negative impact on the relationship between immigrant Bangladeshi parents and children. Parents are their mentors to teach the Bengali language and guide children. Parents were happy that their children can speak Portuguese, Urdu along with Bengali. But all parents gave priority to the Bengali language. In this way, they are trying to connect their children with the Bangladeshi culture.

“...my first preference is always Bangla. But when my son and daughter talk among themselves, they speak Portuguese. I have told them that at home you should always speak Bangla.” (Hamid, Father, 63)

Immigrant Bangladeshi parents were trying to teach their children the Bengali language and develop a country tie by visiting Bangladesh every year with children. Parents think that if children visit Bangladesh and meet their relatives, they will have an emotional attachment and learn the Bangladeshi culture. As Ali (Father) mentioned that “Those who love the country, love their country people, they will love the family.” Also, Hamid said that every year in winter, he tries to visit his relatives in Bangladesh with children. But parents think that their children are not interested to visit Bangladesh because of the crowd, dust and hot weather in Bangladesh.

“Because of the situation they see when they go to the country – dust, crowds of people, surrounding environment, food and so on. I do not allow my children to eat outside. After taking food from outside, they fall sick. Because of this, they do not want to go to the country (Bangladesh).” (Hamid, Father, 63)

Immigrant Bangladeshi parents think that children should practice the Bengali language though they are living in Portugal. Also, children use the Bengali language with their parents as they think that it is the easiest way to communicate with parents. So, both immigrant Bangladeshi parents and children were found in the same platform concerning the practice of the language.

Practice of Religion

It was investigated whether the practice of religion creates any conflict in the relationship patterns between immigrant Bangladeshi parents and children. As these children were raised in Portugal, it was assumed that they get less opportunity to connect to the religious practice whereas Bangladeshi parents are Muslim and religious minded.

Field interviews revealed that all-children participants were very connected to Islamic rules and practice. Three of them (Hasan, Jahid, and Mamun) received Islamic education along with normal academic education at the International School of Palmela. Mamun started his primary education in Portuguese school, later he admitted to the International School of Palmela. "...I was at Palmela International School. This is a madrassa (Islamic Curriculum) and a normal school together. I was there for 5 years. I passed Alim (Islamic Degree) too." (Mamun, Son, 28)

Though Asif (Son) studied in different private schools, he was also found close to religious belief and practice. He received that learning from his family and friends. As he has mentioned that "I think we all should adhere to our religion. The most important aspect is our religion."

These children have received teaching about religion primarily from the family and they have accepted it. Though they are grown up in Portugal, they are still close to Islamic culture. As they study in an Islamic school, most of their friends are Muslim. So, it is their socialization process that supports them to be connected to Islam.

"I think we are Muslims. I try to follow my religious rules and practices. And I have never had a problem with this. I grew up in an environment where everyone is Muslim." (Jahid, Son, 17)

While considering parent's perspectives, it was revealed that Bangladeshi parents are very concerned about their children's religious attachment and practice of Islam in Portugal. So, they sent their children to such a school where they can get an Islamic education and they will have Muslim friends. As the mother (Runa) mentioned that

"Because of our Islamic mind, we have sent our children to that school. The elder one couldn't continue his study in the Islamic line but the younger one is talented. The elder son was not good in the Arabic line".

Children are groomed since their childhood to practice Islam and Islamic teaching. They are admitted to a co-curriculum-based school where they can get Islamic knowledge and they will have a peer group who are Muslims. As a result, there are fewer chances for children to be distracted and disobey their parents.

4.2.5 Conflict and Control

Conflict and control are negative aspects of parent-children relationships. Though these elements are opposites of personal freedom, these aspects reflect the patterns of relationship and show the types of parenting. When immigrant Bangladeshi parents were asked about the nature of controlling and monitoring their children, it was revealed that all of them supported the idea of controlling children. They think that if adolescents and young children are not controlled and properly monitored, they may mix with bad guys, engage in criminal activities, and bring dishonor for the family. They believe that all parents should control and monitor their children's education, behavior, and lifestyle.

“Parents have a great role to play in a child's education. If parents do not care, the education of children in Europe becomes difficult. Because many times in this country, children do not go to school when they tell their parents that they are going to school. It happens a lot of times too. Or, as it is seen that after half of the class, they go out with friends. This is where parents should take care of their studies, whether the child goes to school exactly, they must keep in contact with their teachers. I think every parent needs to do these.”
(Hamid, Father, 63)

Bangladeshi parents think that young children should be disciplined, and it is the parent's responsibility to guide them at that age. There is a high risk of doing mistakes as children meet a lot of people outside of their house at this age. Children can be easily influenced by them and may go in the wrong direction. Bashir (Father) mentioned that “I will control them until their 18 years. Then they will be reminded what I have taught to them. Have you forgotten what you have been told? How did you forget? I have talked to my daughter several times. You should neither be dating with a European boy nor should a European boy follow you. You should not do anything that will bring dishonor to your family.”

Not only parents, but some children also think that parents should control their children's daily life. Without parent's control, young children may spend their valuable time unnecessarily with friends. Hasan (Son) thinks that parental guidance and control are very important for children's better education, developing good characteristics, and building a prosperous future.

“I see a lot of problems with my colleagues that there are some parents who do not control them. Even my parents did not help me but at least they control me, like my study... Like some guidance that this time is for your study and this time is for play or rest. I think it is very important for child development and many people in my school do not have it...”
(Hasan, Son, 17)

While parents and children were asked about conflict situations between them, they both have replied that there is no such event. Usually, children follow the parent's order and they maintain their lives according to the parent's direction in most of the cases. Though there are a few cases of misunderstanding between parents and children. Sometimes, children stay outside of the house for a long time and come back late at night. This was a common reason for conflict for Asif and Jahid. It is because parents are worried about their children, and children, in Bangladeshi families, are not allowed to stay outside of the house at night.

“When I am out for late nights, they get a little angry. Maybe wondering what I am doing outside at night. It's not supposed to happen. Although I say, what is the problem if I stay

outside? They say, "No, we know better than you." You have to come home early." (Jahid, Son, 17)

However, Asif (Son) mentioned a possible aspect of the conflict between parents and children in the future. All parents want to educate their children and give support within their capacity. But sometimes those parents are not that much educated and modern. As a result, often children face difficulties in coping with their old-fashioned parents and it may create an intergenerational gap. This may give rise to conflict between parents and children.

"Because the parents of those families who do not have their proper education, they cannot cope up with the education their children are getting here. Maybe parents don't have that much education, and children are learning a lot from school, from friends. For example, the boy may have said a theory of Einstein, but many parents do not know Einstein. Often, these misunderstandings and conflicts between parents and children. It turns out that the generation gap between parents and children becomes more apparent. The child is often keeping a distance from the parents." (Asif, Son, 27)

Immigrant Bangladeshi parents in Portugal guides and monitor their children in their education and sociability by showing love, affection, and care. Parents think children need to be disciplined and monitored. Also, children accept it as they believe that parents will always wish good for them. Some children think that parents should monitor children's education and daily activity.

4.2.6 Perception of Participants about Good Parent-Children Relationship

Different people have different perceptions about the nature of the good parent-children relationship. Though interviewed Bangladeshi families were diversified in many aspects, all of them discussed the importance of open and free conversation between parents and children for a better relationship. Children will develop emotional attachment for parents if open and fear-free conversations can be arranged. Often parents are busy with their personal and professional life, they cannot manage time for their children. Gradually, children go far from their parents and maintain a distance.

"I think, for a better relationship, parents should have more free conversations with children. More freedom is needed when it comes to communication. When a child comes from school, ask him how was your day? What did you do? Only then they will be free. Now our (Bangladeshi) culture is so difficult that the child thinks that how can I share my words/opinion or feelings with my father? How? So, what do you do?" (Asif, Son, 27)

Besides, Mamun mentioned another element of good parent-children relationship which is a friendly relationship between parents and children. If there is a regular sharing between parents and children, parents can easily get information about children's life and monitor them. Parents need to give children enough time.

"Parents need to be more open-minded, less conservative. Parents should give time to their children. Parents are usually busy in business. Especially the father needs to give more time to his children." (Mamun, Son, 28)

All parent-participants also emphasized on a friendly close relationship between parents and children. They think that a friendly relationship will allow parents to share everything, good or

bad for society, with children. For providing proper guidance, parents should maintain a friendly relationship with children.

“I think every parent should have a close relationship with their children, like a close friend. Because only then they can openly discuss everything. Everything can be easily shared with the children. If there is a distance, the children will be scared too, and parents will not be able to discuss everything. This is why the child's relationship with the parent is as close as better, as free as possible.” (Hamid, Father, 63)

If parents cannot establish a friendly relationship with adolescents and youths, children are going to hide their daily life from their parents. Parents will not get information about their children's education and sociability, etc. Children will maintain a distance and may engage in criminal and illegal activities.

“The primary role of parents must be friendly. Children should never be left alone. Parents should be always with them... Parents need to share with children. You have to see their advantages and disadvantages, treat them in a friendly manner.” (Ali, Father, 51)

From the interview data, it was revealed that the relationship between immigrant Bangladeshi parents and their children, in respect of education and sociability, is positive but there are still scopes to improve. In some cases, immigrant Bangladeshi parents were found to maintain traditional Bangladeshi culture in Portugal. They feel the need to educate their children, but they cannot directly support their children in their studies due to the language barrier, busy work schedule, and lack of knowledge about the Portuguese education system. Children are getting support from teachers, school friends, private tutors, and coaching centers, etc. In some cases, children get support from mothers. In respect of sociability, it was found that children choose their clothing according to their wishes, but they consider the Islamic values as per their parent's guidance. Some Bangladeshi parents were seen liberal as they are ready to allow their children to choose their life partners and accept dating which is not common in Bangladesh in most of the cases. It can be realized that parent's mindset has changed over time as they are living in this Portuguese culture for a long time.

It was seen from the interview that all parents want their children to do the best result, but they, in maximum cases, do not force children for a particular profession. Children were found obedient to their parents and they always consult with parents before making educational decisions and choosing their career path. Both Bangladeshi parents and children were found attached to Islamic rules and principles. In their socialization process, children were raised in such a way so that they can learn Islamic rules and get Islamic education along with the normal academic curriculum. But it was seen that both parents and children are going away from practicing Bangladeshi culture, celebrating national days like International Mother Language Day and so on. Most of the parents think that apart from using the Bengali language at home, there are fewer chances of practicing other Bangladeshi cultural aspects in Portugal. All participants agreed that there were no such big incidents of conflict due to different cultural practices. Children emphasized the importance of more sharing and communication with parents. Children think that parents in Bangladeshi families are busy, do not have time for children, and do not listen to children's problems and challenges. As a result, children gradually maintain a distance from their parents. Therefore, children and immigrant Bangladeshi parents emphasized the importance of maintaining a close, friendly, and sharing relationship between parents and children to improve their family functioning.

Chapter Five: Discussion

This chapter presents an overview of the study findings concerning the research objective and research questions. It consists of a summary of the study and discussion of the study results. The purpose of this section is to see how the findings of the study answer the research question and contribute to investigating the relationship between immigrant Bangladeshi parents and children in Portugal. Also, the section will show how these study findings support and contrast with the previous study's results.

This study was conducted to investigate the relationship between immigrant Bangladeshi parents and children in Portugal in terms of education and sociability of children. Therefore, the main research question of the study was a) How is the relationship between immigrant Bangladeshi parents and children living in Portugal in terms of education and the sociability of children? This elaborate research question was answered by five different sub-questions which were i) How do immigrant Bangladeshi parents in Portugal support children in their education? ii) How do children experience their education in Portugal? iii) How do children interpret immigrant Bangladeshi parent's roles in supporting their education? iv) How children's attitudes regarding sociability (clothing, peer, and partner selection) align with immigrant Bangladeshi parent's expectations? and v) To what extent does the cultural practice (the use of language and religious practice) impact the relationship between immigrant Bangladeshi parents and children? Since this study was about the relationship between immigrant Bangladeshi families, four Bangladeshi immigrant families, who have been living in Lisbon, were purposively selected. Using the snowball sampling, four parents (3 fathers and one mother) and four children (son) were reached to collect the data. A total of 8 interviews were conducted. In this study, the qualitative research approach was followed, and data were gathered through semi-structured interview guides. Also, the study was guided by Urie Bronfenbrenner's bioecological system theory and its process-person-context-time (PPCT) model (Bronfenbrenner & Morris, 1998, 2006). This theoretical model directed to consider the effect of different systems on immigrant parent's and children's relationships. The transcribed and translated field responses were analyzed by thematic analysis. And this thematic analysis provided different major themes and sub-themes which answered the research questions.

Previous studies about immigrant-parents and children relationship extensively highlighted on acculturation gap, parent's challenges in adjusting with children and children's school (Birman, 2006; Bornstein, 2017; Costigan & Dokis, 2006; Gonzalez et al., 2013; Kalmijn, 2019; Monica, Wendy, and Peggy, 2013; Nieri & Bermudez-Parsai, 2014; Passiatore et al., 2017; Telzer, 2010; Tyyska, 2008; Yang, 2017). This study revealed the relationship in immigrant Bangladeshi families in the Portuguese social settings. To what extent the interview responses answered the research questions are discussed below.

5.1 Relationship in Educational Aspects

Both immigrant Bangladeshi parents and children were interviewed to seek answers to the research questions. It was revealed from the field data that the relationship between immigrant Bangladeshi parents and their children, in respect of the educational aspect, was not directly supportive. In the immigrant Bangladeshi families in Portugal, interviewed in the study, fathers are the breadwinner and remain outside of the house since morning till night. So, children rarely spend time with their fathers. However, sometimes, mothers help them where mothers sit with them, ask children to translate their exercise in the Bengali language and guide children to

prepare their lessons. But mothers cannot support children to prepare their homework. In these families, children are closer to their mothers than fathers which confirms the findings of other research studies about immigrant families (Bose, 2016; Kalmijn, 2019; Samarin, 2013; Siddique, 2003; Tyyska, 2008). Due to work pressure, language barrier, and lack of information about the Portuguese education system, interviewed parents cannot support children directly in their studies, and children are found to take support from school teachers, peers, private tutors, and coaching centers. Some previous studies also explored immigrant parent's socio-economic challenges in a foreign land (Afroz, 2013; Alam, 2009; Jannati & Allen, 2018; Morales, 2019; Rahman & Witenstein, 2014; Seabra, 2012; Subhan, 2007; Tyyska, 2008). Other challenges of immigrant parents such as language barriers and ignorance about the host country's education system for supporting children in their education were also mentioned by several studies (Antony-Newman, 2019; Ismail, 2019; Jannati & Allen, 2018; Ji & Koblinsky, 2009; Poza, et al., 2014; Pozueta, 2019; Tebben, 2017). This current study revealed that though immigrant parents did not know the academic Portuguese language, parents maintained good communication with teachers which was revealed in other studies (Amy, 2017). Immigrant parents and children were found to have trust in teachers. Immigrant parent's communication with teachers helps to monitor children, shows affection, love, and contributes to better results of children (Amy, 2017; Passiatore et al., 2017). However, children were found more comfortable in getting education-related support from friends and teachers rather than parents (Seabra, 2012).

This study revealed that interviewed Bangladeshi parents, in the socialization process of their children, prefer to send their children to private schools, and teach Islamic education since childhood. Parents send their children to private schools because they think that the quality of private schools is better than that of public schools. On the other hand, parents tend to admit their children in such private schools where children can also get Islamic education, become familiar with Islamic values, and have friends from the same religious belief since all these have an impact on the sociability. Parents intend to teach children Islamic rules from an early age. Most of the traditional Bangladeshi parents prefer to teach children Islamic values since their childhood and guide children to shape their life according to the teaching of Islam (Samuel, 2012; Suppramaniam, Kularajasingam, and Sharmin, 2019). On the other hand, the strategy of sending children to private schools and depending on private tutors for the study of children can be seen in most of the Bangladeshi parents which are also found by other research studies (Siddique, 2003; Suppramaniam et al., 2019).

Children were found to share their educational challenges, emotional issues, and dilemmas with peers and classmates as they see their parents are always busy. Children think that immigrant Bangladeshi parents ignore the emotional aspects of children. On the contrary, immigrant Bangladeshi parents were found highly concerned about children's education. Parents believe that their responsibility is to send children to better private schools, recruit private tutors, and fulfill children's educational needs. All these immigrant Bangladeshi parents were found to have high educational expectations from their children like previous studies (Jacobs, 2009; Ji & Koblinsky, 2009; Liu, 2015; Rahman & Witenstein, 2014). Like other immigrant parents, Bangladeshi parents also think that children should study well to get a professional job (Ji, & Koblinsky, 2009; Liu, 2015).

In respect of educational support, immigrant parents were found good at providing informational and instrumental support. Children-participants of this study received good guidance from their parents particularly from fathers regarding their study. Also, parents were found concerned about the material demands of their children to facilitate children's study path.

However, children-participants mentioned that there is less practice of sharing and open communication in immigrant Bangladeshi families. Though children have less communication with both of their Bangladeshi parents, it is seen that the intensity of communication is much lesser for fathers than mothers. Since the mother stays at home, children are closer to her. Besides, it is considered that the fathers are always busy in managing work and their unavailability has an effect in maintaining a close relationship. All children-participants recognized their parent's hardship and sacrifices in this foreign land for the family and children. These children show respect to their parents and abide by them for their relentless effort to support the family.

5.2 Relationship in Sociability Aspects

Regarding sociability aspects such as peer and partner selection, dating, and clothing, both immigrant Bangladeshi parents and children were found on the same platform. Parents advise their children to make friendship with those children who are studious, polite, and Muslims. As children were studying in Islamic schools, most of their friends were Muslims. In these immigrant Bangladeshi families, it was seen that boys can make friendship with only boys, and girls can have only female friends. In collectivist conservative societies, parents do not allow children, mostly girls, to make friendship with someone from the opposite gender (Rahman & Witenstein, 2014; Tyyska, 2008). And children were found considerate towards their parent's guidance in selecting friends.

Regarding dating and spouse selection both immigrant Bangladeshi parents and children have emphasized Bangladeshi ethnicity and Islamic values. Some children think that their parents will never accept dating, and they are not interested in dating someone (Rahman & Witenstein, 2014). They said it is a sin and is not permitted by Islam. Some children think that their parents may accept dating only if the loving person is from Bangladeshi ethnicity and Muslim. On the other hand, most of the parents were found to have the same thought and they are ready to accept dating, only if the loving person is a Muslim and has Bangladeshi identity. These findings contradict some previous study results where a conservative nature of immigrant Bangladeshi parents was portrayed regarding dating (Afroz, 2013; Begum & Khondaker, 2008; Crozier, 2003). However, the interview data also revealed that some parents are against their children's dating.

Some previous studies showed that modern immigrant families accept dating and love marriages (Kapadia & Miller, 2005; Rashid, 2019). Immigrant Bangladeshi parents think that if their daughter-in-law comes from a Portuguese family or from other countries where their culture is different from that of Bangladesh, they cannot adjust with that girl. Bangladeshi parents think that a Bangladeshi girl will have a similar mentality and their son will be able to easily adjust with that girl. Parents are concerned about the joint family relationship which is the characteristics of most of the traditional Bangladeshi families (Bose, 2016; Chowdhury, 1995; Subhan, 2007). Parents think that if their son gets to marry a Portuguese girl, their son may live in a separate house with his wife. But maximum traditional Bangladeshi parents want to be with their son and grandchildren in their old age. Parents expect someone from a Muslim Bangladeshi family. It confirms the findings of Rashid's (2019) study where immigrant Bangladeshi parents in Australia mentioned similar criteria for their children's spouse selection. Similarly, all children-participants mentioned that they prefer a Bangladeshi Muslim girl for marriage. Children think that if they marry someone from different nationalities or religions, their parents may not accept them and separate them from the family. Children and

immigrant Bangladeshi parents are found highly influenced by religious belief and Bangladeshi culture in selecting life partners for children (Afroz, 2013; Jassal, 2002; Kalmijn, 2019; Subhan, 2007; Tyyska, 2008). Children, though they were grown up in Portugal, have got Islamic education, and experienced the Bangladeshi cultural practice at home. They learned to respect the parent's expectations and developed such a mindset to honor their parent's wishes.

Children-participants, according to their views, do not face any restrictions from parents regarding clothing. The children-participants have attended a school where they have got Islamic education along with a normal academic curriculum and all their classmates are Muslim, so they have learned Islamic values and choose clothes accordingly. On the other hand, parents want their children to follow Bangladeshi culture and Islamic rules regarding clothing, but they do not force children, as they mentioned. Regarding the clothing of their girls, interviewed parents were found more concerned and think that girls should wear clothes that are permitted by Islamic norms and Bangladeshi culture. These parents, like other immigrant parents, believe that girls have to be more concerned than boys regarding their clothes (Alam, 2009; Birman & Addae, 2015; Bose, 2016; Chowdhury, 1995). Mostly South Asian immigrant parents are afraid of the influence of the host country's culture (clothing) on their children's lifestyle and behavior (Afroz, 2013; Alam, 2009; Begum & Khondaker, 2008; Jassal, 2002; Roblyer et al, 2015). Interviewed parents were found happy regarding the clothing of their children.

In this study, it was revealed that interviewed parents are flexible towards children in taking education and career-related decisions. Most of the children choose their educational decisions and career according to their choice, but children discuss with parents and inform their parents about their choice. Parents only want their children to get the best academic knowledge and professional white color job. However, there were families where parents were found authoritarian in forcing children to choose academic discipline and career according to the parent's choice. This attitude of some parents supports the finding of previous studies where it was found that parents make decisions for children's education and career life (Fares et al., 2006; Samuel, 2012; Subhan, 2007; Stewart et al., 2000). All parents want their children to get the best result and build a prosperous future. But sometimes, children may have to sacrifice their likes and dislikes before immigrant Bangladesh parent's dreams.

In the relationship between immigrant Bangladeshi parents and children in Portugal, the cultural practice of children did not create a negative impact on their family relationship. Immigrant Bangladeshi parents have been living in Portugal, many of them have become open-minded, modern, and liberal concerning the cultural practice of their children. From the cultural perspectives, interviewed parents think that since their children are raised in Portugal, it is appreciated if children can practice the Bengali language at home whereas children in Bangladesh are expected to celebrate and practice a lot of Bangladeshi cultural festivals and national days. Some previous studies showed that immigrant parents gradually learn the host country culture and acculturate with the host community (Jassal, 2002; Tyyska, 2006; Passiatore et al., 2017). In this current study, it was found that children use the Portuguese language with their siblings, friends, and schools but they use the Bengali language only with their parents. From the immigrant Bangladeshi perspectives, it is considered acceptable as everywhere they need to use the Portuguese language and they never had any conflict with children because of using the Portuguese language. Even it was seen that one father was forcing his children to use the Portuguese language with parents at home which was also found by Subhan's (2007) study. But all interviewed parents gave priority to use the Bengali language at home (Morshed, 2018). In this way, they are trying to connect their children with the

Bangladeshi culture. Seabra (2012) found the same result in her study where it is seen that children from Indian families in Portugal speak Gujrati (Hindi) language with parents and use the Portuguese language with others. Similarly, the practice of religion, Islam, did not found as an element for creating conflict in the relationship between these immigrant Bangladeshi parents and children. As they were studying in a school where they had both normal academic curriculum along with the Islamic curriculum, all children-participants were found to adhere to Islamic values and norms. Also, children were groomed since their childhood to practice Islam and Islamic teaching by their parents. As a result, there are fewer chances for children to be distracted and disobey their parents. Seabra (2012) also highlighted the importance of religion in Indian families in Portugal. Parents believe that apart from the use of the Bengali language at home, other Bangladeshi cultural aspects are not important in their children's life. As a result, the influence of native Bangladeshi culture gradually diminishes from children's life which was found in other studies (Afroz, 2013).

From the interview data of both immigrant Bangladeshi parents and children, it was explored that parents have control over their children's study schedule, sociability, peer selection and they think it is important to monitor adolescents and youths. Bangladeshi parents think that young children should be disciplined, and it is the parent's responsibility to guide them at that age. There is a high risk of doing mistakes as children, at this age, are often influenced by peers and the surrounding environment. Also, children were seen accepting their parent's monitoring and controlling in their lifestyle as they think that parents will always wish good for them. Children understand their parent's hardships and sacrifices for them and show respect towards their parents.

In this study, female respondents could not be reached for the interview. In 2016, Sanjeev Dahal also mentioned that South-Asian families are male-headed, and they have a patriarchal system where it is important to get permission from the male member (Husband) to talk to women. In this study, the situation was the same. The male members (Husband/father) did not allow to interview wife and daughters. According to Islamic values and Bangladeshi culture, women are not allowed to talk to strangers especially men. However, the role and contribution of mothers are exhibited by the responses of fathers and children. Most of the father-respondents agreed that mothers give more time to children and children have a better relationship with their mother.

In this current study, Bronfenbrenner's bio-ecological theory and its PPCT model guided for analyzing and understanding how different elements such as socio-economic condition, age, gender, cultural values, characteristics and religious practices of both the native country and the host country can influence the relationship patterns between immigrant-parents and children in educational and sociability aspects. Considering the process component of this theory, it was seen that the development of children from immigrant Bangladeshi families is largely influenced by the family, peer groups, school, mainstream societal structure, and culture, etc. In respect of the person component, it was evident that both interviewed parents and children experience their daily life differently in Portugal. Children's relationships with interviewed parents varied based on age and gender. Some Bangladeshi parents think that children, when they are above 25 years old, should make their decisions. On the other hand, some parents try to impose their choice on children. Also, parent's over-protectiveness was highlighted for their daughters. Most importantly, the four interconnected systems of this theory offered different dimensions to consider. Under the microsystem, children in their education and sociability aspects were found to be influenced by their Bangladeshi parents, peers, and school. Bangladeshi parents gave children informational and material support

whereas children received educational support from friends and teachers. The support and interaction between parents and children influenced their relationship patterns. Also, it was revealed that the support of peers and teachers, in some cases, outweighed the support of parents over time which confirm Bronfenbrenner's explanation. Similarly, as mentioned in the PPCT model, it was seen that boys and girls in immigrant Bangladeshi families face different types of restrictions and guidance with respect to choosing friends and clothing. The influence of the mesosystem in the development of children in Portugal and their relationship with parents was seen in this study. Children were found advised by their parents while choosing friends in most of the cases. Also, the macrosystem (culture, norms, and religion) influenced the relationship between immigrant Bangladeshi parents and children. In most of the cases, Bangladeshi parents were seen connected to Bangladeshi culture and religion. Parents raised their children according to the parenting style that they experienced. According to the parent's guidance, children were also found to follow Bangladeshi culture and religion in most of the cases. Consequently, parents and children have a positive relationship but with some diversifications. Though a few parents were found maintaining Bangladeshi culture and traditions, however, a few modern and liberal parents were seen. Modern and liberal parents were found ready to accept their children's dating. According to the chronosystem of Bronfenbrenner's PPCT model, parents and their attitude change in the process of acculturation.

This study investigated the relationship between immigrant Bangladeshi parents and children in Portugal in terms of the educational and sociability aspects of children. The interview data showed that immigrant Bangladeshi parents and children have a positive relationship as they described. Though these parents spent a big amount of time in their life in Bangladesh, they have become liberal due to their acculturation process. They have care, love, and affection for their children. They try to guide their children in their education and social life in Portugal. Also, children are found accepting parent's guidance and instruction. Children are loyal to their parents, show respect, and recognizes the parent's hardship. On the other hand, parents recognize their responsibility towards children's education and sociability. Still, there are scopes of improving the relationship between immigrant Bangladeshi parents and children as children-participants of this study mentioned. There is less open communication and fewer sharing opportunity in immigrant Bangladeshi families which children think should be improved. Also, parents emphasized on a friendly and sharing relationship with children for a better family relationship.

Chapter Six: Conclusion and Recommendations

6.1 Conclusion

In this present world, the relationship between immigrant parents and children is an important field of investigation as the number of migrant people is increasing every year and these people are becoming a part of the host country. Considering the increasing number of Bangladeshi immigrant families in Europe and North America, the study about the family dynamics and relationships of immigrant Bangladeshi families can guide policymakers to better understand other immigrant populations. Interviewed families who have been living here for a long time and raised their children are diversified in nature. In some cases, these immigrant Bangladeshi parents are following traditional Bangladeshi culture, Islamic values, and parenting styles, etc. On the other hand, some parents are modern and liberal towards their children's behavior and lifestyle since they have been living in Europe for a long time. However, the conservative or traditional attitude of parents has not created any conflict in the relationship between immigrant Bangladeshi parents and children. Children recognize parent's hardship and sacrifices for maintaining a family in a foreign land and supporting children's needs and demands. Children believe parents are always their well-wishers.

In this current study, the relationship between immigrant Bangladeshi parents and children in Portugal was explored in terms of education and the sociability aspects of children. Regarding educational support, immigrant Bangladeshi parents were found "indirectly" supportive as these parents cannot support their children in preparing their homework due to busy work schedules, language barriers, and lack of information about the Portuguese education system. But children acknowledged their parent's informational and material support in their education. The study findings revealed the support of teachers, school mates, and private tutors as new forms of support for immigrant children in their education. Also, parents think that teachers are careful about their children. Parents were found to maintain regular communication with school teachers. Some parents recruited private tutors for their children. These concerns of parents reflect love, affection, and care for their children. On the contrary, children were found more comfortable to share their education challenges with peers rather than parents. Children think that parents provide informational and instrumental support (i.e. money) for their study, but children cannot share their educational challenges. There is less sharing opportunity with parents in immigrant Bangladeshi families. However, children understand parent's engagement and efforts for them. As a result, children follow their parent's instructions and show respect to their immigrant Bangladeshi parents.

Besides, the relationship between immigrant Bangladeshi parents and children was assessed in the sociability aspects such as personal freedom in peer and spouse selection, dating and, clothing, etc. Better education, good behavior patterns, and Islamic-mind were the benchmarks for making friendships from parents' perspectives. Immigrant Bangladeshi parents in Portugal were liberal and open-minded about dating and spouse selection of their children. Parents think that they should give importance to their children's choices. But they expect their daughter-in-law or son-in-law should be from Muslim Bangladeshi families. Children expressed the same criteria for choosing a life partner. Children think that if they choose someone from a Muslim Bangladeshi family, parents will accept it. Here, children's connection with their parents becomes very visible. They are connected to their parents and want to live their parents after getting married which is very common in traditional Bangladeshi families. Regarding clothing, children are found free from parent's restrictions to choose their clothes. Parents want their

children to consider Islamic values and Bangladeshi culture in choosing clothes, especially for their daughters. As children are studying in such a school where they receive Islamic teaching along with the normal academic course and their classmates are all Muslims, they choose clothes accordingly. Parents were found afraid of the influence of western culture on their children's lifestyles in Portugal. Moreover, it was seen that children use the Bengali language only with their parents at home. Though parents think that children should learn the Bengali language, they are flexible about the use of language as they are living in such a community where the language is different. On the other hand, parents taught their children about Islam since childhood, and children were also found close to Islamic values and practice. Therefore, children's practice of culture did not create any negative impact on their relationship with immigrant parents.

To conclude, it can be said that immigrant Bangladeshi parents have a positive relationship with their children. Though parents monitor and have control over children's lives, children accept their monitoring and control. Still, there are scopes to improve their family bondage and communication. All children-participants emphasized on the open communication and sharing with parents. Immigrant parents need to consider their children's necessities and build an open sharing relationship with children. At the same time, policymakers should consider family dynamics, relationship patterns, cultural aspects, and religion of immigrant families while formulating immigration policy.

6.2 Recommendations

This qualitative exploratory research investigated the relationship between immigrant Bangladeshi families and children in Portugal in terms of education and sociability of children. It shows how immigrant parents are influenced by Bangladeshi culture and host culture, traditional Bangladeshi parenting style, and religion while maintaining a relationship with children in Portugal. On the contrary, children are found influenced by parents and family teaching, values, school, peers, and religion, etc. Based on the findings, the following measures are recommended to improve the relationship between immigrant Bangladeshi parents and children in Portugal:

➤ Recommendations for Policymakers:

- i. Policymaker should consider the language barriers of immigrant parents and develop training programs to improve immigrant parent's language competency;
- ii. The family training module can be introduced for both immigrant parents and young children to understand the host country's culture, family dynamics and to improve family relationship;
- iii. Policy guidelines can be developed to build a connection between school and immigrant parents.

➤ Recommendations for Social Workers:

- i. Social workers, while working on the relationship in immigrant Bangladeshi families, should facilitate the process of developing an open sharing environment in the family. When children can better share their challenges and daily life, parents can better monitor and guide them;

- ii. Social workers can arrange sharing session between parents and children to create a sharing relationship with parents considering the parent's busy work schedule;
- iii. Social workers can make parents aware of the importance of giving preference to children's choices while making significant decisions about children's education, career, or life. It will make children confident and bring them close to their parents.
- iv. Social workers can encourage young children to support their parents to develop competency in language and modern technology which will ultimately impact their family bondage.

6.3 Future Research Directions

The growing number of immigrant Bangladeshi families in Europe especially in Portugal necessitates the investigation of the relationship between immigrant Bangladeshi parents and children. Future studies should be expanded to the larger Bangladeshi community, considering other dimensions such as the cultural identity of children, challenges, and negotiations of parents, etc. Also, the views of immigrant women about lifestyle, education, dating, and spouse selection can add new dimensions in future studies. Moreover, the study area can be expanded to different cities other than the capital to better understand the diversification in the relationship patterns. On the other hand, children interviewed in this study were from private schools. So, a different picture might be found from children who study in Public schools. In this study, the bio-ecological system theory and its PPCT model guided to explore the relationship from the perspectives of Bangladeshi parent's parenting style, culture, religion, and many other related systems. This study provided validation of the bio-ecological system theory and its PPCT model in exploring the relationship between immigrant Bangladeshi parents and children. In future studies, the relationship patterns can be studied from different points of view analyzing other relevant theories such as acculturation theory, solidarity theory, etc.

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Appendices

Appendix A: Assent Form for Children



European Master in Social Work with Families and Children (MFamily)

Study title: The relationship between Bangladeshi immigrant parents and their children in Portugal: Focus on Education and Sociability aspects

Dear participant,

I am a graduate student, studying *European Master in Social Work with Families and Children (MFamily)*, at ISCTE-IUL (Instituto Universitario De Lisboa), Portugal. My research is about immigrant Bangladeshi parents and their children. I would like to invite you to be in this study. I am interested in the experiences of immigrant Bangladeshi parent-children relationships in Portugal and how you perceive your relationship with your parents in Portugal. If you agree to be in the study, I will interview you with some questions regarding your education and sociability in Portugal. Please take the time to make your decision. Talk to your family about it and be sure to ask questions about anything you do not understand.

Each interview will take 60 to 90 minutes. The interviews will take place at a private and mutually agreed upon location (e.g. in your home). Each interview will be audio recorded. Your participation in this research is completely voluntary, unpaid and you may withdraw at any time.

Given that your experiences in your relationship with your parents may entail hardships or challenges -- you may experience some discomfort or emotional distress during your interviews. You can withdraw at any time of the interview. You may also find the interview to be very enjoyable and rewarding, as many people who experience challenges in their relationship with their parents do not get to share experiences with a skilled and non-judgmental interviewer, as you will. By participating in this research, you may also benefit other immigrant children by helping people to better understand the hardships and challenges of relationships with their parents and to know how some children can successfully overcome these challenges.

I will keep private your name and any information about you. I (the researcher) will translate if the interviews are conducted in a language other than English and will transcribe the interviews. The recorded interviews will be typed up. The typed interviews will not have your name on them. I will remove all information that could identify you from the interviews. Only my supervisor and I will read the interviews. However, because of the small size of your community people may be able to identify you from the information you give in the interview. All information you provide will be destroyed after 7 years.

This study information has been given to your parents/guardian in a consent form and if they agree that you could be in it. You can talk this over with them before you decide.

The results from this study will be presented in writing a thesis paper and in journals read by academics, social seminars, professionals, and policymakers, to help them better understand the context that children from immigrant families experienced in their parent-children relationship. But I can assure you that your name will not be used, or any identifying information will not be revealed.

If you want a copy of the findings, please give me your telephone number and mailing address below.

If you require any information about this study or would like to speak to the researcher, please call Mahmudul Hassan at +351-917-616-640 or email at mahmud.rm.a2i@gmail.com or Dr. Joana Azevedo (Supervisor) at joana.azevedo@iscte-iul.pt at the ISCTE-IUL, Portugal.

Agreement to be in the study

Your signature below means that you have read the above information about the study and have had a chance to ask questions to help you understand what you will do in this study. Your signature also means that you have been advised that you can change your mind later and withdraw if you want to. By signing this assent form, you are not giving up any of your legal rights. You will be given a copy of this form.

Signature of Participant (10 years & older) _____
Date

Name of Participant (10 years & older)

Signature of Person who explained this form _____
Date

Name of Person who explained form

I have read the above information and given consent for audio recording while interviewing.

_____ (Name of the participant)

_____ (Signature)

_____ (Date)

- Please call me at (Mobile No. +351-917-616-640) and discuss how to best share the findings with me.
- Please send me the findings from the study at the address listed below.

Address:.....
.....



Appendix B: Consent Form of parents to give permission to their children to interview



European Master in Social Work with Families and Children (MFamily)

Study title: The relationship between Bangladeshi immigrant parents and their children in Portugal: Focus on Education and Sociability aspects

Dear parents,

I am a graduate student, studying *European Master in Social Work with Families and Children (MFamily)* at ISCTE-IUL (Instituto Universitario De Lisboa), Portugal. I have recently immigrated to Portugal and my own experiences during the process of immigration encourage me to further study an aspect of immigrant issues. Therefore, your child is being invited to participate in a research study on the experiences of children and Bangladeshi immigrant parents in parent-children relationship patterns in Portugal. I am interested to know the education and sociability experiences of your child/children in Portugal as children from Bangladeshi immigrant parents and intend to find out whether there is any influence of culture on the relationship patterns among Bangladeshi immigrant parents and their children. Please take the time to make your decision. Talk to your child about it and be sure to ask questions about anything you do not understand.

Each interview will take 60 to 90 minutes of your child's time. During this time, your child will be interviewed about his/her experiences, challenges, perceptions regarding education, and sociability along with his/her relationship with you. The interviews will take place at a private and mutually agreed upon location (e.g. in your home) and will be audio recorded with his/her permission. I (the researcher) will translate if the interviews are conducted in a language other than English and transcribe the interviews.

Given that his/her experiences in his/her relationship with his/her parents may entail hardships or challenges - he/she may experience some discomfort or emotional distress during his/her interviews. If his/her participation in this study is distressing to him/her, he/she may withdraw at any time from the interview. Several steps will be taken to protect his/her anonymity and identity. A pseudonym will be used according to his/her choice. While the interviews will be audio-recorded, the tapes will be destroyed once they have been typed up. The typed interviews will NOT contain any mention of his/her name. Any identifying information from the interview will be removed. His/her interview will be identified by a number and not by any names. However, because of the small size of your community people may be able to identify him/her from the information he/she gives in the interview. All information he/she may provide will be destroyed after 7 years.

Each interview will take 60 to 90 minutes. The interviews will take place at a private and mutually agreed upon location (e.g. in your home). Each interview will be audio recorded. Your participation in this research is completely voluntary, unpaid and you may withdraw at any time.

The results from this study will be presented in writing a thesis paper and in journals read by academics, social seminars, professionals, and policymakers, to help them better understand the context that children from immigrant families experienced in their parent-children relationship. But I can assure you that your children's name will not be used, or any identifying information will not be revealed.

If your son/daughter wishes to receive a copy of the results from this study, he/she can provide his/her telephone number and mailing address.

If you require any information about this study or would like to speak to the researcher, please call Mahmudul Hassan at +351-917-616-640 or email at mahmud.rm.a2i@gmail.com or Dr. Joana Azevedo (Supervisor) at joana.azevedo@iscte-iul.pt at the ISCTE-IUL, Portugal.

I have read the above information regarding this research study and given consent for voluntary participation of my son/ daughter in this study.

_____ (Name)

_____ (Signature)

_____ (Date)

I have read the above information and give consent for audio recording while interviewing my child.

_____ (Name)

_____ (Signature)

_____ (Date)



Appendix C: Consent Form for Bangladeshi immigrant parents



European Master in Social Work with Families and Children (MFamily)

Study title: The relationship between Bangladeshi immigrant parents and their children in Portugal: Focus on Education and Sociability aspects

Dear participant,

I am a graduate student, studying European Master in Social Work with Families and Children (MFamily) at ISCTE-IUL (Instituto Universitario De Lisboa), Portugal. I have recently immigrated to Portugal and my own experiences during the process of immigration encourage me to further study an aspect of immigrant issues. Therefore, you are being invited to participate in a research study on the experiences of children and Bangladeshi immigrant parents in parent-children relationship patterns in Portugal. I am interested to know the education and sociability experiences of your child/children in Portugal as children from Bangladeshi immigrant parents and intend to find out whether there is any influence of culture on the relationship patterns among Bangladeshi immigrant parents and their children.

I would like to interview both father and mother and each interview will take 60-90 minutes. During this time, you will be interviewed about your relationship with your child, his education, sociability, and your role as a Bangladeshi immigrant parent in Portugal. The interviews will take place at a private and mutually agreed upon location (e.g. in your home) and will be audio recorded with your permission. I (the researcher) will translate if the interviews are conducted in a language other than English and transcribe the interviews. Your participation in this research is completely voluntary, unpaid and you may withdraw at any time.

Given that your experiences in your relationship with your child may entail hardships or challenges — you may experience some discomfort or emotional distress during your interviews. You can withdraw at any time of the interview. You may also find the interview to be very enjoyable and rewarding, as many people who experience challenges in their relationship with their child do not get to share their experiences with a skilled and non-judgmental interviewer, as you will. By participating in this research, you may also benefit other immigrant parents by helping parents to better understand the hardships and challenges of relationships with their child, and to know how some parents and children can successfully overcome these challenges.

Several steps will be taken to protect your anonymity and identity. A pseudonym will be used according to your choice. While the interviews will be audio-recorded, the tapes will be destroyed once they have been typed up. The typed interviews will not contain any mention of your name. Any identifying information from the interview will be removed. Your interview will be identified by a number and not by any names. However, because of the small size of your community people may be able to identify you from the information you give in the interview. All information provided by you will be destroyed after 7 years.

The results from this study will be presented in writing a thesis paper and in journals read by academics, social seminars, professionals, and policymakers, to help them better understand the context that children from immigrant families experienced in their parent-children relationship. But I can assure you that your name will not be used, or any identifying information will not be revealed.

If you want a copy of the findings, please give me your telephone number and mailing address below.

If you require any information about this study or would like to speak to the researcher, please call Mahmudul Hassan at +351-917-616-640 or email at mahmud.rm.a2i@gmail.com or Dr. Joana Azevedo (Supervisor) at joana.azevedo@iscte-iul.pt at the ISCTE-IUL, Portugal.

Agreement to be in the study

Your signature below means that you have read the above information about the study and have had a chance to ask questions to help you understand what you will do in this study. Your signature also means that you have been advised that you can change your mind later and withdraw if you want to. By signing this assent form, you are not giving up any of your legal rights. You will be given a copy of this form.

Signature of Participant _____
Date

Name of Participant

Signature of Person who explained this form _____
Date

Name of Person who explained form

I have read the above information and given consent for audio recording while interviewing.

(Name of the participant)
(Signature)
(Date)

- Please call me at (Mobile No. +351-917-616-640) and discuss how to best share the findings with me.
- Please send me the findings from the study at the address listed below.

Address:.....
.....



Appendix D: Poster (Bengali Version)

পর্তুগাল প্রবাসী বাংলাদেশী পরিবারের অভিজ্ঞতা বিষয়ক গবেষণা

আসসালামু ওয়ালাইকুম,

আমি পর্তুগালের ISCTE-IUL (Instituto Universitario De Lisboa) - তে *European Master in Social Work with Families and Children*- প্রোগ্রামে মাস্টার্সে পড়ছি। আমার মাস্টার্স ডিগ্রীর অংশ হিসেবে আমি একটি গবেষণা পরিচালনা করছি। আমার গবেষণার বিষয় হচ্ছে- *The relationship between Bangladeshi immigrant parents and their children in Portugal: Focus on Education and Sociability aspects*।

- আপনি যদি প্রবাসী বাংলাদেশী পিতা/মাতা/উভয়ই হয়ে থাকেন এবং
- আপনার সন্তানের বয়স যদি ১০ বছরের অধিক হয়ে থাকে এবং পর্তুগালে কমপক্ষে ১ বছরের অধিক পড়ালেখা করেছে/করেছে; তাহলে

আপনাকে এবং আপনার সন্তানকে আমার গবেষণায় অংশগ্রহণের অনুরোধ জানাচ্ছি।

এই গবেষণা একদিকে যেমন প্রবাসী বাংলাদেশীদের জীবনযাত্রা তুলে ধরবে অন্যদিকে পর্তুগালের অভিবাসন নীতি প্রণয়নে নির্ধারকদেরকে বাংলাদেশীদের দিক বিবেচনায় সহায়তা করবে।

পর্তুগালে আপনার সন্তানের পড়ালেখা এবং দৈনন্দিন জীবন সম্পর্কে, আপনার এবং আপনার সন্তানের মনোভাব, এবং প্রতিবন্ধকতা জানতে চাই।

সাক্ষাৎকার গ্রহণে প্রতি জনের ৬০-৯০ মিনিট সময় লাগতে পারে। আপনি যদি আগ্রহী হয়ে থাকেন এবং এই গবেষণায় অংশগ্রহণ করতে চান, তাহলে দয়াকরে এই নাম্বারে যোগাযোগের জন্যে অনুরোধ করছিঃ +351 917 616 640 অথবা ইমেইল করতে পারেন এই ঠিকানায়ঃ mahmud.rm.a2i@gmail.com

ধন্যবাদান্তে

মাহমুদুল হাসান

মাস্টার্স শিক্ষার্থী

European Master in Social Work with Families and Children (MFamily 6th Cohort)

(Erasmus Mundus Joint Master Degree)

ISCTE-IUL, Portugal

Appendix E: Poster (English Version)

Research about the Experiences of Bangladeshi Immigrant Families in Portugal

Assalamuwalikum,

I am studying *European Master in Social Work with Families and Children* at ISCTE-IUL, Portugal. For the partial fulfillment of my degree, I am conducting a research. My thesis title is “*The relationship between Bangladeshi immigrant parents and their children in Portugal: Focus on Education and Sociability aspects*”.

- If you are an immigrant father/mother/both from Bangladesh and
- If your child/children is/are above 10 years old who has/have been attending/attended schools in Portugal for more than 1 year; then

I would like to request you and your child/children to participate in my study.

This study will highlight the lifestyle of immigrant Bangladeshi people and on the other hand, assist the policymakers to consider the issues of Bangladeshi people while formulating immigrant policies.

Want to know your and your child’s experiences and challenges regarding your child’s education and daily life in Portugal

Interview for each person may take 60-90 minutes. If you are interested and want to participate in the research, you are requested to kindly contact this number: + 351 917 616 640 or send an email in this address: mahmud.rm.a2i@gmail.com

Thank you and Best Regards,

Mahmudul Hassan

MSc Student

European Master in Social Work with Families and Children (MFamily 6th Cohort)

(Erasmus Mundus Joint Master’s Degree)

ISCTE-IUL, Portugal

Appendix F: Demographic Sheet for Immigrant Bangladeshi parents (Bengali Version)



(অংশগ্রহণকারীর নিম্নের তথ্যগুলো শুধুমাত্র গবেষণার কাজে ব্যবহৃত হবে, অংশগ্রহণকারীদের পৃথকভাবে চিহ্নিত করার জন্য নয়)

সনাক্তকরণ # _____ (গবেষক দ্বারা পূরণ করতে হবে)

সাক্ষাৎকারের তারিখ # _____ (গবেষক দ্বারা পূরণ করতে হবে)

প্রবাসী বাংলাদেশী পিতা-মাতার জনসংখ্যাতাত্ত্বিক তথ্য:

১। আপনি কখন পর্তুগাল এসেছিলেন?

.....

২। আপনার অভিবাসন পদ্ধতি (কাজ, শিক্ষা, পারিবারিক পুনর্মিলন ইত্যাদি) কী ছিল?

.....

৩। পর্তুগাল কি আপনার পরিবারের সাথে থাকার প্রথম দেশ? যদি না হয়, তাহলে এর আগে কোন দেশে ছিলেন?

.....

৪। আপনার বর্তমান বয়স কত?

.....

৫। পর্তুগালে আগমনের সময় আপনার বয়স কত ছিল?

.....

৬। জেডার (লিঙ্গ)

৭। আপনার শিক্ষাগত যোগ্যতা?

.....

৮। আপনি কোন ধর্ম পালন করেন?

.....

৯। আপনার কতটি সন্তান রয়েছে?

.....

১০। আপনার কতজন পুত্র এবং কতজন কন্যাসন্তান রয়েছে?

.....

১১। আপনার সকল সন্তানেরাই কি পর্তুগালে থাকেন? যদি না হয়, তাহলে বাকি সবাই কোথায় থাকেন?

.....

১২। পর্তুগালে এখন আপনার পেশা কী?

.....

১৩। পর্তুগাল আসার আগে আপনার পেশা কী ছিল?

.....

১৪। আপনার পরিবারের আনুমানিক আয় (ইউরোতে)?

.....

১৫। আপনি কি একটি বর্ধিত পরিবারে থাকেন?

.....

Appendix G: Demographic Sheet for Immigrant Bangladeshi parents (English Version)



(This information will be used to situate the respondents within the study, not to individually identified participants)

Identification # _____ (To be filled out by researcher)

Date of interview # _____ (To be filled out by researcher)

Demographic Information of Bangladeshi Immigrant Parents

1. When did you come to Portugal?
.....
2. What was your manner of immigration (Work, Education, Family Reunification, etc.)?
.....
3. Is Portugal your first country to stay with your family? If not, then which country have you been before?
.....
4. What is your age?
.....
5. Age at the time of arrival in Portugal?
.....
6. Gender
7. What is your level of Education?
.....
8. Which religion do you practice?
.....
9. How many children do you have?
.....
10. How many sons and daughters?
.....
11. Do all of your children live in Portugal? If no, where are the others?
.....
12. What is your occupation now in Portugal?
.....
13. What was your occupation before migrating to Portugal?
.....
14. Approximate household income (In Euro)?
.....
15. Do you live in an extended family?
.....

Appendix H: Demographic Sheet for Children (Bengali Version)



অংশগ্রহণকারীদের জন্য জনসংখ্যাতাত্ত্বিক প্রশ্নাবলী

(অংশগ্রহণকারীর নিজের তথ্যগুলো শুধুমাত্র গবেষণার কাজে ব্যবহৃত হবে, অংশগ্রহণকারীদের পৃথকভাবে চিহ্নিত জন্য নয়)

সনাক্তকরণ # _____ (গবেষক দ্বারা পূরণ করতে হবে)

সাক্ষাৎকারের তারিখ # _____ (গবেষক দ্বারা পূরণ করতে হবে)

সন্তানদের জনসংখ্যাতাত্ত্বিক তথ্য:

১। আপনি কি পর্তুগালে জন্মগ্রহণ করেছিলেন? যদি না হয়, তবে আপনি কখন পর্তুগাল এসেছিলেন?

.....

২। আপনার অভিবাসন পদ্ধতি (কাজ, শিক্ষা, পারিবারিক পুনর্মিলন ইত্যাদি) কী ছিল?

.....

৩। পর্তুগাল কি আপনার পরিবারের সাথে থাকার প্রথম দেশ?

.....

৪। আপনার বর্তমান বয়স কত?

.....

৫। পর্তুগালে আগমনের সময় আপনার বয়স কত ছিল?

.....

৬। জেন্ডার (লিঙ্গ)

৭। আপনার স্কুলের নাম কি?

..... ।

৮। আপনার স্কুল কোথায় অবস্থিত?

..... ।

৯। আপনার শিক্ষাগত যোগ্যতা?

.....

১০। আপনি কোন ধর্ম পালন করেন?

.....

Appendix I: Demographic Sheet for Children (English Version)



Demographic Questions for Participants

(This information will be used to situate the respondents within the study, not to individually identified participants)

Identification # _____ (To be filled out by researcher)

Date of interview # _____ (To be filled out by researcher)

Demographic Information of Children

16. Were you born in Portugal? If not, when did you come to Portugal?

.....

17. What was your manner of immigration (Work, Education, Family Reunification, etc.)?

.....

18. Is Portugal your first country to stay with your family?

.....

19. What is your age?

.....

20. Age at the time of arrival in Portugal?

.....

21. Gender

22. What is the name of your school?

23. Where is your school located?

24. What is your level of Education?

.....

25. Which religion do you practice?

.....

Appendix J: Interview Guide for Immigrant Bangladeshi parents (Bengali Version)



প্রবাসী বাংলাদেশী পিতা-মাতার জন্যে পর্তুগালে সন্তানের শিক্ষা বিষয়ক সাক্ষাৎকার প্রশ্নাবলী

- ১। আপনার সন্তানের পড়ালেখার জন্যে পর্তুগালের শিক্ষাব্যবস্থা আপনার কাছে কেমন মনে হয়? পর্তুগালের শিক্ষাব্যবস্থার মান (quality) নিয়ে আপনি কি মনে করেন?
- ২। আপনার সন্তানের পড়ালেখার ক্ষেত্রে আপনি সহায়তা করেন কি? যদি হ্যাঁ হয়, তাহলে কী ধরনের সহায়তা করে থাকেন? এবং যদি না হয়, তাহলে কেন সহায়তা করতে সক্ষম হচ্ছেন না (কাজের ব্যস্ততা, ভাষাগত প্রতিবন্ধকতা ইত্যাদি)? অথবা সহায়তা করার প্রয়োজন হয় না? কেন?
- ৩। আপনার সন্তান পর্তুগালে পড়ালেখার ক্ষেত্রে কোনো প্রতিবন্ধকতার সম্মুখীন হয়ে থাকে কি? কী কী ধরনের প্রতিবন্ধকতার সম্মুখীন হয় বলে আপনি মনে করেন (ভাষাগত, স্কুলের পরিবেশ, নতুন বন্ধু তৈরিতে ইত্যাদি)?
- ৪। আপনার সন্তানের পর্তুগালে পড়ালেখার ক্ষেত্রে এইসব প্রতিবন্ধকতার সমাধানে আপনি কি সহায়তা করেন? কীভাবে সহায়তা করে থাকেন?
- ৫। প্রাইমারী স্কুলের শিক্ষালাভের পরে, আপনি কি আপনার সন্তানকে প্রাইভেট স্কুলে বা ধর্মীয় কোন শিক্ষা প্রতিষ্ঠানে পাঠিয়েছিলেন? যদি উত্তর হ্যাঁ হয়, তাহলে কেন? পরবর্তী তারা কোথায় বা কোন বিষয়ে পড়ালেখা করবে বলে আপনি প্রত্যাশা করেন?
- ৬। আপনার সন্তানের কাছে পড়ালেখার ক্ষেত্রে আপনার কী কী ধরনের প্রত্যাশা (ভালো ফলাফল, ক্লাশে মেধাবীদের মধ্যে থাকা ইত্যাদি) রয়েছে? শিক্ষাক্ষেত্রে আপনার ছেলে এবং মেয়ের কাছে কি একই রকম প্রত্যাশা রয়েছে?
- ৭। সন্তানের পড়ালেখার ক্ষেত্রে পিতা-মাতার ভূমিকা কেমন হওয়া উচিত? আপনার সন্তানের পড়ালেখার ক্ষেত্রে পর্তুগাল অবস্থানের কারণে অভিভাবক হিসেবে আপনার ভূমিকার কী কী পরিবর্তন দেখতে পান?
- ৮। পর্তুগালে আপনার সন্তানের শিক্ষা বিষয়ক কোনো সিদ্ধান্ত গ্রহণে আপনার ভূমিকা কীভাবে মূল্যায়ন করেন? বাংলাদেশ ছেড়ে বিদেশে বা পর্তুগালে আসার ফলে আপনার পরিবারে কী ধরনের (ইতিবাচক অথবা নেতিবাচক) পরিবর্তন হয়েছে বলে আপনি মনে করেন (জীবনযাত্রা, পরিবারের সদস্যদের মধ্যকার সম্পর্ক ইত্যাদি)?

পিতা-মাতার জন্যে সন্তানের সামাজিক জীবন সম্পর্কিত প্রশ্নাবলী

- ১। পর্তুগালে থাকার কারণে বাংলাদেশের সমবয়সী সন্তানদের তুলনায় আপনার সন্তানের দৈনন্দিন জীবনযাপনে কোনো পার্থক্য দেখতে পান কি? কী ধরণের পার্থক্য বা পরিবর্তন (ইতিবাচক এবং নেতিবাচক) দেখতে পান?
- ২। আপনার কন্যা সন্তান বা মেয়ের দৈনন্দিন জীবনযাপন এবং চলাফেরা (বন্ধু নির্বাচন, পোশাক, পারিবারিক কাজে সহায়তা ইত্যাদি) পর্তুগালে কেমন হওয়া উচিত বলে আপনি মনে করেন? মেয়েদের কি ছেলেদের তুলনায় অধিক রক্ষণশীল হওয়া উচিত? কেন?
- ৩। পর্তুগালে আপনার সন্তানের বন্ধু নির্বাচনে আপনার কোনো ভূমিকা (পরামর্শ প্রদান, বন্ধুর পরিবারের সাথে যোগাযোগ ইত্যাদি) থাকে কি? আপনার সন্তানের পর্তুগীজ সন্তানদের এবং অন্যান্য দেশের বা ধর্মের অভিবাসীদের সাথে চলাফেরা করাকে আপনি কীভাবে দেখেন? আপনার ছেলে এবং মেয়ের ক্ষেত্রে বন্ধু নির্বাচনে কি একই রকম চিন্তাভাবনা?
- ৪। বাংলাদেশের সংস্কৃতি এবং মূল্যবোধের কোন দিকটি আপনার সন্তানের জন্যে প্রয়োজনীয় বলে আপনি মনে করেন?
- ৫। আপনার সন্তানের জীবন-সঙ্গী নির্বাচনে আপনার মতামত কি? সন্তান যদি কারো সাথে (হতে পারে বাংলাদেশী বা পর্তুগীজ বা অন্য দেশ বা অন্য ধর্মের) ভালোবাসার সম্পর্ক জড়িয়ে পরে, সেটাকে আপনি কীভাবে দেখেন? ছেলে এবং মেয়ের ক্ষেত্রে কি একই রকম চিন্তাভাবনা?
- ৬। পর্তুগালে সন্তানদের লালন-পালনের ক্ষেত্রে সন্তানদেরকে যে স্বাধীনতা দেয়া হয়, সেটাকে আপনি কীভাবে মূল্যায়ন করেন?
- ৭। সন্তানের সাথে আপনার কখনো কোনো দ্বন্দ্ব বা ভুল বোঝাবোঝি বা রাগারাগি হয়েছে কি? কি বিষয়ে হয়েছে? আপনি কি মনে করেন, পর্তুগালে থাকার কারণেই এই দ্বন্দ্ব হয়েছে? সন্তানের কোন কাজটি আপনি অপছন্দ করেন (যেমন-মদ্যপ) ?
- ৮। বাংলাদেশে অবস্থানরত আত্মীয়স্বজনদের সাথে আপনার যোগাযোগ রয়েছে কি?
- ৯। পিতা-মাতার সাথে সন্তানের সম্পর্ক কেমন হলে সেই সম্পর্ককে ভালো সম্পর্ক বলা যায়? আপনার সাথে আপনার সন্তানের সম্পর্ককে আপনি কীভাবে দেখেন? বাংলাদেশের বাহিরে আসার অথবা বিদেশে থাকার কারণে সন্তানের সাথে আপনার সম্পর্কে কোন পরিবর্তন হয়েছে বলে মনে করেন কি? কী ধরণের পরিবর্তন হয়েছে?

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Appendix K: Interview Guide for Immigrant Bangladeshi parents (English Version)



Interview Guide for Immigrant Bangladeshi Parents about Children's Education in Portugal

1. How do you find the education system in Portugal for your child? How do you see the quality of the Portuguese education system?
2. Do you help your child with study and educational aspects? If yes, what kind of support do you provide? And if not, why cannot you help (Busy work schedule, language barrier, etc.)? Or they don't need help? Why?
3. Does your child face any obstacles/challenges to study in Portugal? What kinds of barriers do you think they face (language, school environment, making new friends, etc.)?
4. Do you help your child to solve barriers regarding education in Portugal? How do you help your child?
5. After primary school, did you send your child to the private school or religious institutions for further study? If yes, why? What do you think is the next level of education?
6. What expectations do you have for your child's education (good results, being in the list of top students in the classroom, etc.)? Do you have the same expectations as your son and daughter in respect of education?
7. What should be the role of the parent in the child's education? What changes do you see in your role as a parent in your child's education in Portugal compared to a parent's role in Bangladesh?
8. How do you evaluate your role as a parent in making any decisions about your child's education in Portugal? How do you think your family has changed (positive or negative) as you move from Bangladesh to abroad or to Portugal (lifestyle, relationship patterns among family members, etc.)?

Interview Guide for Immigrant Bangladeshi Parents about Children's Sociability

1. Do you see any differences in your child's daily life for being in Portugal compared to a similar age child in Bangladesh? What are the differences or changes (positive and negative) do you see?
2. How do you think your daughter's daily life and activities (friend selection, clothing, assistance for family work, etc.) should be in Portugal? Do you prefer girls to be more conservative than boys? Why? Example?
3. Do you have any role (advice, communication with a friend's family, etc.) in choosing your child's friends or peers in Portugal? How do you see your child interacting with Portuguese children and immigrant-children from other countries or religions? Do you have similar thoughts on choosing friends for your son and daughter?
4. Which aspects of Bangladeshi culture is important for your children?
5. What is your opinion on choosing your child's spouse? How do you see if your child date or fall in love with someone (maybe Bangladeshi or Portuguese or another country or other religion)? Do you have the same thoughts in terms of your son and daughter?
6. How do you evaluate the freedom that children are given in Portugal compared to Bangladesh?
7. Have you ever had any conflicts or misunderstandings or resentment with your child? What was the reason or issue of that conflict? Which aspects of your child's life/behavior you debated more (Smoking, Alcohol, etc.)?
8. Do you maintain contact with your relatives from Bangladesh?
9. How do you define a good relationship between parents and children? How do you see your child's relationship with you? Do you think there has been any change in your relationship with your child as you have moved abroad or moved out of Bangladesh? What has changed in your relationship?

Thank you for your time and participation!



Appendix L: Interview Guide for Children (Bengali Version)



সন্তানের জন্যে পর্তুগালে তাদের শিক্ষা বিষয়ক সাক্ষাৎকার প্রশ্নাবলী

১। আপনার কাছে পর্তুগালের শিক্ষা ব্যবস্থা কেমন মনে হয়? বাংলাদেশের শিক্ষা ব্যবস্থা এবং পর্তুগালের শিক্ষা ব্যবস্থার মধ্যে আপনি কোনটা পছন্দ করেন? কেন?

২। আপনার বাবা/মা আপনাকে পড়ালেখার ক্ষেত্রে সহায়তা করে কি? যদি হ্যাঁ হয়, তাহলে তারা কী ধরনের সহায়তা করে থাকেন? এবং যদি না হয়, তাহলে কেন সহায়তা করেন না (কাজের ব্যস্ততা, ভাষাগত প্রতিবন্ধকতা ইত্যাদি)? অথবা সহায়তা করার প্রয়োজন হয় না? কেন?

৩। পর্তুগালে স্কুলে বা শিক্ষা ক্ষেত্রে আপনি কী কী প্রতিবন্ধকতার (ভাষাগত, স্কুলের পরিবেশ, নতুন বন্ধু তৈরিতে ইত্যাদি) সম্মুখীন হয়ে থাকেন? এই সমস্যা কি আপনি নিজেই সমাধান করেন? নিজের সমস্যা সমাধানে আপনার কি সাহায্য নেয়ার সুযোগ রয়েছে?

৪। আপনার সমস্যা সমাধানে আপনি কি বাবা/মা- এর সাহায্য নিয়ে থাকেন? কখনো কি এমন হয়েছে যে, আপনি বাবা/মা- এর সাহায্য চেয়েছিলেন কিন্তু তারা ব্যস্ততার জন্যে আপনাকে সাহায্য করতে পারে নি?

৫। আপনার পড়ালেখার ক্ষেত্রে আপনার ভবিষ্যৎ প্রত্যাশাগুলো কী কী? কেন আপনি এই প্রত্যাশাগুলো করছেন? (আপনি কি মনে করেন যে, আপনার প্রত্যাশাগুলো আপনার বাবা-মা, পরিবারের অন্যান্য সদস্য অথবা আপনার বন্ধুদের দ্বারা প্রভাবিত?)

৬। আপনার পড়ালেখার ক্ষেত্রে আপনার বাবা-মা এর প্রত্যাশাগুলো পূরণে আপনি নিজেকে কীভাবে প্রস্তুত করছেন? প্রত্যাশাগুলো পূরণ করা কি আপনি কঠিন মনে করেন? আপনার বাবা-মা এই প্রত্যাশাগুলো কেন করছেন (পারিবারিক সম্মান বৃদ্ধি ইত্যাদি) (উত্তরদাতা যদি মেয়ে হয়)- আপনার কি মনে হয়, মেয়ে হিসেবে আপনার বাবা-মা আপনার কাছে ভিন্ন ধরনের প্রত্যাশা করছে?

৭। আপনি কোন বিষয়ে পড়ালেখা করছেন? আপনি কেন এই বিষয়ে পড়ছেন? এটা কি আপনার ভবিষ্যৎ প্রত্যাশাগুলো পূরণে সহায়তা করবে? আপনি পররবর্তীতে কোন বিষয়ে পড়তে চান? ভবিষ্যতে কি হতে চান বা কি ধরনের চাকরি করতে চান?

৮। আপনি কোন ভাষায় কথা বলতে স্বাচ্ছন্দ্যবোধ করেন? বাসায় কোন ভাষায় কথা বলেন? স্কুলে কোন ভাষায় কথা বলেন? বাহিরে অন্য সবার সাথে কোন ভাষায় কথা বলেন? বাবা- মা কোন ভাষায় কথা বলতে আপনাকে উৎসাহিত করে?

৯। পড়ালেখার ক্ষেত্রে বাবা-মায়ের কেমন ভূমিকা থাকা উচিত বলে আপনি মনে করেন? আপনার পড়ালেখার ক্ষেত্রে আপনার পিতা-মাতার ভূমিকাকে (সিদ্ধান্ত গ্রহণ) আপনি কীভাবে মূল্যায়ন করবেন? আপনার কি কখনো মনে হয় যে, আপনার বাবা- মা আপনাকে বুঝতে পারে না?

সন্তানের জন্যে পর্তুগালে সামাজিক জীবন সম্পর্কিত প্রশ্নাবলী

১। স্কুল ছাড়া আপনি কীভাবে আপনার অবসর সময় কাটান? কার সাথে অবসর সময় কাটাতে পছন্দ করেন? বাংলাদেশের আপনার সমবয়সী সন্তানের তুলনায় পর্তুগালের আপনার দৈনন্দিন জীবনযাপনে কোনো পার্থক্য দেখতে পান কি? কী ধরণের পার্থক্য বা পরিবর্তন দেখতে পান?

২। আপনার বাবা-মা এর কাছ থেকে আপনি কি ধরণের পরামর্শ পেয়ে থাকেন? আপনার দৈনন্দিন জীবনযাপন এবং চলাফেরার (মূল্যবোধ, পোশাক ইত্যাদি) ক্ষেত্রে আপনার বাবা-মা কি কখনো কি আপনাকে পরামর্শ দিয়েছে? না কি আপনি নিজের মত চলতে পছন্দ করেন? আপনার ব্যক্তি স্বাধীনতা আছে বলে আপনি মনে কি? আপনি কেমন পছন্দ করেন? (উত্তরদাতা যদি মেয়ে হয়)- আপনি কি মনে করেন যে, মেয়ে বলে বাবা-মা আপনাকে অধিক নিয়ম মেনে চলতে বলে?

৩। পর্তুগালে আপনার বন্ধু নির্বাচনে আপনার বাবা-মায়ের কোনো ভূমিকা (পরামর্শ প্রদান, বন্ধুর পরিবারের সাথে যোগাযোগ ইত্যাদি) থাকে কি? আপনার বাবা-মা আপনার পর্তুগীজ এবং অন্যান্য দেশের বা ধর্মের বন্ধুদের সাথে চলাফেরা করাকে কীভাবে দেখেন? (উত্তরদাতা যদি মেয়ে হয়)- আপনি কি মনে করেন যে, মেয়ে বলে বাবা-মা আপনাকে বন্ধু নির্বাচনে অধিক সতর্কতা মেনে চলতে বলে?

৪। আপনার মতে পর্তুগাল এবং বাংলাদেশের জীবনযাত্রার মধ্যে কী তফাৎ রয়েছে? আপনার মতে আপনার জন্যে বাংলাদেশের সংস্কৃতি এবং মূল্যবোধের কোন দিকটি শিক্ষালাভের প্রয়োজনীয়তা রয়েছে? কেন?

৫। আপনার জীবন-সঙ্গী নির্বাচনে আপনার মতামত (সিদ্ধান্ত গ্রহণ) কি? আপনার কি মনে হয় যে, আপনি যদি কারো সাথে (হতে পারে বাংলাদেশী বা পর্তুগীজ বা অন্য দেশ বা অন্য ধর্মের) ভালোবাসার সম্পর্ক জড়িয়ে পরে, সেটা আপনার বাবা-মা মেনে নিবেন? (উত্তরদাতা যদি মেয়ে হয়)- আপনার কি মনে হয় যে, ছেলে হলে মেনে নিতে পারেন, কিন্তু মেয়ের ক্ষেত্রে রাজি হবেন না?

৬। আপনার বাবা-মায়ের সাথে কি কখনো কোনো বিষয় নিয়ে ভুল বোঝাবোঝি বা রাগারাগি হয়েছে? কি বিষয় নিয়ে হয়েছে? আপনার কোন দিকটি/কাজটি আপনার বাবা-মা অপছন্দ করেন?

৭। আপনার সাথে বাংলাদেশে বা বিশ্বের অন্য কোন জায়গায় অবস্থানরত আপনার আত্মীয়দের সাথে যোগাযোগ হয় কি?

৮। আপনার মতে, বাবা-মায়ের সাথে সন্তানের সম্পর্ক কেমন হলে সেই সম্পর্ককে ভালো সম্পর্ক বলা যায়? আপনার সাথে আপনার বাবা-মায়ের সম্পর্ককে আপনি কীভাবে দেখেন?

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Appendix M: Interview Guide for Children (English Version)



Interview Guide for Children about their Education in Portugal

1. How is the education system in Portugal? In between the education system of Bangladesh and Portugal, which one do you prefer? Why?
2. Do your parents help you with your studies? If yes, how do they help you? and if No, why don't they help you (Busy work schedule, language barrier, etc.) or they do not need to help you (Get help from teachers)? Mention the reasons?
3. Which challenges (language, school environment, making new friends, etc.) do you face in the school or education in Portugal? Do you solve those challenges by yourself? Do you have support for overcoming those challenges?
4. Do you seek support from your parents to solve your challenges in study or school? Has it happened ever that you asked support from your parents, but they could not support you due to their busy work schedule?
5. What are your future expectations for your studies? What are the reasons behind these expectations? (Are your expectations influenced by parents, other family members, or peer groups?)
6. How do you prepare yourself for fulfilling your parents' expectations regarding your studies? Do you find it difficult to fulfill your parent's expectations about your education? What are the reasons (increasing family esteem, etc.) behind your parent's those expectations? (If the respondent is female)- Do you think, as a girl, your parents have different expectations for you?
7. Which discipline do/did you study? Why did you choose this discipline? Is/was it for future expectations? What will be the next level of education? Do you have a plan for your future work?
8. Which language do you feel comfortable speaking? Which language do you use at home? Which language do you use in school? Which language do you use outside with others? Which language do your parents encourage you to speak?
9. What role do you think parents should play in children's education? How do you evaluate your parent's role (decision making) in your studies? Do you ever feel that your parents do not understand you?

Interview Guide for Children about Sociability in Portugal

1. Besides school, how do you spend your past time? With whom? Do you see any difference in your lifestyle in Portugal compared to a child of your age in Bangladesh? What are those differences?
2. What type of advice do you get from your parents? Have your parents ever given you advice on your daily life and activities (values, clothing, etc.) in Portugal? Or Do you prefer to lead your life according to your own choice? Do you have autonomy? What type of lifestyle do you prefer? (If the respondent is female)- Do you think, your parents give more restrictions to you in your lifestyle in Portugal as you are a girl?
3. Do your parents perform any role (advice, maintain communication with a friend's family, etc.) in choosing your friends or peer groups? How do your parents feel when you mix/interact with friends from Portugal or other migrant communities, or other countries or a different religion, etc.? (If the respondent is female)- Do you think, your parents, as a girl, give more restrictions to you in selecting friends?
4. What are the differences between Portuguese and Bangladeshi lifestyles? Which aspect of Bangladeshi culture do you think you need to learn? Why?
5. What is your opinion regarding partner selection (decision-making)? Do you think, if you date with anyone (maybe Bangladeshi or Portuguese or from another country or different religion) before the wedding, your parents will accept it? (If the respondent is female)- Do you think, your parents may accept dating if you a boy, but parents will not agree with their daughters?
6. Did you ever have any conflict or misunderstanding with your parents? If yes, what were the issues or reasons? Which aspects of your life/behavior are more debated to your parents?
7. Are you in contact with your relatives in Bangladesh or living in other countries?
8. How do you define a good relationship between parents and children? How do you perceive your relationship with your parents?

Thank you for your time and participation!



Appendix N: Non-plagiarism Declaration

I hereby declare that the Dissertation titled “The relationship between Bangladeshi immigrant parents and children in Portugal: Focus on Education and Sociability Aspect” submitted to the Erasmus Mundus Master’s Programme in Social Work with Families and Children:

- Has not been submitted to any other Institute/University/College
- Contains proper references and citations for other scholarly work
- Contains proper citation and references from my own prior scholarly work
- Has listed all citations in a list of references.

I am aware that violation of this code of conduct is regarded as an attempt to plagiarize, and will result in a failing grade (F) in the programme.

Date (dd/mm/yyyy):26/06/2020.....

Signature:

Name (in block letters):MAHMUDUL HASSAN...