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Migration and Gender Role: Depicting the experience of
Bangladeshi immigrant women in Sweden.

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Introduction

The present study centers on the experiences of female Bangladeshi migrants who have relocated to Sweden in recent years. I have endeavored to depict the process of their migration from Bangladesh and afterward integration into the Swedish labor market as an immigrant. In Bangladesh Regardless of professional status, women are expected to do housework. Bangladesh's prevalent religious values and cultural expectations make work-life balance for working women considerably harder than in Western societies (Barua,2019). The study places emphasis on gender roles within both domestic and professional spheres, as well as the relationship between gender and other social and cultural variables. Additionally, it examines the obstacles encountered by Bangladeshi immigrant women in their nation of origin and in their destination country. This research is centered on Bangladeshi immigrants, as their families sometimes uphold strong sociocultural principles.

Migration from Bangladesh to Sweden

The UNESCO Institute for Statistics (UIS) estimated that 32.5 million people were studying in higher education worldwide in 1970. This estimate rose to about 100 million in 2000 and to 178 million in 2010 (Soeiro, 2012). According to Nilsson (2015), this reason is mainly responsible for the rise in the number of non-English-speaking countries that offer instruction in English-language classes. In recent years, Swedish higher education institutions have seen an increase in the number of students who are citizens of countries outside of the European Union (EU). The majority of foreign nationals coming to Sweden to pursue higher education are those enrolled in master's or bachelor's degree programs, including exchange students, at one of the 48 public or private universities, university colleges, or independent higher education providers. In 2016, 8,098 of these people were granted a residency visa; in 2017, 9,292 were (European Migration Network, 2018).

Sweden's government and institutions have created strategies, initiatives, and resources to draw in foreign students as a member of the European Union. Third-country students that choose Sweden for their higher education often do so for a variety of reasons, including scholarships and grants, various projects, extended visas, high-quality education, social security, and institution

rankings(Faruq, 2021). Sweden has a cost of living and educational system that is comparatively low when compared to the majority of the other countries in Europe. The fact that a significant portion of Sweden's population was born in a different country than the country itself sets it apart from many other European countries. Furthermore, a sizeable proportion of immigrants in Sweden obtain postgraduate degrees. The Swedish Migration Agency (SMA) website provides a platform for international students to apply for work permits if they intend to pursue residency and employment in Sweden after their education at a Swedish institution. Additionally, Sweden grants permission for international students to bring their spouses and offspring. Due to the favorable employment prospects and labour market standards, many Bangladeshi immigrants migrate to this country every year. A significant number of individuals are accompanied by their spouse and offspring.

As an international student hailing from Bangladesh, I have observed that the procedure for immigrating to Sweden is comparatively simple. However, difficulties arise when a student arrives with their family and must deal with the daily struggles of survival. Thus, my attention was directed towards female immigrants from Bangladesh, who have arrived in the country either as students or accompanying their partners who are students. The objective of my work is to portray the challenges faced by Bangladeshi women, primarily from a gender perspective. Subsequently, the analysis will also prioritize examining how the concept of womanhood intersects with various other factors that impact a woman's personal and professional life.

Relevance to research

The worldwide population has experienced growth, while the proportion of individuals engaging in migration activities remains a relatively minor portion of the total population. However, there has been a slight upward trend in this demographic. The global significance of migration has increased over time. Due to the fact that it incorporates social and political issues, the topic has consequently been gaining an increased amount of scholarly attention in modern times. According to estimations made by the UN at the midpoint of 2020, approximately 134.9 million women and girls will make up 48 percent of all international migrants globally in the year 2020. From 107 million in the year 2010, the number of female migrants increased by 26 percent over the course of the previous decade. During the same time period, the number of male migrants increased at a slightly more rapid rate, reaching 28 percent (Batalova in MPI report 2022). Advancements in

technology have facilitated the process of migration for both educational and occupational purposes. Additionally, these technological developments especially the rapid use of the internet and social media have made it possible for individuals to maintain connections with their families, send financial support, and remain engaged with the social, political, and cultural aspects of their home country. This is partly why in recent decades, there has been a significant rise in global migration.

After arriving in Sweden, Bangladeshi individuals often encounter challenges in seeking employment opportunities. As this study shows, these struggles vary depending on the individual's gender. The integration of female immigrants into the workforce presents additional difficulties. Several female immigrants relocate to Sweden with the purpose of providing support to their spouses and offspring. Several factors, including cultural and social differences, ethnicity, lack of education, and language barriers, can limit the integration of certain immigrants into both the labour market and society as a whole. The integration of immigrants into the labour market is a crucial aspect that causes interest. This is not only beneficial for immigrants in terms of financial gains, but also for their contributions to the wider society through obedience to laws, payment of taxes, and social integration. As we will see, the experiences, challenges, and opportunities women encounter from the household to the workplace are distinct from those of men. It is widely believed among the Bangladeshi community that female migrants face greater challenges during the process of migration. This is particularly true for Bangladeshi women who encounter additional obstacles due to traditional gender roles that are deeply rooted within their families and workplaces, both in their country of origin and in their destination country, such as Sweden.

Research problem

The purpose of this thesis is to critically examine the experience of migrant women from Bangladesh from the time of their departure to the time of their integration into the Swedish labour market. In order to accomplish this goal, I have developed a core research topic that is supported by four sub-questions.

Main research question

How do Bangladeshi women who immigrate to Sweden deal with the difficulties of the migration process and how do different social and cultural factors intersect in their experiences?

Sub questions

1. What are the factors that contribute to migration to Sweden?
2. How do ethnicity, professional experience, marital status, socio-cultural background and gender roles in the household of Bangladeshi women intersect each other when women enter Sweden's labour market?
3. In what ways do stereotypical expectations of gender impose additional difficulties on women?
4. What are the challenges and benefits encountered by recently arrived Bangladeshi immigrant women in Sweden when attempting to integrate into the country's labour market?

Thesis structure

The introduction section contains information on the study's context and relevance. The research problem, including the primary research question and additional questions, has been presented. The "previous research" section follows, outlining what is already known and has been done regarding this topic, and is followed by the theories that I have applied to analyze the data. The method section discusses the materials and methodological strategy utilized to collect the information. It explains the methodology used to gather the empirical data and considers the effects of the approach and resources used for the thesis. The ethical challenges that this thesis raised and how they were resolved are covered in the conclusion. I divided the analysis and discussion section into 4 chapters in order to best respond to the research questions. The "conclusion" part presented conclusions on the analysis and discussions were then included. This section also highlighted the contribution of theories used in this thesis. All the sources used in developing this thesis are included in the bibliography, which is the final section.

Previous research and Theoretical Framework

Previous research

Numerous studies have been conducted on gender, migration, and labor market integration in countries that receive migrants. However, I concentrated on studies that investigated the challenges women encountered during the integration and migration processes.

The International Organization for Migration (IOM) claims through their work on migration that, every aspect of the migration process is influenced by sex, gender, gender identity, and sexual orientation. In terms of why individuals migrate, who migrates, the networks they bring with them, the opportunities and resources they find at their destinations, and how they connect with their countries of origin, gender plays a significant role. Each aspect of migration is influenced by and may have an impact on gender roles, expectations, relationships, and power dynamics. Baluja (2000) worked on the gender role attitudes in Bangladeshi immigrants. The impacts of global migration on attitudes towards gender roles in the family were the focus of this study. Examining the changing roles and relationships between Bangladeshi husband and wife who had immigrated to Queens, New York, was the specific goal of this study. Tibajev and Nygard (2023) worked on gender norms and their effects on the employment of immigrant women in Sweden. This study reveals that immigrant women in Sweden have more pre-migration work experience than would be predicted based on the female LFP of their home country. However, there are significant regional inequalities in the labour force participation (LFP) of women, which is a reflection of different work-related gender norms that may persist after migration. In this study, it was looked at how migrant selection and origin-country gender norms interact to produce post-migration effects. Another work by Lisa Eklund (2000) on Gender Roles and Female Labour Migration. By examining migration from a societal and individual perspective, she described female labour mobility. She also discussed the causes of young women's migration and the effects it has had on migrant women's gender roles as mothers, wives, and daughters. My research is meant to add to the existing body of knowledge by shedding light on the perspectives, experiences, and attitudes of female (in particular, highly educated) Bangladeshi migrants in Sweden who are attempting to integrate into the Swedish labour market.

Theoretical Framework

Butler's gender theory

Many scholars mean that gender is socially constructed and that biologically different bodies have gender meanings written on them. Butler stated that, when the relevant “culture” that “constructs” gender is understood in terms of such a law or set of laws, then it seems that gender is as determined and fixed as it was under the biology-is-destiny formulation. In such a case, not biology, but culture, becomes destiny (2002:12). This is the constructivist hypothesis, which holds that sex and gender are distinct and that gender is something built and performed by culture rather than something inherent in biology. Judith Butler advanced constructivist theories through influencing other intellectuals, bringing constructivism into the mainstream and influencing how we think about gender today. I'll use the idea of Butler to describe how Bangladeshi migrant women experience it because they adhere to cultural expectations and behave in ways that are determined by their gender in society and culture. According to Rumana Ali (2012:04), nation or culture-defined ideal women must meet certain criteria. "Our women" or "nation's women" uphold the nation's "honour" through upholding gender roles and preserving culture and customs. In light of Butler's claim that gender is never permanent, I will also examine how gender roles are evolving among Bangladeshi immigrant women. Gender isn't a fixed thing; it's something that changes over time and depends on context. Instead, it's a point where different sets of relationships from different cultures and times meet (Butler 1990:14). Butler challenges the notion that particular gendered behaviors are inherently natural by demonstrating how one's learned gendered performance (what we typically associate with femininity and masculinity) is a kind of performance that is imposed upon us by normative heterosexuality (Felluga,2011).

Intersectionality

Intersectionality theory is increasingly used for numerous academic and political agendas. Intersectionality helps us grasp and analyze the worlds, people, and experiences complexity. When it comes to social inequality, people's lives and the organization of power in a society are better understood as being influenced not by a single axis of social division, such as race, gender, or class, but by multiple axes that operate together and influence each other. People can better understand the world and themselves using intersectionality as an analytical tool (Collins & Bilge, 2016). I will utilize the intersectionality theory to investigate and analyze how many elements

interact with one another and truly influence the lives of women, beginning with the management of women's household responsibilities and progressing through their incorporation into the labour markets as newly arrived immigrants.

Methodology

Ethnographic research

Ethnography is a commonly utilized qualitative research strategy in the social sciences. Ethnography usually involves the ethnographer participating in people's daily lives for a long time, watching, listening, and/or asking questions through informal and formal interviews, collecting documents and artifacts, and gathering whatever data are available to shed light on the emerging focus of inquiry (Hammersley and Atkinson 2007: 3). Ethnography makes use of a variety of research methods, some of which are: observations, taking field notes; informal discussions; interviews; document analysis; surveys; filmmaking and photography. Interviews and observations help researchers compile data from which they can form conclusions about how people and communities work and how they experience everyday life.

I have decided to conduct my research on the region that I currently call home. My attention was on Bangladeshi students who are currently residing in this country with their husbands and families, therefore it was simple for me to establish a relationship with them before I began my research because I am a Bangladeshi student. According to Karen O Reilly (2012:3), ethnography is a theory of practice that recognizes social life as the result of the interaction of structure and agency in the practice of daily life, analyses social life as it develops over time, looking at how people feel in the context of their communities and with some analysis of larger structures. As a result of the fact that I have been living in the same region, I have had the opportunity to observe the difficulties that Bangladeshi immigrants, particularly women, face, as well as their genuine troubles when attempting to integrate into the Swedish labour market, and I have gained an understanding of what their lives are like in this western household context. It was easy for me to visit a variety of families, and people were more willing to invite me for dinner together and have conversations with me. Me and my husband started going to social events that were organized by Bangladeshi students, and we brought the whole family with us. I was able to get inside the household with relatively little difficulty thanks to the female member of the family. In addition, I was able to learn about and take part in the cooking, cleaning, and other housework performed by

the women of the house. As a result, I have observed gender roles in the Bangladeshi family during the period of my fieldwork.

Participant observation

Participant observation is typically used as a component of a more comprehensive 'ethnographic' approach to research, which may include interviews, focus groups, document analysis, and more. Participant observations have been the most engaging aspect of my research. As mentioned above, traditional observational approaches in ethnography have been linked to the researcher integrating themselves into a place or context and actively participating in or observing its dynamics (Mason, 2018:141).

Since the experiences of women are central to my research, I needed to connect with them on a deep level, not as a researcher but as a woman who shares their challenges. I sought out information not just from formal sources like questionnaires, interviews, and written texts, but also from less formal sources like discussions and daily habits. I took note of communication methods used (verbal and nonverbal), bodily sensations, emotional states, and their affect. I made an effort to put together the environments, dynamics and patterns that contributed to the development of documents and writings. I didn't have any significant communication issues. As a member of the same community, there was no language barrier. Even if our languages are similar, my goal was to have an in-depth conversation about typical phrases and traditions from their point of view.

There were many aspects that the interviewees and I had in common because we spoke the same language and practiced the same culture and religion. They began to view me as an insider as a result, which allowed me to progress through my study more easily and comprehensively. The major things I do to socialize are social gatherings, going over to neighbors' houses, and spending time with neighbors every evening in the backyard of the housing or on the playground for kids. These activities were occurring more frequently and taking different forms. In our free time, me and my family enjoy having potlucks, playing table tennis, and riding bikes. Occasionally we went to the neighbors and other times the women visited me. Through these visits, I was able to get to know not only my respondent but also other Bangladeshi immigrants who are residing in this region, as well as see the living conditions of many different households.

Semi-structured in-depth interviews

One of the most well-known types of qualitative research is the interview. I interviewed five people, three of whom are students and two of whom are not, to learn more about the dynamics in action when new Bangladeshi students interact with their families in the newly arrived country. Since my research questions are meant to explore aspects of social reality, I believe that the knowledge, views, interpretations, language, experiences, interactions, perceptions, and sensations of people are meaningful properties of this world. Mason stated, “If you hold the belief that knowledge and evidence are situational, contextual, and interactive, you will not only seek to understand the dynamics of the interview interaction (rather than pretending they do not exist), but you will also want to use the interview encounter itself to produce contextual knowledge” (2018:112).

Considering that in mind, I interviewed people in a semi-structured way after giving it some thought. I was hoping to learn more and broaden my knowledge through dialogue and responses. By focusing on relevant information in each interview, I intended to maximize the chance for the formation of contextual knowledge rather than employing abstract questions or an organized method. I kept a chart of topics so that I wouldn't lose track of the talk and could keep the proper flow by asking people to share their experiences and stories. Given that what interests me is a social process that is situationally activated, I agree with Mason that I need to pose situational questions rather than abstract ones in order to evoke the relevant conditions and contexts.

Self-reflection

Due to the emphasis on the experiential element of this type of data production, you are very likely to conceptualize yourself as involved, active, and reflective in the research process if you have chosen observational methods (Mason, 2018:143). I made an effort to take notes during my research and assess them independently at the same time. This was the most critical component of my research because, as an insider, I could not underestimate or overrate my own analysis and self-reflection. Of course, just because you have taken part in a shared setting as part of your research practice does not mean that you should underestimate the difficulty of examining your own position in this manner or that you should overestimate your ability to empathize with or 'know' the other(ibid).

Although there is no language barrier between me and my respondents, I have come to the realization that my capacity to analyze and comprehend the underlying meanings was very circumstantial. My insider status has occasionally made it easier for me to access my informants and fit in with the community, but there are other times when it presents a significant challenge. I got to know a lot of the foreign students who lived in my neighborhood. I encountered Indian, Pakistani, and Sri Lankan women, particularly mothers, on my evening walk and in the playground for children. I saw them nearly regularly, but I soon realized that daily encounters alone were not going to help me understand their way of life. In that scenario, I listened to them, but I required more information to do any statistical analysis. Nevertheless, being a Bangladeshi student and immigrant woman, I could easily analyse comparable data in the context of the Bangladeshi community. The term "reflexivity" was coined by Davies, who describes it as "turning back on oneself, a process of self-reference" (2008: 7, cited in Miled 2019). He also mentioned, it is impossible for a researcher to conduct a thorough analysis of a topic or event with which he or she is unfamiliar. Therefore, I demonstrated my interest in and familiarity with the topic by drawing on personal experience in discussing the participants' own.

Limitations of the research

The researcher's own biases and character traits can impact the findings. It felt like a suitable medium and a challenge to study my own culture to better understand the experiences of immigrants. Studying members of the same culture has its benefits, but only if I can analyze their viewpoints independently of my own because the challenges that my interviewees and I face on a daily basis are so comparable. I have tried to be conscious of this.

As part of my research strategy, I have recorded and taken notes on all of the interviews I conducted. I can tell, though, that my casual chats with them have provided valuable information. Because people tend to watch their language more carefully when they know they are being recorded.

While the number of immigrant women from Bangladesh is large, my experience working with them is limited. Thus, the study does not intend to draw broad conclusions or offer a comprehensive theory on the topic of migration and integration into the labor market.

Ethical consideration

There are several broad ethical difficulties raised by using qualitative interviews as a method for gathering data, and every project will also be accompanied by particular ethical dilemmas (Mason, 2018). Personal experiences with immigration and adaptation can be somewhat sensitive topics. Due to this, persons I have known for about a year are the main focus of the recruitment of responses. This made it simpler for the respondents to be frank and forthcoming with me as a researcher and for me to enter their homes and learn about their daily struggles. I emphasized that the questions guide her replies, but she can skip any she doesn't feel comfortable answering. Interviewees shared their thoughts and experiences. With their cooperation, I recorded and observed their interaction. The identities of the respondents remained anonymous.

Chapter 1

Factors behind migrations

Each of the five individuals interviewed for this study possesses a distinct professional background. Multiple factors drive the migration from Bangladesh to Sweden. The factors identified by the individuals include inadequate income, limited job opportunities, insufficient familial resources, familial obligations, absence of social safety nets, substandard living conditions, the presence of Bangladeshi communities in the destination country, and a desire for travel. Given that the majority of my interviewees are mothers, it is evident that their primary concern has consistently been the well-being and future prospects of their offspring. This chapter is intended to clarify the factors that prompt individuals to migrate to a foreign country and address an entirely new phase of existence. The following text will also introduce my interlocutors.

The first participant to be interviewed Paromita was a dental surgeon practicing in Bangladesh. She resides with her spouse, who is pursuing a master's degree in Sweden, and they have been living in this location for approximately nine months. Initially, she was without gainful employment, however, she endeavored to secure a suitable occupation and is currently employed in the housekeeping department of a four-star hotel. The decision to migrate to Sweden presented

significant challenges for her, given the need to deal with unfamiliar circumstances. The main motivation for relocating was the desire of the individual's partner to pursue a higher education. The primary determinant was her spouse, and she provided backing for his choices.

This was challenging for me to leave my profession and start anew as I knew there is a language barrier that will take time to overcome and start practicing again in my own profession. I might have a break from my career for a few years but I think I will do better once my husband finishes his master's and get a job here. And also in Bangladesh we are not paid enough as dental surgeons even if we are using modern technology. One of the major factors that led to our choice to move to Sweden was the encouragement provided by my spouse's coworkers currently residing in Sweden regarding the superior work prospects that are currently accessible in the country. Mine and my husbands both families were worried with our decision of coming here but we make them understood that this is for our better future.

Another Bangladeshi immigrant Irina, who had been working as a practicing physician in a reputable private hospital, made the decision to migrate to Sweden this location in pursuit of career advancement. As per her account, due to the relatively recent development of palliative care in Bangladesh, she carried an intense interest in pursuing work in this area in Sweden, which served as her primary motivation for relocating to this nation. In addition, as an individual who has undergone a divorce and is a sole carer, she encountered instances of social and familial mistreatment.

I began applying for higher education overseas in 2019, but at the time I was going through a divorce and was emotionally distressed. I was offered admission to institutions but did not get a full scholarship, so I rejected. I come from a middle-class family and have always valued myself as an independent woman; thus, it was vital for me to get a full scholarship so that it would be easier for me and my daughter to study and live in a foreign country. Professionally and financially, I was pleased with my employment in Bangladesh. However, I felt compelled to pursue higher education in Europe as a better professional step. I received the SI scholarship for a master's study at Lund University when I

applied for the second time. I learned a little bit about the field of healthcare professionals in Sweden, which inspired me to go there. Life is difficult for a single parent in our culture, therefore I decided to get a permanent residence visa in Sweden and settle down there.

Her another main concern was her daughter. It was not easy to leave child in daycare and go for work in Bangladesh since there is a lack of daycare services to support working mothers. Consequently, the availability of nursery services in Sweden served as a motivating factor for her decision to immigrate to this country.

The subsequent individual interviewed was Ananna, an educator employed by a non-governmental educational organization. The individual in question has recently arrived in Sweden accompanied by her spouse, with the intention of pursuing a master's degree at Malmö University. Additionally, she is a parent to a four-year-old boy. Obtaining a master's degree abroad was of significant importance to her, considering her professional background in the education sector. The individual in question expresses a desire to make a contribution to the existing educational system in Bangladesh, utilizing the knowledge and skills acquired through her current study. This is based on the belief that the traditional education system in Bangladesh may not be fully equipped to take advantage of the potential of its human capital, potentially resulting in a generation with limited skills. She expressed dissatisfaction with various aspects of her former work environment, including inter-colleague politics, gender discrimination, and remuneration. Additionally, she had to bring her child to her place of employment, where no provisions for childcare were provided. She finds it more convenient to relocate to Sweden to advance her career, as she can avail herself of the necessary support systems for working mothers. The possibility of a better education for her child, together with other factors, became a motivating force for her decision to immigrate to Sweden.

As a mother, I had to give my infant the highest priority. According to the cultural norms of Bangladesh, fathers are not expected to care for their children at home or transport them to school or work. My son's presence at my workplace acted as an obstacle to my ability to work on opportunity. This is assumed that male coworkers are more productive than female coworkers, so all the top positions have been filled by men. I desperately wanted to do away with these

commonplace ideas and office politics. I finally quit my employment one month before the covid 19 pandemic. I became frustrated during this time as I searched for better job prospects but was unsuccessful. Then, I decided to enhance my abilities by pursuing a master's degree in a foreign country.

Through the interactions I had while conducting my research, I have seen that these female immigrants left their homes and families in order to better their children's lives or to support their partners' careers, even though they were working professionals. Though their motivations were as obvious, this was not an easy choice to make.

I went to an Iftar (the evening meal to break the fast taking by the Muslims in the month of Ramadan) that the Malmo-based Bangladeshi student community hosted during Ramadan. I was able to converse with more Bangladeshis here whose stories added to the diverse reason for migrating. I met a full-time mother of two children who were troubled by the economic downturn and the absence of social security in her native country. She came here with the desire to do something with her career and restart because she was unable to work outside the home while fulfilling traditional family responsibilities. I got to know a businesswoman who, back in Dhaka, was succeeding in the apparel industry. However, following the Covid 19 outbreak, she experienced financial trouble and decided to move to Sweden.

My next interview subject Farabi was a housewife in Bangladesh. However, she has been academically talented since she was young, therefore she has always felt the need to obtain a master's degree from a foreign institution. She took the chance and went on to fulfill her dream of studying abroad when her spouse expressed interest in moving overseas for a better standard of life. She found it quite difficult to go from being a stay-at-home mom to a full-time student while caring for a 3-year-old child. Another interviewee of mine Urmi has been living in Sweden for over a year. She came here with her spouse, who is attending Malmo University to pursue his master's degree. Their son is eight years old. She was an executive in human resource management for a multinational corporation in Bangladesh by profession. She used to make a respectable living and enjoy her work. In order to support her husband's career and continued study, she immediately gave up her job.

I was sufficiently pleased with my job and way of life. I always look forward to performing the work that I am assigned. However, I realized that my husband is

not happy in his position and that he genuinely needed to obtain a master's degree, which he was unable to do earlier to ensure immediate integration into employment after receiving his bachelor's degree. Additionally, I wanted him to do it because I think he deserves more. Furthermore, we mutually decided to move here.

Since the interviewees have only recently moved to Sweden and are still adjusting to daily work life, I have seen them to be depressed about their previous careers while discussing the reasons for their relocation. Each story is unique and leads to a distinct realization. However, one thing that all of my interviewees had in common was the difficulty they were having with the initial time of the migration process. They all acknowledged that women always face more significant obstacles than men regarding decision-making, departure, and survival in a foreign land. Significant causes exist for this predicament. It's more difficult for Bangladeshi women since we must live with the traditional gender perceptions that I concentrate on in the following chapters.

Chapter 2

Intersectional perspective

I have concentrated on the intersections between various aspects of immigrant Bangladeshi women, including their ethnicity, professional experience, marital status, sociocultural background, and traditional gender roles in the home, in this chapter of my article as they attempt to enter Sweden's labor market. Since all of these variables intersect and complicate living in Sweden, it has happened to all of the people I interviewed, including myself as a Bangladeshi woman.

Growing up as a Bangladeshi woman in a society where many cultural norms are unfriendly to women is something I can speak to from personal experience. Even if there has been a lot of modernization and continual development all around, people's beliefs and understanding have not changed. Conservative traditions and attitudes about gender contribute to wide gaps between the experiences of men and women in Bangladesh. Bangladesh has gender disparities in socioeconomic and political involvement, healthcare, property rights, and child marriage. As

Blunch and Das (2015) note, Bangladeshi traditional gender norms, and attitudes cause several forms of gendered inequality. Gender norms and perspectives can be shaped by the social and emotional learning that occurs during childhood (Li, Tang & Zheng 2023). No matter what religion we practice, we are taught to follow the rituals from an early age. It's a process that begins at home and continues in school. Individuals become more cautious in their actions and their perspectives as a result of these customs. Although all of the people I interviewed had some level of education, I could not assert that they had moved beyond the traditional and sociocultural norms that are followed in Bangladesh. One of them shared with me that she moved to Sweden because she wanted to escape from the traditional society of her home country, which she believed promoted gender inequality. However, I have discovered that it creates extra obstacles for them while carrying the background of this typical culture as Bangladeshi and at the same time attempting to integrate into the Swedish job market. Regardless of how educated or modern an individual may be, their sociocultural values as a Bangladeshi would in some way affect their ability to integrate into the Swedish job market.

In Bangladesh, it is common to give the majority of parental responsibilities to the mother. One of my respondents Ananna, who has been married for six years, discussed the impact of her marital status and her gender role in her household on her professional life. She had to quit her job to care for her child because no one else in the family could. She was cautioned by an older member of the family that, because of the Covid 19 breakout, she shouldn't go to work because her child could become infected with the virus from her. However, her husband was not told anything along those lines. She recently relocated to Sweden and is currently working as a room service attendant. She continues to feel dissatisfied when I inquire about the issue now that she is in a foreign nation and away from her original culture.

I leave my child at preschool and leave for work early in the morning. I've never done any housekeeping job in a hotel before. It is a physically demanding job that requires a lot of effort. Aside from that, I have to study for my master's degree. I'm also required to attend language(Swedish) classes here. However, I must perform household duties and cook in order to feed my family. My spouse tries to assist me, but it is insufficient because he is not used to doing it on a regular basis. Because men in our country are not used to doing domestic chores

or cooking; they are only used to working outside. Also, because he has to work long hours to ensure our existence here, he does not have enough time at home.

Women in Bangladesh have traditionally spent much of their time and energy on domestic tasks like food preparation, child care, and care for the elderly. These obligations, along with social standards concerning family honor, restrict women's freedom of movement (Cole, Kantor, Sarapura, & Rajaratnam, 2014). It's rare to see a man doing household work in Bangladesh. Sometimes, it becomes a funny issue for friends and close relatives if they find a man doing or helping with household work. Men's behaviors, such as avoiding housework and childcare, are shaped by societal expectations. Views of masculinity play a significant role in shaping these standards. This masculinity is rooted in the traditional gender roles of men and women in the home. Some context is provided by Paromita, one of my respondents. In Bangladesh, she served as a dental surgeon. She has been married for two and a half years. Currently employed in a four-star hotel's housekeeping department. She moved here to assist with her husband's higher education. She talks about her experiences in this topic as a daughter-in-law.

It is unusual in our country for a male to work in the kitchen or clean the house. We, the female members of the household, had to accomplish these tasks despite the fact that I worked long hours at my job. Yes, we had assistance (maid servants) to work with. However, in Sweden, things are different. We don't have any assistance here and must do everything ourselves. It is essential that both sides contribute. So, when I am at work, he cooks. My husband and I make an effort not to disclose our household management to anyone, especially my in-laws who live in Bangladesh. By sitting there, they never realize the situation.

The situation involving my interviewee Irina in the present discussion is very different. She has no one whom she can turn to for these kinds of assistance because she is a single mother who moved here with a 2-year-old daughter. She thought about how much easier life would be if she had a partner to share the difficulties of living abroad. She was a Master's degree student at the University of Lund. However, she was fully supported by a scholarship, so she was free from financial worries regarding living expenses or tuition. She did, however, clarify that as she is the only carer for her child after preschool, she does not have the support to continue the Swedish language course. She enrolled in the evening language sessions because she needed to study in the

morning. However, she was unable to attend those classes because no one was available to watch her child in the evening. She initially made an effort to bring her daughter to the courses, but she was eventually prohibited from doing so. I discovered how her marital status and her professional accomplishments are related here.

I had all of the arrangements in place for dealing with all of the issues here with my kid. I believe I am capable of handling everything on my own. I planned ahead of time for expected problems before departing for Sweden from Bangladesh. However, after being here for three years, I sometimes believe that if I had a partner, we could share all of our problems after relocating here and I could finish the language course, which would help me find an employment opportunity to advance my career.

There are so many Bangladeshi students, together with their spouses and families, living in the student housing where I live in Malmo. I usually take my kids on a walk in the evening. I met other Bangladeshi women at the park who come to Sweden on student visas. One of them is Mim who has been here for two years and has two children. She opened up about her struggles as a mother, a wife, a former businesswoman and as a newly arrived immigrant. She had always aspired to work for the government of Bangladesh. She married after earning her bachelor's degree. She became pregnant after a year and was unable to begin preparation for her ideal job. by the time she launched her own online business. Mim brought in her mother and younger sister to look after her kids and successfully ran her business in Bangladesh.

My life was turned upside down when I was forced to care for my children and finish my education on my own because my spouse worked long hours. I was unable to find suitable part-time work. I started working as a housekeeper at a hotel during the summer. I assumed this was the only thing I could do because I had done it since I was growing up when I helped my mother with household tasks. Because it is expected that girls learn to cook and handle other household chores in our society. This job can also be finished before my children get home from school. At the basic level, I had difficult and exhausting work. Furthermore, after a long day at work, I had a lot of things to do at home. However now my studies are nearly finished, and I am currently working at the

management level. I'd want to emphasize here that my partner has learned how to contribute to household responsibilities during the last two years.

“Gendered meanings are multiple, contested, and change over time, as noted by Hart (1997: 19), making it difficult to predict the effects of women's work. There is, therefore, a need to identify not only what rules govern intra-household allocation in any particular setting, but also the ways in which these gendered rules are constructed and maintained over time, and importantly, the sets of circumstances under which such rules can be challenged and renegotiated” (Salway, Jesmin and Rahman, 2005). The conversation that I had with Mim made me recognize that the traditional gender roles in the family may evolve over time. As newcomers to the country, my respondents have additional difficulties in sustaining the stereotypical fixed role of gender in the home and the workplace. However, it's possible that a person's gender role shifts as they adjust to life in a new country and society.

The process of integrating these immigrant women into the workforce is complicated by the fact that they are both women and foreign-born. They have ties to their home country and their only identity is that of an immigrant in Sweden. Using Crenshaw's theory of intersectionality, we can observe that men and women have quite different experiences when one's gender intersects with another factor, such as one's gender role in the home. All of my interviewees in Bangladesh, for instance, are educated women who have either worked in Bangladesh or are currently enrolled in college abroad. Four of them are parents, and their strong cultural ties are evident in the way they run their homes. Within three months of settling in Sweden, their husbands had found part-time work in restaurants or with food delivery organizations. The enrollment process for preschool takes about three to four months. Consequently, the responsibilities of caring for a home and raising a family may explain why men and women have such diverse life experiences. Therefore, I contend that gender is crucial when examining how immigrants perform in their new country. Immigration research benefits from a deeper awareness of human heterogeneity since the experiences of men and women are distinct due to the interaction of their gender with their ethnicity, professional experience, marital status, sociocultural background, and traditional gender roles in the home.

Chapter 3

Stereotypical gender expectations and their impact

According to the OECD development center (2014), Women bear the brunt of the majority of the world's unpaid caregiving duties. Gendered social norms that consider unpaid care work as a female priority mean that women of all ages, races, and socioeconomic backgrounds devote significant portions of their days to fulfilling the demands of their domestic and reproductive responsibilities. As a result, women face a "double burden" of work, since these responsibilities build in addition to their regular paid employment (Ferrant, Pesando & Nowacka, 2014). According to Md. Sohrab Hossen(2020) , In Bangladesh, men dominating, taking advantage of, and abusing women have become commonplace, and this behavior is accepted due to the patriarchal societal norms of the nation. In the home, women are seen as the passive dependents and property of their husbands. My goal in this chapter is to examine the stereotypical expectations imposed on men and women by our culture and society. In addition, I'll talk about how women from Bangladesh who have moved to another country find themselves adjusting to their new social environments.

Previously, more Bangladeshi boys than girls went to school. For over twenty years, there are no longer any significant gender gaps in student enrollment at the primary and secondary levels. However, in rural Bangladeshi society today, conceptions of proper gender roles still agree mainly with societal stereotypes. This is especially true of younger generations (UNESCO, 2022). A study that was carried out in 2019 by Niaz, Samia, Kazi, and Zaki was a nationally representative survey of women between the ages of 20 and 39 in which the participants were asked whether or not they agreed with statements that were compatible with traditional gender stereotypes. For instance, a woman should not earn more than her husband, according to the opinions of two-thirds of those who participated in the survey, because they believe that this can cause difficulties inside the home. Two out of five stated that in order for boys to be strong and healthy, they require more nutrition than girls do and that the husband should have the final say in all significant things dealing to the family (ibid).

These conditions exist in Bangladesh's rural areas, where the majority of people lack formal education. However, I made an effort to determine whether the same issue affected educated people as well. In the cases of Paromita, Ananna, Urmi, and Farabi, both husband and wife contributed to the choice to immigrate to Sweden, but their husbands made the final decision. Irina's situation was exceptional in that she was the one who ultimately decided to immigrate to Sweden as she is a divorced single mother.

All of the people I spoke with agreed that traditional gender norms applied to household management. This is a typical household situation, when only the mother, daughter, and other female family members handle all of the housework. There are also female helping hands. Even though both the mother and the father spend the entire day working professionally outside the home the children in the family grow up witnessing exclusively women performing all household duties. I do not dispute the existence of houses on opposite sides where the men also work in the same manner. However, there aren't many of these households in Bangladesh.

I have observed in my inquiries that the treatment of the boy and girl within the family is still disparate. Additionally, other family members to some extent anticipate and approve of this manner. One of my respondents, for instance, Farabi has a brother and a sister. Everyone in the family is treated equally. Everyone receives the greatest education possible. She is here to pursue her master's degree as a result of this is concerned. She denied any discrimination when I questioned whether there was any difference between the son and daughters. Even if they may not recognize it as discrimination, it seems the entire family appears to be treating the boy differently.

Our parents always treated us equally. I can't tell the difference between the love and affection we received from our family. But I can tell that we sisters are more understanding and adjust more smoothly to any family circumstance. Whenever it comes to my brother, as an only child [son], he sometimes takes advantage of not just my parents, but also of all of us. We are occasionally subjected to psychological manipulation from him in exchange for something he desires. We take it naturally because he is our only brother.

Another argument on this topic was raised on the evening of April 14th, when my family and some of our Bangladeshi neighbors celebrated Ramadan with an ifter gathering. We all broke our fasts together at a potluck where everyone brought one dish to share. For the get-together, we reserved

a hangout space. Our group of four couples and their children resulted in a packed space. All the women sat on one side of the long sofas, which made for an interesting seating arrangement. The chairs are occupied by the husbands. There was a wide variety of tasty treats on the table. One dish looked so good that people couldn't stop talking about it. There were eight grownups and four children. One couple was unable to make it, and their absence was noted by all in attendance. Although their ages ranged from 28 to 38, everyone there was rather young. Due to the fact that it was the first day of the Bengali New Year, which is observed by practically almost all Bangladeshi households, some of them were dressed in the traditional Shari and Panjabi attire. As it appears to be exhausting for them after having a difficult day at work, others arrived in very casual attire. We were all busy setting up and serving the food at the beginning of the party because it was soon time to break the fast. The female members of the group prepared every meal. Men assisted in serving. The topic of doing everything on one's own without the husband's assistance was brought up. Women began discussing their experiences with meal preparation at home. How they supported their mothers prior to getting married and how they are managing everything on their own here without assistance. Men have made an effort to defend themselves by doing things for their wives. However, there was no difference in the topic of discussion, which was between doing too much and not doing enough housework. Every time I came across this topic of debate, I could see how frustrated women were with having to carry so much weight in daily life. On the other hand, the men have long working hours and work conditions in restaurants and delivery jobs.

Domestic work is generally regarded as a women's role, as I've indicated. As a daughter in my family and a daughter-in-law in my husband's family, I have had the same experience. This has been going on for decades and is a constant practice. My husband and I, both grew up surrounded by a female housekeeper in our homes. That's probably why we have such a firm recognition of predetermined gender roles. Paromita, Ananna, and Urmi, three of my interviewees, are all employed as housekeepers at reputed hotels in Malmo. Despite their varied educational and professional backgrounds, they could all agree on one thing: this job demands the competence they already have in common. Cleaning is typically seen as a female-dominated job. I came to discover that most of their coworkers are women who arrived in the country as immigrants. There are hardly any guys working in this field. Paromita's husband and I had a conversation regarding this, and he gave me a few insights. When I asked him why housekeeping is seen as a "girl's job," he provided an answer.

I believe it is simple to obtain this position. It doesn't require any language skills or professional credentials, unlike other work alternatives. I believe that boys excel in front-facing positions where they must interact directly with clients, which women may not. My wife is better at cleaning than I am. This could be one of the reasons why women prefer to work in housekeeping most.

The male breadwinner in a Bangladeshi home is expected to provide for his family. The expectation is that the boy will one day take care of the family and the girl will marry into another household. In Bangladesh, masculinity and male roles as family breadwinners are viewed as fundamentally connected to male employment. Women's participation in the workforce, excluding white-collar labor, has always had conflicting implications (Kabeer, 2000, cited in Rao, 2012). However, these days many women also choose to work outside the home to secure their own financial futures. Irina and Urmi are both really responsible people, and I've experienced personally how much they care about their family in Bangladesh. Irina's parents are still living in Bangladesh. She is one of several children, and her siblings and she contribute to taking care of their parents.

My brother is capable of caring for my parents. Our parents made sure that all of my siblings, including me, had equal opportunities and facilities. So I feel good when I do something for my parents, and I don't want my brother to take on all of the responsibilities on his own. I've had a desire to be self-sufficient since I was a teenager. My parents gave us the best opportunities for learning necessary. That is why we are all doing well in our careers.

The situation is harder for Urmi. Her father died while she was little. She's the eldest of four sisters. Her mum has had a tough time raising four girls by herself. It is her turn to do the payback now. She's the one who's in charge of paying for her mother and educational expenses for her sisters. It was not easy for her mother to offer educational opportunities for all four of her children while also raising them and paying all the bills on her own.

People around us used to ask whether we could have one sibling who could look after my mother in her old age because we were going to marry someday. But

nothing could take my mother's focus away from educating all of her daughters and providing other resources to help us establish ourselves as wonderful human beings. I tried to acquire a job relating to my professional experience as soon as I arrived here. However, due to linguistic barriers, I was unable to find work. I had to acquire any work to support my spouse here while he is studying. I was also concerned about providing for my mother and sisters as quickly as possible.

So, by sending remittances home, she is also a breadwinner for her biological family. Most of the people I've spoken with are also providing for their families in Sweden. Therefore, the male breadwinner is merely an ideal, not a fact of life. Consequently, the traditional set gender roles are changing. Men are no longer expected to provide all of the family's income, as was once the case. As the majority of the people I spoke with depend on their income to support their studies and families in Sweden, they see it as essential and necessary for their way of life. Although almost all of my respondents felt that both the husband and wife share the responsibility of providing for the family, when it comes to household duties, the stereotyped gender roles still applied.

A variety of factors, including gender, education, gender roles, language, professional competence, and experience may influence a new immigrant's success in the job market. An immigrant's prospects of finding a job may therefore be diminished. Regarding what are proper roles for men and women, I question Bangladeshi culture and society's preexisting standards. But I also understand that there are conventional roles for both men and women and that if we want to lessen the prevalence of gender bias in our culture and advance efforts to empower women in this Western environment, we must confront these preconceptions head-on.

Chapter 4

Challenges and benefits while integrating into the Swedish labor market

Many societal stakeholders, as well as the media, have identified integration as one of Sweden's most pressing current concerns. The study discusses a variety of viewpoints and demonstrates that new immigrants, particularly women, face difficulties in the incorporation of labour market. The difficulties in integrating newcomers into the Swedish labour market have been noted in a number of studies. But more study is still required to understand how immigrants view integration processes and what effects they have on recent immigrants. This section will examine the challenges that female immigrants from Bangladesh experience while trying to enter the Swedish labour market. I will also discuss the advantages they have discovered in Sweden that they do not have the opportunity to back home.

All of the people who participated in my study had already completed their postgraduation degrees in their home countries before they came to Sweden; currently, three of them are working on their master's degrees from Swedish universities and the other two have not attended a Swedish university yet. Eckstein and Cohen-Goldner (2004) point out that the education and experience of immigrants from their home country have essentially no value in the host country, making it difficult, even impossible, for them to find gainful employment there(cited in Gayibor,2023). Lemaitre (2007) argues that prospective Swedish employers must be aware of applications that highlight only international education and work experience. Lemaitre continued by saying that companies might reconsider their trust in such credentials if they were transformed and verified as equivalent to the Swedish level (ibid). The immigrants might be assumed to lack the essential language abilities, have limited awareness of social and professional cultural norms, and their formal schooling results may not always be equal to local qualifications (Lundborg & Skedinger, 2016). Urmi and Paromita tried to find full-time work in Sweden which meets their educational background but were repeatedly rejected or had no response. Their reasoning is that employers might be cautious of their credentials from abroad, which could have played a part in their application being denied. After being denied numerous times what makes it simpler for them is that they were able to contact a person they knew who could have an impact on their application, which allowed them to land part-time employment in another sector than their profession.

One must either actively seek employment on his or her own or seek assistance from the Swedish governmental employment agency, Arbetsförmedlingen. There are 320 local branches of this state employment agency across Sweden. The company's headquarters are in Stockholm, the country's capital and its 11 market areas are spread out around the country (Arbetsförmedlingen in brief 2013/2014). Arbetsförmedlingen is tasked by the Swedish Parliament and the Government with accomplishing a number of long-term goals and initiatives (ibid). Both Paromita and Urmi needed full-time work in order to support their husbands' education and standard of life in Sweden since they arrived here on dependent visas with their husbands who are students. Ananna, Irina, and Farabi, on the other hand, are full-time students here and were only able to look for part-time work. The recently arrived immigrants hoping for full-time employment are registered by Arbetsförmedlingen. Both Paromita and Urmi registered to join this organization. However, they state that this procedure requires time and a variety of initiatives. By the time they had successfully obtained part-time work using the same community references. Within three months of their arrival in Sweden, their spouses secured a part-time job. While it took between six and eight months for Paromitta and Urmi.

For men, social networking seems to be simpler, which is always better than an immigrant woman. Urmi claimed that “because we reside in a student residence, it was easy for my husband to establish connections with other students who were here one or two years prior. He used to walk around with other international and Bangladeshi students. However since I had to care for my son and the house by myself, it wasn't so simple for me.” It is important for people to interact with others, whether in person or virtually. According to popular belief, men are more prone to formal collaboration, decision-making, and organized power structures, while women are more relational and humanitarian due to their role and responsibility for reproduction (Folbre, 1994, Sharma, 1980, White, 1992). I have observed that Bangladeshi men are better than Bangladeshi women at making friends and maintaining social networks. I've noticed that men are more prone to organize football teams, participate in certain events as Muslims, and attend social gatherings like Eid day jamat(The main prayer of the festival of Eid). I have participated in those events as well, but have noticed that women consistently participate at a lesser rate than men. In my interview, Irina said that “social networks are essential for helping newcomers find work in a new country. Since reference checks are nearly always required for part-time jobs. It was difficult for me because I was unable to expand my network. I was alone responsible for my studies and, as a single parent, my daughter's after-

school activities. I struggled to find the time to interact with others much. I had to wait a while to start interacting with folks here.” It takes time and the right circumstances for someone who is new to be able to open up to others because of their responsibility toward children and household. This may be the cause of their slow integration into the Swedish job market, according to my interviewees.

The biggest challenge my interviewees encountered in integrating into the workforce was learning and picking up the Swedish language. Although employers do not mandate language proficiency for part-time work, it is preferred. Language is not recommended for housekeeping occupations because there, one does not need to deal directly with clients. But for those who began their professional journey in the restaurant industry, Swedish is preferred. The municipality created the Swedish for Immigrants (SFI) program to assist immigrants with the Swedish language so they can access the labour market. Three of the five participants—Ananna, Paromita, and Farabi participated in the SFI program, while Urmi and Irina did not. Despite being aware of the value of learning a language, Urmi has not yet been able to take part in classes due to her workload and family responsibilities. Additionally, she is a mother to an 8-year-old child. In order to maintain one's studentship at SFI, she must continue her classes. She could not manage her time carefully in order to continue language classes because she works for two different companies. Irina found it more challenging to continue her language studies because she was a full-time student with a full scholarship. For the purpose of gaining more academic and professional experience, she also maintained other student activities at Lund University. Although her SFI sessions were in the evening, nobody was available to watch her daughter at home during that time. She used to bring her daughter with her at first, but subsequently, she was told not to do so. Those who do and do not keep up their language studies all agree that it is difficult to do so due to other commitments in their lives. When asked why she sometimes loses motivation to study the language, Ananna said, "I have other responsibilities to family and work making me lack the desire sometimes." Despite this, she understands the value of learning Swedish and plans to keep working at it. Despite the fact that English is widely spoken in Sweden, not knowing Swedish prevents newcomers from connecting with more locals, which in turn makes it harder for them to adapt to the country's culture and establish positive relationships.

I discovered that their future plans in some way influence how they learn a language. During our interview, Urmi discussed her future plans and the reasons why she places less importance on

language acquisition. Her husband's study is currently her first priority. She does not need to speak Swedish for the type of works she is doing. When her spouse finishes his higher study, she intends to move to a different nation. Irina experienced the same scenario; as a medical professional, she wanted to continue her higher education here. She made the decision to return to Bangladesh after three years in Sweden because her parents are still living there and can take good care of her daughter. As a palliative care physician, she was also able to propose and get approval for her dream project at a renowned private hospital in Bangladesh. However, Paromita intends to continue valuing her profession as a dental surgeon in Sweden by obtaining a higher education immediately following her husband's studies. After finishing their master's degrees, Ananna and Farabi feel the urge to begin searching for white-collar careers. They registered for SFI classes as a result of their aspirations for the future. According to Lemaître, G. (2007) "Employers seem to value and pay more attention to people who have worked in Sweden, and successful integration seems to be linked to early contact with the job market. Improving the effectiveness of language instruction so that people don't have to wait too long to get a job and making sure that proficiency standards are in line with what jobs actually need are both important issues."

While Bangladeshi immigrants may have new difficulties integrating into the labor market in a new country, it is also true that they often experience advantages not found in their home country. They can cherish their career as an international student or assist the higher education of their partner. I have already stated how Ananna had to quit her job because no one was in charge of taking care of her children while she was at work. She was unable to consider employing a nanny because it is still undeveloped as a career in Bangladesh. As there are many working mothers in the capital city of Dhaka, daycare facilities are available. However, the majority of public childcare facilities are for low-income working women. Other expensive private nursery facilities are also available in big cities. There are no childcare facilities in other remote cities. A mother must leave her child with the maidservant in a nuclear household, which has a significant impact on the child's mental and physical health. My interviewee Farabi stated that "When I had my daughter, I was about to finish my postgraduate degree at that time. However, after completing my studies, I was unable to look for work. My husband and I were living in a separate city distant from our home due to his work. I knew there was no responsible hand where I could delegate responsibility to my children in my absence. I couldn't find a trustworthy nursery locally."

Every establishment with at least 40 female employees is required to offer and maintain an appropriate room or rooms for use by children under the age of six, under section 94 (1.2) of the Bangladesh Labour Law of 2006. Additionally, it adds that such rooms must have appropriate space, be well lit, ventilated, and maintained in a clean and sanitary manner, all while being under the supervision of a woman who has received training in or expertise with the care of kids and newborns. According to an article that appeared in the renowned Bangladeshi newspaper "Prothom Alo" on July 12, 2023: Few organizations actually follow the law. The majority of them are sizable banks, NGOs, or clothing factories. On the basis of 306 organizations, the International Finance Corporation (IFC) conducted a survey in November 2019. More than 40 women worked for each of the employers. Only 23% of employers offer some kind of childcare assistance to their staff, according to the report, and another 16% have plans to. Up to 61% of the 306 firms don't have any plans to offer childcare options to their staff. When the situation in Bangladesh is like this, the authority, the mother, and the children face a significant challenge, as the number of working women continues to rise. Annana claims that, "it is a significant benefit that we have here; now I can study or work in peace knowing that my child is safe and well-supervised in my absence."

Getting to meet more and more individuals from various ethnic backgrounds as one integrates into the Labour market here, is another benefit that will assist to adapt the local culture. As a member of the housekeeping team, Annana had the opportunity to interact with individuals from different ethnic backgrounds. Most of her coworkers are immigrants from various parts of the world. She sees it as an opportunity to develop her effective communication abilities. This is a useful method for picking up the Swedish language through regular discussion. The ability to quickly adapt to the new culture here is increased by interacting with people from many different cultures. Establishing a network outside of one's immediate community is also helpful in adjusting in a new country.

Conclusion

There were a total of five research questions addressed in this thesis; four subsidiary questions and one primary question. The purpose of answering these questions is to have some discussion about the experiences of Bangladeshi women immigrants on migration and integration into Sweden's labor market. To accomplish my goal, I began my research by looking at the factors that contribute to migration to Sweden. My goal was to describe the factors that led to their relocation and the compromises that my respondents made for the betterment of their children and husbands' careers on a personal and professional level. I subsequently inquired about how ethnicity, professional experience, marital status, sociocultural background, and gender roles in Bangladeshi women's homes intersect when they attempt to enter Sweden's labor market. I also examined the challenges and advantages Bangladeshi immigrant women encounter when integrating into the Swedish job market in order to focus on how traditionally set gender roles affect them. According to my findings, the aspiration of many Bangladeshi immigrant women to be caring mothers and wives has a negative impact on their professional lives. Because of the intersection of their womanhood and married status, these women have an even harder time through the migration process, adjusting to a new cultural setting and entering into the Swedish labour market. Butler's concept of socially fixed constructivism of gender is utilized here to investigate the gender roles that are still upheld in Bangladeshi households and how they carry out their lives after moving here recently. Intersectionality theory is applied as an analytical tool to my research to demonstrate how several life dimensions intersect when people enter the labor market of the arriving country. In my study, I have also investigated how gender roles change when living in different cultural settings. I have witnessed the changing trend of gender roles in households, where women are increasingly taking on the role of the family's primary breadwinner (remittance care for natal family in Bangladesh) while men support them by helping with household chores, and completely agree with Butler as she stated that, gender reality is performative (Butler, 2020: 278).

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