

Navigating between Two Worlds: An Investigation on the Experiences of Bangladeshi Migrant Women in Denmark

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Abstract

This study explores the lives of Bangladeshi migrant women in Denmark, addressing significant gaps in research on South Asian women in Europe. The study uses thematic, and document analysis based on four theories: intersectionality, transnationalism, social capital and acculturation, as gathered from interviews with eight participants in Copenhagen. It is found that people's identities in terms of gender, migration status, religion, education, socioeconomic class and language proficiency make it difficult for them to adapt, leading to labor market separation, cultural challenges and being excluded from institutions. The study highlights women's agency in mobilizing transnational networks for emotional and economic support, while navigating Denmark's restrictive immigration policies and gendered societal expectations. Bangladeshi women used different ways to adapt, ranging from becoming part of the culture to being excluded, due to language, religion and difficulties to be employed. Even with the challenges, they managed to stay strong by uniting within their ethnic groups and choosing which host-country customs to follow. This research helps migration studies by highlighting the experiences of Bangladeshi women that consider both their unique challenges and their lives in different countries. The paper underscores the need to move beyond homogenized narratives of migrant women, instead highlighting their multifaceted strategies for survival, belonging, and resistance in diasporic spaces.

Chapter One: Introduction

Migrant women in Europe face complicated socioeconomic, cultural, and legal landscapes, with intertwining problems due to their gender, ethnicity, and migration status (Stalford, Currie, & Velluti, 2009). Economically, many are consigned to low-wage, precarious sectors like domestic work, caregiving, and hospitality, where structural impediments such as credential non-recognition and workplace discrimination impede upward mobility (Ambrosini, 2018; Christou & Kofman, 2022). Despite these challenges, migrant women frequently use transnational networks to find jobs and advocate for better working conditions (Triandafyllidou & Isaakyan, 2016). Migrant's legal status makes integration more difficult and, in such situations, women are more vulnerable due to limited access to necessities (Ambrosini, 2018). Migrant women frequently encounter prejudice and social rejection as they adjust to new countries, making it difficult for them to preserve their cultural heritage (Stalford et al., 2009). However, many show resilience by participating in cultural associations and creating networks of support within the community (Scholten & van Ostaijen, 2018). When it comes to navigating bureaucratic institutions and gaining access to necessary resources, grassroots organizations and non-governmental organizations frequently play a crucial role (Triandafyllidou & Isaakyan, 2020).

1.1 Motivation for Study

This study was inspired by the authors' personal experiences as Bangladeshi migrants living in Denmark. Through their own journeys and interactions within their community and friends, they have encountered many informal accounts of the challenges and adaptations Bangladeshi migrant women face. Although these stories are rich in insight, they have often been overlooked in academic research. Recognizing this gap, the authors saw a need to bring these lived experiences into scholarly discussion. They believe that doing so can offer a deeper understanding of migrant women's realities and contribute to the development of more inclusive and supportive migration policies. To ensure the authenticity of the findings, the study relies on the participants' own narratives, collected through interviews conducted without leading questions or interference. These accounts are further contextualized through engagement with relevant academic literature.

1.2 Research Questions

To explore the complex realities of Bangladeshi migrant women in Denmark, this study is guided by the following research questions:

1. How do different intersecting factors shape the experiences of Bangladeshi migrant women in Denmark?
2. In what ways do Bangladeshi migrant women manage cultural tensions while adapting to life in Denmark?
3. In what ways do Bangladeshi migrant women in Denmark mobilize transnational networks and social capital to navigate challenges in Denmark?

This paper aims to address these questions by examining the lived experiences and adaptive strategies of Bangladeshi migrant women in Denmark.

1.3 Organization of the Paper

The next chapter of this paper is literature review, critically examining existing scholarship on intersectionality, transnationalism, social capital, and acculturation and it also identifies the key gaps in research. While these theories have been widely applied to migrant populations, the unique experiences of South Asian women particularly Bangladeshi migrants in European contexts remain underexplored.

The methodology chapter outlines the qualitative phenomenological approach, drawing on in-depth interviews with eight Bangladeshi women in Copenhagen. Purposive sampling ensures diverse perspectives across socioeconomic, legal, and familial backgrounds, while thematic analysis of primary data is supplemented by document analysis of secondary literature to situate findings within broader theoretical frameworks.

The theoretical chapter presents four key theories that guide the analysis in this paper. Intersectionality to examine overlapping oppressions, transnationalism to explore cross-border

networks, social capital theory to assess resource mobilization, and acculturation theory to evaluate cultural adaptation strategies.

The contextual background section explores Bangladeshi women within Denmark's socio-political landscape, characterized by stringent immigration policies, labor market segmentation, and gendered expectations. Copenhagen's urban environment serves as a strategic site to examine how structural barriers and transnational ties intersect in shaping migrant experiences.

The analysis section presents findings thematically, addressing intersectional challenges such as gendered labor market exclusion and legal insecurity, the role of transnational networks in sustaining emotional and financial ties, cultural tensions in language and religious practices, and the mobilization of social capital for survival and resistance.

The concluding remarks synthesize key insights addressing the research questions and emphasize the agency of Bangladeshi women amid structural constraints while calling for policies that recognize intersectional vulnerabilities and transnational realities. The paper also suggests future research directions to further amplify marginalized migrant voices, contributing to broader discussions on migration, gender, and belonging. By integrating theory, lived experiences, and structural analysis, this study provides a holistic understanding of how Bangladeshi women navigate and negotiate their lives in Denmark's complex migration landscape.

The bibliography section provides a list of all the literature cited in this paper, organized alphabetically in APA format. It also provides a list of scientific tools that have been used to make the paper more academic and authentic. Finally, the appendix section includes the interview questions, coding of the interviews with the eight participants.

Chapter Two: Literature Review

This chapter provides background information by looking at recent studies on acculturation, intersectionality, transnational networks and social capital from the perspective of migration. It explores the leading publications on these topics and highlights what is still needed to address. Reviewing the literature helps to understand the subject, observe how it has been studied before and find out the main concerns related to it (Hart, 1998).

2.1 Intersectionality in Migration

Migrant women face challenges and opportunities because of the way gender, race, class, migration status and age interact with each other. Using single-axis frameworks to study these factors separately does not show how the different types of discrimination add up for migrant women (Crenshaw, 1989). Intersectionality which comes from Black feminist thinking, helps us see how different aspects of identity affect migrant women's lives (Al-Faham et al., 2019; Shields, 2008).

Intersectionality was introduced to challenge the idea that race and gender are separate forms of oppression (Crenshaw, 1989). Crenshaw (1989) points out that Black women's issues were not considered by courts when they treated discrimination claims as either racial or gender-based, but not both. This is also true in migration studies, where policies tend to treat all migrants the same, ignoring how gender, race and class can lead to different results (Bastia, 2014; Stasiulis et al., 2020).

According to Al-Faham et al. (2019), intersectionality is useful in migration research because it helps study how various identities affect people's chances to work, receive legal support and access social services. Shields (2008) also points out that intersectionality shows identities are connected and that this connection creates unique situations of being marginalized or privileged. Such theories help us study how migration regimes can create differences in who is considered desirable and who is not (Stasiulis et al., 2020).

Migrant women encounter extra difficulties in the labor market because of their multiple identities. According to Ressia et al. (2017), skilled migrant women who do not speak English well often face a decline in their careers because of caring for family and not having local work connections. In the same way, Lassalle and Shaw (2021) point out that migrant women entrepreneurs in the UK

are often expected to put their own work behind their husbands' careers because of patriarchal family structures. They show that migrant women with high levels of education still face barriers to fairness in the workplace because of systemic problems.

Rodriguez and Scurry (2019) extend this analysis beyond Western contexts, showing how skilled migrant women in Qatar face racialized and gendered exclusion in professional spaces. Their findings resonate with studies on Europe, where migrant women particularly those from racialized backgrounds are often relegated to precarious, low-wage work (Stasiulis et al., 2020). Hwang and Beauregard (2022) complicate this narrative by introducing the concept of 'contextual privilege,' where East Asian migrant women in the UK may experience relative advantages such as language skills or positive stereotypes even as they navigate discrimination. This dynamic underscores the fluidity of intersectional identities, where privilege and oppression coexist depending on context.

Often, state-led integration efforts do not consider the many ways migrants are affected by race and gender, instead forcing migrants into fixed categories that have a bigger impact on racialized and gendered individuals (Scuzzarello & Morosanu, 2023). As a result, Muslim migrant women are often judged more strictly by policies that view their cultural habits as not fitting with the values of the host country (Scuzzarello & Morosanu, 2023). These policies fail to see how migrant women handle different roles such as being both caregivers and workers, in ways that resist being put into just two categories (Kynsilehto, 2011).

Tuncer's (2024) study on aging Turkish migrant women in Sweden illustrates how life course intersections, such as age, migration status, gender shape belonging. Structural barriers, such as pension inequities, intersect with gendered caregiving roles, yet women exercise agency through trans local networks and intergenerational support. This research highlights the need for policies that recognize migrant women's diverse strategies for survival and resistance.

The literature underscores that it is not enough to view migrant women's experiences using only gender, race or migration status. Instead, using an intersectional approach helps us understand that labor markets, public policies and social norms create unique types of marginalization (Bastia, 2014; Stasiulis et al., 2020). There is a lack of significant research on how migrant women navigate these intersections across different regional and policy contexts, particularly South Asian women migrating to Europe. This paper seeks to address this gap by focusing on Bangladeshi migrant women in Denmark.

2.2 Transnationalism in Migration

Migrant women often depend on transnational networks to help them overcome economic, social and legal challenges they encounter in the host countries. Research shows that these networks serve as crucial resources for emotional support, financial assistance, and political mobilization (Ruspini & Hristov, 2025; Ryan, 2007; Steinhilper, 2018).

Many migrant women join groups and networks based on their culture to help themselves in their new environments. Ruspini and Hristov (2025) found that refugee women from the Democratic Republic of Congo and Ukraine in Italy and Bulgaria depend on their families abroad and on local support groups for help. Language learning and intercultural relationships were key in fostering inclusion. In the same way, Ryan (2007) studied how Irish nurses living in Britain used both local and international networks to manage their jobs and parenting. Local networks helped with childcare right away, but transnational ties gave both emotional and financial support. These studies highlight how migrant women actively shape their networks rather than passively depending on them.

Beyond survival strategies, migrant women also mobilize networks for political resistance. Steinhilper (2018) introduced the concept of "transnational contentious spaces," where marginalized migrants in Berlin politicized their shared experiences of exclusion to organize protests. Emotions like grief and solidarity strengthened these movements, even as legal barriers and dependence on non-migrant allies posed challenges. Similarly, Lentin (2006) analyzed AkiDwA, an African women's network in Ireland, showing how migrant women create "webs of dialogue" to resist racialization and state policies. These networks blend local and global connections, offering visibility and empowerment despite systemic discrimination.

Transnational networks are important in helping people get access to social protection. Gómez (2019) found that because of limited support from the government, Nicaraguan migrant women in Spain mostly depend on informal networks such as remittances and care chains. The reason for their migration was often to find work and many ended up doing unstable jobs at home. This underscores the gendered nature of transnational social protection, where women act as primary providers while facing isolation and legal insecurity.

There is not enough research work focusing on how south Asian migrant women mobilize transnational networks in diverse ways through self-help groups, political activism, and informal

protection systems to navigate structural challenges. This paper aims to explore the various ways in which Bangladeshi migrant women in Denmark mobilize transnational networks.

2.3 Navigating with Social Capital

Social networks allow a lot of migrant women to enhance their financial situations. Wafiroh and Setiana (2024) researched about the former Indonesian migrant workers who reintegrated into their communities through the DESBUMI (Village Community Caring for Migrant Workers) program, that combines social capital with local economic opportunities. Due to community support, these women were able to attend training, benefit from mentoring and receive money to begin their small businesses. Similarly, Gurtino (2024) found that Indonesian live-in care workers (LCWs) in Taiwan relied on bonding capital for emotional and financial aid, bridging capital for information-sharing, and linking capital for additional resources. These networks helped them survive in an environment with little legal protection.

Although social capital plays a role, sometimes it's not sufficient on its own. It was found by Chai et al. (2018) that reliance on family and ethnic networks helped immigrant women settle in Central Alberta, Canada, though it later became a struggle for them to maintain economic balance in Canada. As they do not have either Canadian work experience or official certifications, their networks did not bring them access to the well-paid jobs they sought, showing that social capital alone is not enough when a person's education or skills are ignored.

Using their networks, migrant women are able to handle the problems caused by social and legal exclusion. Jochim and Macková (2024) studied migrants moving through the Eastern Mediterranean and Balkan routes and discovered that how they built up networks to provide each other advice, assistance and protection during irregular migration. These networks were crucial for survival but sometimes led to conflicts or misinformation.

In contrast, Hung and Fung (2016) revealed that mainland Chinese women in Hong Kong had strong bonding capital, but limited bridging capital. This suggests that while migrant women may struggle with integration, they compensate with close-knit support systems.

How migrant women use social capital is shaped by structural conditions such as immigration policies and gender norms. Erel and Ryan (2019) argue that capital conversion which refers to

turning resources into opportunities, depends on macro-level policies for instance citizenship laws and micro-level agency. For instance, migrant women in the UK and Germany made changes in their strategies based on Brexit's influence or gendered expectations.

Similarly, Ncube and Bahta (2021) discovered that women from Zimbabwe living in South Africa depended mostly on social and human capital, but they faced obstacles like xenophobia and limited work opportunities. Despite these challenges, they showed resilience by leveraging skills and local gender-inclusive policies.

All these literatures show that migrant women mobilize social capital in diverse ways bonding capital for emotional support, bridging capital for broader community connections, and linking capital for accessing institutional resources. However, no research was found that specifically focuses on the process of mobilizing social capital among Bangladeshi migrant women living in Denmark. This paper aims to explore that process.

2.4 Acculturation Strategies and Cultural Tensions

Acculturation is the process of cultural adaptation that has been widely studied in migration research. Berry's (1980) bidimensional model remains influential, proposing four strategies: assimilation which means adopting the host culture while abandoning the home culture, integration that refers to maintaining the home culture while adopting the host culture, separation indicates rejecting the host culture in favor of the home culture, and marginalization means disengaging from both cultures (Sayegh & Lasry, 1992). However, scholars critique this model for oversimplifying migrant experiences, particularly for women who face intersecting pressures of gender roles, discrimination, and cultural preservation (Abilfanna, 2014; Schwartz et al., 2010).

For example, Deslandes et al. (2024) noticed that hosting cultural habits leads to more financial and social benefits, whereas home culture practices tends to increase the experience of discrimination. For African migrant women such kind of tension is prominent because they must navigate racial and gendered stereotypes while the preserve their cultural identity. This phenomenon is also seen in the study of Cormos (2022) with Romanian migrants, his study highlights successful integration often depends on host society acceptance, with women reporting both empowerment and marginalization.

Beyond acculturation strategies, cultural capital comprising embodied, institutionalized, and objective resources plays a crucial role in how migrant women negotiate cultural tensions. Women with higher cultural capital, such as language proficiency or recognized qualifications, often experience smoother adaptation, whereas those lacking these resources may face exclusion (Bhugra et al., 2020).

Kuo's (2014) review emphasizes that coping strategies mediate acculturative stress, with problem-focused coping e.g., seeking social support, skill development leading to better psychological adaptation. Migrant women who leverage cultural capital such as bilingualism or transnational networks are better equipped to employ such strategies, mitigating cultural tensions. However, structural barriers like labor market discrimination can limit their ability to fully utilize this capital (Schwartz et al., 2010).

Acculturation is not merely an individual process but is shaped by power imbalances between migrants and host societies. Tseng and Yoshikawa (2008) argue that traditional acculturation theories neglect historical and political contexts, such as colonial legacies or host-country policies that enforce assimilation. For migrant women, these dynamics are compounded by gendered expectations pressures to conform to host-country norms while maintaining traditional roles from their home culture (Tseng & Yoshikawa, 2008). Van Oudenhoven et al. (2006) highlight that when host societies expect assimilation rather than integration, migrant women may experience identity conflicts.

The literatures demonstrate that migrant women manage cultural tensions through a combination of acculturation strategies, cultural capital, and coping mechanisms. However, their experiences are deeply influenced by intersecting factors such as gender, race, and host-society attitudes. There is a gap in the research that consider intersectional approaches to capture the lived realities of migrant women, and transnational involvement shape adaptation (Abilfanna, 2014; Tseng & Yoshikawa, 2008). Additionally, no notable research was found that addresses these issues in the context of South Asian women, particularly Bangladeshi women. This paper aims to fill this gap and explore how manage cultural tensions while adapting to life in Denmark.

Chapter Three: Methodology

This study has used qualitative research methodology to analyze the experiences of Bangladeshi migrant women in Denmark. This paper mainly investigated how they navigate their lives in a new place, out of their comfort zone. To address this matter the researchers have set three research questions. First, how different intersecting factors shape the experiences of Bangladeshi migrant women in Denmark. Second, how Bangladeshi migrant women manage cultural tensions while adapting to life in Denmark. Third, in what ways Bangladeshi migrant women in Denmark mobilize transnational networks and social capital to navigate challenges in Denmark. To find the answers to these questions, the researchers have chosen qualitative method. There are many tools in qualitative method to conduct a research paper among them, the researchers have chosen ‘In-depth Interview’ as the tool of primary data collection.

Interview with the Bangladeshi women migrant in Denmark from diverse backgrounds, was chosen for their ability to facilitate interactive dialogues and capture diverse viewpoints. In addition to these insights, secondary data were gathered from books, and journal articles. The data were analyzed using thematic analysis to identify and interpret patterns within the primary data, and document analysis to evaluate the secondary sources. This combined approach ensured a thorough and comprehensive understanding of the topic.

3.1 Study Area

The authors have chosen Copenhagen as the study location for this paper because Copenhagen is the center of politics, the economy and culture of Denmark, which makes it an appropriate area of study to look into the lives of Bangladeshi women migrants. The city’s demographic diversity, economic structure, and institutional landscape provide multiple entry points for exploring how these women navigate life at the intersection of migration, gender, labor, and cultural identity. Key to this research is that Copenhagen’s urban life shapes national policies and reflects global migration patterns, and also allows for a detailed portrait of daily life.

When it comes to economics, Copenhagen is at the heart of Denmark’s employment system and supports positions for people of all skill levels. However, for many Bangladeshi migrant women, economic integration often occurs through precarious, low-wage work in sectors such as domestic labor, eldercare, and cleaning roles that are traditionally feminized and undervalued (Andersen,

2021). These jobs are often informal, lack job security, and are associated with exploitative conditions, reflecting the racialized and gendered segmentation of the urban labor market. As a result, Copenhagen shows where we can study, how social structures make it more difficult for Bangladeshi women to gain access to economic resources in their new country.

It is crucial to understand these issues through intersectional approach to observe how Bangladeshi migrant women's identities as women, a certain class, religious group and migrants sometimes push them to more marginalization and other moments of resistance. Crenshaw (1989) and Anthias (2013) have shown, through the concept of intersectionality, that how social groups are connected and may act in ways that can boost risks or make us more capable. Bangladeshi women migrants may encounter challenges in the job market because of gender expectations and legal status. Because there are multiple, overlapping systems, it is not possible to understand these problems using a single scale framework. At the same time, it is important to note that because of these issues, women have to negotiate for basic needs, use their resources and connect with their peers.

In addition, transnationalism offers a vital perspective for understanding the ways in which Bangladeshi migrant women in Copenhagen remain embedded in networks that span across national borders. Most often, women continue to communicate with members of their family back in Bangladesh, send money and feel close to their traditions and culture there (Levitt & Glick Schiller, 2004). These transnational practices deeply shape migrant women's identities, aspirations, and sense of belonging. Moreover, they complicate simplistic notions of integration, as women may simultaneously participate in Danish social life while maintaining active roles in transnational family and community structures.

Copenhagen offers practical advantages for conducting this kind of research. The city is home to several institutions and NGOs focused on migration, gender, and social justice, which not only provide services to migrant communities but also serve as key sites for data collection, participant recruitment. Additionally, Copenhagen houses leading academic institutions such as the University of Copenhagen, Aalborg University (Copenhagen campus) and private educational institutions that provide rich scholarly resources and interdisciplinary expertise relevant to migration and gender studies.

3.2 Research Approach

For exploring the experiences of Bangladeshi women migrants in Denmark the researchers have used a qualitative method. For this paper, the phenomenological research approach was chosen by the researchers. Because this approach is rooted in understanding individuals' lived experiences and the meanings they assign to those experiences, making it particularly suitable for exploring complex identity, migration, and gender-related issues (Creswell, 2013).

According to Creswell (2013), phenomenological research is especially suitable when the objective is to identify common themes or essences that underlie participants' lived experiences. In this case, participants' narratives about their lives in Bangladesh and Denmark, their migration journeys, and the challenges and strategies they employ to navigate life in a new cultural and legal context, all reflect deeply personal and experiential data that phenomenology is designed to capture and interpret.

Phenomenology, as a qualitative research approach, seeks to explore and interpret how individuals perceive and make sense of their life experiences. Since this study focused on the experiences of Bangladeshi women migrants touching on aspects like gender, cultural adaptation, socio-political identity, and transnational belonging a phenomenological framework allowed the paper to engage deeply with how these women subjectively understand and describe their journeys.

Furthermore, a phenomenological approach aligns well with feminist qualitative methodologies, which helped to center the voices of marginalized populations, particularly women whose stories have been historically overlooked or misrepresented (Hesse-Biber, 2014). This approach emphasizes contextual understanding a necessity in migration studies by situating women's personal experiences within broader socio-cultural and political frameworks, such as Danish immigration policies, gender norms, and transnational networks.

Phenomenology provided the ideal methodological lens for the study. It enabled a deep, empathetic exploration of the subjective realities of Bangladeshi women migrants, capturing not just what they experience, but how they interpret and make meaning of those experiences in a foreign land.

3.3 Data Sources

The study constitutes a critical analysis of experiences of Bangladeshi women migrant in Denmark using both primary and secondary data sources.

3.3.1 Primary Data

The primary data collection source was in person interviews with people from various professional and educational backgrounds. These interviews provided first-hand accounts and reflections on how they are navigating in a new world.

At first the researchers wanted to use Focus group discussion as tool of collecting primary data. As focus group discussions (FGDs) can be useful for exploring group norms and shared experiences. The researchers finally did not use FGD as their tool. Because firstly, group discussions may make participants feel uncomfortable discussing discrimination, their gender roles, feeling excluded in society or their experience of moving to a new culture Bangladeshi woman, especially from conservative or traditional backgrounds, may feel uncomfortable sharing personal or potentially stigmatized experiences in front of others, leading to underreporting or self-censorship (Morgan, 1997; Kitzinger, 1995).

Secondly, the presence of others in a group setting may contribute to social desirability bias, where participants express views that are considered socially acceptable within their community rather than their true feelings or experiences (Krueger & Casey, 2015). This is particularly relevant in-migrant communities where maintaining reputation and honor can be culturally significant (Gardner, 2002).

Additionally, the hierarchical social structures common in South Asian communities might inhibit open discussion. Women of lower social status or younger age may defer to older or more dominant voices within the group, leading to imbalanced contributions and loss of diverse perspective (Liamputtong, 2007). Moreover, differences in linguistic confidence might further silence some participants or lead to misunderstandings (Temple & Young, 2004). For these reasons, in-depth individual interview looked more appropriate for capturing the nuanced, personal, and often emotional experiences of navigating life in a new country to the researchers (Charmaz, 2014).

In-depth interviews are widely regarded as one of the most effective qualitative methods for exploring complex, personal, and context-specific experience, making them particularly suitable

for researching how Bangladeshi women migrants in Denmark adapt to and navigate life in a new cultural and socio-political environment.

Firstly, in-depth interviews allow for a deep exploration of personal narratives, emotions, and meanings that individuals attach to their migration journey. For Bangladeshi women many of whom may have migrated from a patriarchal and conservative context this method provides a safe and confidential space to share sensitive experiences, such as identity struggles, cultural adaptation, and gendered expectations (Charmaz, 2014; Liamputtong, 2007).

Unlike focus groups, where the presence of others may cause participants to censor their thoughts, one-on-one interviews enable participants to express themselves freely and without judgment, making it more likely to uncover rich, nuanced data (Seidman, 2006). This is especially important when dealing with stigmatized or emotional topics like racism, marginalization, homesickness, or the challenges of negotiating traditional gender roles in a Western context (Gardner, 2002).

Moreover, in-depth interviews support a flexible and responsive approach that allows researchers to adapt the line of questioning based on participants' responses. This is essential when working with migrant women from diverse educational, linguistic, and socio-economic backgrounds, as it facilitates better understanding of individual intersectional experiences (Crenshaw, 1991; Bryman, 2016).

Another critical advantage is the potential for building rapport and trust, which is often crucial in accessing the lived realities of marginalized populations. In many South Asian cultures, including Bangladeshi communities, trust is foundational before individuals open up about their personal lives. In-depth interviews foster this kind of relational engagement over time (Liamputtong, 2007). When migration involves significant cultural and emotional shifts, as is often the case when moving from a Global South country like Bangladesh to a highly developed, individualistic society like Denmark, capturing individual adaptation strategies and personal worldviews becomes central to the research. In-depth interviews enable this kind of rich, reflexive data collection that other methods may not afford (Valentine, 2005).

3.3.2 Secondary Data

Secondary data in this research is drawn from a vast selection of scholarly literature focusing on intersectionality, transnationalism, social capital, and acculturation, all examined through the lens of migrant women's experiences. Foundational texts such as Crenshaw's (1989) work on intersectionality provide the theoretical underpinning for analyzing how overlapping identities like class, gender, legal status and migration status produce distinct experiences of marginalization. This framework is instrumental in understanding the lived realities of Bangladeshi migrant women, who often navigate multiple systems of exclusion in host societies and sometimes feel safer than her own country.

The relevance of Shields' (2008) and Al-Faham et al.'s (2019) discussions on the evolution and application of intersectionality to migration studies lies in their ability to unpack the complexity of discrimination that cannot be understood through single-axis analyses. Their work is crucial for contextualizing how Bangladeshi women in Denmark experience both racial and gendered barriers within structural and everyday interactions.

Additionally, the research draws from studies on transnational networks for example Ryan (2007), Steinhilper (2018) and social capital (Erel & Ryan, 2019; Gurtino, 2024), which shed light on the resources migrant women mobilize to navigate life in unfamiliar socio-political environments. These secondary sources help map out the mechanisms through which women construct supportive systems beyond formal state structures, thus enabling a more nuanced understanding of resilience and adaptation.

Literature such as Berry (1980), Schwartz et al. (2010), and Bhugra et al. (2020) offer essential insights into acculturation strategies and cultural adaptation, especially in highlighting how structural conditions influence cultural integration. These sources collectively establish a multidimensional theoretical and empirical base that supports this study's focus on Bangladeshi migrant women's navigation of identity, belonging, and survival in Denmark.

3.4 Primary Data Collection Technique

3.4.1 Open-ended interview questions

The researchers have chosen open-ended questions for conducting in-depth interviews. Because open-ended questions are fundamental in in-depth interviews, especially in qualitative research, because they allow for comprehensive, detailed responses that provide deeper insight into participants' experiences, thoughts, and feelings. Unlike closed-ended questions, which limit responses to predefined options, open-ended questions encourage participants to elaborate, which helps researchers uncover meanings, patterns, and themes that may not have been anticipated. In-depth interviews aim to explore the complexity of human behavior and perception. Open-ended questions facilitate this by promoting a conversational flow and enabling respondents to guide the direction of the discussion based on their unique perspectives. This approach not only empowers participants but also enhances the richness of the data collected (DiCicco-Bloom & Crabtree, 2006).

Moreover, open-ended questions help establish rapport and trust between the interviewer and participant, which is essential for eliciting honest and meaningful responses. They are particularly valuable when exploring sensitive topics, as they allow individuals to express themselves in their own words without feeling constrained or judged (Patton, 2015).

3.4.2 Selection of open-ended interview questions

The open-ended questions used in the interviews are methodologically significant for exploring the complex, layered experiences of Bangladeshi women migrants in Denmark. These open-ended formats empowered participants to narrate their life stories in their own terms, which was essential for studying sensitive and deeply personal phenomena such as migration, gender, identity, and integration. For example, the opening question “Can you give me some insights about your personal, academic, professional and political experiences in Bangladesh as a woman/being in a particular religious community? did not constrain the respondent to any predefined categories. This allowed for emergent themes to surface naturally, providing a holistic and participant-led account of the sociocultural and political backdrop of their pre-migration life. According to Patton (2015), such freedom in response enhances the depth and authenticity of qualitative data and is especially useful in studies aiming to foreground marginalized voices.

Moreover, questions addressing the ‘journey’ from Bangladesh to Denmark and “Being a woman, how was your experience of coming in Denmark?” functioned as gateways into the psychological,

emotional, and logistical transitions encountered during migration. These were vital for understanding the impact of gendered migration processes, as literature suggested that migrant women's journeys often differ significantly from men's, both in terms of vulnerability and resilience (Yuval-Davis, 2011). Open-endedness here facilitated exploration of unexpected dimensions such as trauma, empowerment, or social capital gained during transit.

In the "present life" section, questions like "What challenges have you faced based on your legal status and "Do you think your contributions are being appreciated properly?" not only probed the structural and systemic conditions faced by migrant women but also invited reflection on agency and coping strategies. These inquiries aligned with the constructivist foundations of qualitative interviewing, wherein knowledge is co-constructed through dialogue (Kvale & Brinkmann, 2009). Furthermore, cultural adaptation and identity negotiation were probed through questions such as "Have you experienced any cultural conflicts or adjustments between Bangladeshi and Danish norms?" and "How do you stay connected with your home country?" These were particularly applicable for uncovering multiple identities, transnational belonging, and dual attachments, topics that are extensively studied within migration and diaspora research (Vertovec, 2009).

By ending the interview with a future-oriented question, "What are your hopes that keep you stay positive about your future?" this forward-looking question gave respondents space to reframe their narrative, potentially emphasizing strength, continuity, and resilience (Mohanty, 2003).

The researchers kept the nature of these questions in such way that allows for comprehensive, deeply personal narratives that can reveal structural inequalities, identity shifts, coping strategies, and transnational ties. They were applicable not only for capturing the complexity of migrant women's lived experiences but also for ensuring that the research remains grounded in participants' realities, thereby enhancing both its ethical and epistemological validity.

3.4.3 Sampling and sample size

Sampling is a critical component of data collection in qualitative research because it allows the researcher to select individuals who can provide the most relevant, rich, and insightful information about the phenomenon under study. Rather than aiming for generalizability, qualitative sampling focuses on depth, diversity, and contextual understanding of human experiences (Patton, 2015).

In this study, the researchers have employed a purposive sampling strategy, which is commonly used in qualitative research to select participants who have rich, relevant, and diverse experiences related to the phenomenon being studied (Palinkas et al., 2015). The primary criterion for inclusion was that participants be Bangladeshi women currently living in Denmark who had migrated due to marriage, study, or family reunification. These women were selected based on their ability to provide in-depth insights into the multifaceted experiences of migration, cultural adaptation, gendered challenges, and socio-legal integration in a new context. In this regard, purposive sampling where participants were deliberately selected based on specific characteristics or knowledge related to the research question is particularly well-suited for exploratory and interpretive studies. For this paper, which seeks to explore the nuanced lived experiences of Bangladeshi women migrants in Denmark, purposive sampling was the most effective strategy according to the researchers. Because it ensured that participants possess firsthand experience with migration, cultural adaptation, and identity negotiation, making them well-positioned to contribute meaningful perspectives. According to Palinkas et al. (2015), purposive sampling is especially appropriate in phenomenological studies where the goal is to understand variations in lived experiences rather than measure statistical trends. Additionally, it enables researchers to access marginalized or underrepresented voices such as women migrants who are often overlooked in broader datasets (Etikan, Musa, & Alkassim, 2016).

A total of eight respondents were included in the sample. This sample size aligns well with the objectives of phenomenological research, where depth of understanding is prioritized over numerical representation (Creswell, 2013). The chosen participants reflected a range of socioeconomic backgrounds, legal statuses for example -student visas, dependent visas and religious affiliations (Muslim and Hindu). This diversity enhanced the richness of the data while maintaining a manageable size for in-depth qualitative analysis. The saturation points where no new themes or significant insights were emerging was considered in determining that this sample size was sufficient (Guest, Bunce, & Johnson, 2006).

3.5 Initial reasons for selecting the respondents and recruitment process

The researchers have chosen a total of eight respondents for collecting primary data through interviews. The name of first respondent is Laila, she was chosen because she has come to Denmark for more than a year and she is here with a dependent visa status. Along with that her husband is a student at a public university here in Copenhagen. These things made her a potential source of different information. The name of the second respondent is Masnun, she was chosen as a respondent because she came in Denmark as a dependent with her husband but she herself is highly qualified person with a degree in Food and Nutrition. On the other hand, her husband is not a student here and they have a kid. She had a lot of things to share with the researchers about their professional growth, experience of migrating with a child etc. That's why she was chosen as a respondent. The name of the third respondent is Moushumi, she was chosen because she was pregnant. The researchers wanted to know about her experience of being pregnant in a foreign country far away from her loved ones along with other experience of migration. The name of fourth respondent is Nafisa, she is also here with dependent visa. Her husband is a student at private university, and she works full-time here. The researchers considered that she might have a lot to share with them as studying in private university is expensive here in Copenhagen (Study in Denmark, 2023).

The name of fifth respondent is Nowshin, she was chosen by the researchers because she was very new in Denmark. Researchers wanted to observe the experiences of a newcomer. The sixth respondent of the interview is Yeasmin, she holds a proper job here and lives in Denmark for a long time comparatively than others respondent. The researchers wanted to analyze the experiences of such a woman who has already lived a long time as a migrant here. The seventh respondent is a student at a private university here in Copenhagen. She did not want to disclose her name and respecting her decision the researchers did not use her name anywhere in the paper. She has come in Copenhagen alone and has no spouse or partner. The researchers wanted to explore the experiences of such person who is handling everything all alone. That's why they have chosen her. The last and eighth respondent's name is Tonny Roy, she is a student at public university and a mother of a toddler. The researchers wanted to observe the experience of such migrant woman who is handling her study and her child. That's they chose her as respondent.

The researchers have used their professional, personal and academic links to contact with these respondents. Some of the respondents here are colleagues of the researchers from their part time

job. Some of the respondents are friends of the researchers, here they used personal connections to reach out to the respondents. Again, some of the respondents are simply just classmate of the researchers. To all the respondents, the researchers reached out and explained briefly about the research topic and question patterns. They humbly approached to them if they wanted to be a respondent for the research paper. Luckily all of them were convinced and wanted to participate.

3.6 Execution and ethical considerations of the interviews

To take the interviews at first the researchers have taken flexible time slot, according to the convenience of the respondents. Some of the respondents wanted to give the interview physically and some of them wanted to attend it over the phone. Though, both researchers were present during the interview but only one of them has asked the questions to the respondents. While the other one was ensuring the recording of the interview.

At the beginning of the interview, the researchers have conducted an ice breaking session with the respondents. They have given a brief idea about the topic and questions of the interview. Then, the researchers wanted to know about their privacy concern. The respondents were given full freedom to decide if they want to disclose their identity or not. Most of the respondents were fine about disclosing their identity except Respondent 7. That's why the researchers have used 'Respondent 7' as her name in the paper. The researchers also wanted permission for the audio records of the interviews because it was necessary for the further transcription of the interviews. The researchers were lucky enough to get permission from all the respondents to record their interviews.

The interviews were taken in Bengali language. Because it was the most convenient one for everyone as Bengali is the mother language of every respondent including the researchers. The average time span of each interview was around forty-five minutes. Later, transcription of the interviews was made and translated in English. For analysis of the interviews then the researchers coded the data according to the themes of the topic. These themes helped the researchers to select the theories of the paper.

3.7 Analytical Methodology

3.7.1 Primary Data: Thematic analysis

In a phenomenological study, data analysis aims to uncover the essence of participants lived experiences by identifying patterns of meaning within their narratives. While phenomenology traditionally emphasizes capturing the core structures of experience, this can be effectively operationalized through thematic analysis, a flexible yet rigorous method of identifying and interpreting themes across qualitative data. For this study, after transcribing the in-depth interviews, analysis begun with immersive reading of the transcripts to gain a holistic understanding of each participant's story (Van Manen, 1990). Then, initial coding was done focusing on expressions that relate to lived experiences of gender, class, legal status, culture, reason behind coming to Denmark, transnational connections, recognition, future hopes and cope mechanism. These codes were then grouped into preliminary themes, such as "navigating intersectional factors," "legal precarity and uncertainty," "gendered vulnerability," or "sources of resilience and hope." In line with Braun and Clarke's (2006) six-phase framework for thematic analysis, these themes should be reviewed, refined, and named, ensuring they are grounded in the data and reflect shared meanings across participants. Reflexivity is key during this stage, as the researcher must remain aware of their positionality and how it influences theme interpretation (Creswell, 2013). Themes are not merely summaries but are instead interpretive constructions that aim to capture the lived meanings behind participants' words. The final stage involves weaving these themes into a narrative account, richly illustrated with direct quotes, to portray how Bangladeshi women migrants make sense of their lives in Denmark. This approach respects the phenomenological commitment to depth and meaning, while also providing an organized and systematic path through the analysis process.

After implementing the thematic analysis in the analysis part of the paper, the researchers have discussed the collected data in the 'discussion and finding's part of the paper to validate their data and findings.

3.7.2 Secondary Data: Document Analysis

Document analysis enables researchers to extract patterns, themes, and conceptual linkages across various sections of the text, offering deep insight into the scholarly discourse framing the study (Bowen, 2009). Through document analysis, the literature review can be critically assessed for how it constructs knowledge on migration, especially by identifying the dominant theories -

intersectionality, transnationalism, acculturation and social capital theory. The key authors shaping the conversation (Crenshaw, 1989; Bastia, 2014; Ryan, 2007). It also allows for an evaluation of which voices and regional contexts are emphasized or marginalized, which is particularly important in understanding the knowledge gaps the study seeks to fill such as the underrepresentation of South Asian women in European migration literature.

Moreover, document analysis is crucial for tracing how key concepts evolve across disciplines and time. For instance, the way social capital is discussed from bonding and bridging ties (Hung & Fung, 2016) to capital conversion strategies (Erel & Ryan, 2019) demonstrates a shift from survival-based interpretations to more complex, agency-centered frameworks.

Using document analysis to examine the secondary data not only helped validate the research's theoretical base but also helped in the formulation of research questions and methodological design. This ensured that the research paper was built on established knowledge while clearly identifying areas where new empirical contributions are needed.

3.8 Theoretical Limitation

While this research draws on multiple theoretical frameworks to analyze the experiences of Bangladeshi migrant women in Denmark, it is important to acknowledge the limitations in the scope of theoretical application due to time constraints. From Berry's (1980) acculturation theory, the study only focused on two strategies: integration and marginalization, as these represent the most relevant and contrasting pathways of cultural adaptation among the target population. Similarly, in employing intersectionality theory, the analysis was restricted to examining how gender, class, and legal status intersect to shape migrant women's lived experiences, leaving out other potential axes of identity such as religion or age due to the limitations of available data and time.

Regarding transnationalism, the study primarily investigated its practical dimensions as a tactic that enhances emotional belonging, providing financial support, and enables mobility within social and familial networks. Broader political or diasporic implications of transnational practices are beyond the scope of this paper. Lastly, from social capital theory, the research focused solely on how migrant women use social capital as a coping strategy to navigate structural challenges and

social exclusion, rather than exploring its potential for long-term economic advancement or institutional engagement.

These narrowed theoretical applications were necessary to maintain depth of analysis within the limited timeframe available for the study. While this focused approach enables a more detailed examination of specific aspects of migrant women's lives, it inevitably excludes other equally important dimensions that could enrich future research.

3.9 Limitations of Thematic Analysis

This study employed thematic analysis to identify recurring patterns and themes within the narratives of Bangladeshi migrant women in Denmark. While this method provides flexibility and depth in exploring participants' lived experiences, it also presents certain limitations. One key concern is the subjectivity involved in theme identification, which can lead to potential researcher bias in interpreting data (Nowell, Norris, White, & Moules, 2017). Additionally, thematic analysis does not inherently provide a framework for explaining causal relationships or for situating findings within broader sociocultural structures unless supplemented by theory. The method's lack of standardization in coding processes can also result in inconsistencies, especially when research is conducted under time constraints, as was the case in this study. Finally, the richness of qualitative data can be oversimplified during the process of categorizing and organizing themes, potentially overlooking the nuance and complexity of individual experiences (Braun & Clarke, 2006). These limitations highlight the need for careful reflexivity throughout the analysis and a clear linkage between themes and theoretical frameworks.

3.10 Limitations of Document Analysis

While document analysis has provided a valuable foundation for understanding the scholarly discourse on migrant women's experiences, it also comes with notable limitations. A primary concern is that documents are created for purposes other than research, which means they may not directly address the specific research questions of this study (Bowen, 2009). As a result, the information extracted may lack depth or context, requiring cautious interpretation. Furthermore, the selection of documents is inherently subjective, which may introduce bias depending on the availability and perceived relevance of sources. Since this paper relies heavily on academic literature, it may overlook important grey literature, policy documents, or community-based narratives that could offer additional perspectives on Bangladeshi migrant women in Denmark.

Lastly, document analysis alone cannot capture the dynamic, lived realities of the participants and must be complemented by other methods for a more comprehensive understanding. These limitations necessitate a critical and reflexive approach when interpreting findings derived from documents.

Chapter Four: Theoretical Framework

The experiences of migrant women are shaped by a complex interplay of social, cultural, political, and economic factors that extend across borders and identities. To understand the lives of Bangladeshi migrant women in Denmark, it is essential to adopt a multidimensional theoretical approach that captures this complexity. This study draws on four key theoretical frameworks: intersectionality, transnationalism, social capital, and acculturation to explore how these women navigate their daily realities. By integrating these perspectives, the analysis goes beyond single-factor explanations and offers a holistic view of the structural forces, cross-border ties, community networks, and cultural negotiations that influence their experiences. The following sections provide a detailed overview of each theory and its relevance to the study of Bangladeshi migrant women in Denmark.

4.1 Theory of Intersectionality

The concept of Intersectionality was first introduced by Kimberlé Crenshaw in the year 1989. Crenshaw described by this concept how various forms of social stratification, such as race, gender, and class, do not operate independently of one another but are interconnected and mutually reinforcing. Crenshaw introduced the term to explain the multidimensional oppression faced by Black women, who are often marginalized by both feminist and antiracist discourses that tend to focus on gender or race in isolation (Crenshaw, 1989).

Crenshaw developed the concept in response to the inadequacies she observed in antidiscrimination law, feminist theory, and antiracist politics, each of which tended to treat race and gender as separate and mutually exclusive categories of experience and analysis. She critiqued how the legal system, particularly in discrimination cases, failed to recognize that Black women's experiences were not simply the sum of racism and sexism but rather a unique intersection of both. This oversight, she argued, "marginalizes" those who exist at these intersections particularly Black women rendering their experiences invisible in policy and activism (Crenshaw, 1989).

Intersectionality theory has found several contemporary applications across academic, political, and social justice spheres. It is increasingly used in policy and advocacy work to examine how overlapping identities such as race, gender, and class shape individuals' experiences with systemic

inequalities. For instance, social justice organizations utilize intersectional frameworks to better understand and address the compounded barriers faced by women of color in sectors like healthcare and employment. In the realm of political science, intersectionality is employed to analyze both descriptive and substantive representation, particularly focusing on how women of color navigate institutional structures and how their identities influence policy priorities. Academically, the theory has inspired methodological innovation, encouraging more inclusive research approaches that center lived experiences and emphasize the interaction between identity and systems of power. Additionally, intersectionality serves as a foundational principle in modern grassroots movements such as Black Lives Matter and #MeToo, where activists intentionally recognize and address the multiple, intersecting forms of oppression faced by marginalized communities. These uses reflect the theory's evolution from a critical framework to a practical tool for fostering systemic change (Al-Faham, Brown, & Casarez Lemi, 2021).

The application of intersectionality in migration context has become increasingly vital for understanding the complex realities faced by migrants. Bastia argues that migration is deeply shaped by the intersection of various identities, including race, gender, age, class, and legal status. She underscores how these overlapping identities influence migrants' mobility, access to resources, and exposure to exploitation. From her perspective, development outcomes linked to migration are inherently uneven because they are filtered through these intersecting social categories and the power structures that govern them (Bastia, 2014).

Stasiulis, Jinnah, and Rutherford build on this by framing intersectionality as an essential tool for exposing the ways in which global inequalities and structural injustices disproportionately affect specific groups of migrants. They emphasize that migration processes are not neutral, but rather embedded in broader socio-political and historical contexts that perpetuate hierarchies of power. Their focus on intersectionality as a justice-oriented framework (Stasiulis, Jinnah, & Rutherford, 2020).

The concept of intersectionality in this study will help to understand how the different parts of a Bangladeshi migrant woman's identity like her gender, education, job situation, legal status, and nationality work together to shape her experiences in Denmark. It will allow us to see how these factors don't just affect her individually but also combine to create unique challenges or

advantages. By applying intersectionality, we can get more complete picture of their lives and struggles in Denmark.

4.2 Theory of Transnationalism

Transnationalism is the process through which migrants forge and maintain multi-stranded social, economic, and political relationships that link their country of origin with their country of settlement. This theory departs from traditional assimilation models by emphasizing how migrants remain actively connected to multiple nations simultaneously. Rather than fully integrating into a host country and abandoning ties to their homeland, transnational migrants operate within what are called ‘transnational social fields’ complex networks that transcend national boundaries (Upegui-Hernandez, 2014).

The origin of transnational migration theory is often attributed to the work of Basch, Glick-Schiller, and Szanton Blanc. According to them, Transnationalism is a process by which migrants, through their daily life activities and social, economic, and political relations, create social fields that cross-national boundaries (Basch et al 1994). Upegui-Hernandez (2014) references their development of the ‘transnational social field’ concept to illustrate how migrants construct social spaces that are not limited by national borders, allowing for continued cultural, economic, and familial ties with their home countries even as they settle elsewhere.

In recent years, the concept of transnationalism has been widely utilized in various fields, particularly in migration studies, diaspora studies, and globalization research. Scholars have expanded on the foundational work of Basch, Glick Schiller, and Szanton Blanc (1994) to explore how migrants maintain multi-stranded social, economic, and political ties that span across national borders.

For instance, Levitt and Jaworsky (2007) highlight how transnational practices are not limited to first-generation migrants but are sustained across generations, shaping identities, religious practices, and political engagement. These transnational connections challenge traditional understandings of integration and assimilation, suggesting that migrants can be simultaneously embedded in both their host and origin societies.

In economic sociology, transnationalism is used to examine the flow of remittances and their impact on development. Scholars like Guarnizo, Portes, and Haller (2003) have shown how transnational economic activities such as entrepreneurship and financial exchanges contribute to both migrant-sending and receiving countries.

In the field of education and youth studies, researchers investigate how young people of migrant backgrounds navigate transnational identities, drawing upon cultural resources from multiple countries (Nedelcu & Wyss, 2016). This perspective helps unpack hybrid forms of belonging and resistance to rigid national identity constructs.

Transnationalism theory is particularly useful for identifying how Bangladeshi migrant women in Denmark mobilize transnational networks to maintain connections across borders and navigate their lives in both the host and home countries. This theoretical lens emphasizes that migrants are not confined to a single national context but actively participate in social, economic, cultural, and political exchanges that span multiple countries. For Bangladeshi women, this might involve sending remittances, participating in family decision-making back home, engaging in religious or cultural practices linked to Bangladesh, or staying connected through digital communication. Transnationalism theory helps uncover how these women use their cross-border ties for emotional support, economic stability, childcare arrangements, or even business activities. It also sheds light on how these networks influence their identity formation, sense of belonging, and empowerment. Thus, the theory provides a comprehensive framework to analyze the dynamic, cross-border strategies Bangladeshi women employ to manage their migrant lives and maintain rootedness in both Denmark and Bangladesh.

4.3 Theory of Social Capital

Social capital theory in migration studies refers to the resources individuals gain through their social networks, including information, financial help, emotional support, and assistance with job searches or housing. These social ties especially connections with family, friends, or community members who have migrated previously facilitate the migration process by reducing the costs and risks associated with moving (Portes, 1998).

The concept of social capital emerged from broader sociological theory, with early contributions by Bourdieu (1986), Coleman (1988), and later Putnam (1995), each highlighting the role of social networks in facilitating social and economic outcomes. In migration studies, the application of social capital theory was significantly advanced by Portes and his collaborators in the 1990s, who examined how migrant networks perpetuate migration over time by creating self-sustaining systems of support (Portes, 1998; Massey et al., 1993).

In contemporary time, social capital theory has been widely used to explore the dynamics of migration, especially in understanding how migrant networks shape both decision-making and integration outcomes.

Ryan (2011) explored the role of social capital among Polish migrants in the UK, showing how different types of social ties bonding and bridging impact migrants' employment opportunities and adaptation. Ryan argued that not all social capital is equally beneficial; some tightly knit networks may limit access to new opportunities (Ryan, 2011). Liu (2013) examined Chinese skilled migrants in Australia and found that social capital built through professional and community associations played a crucial role in securing employment and navigating local institutions. The study also pointed out the importance of 'weak ties' in professional networking, consistent with Granovetter's theory and social capital frameworks (Liu, 2013). Erdal and Oeppen (2013) analyzed transnational social capital among Pakistani migrants in Norway and the UK. They emphasized how migrants actively maintain transnational ties that facilitate both ongoing migration and the sending of remittances. The study highlights how social capital is not just local but transnational, with flows of trust and support spanning countries (Erdal & Oeppen, 2013). Cheung and Phillimore (2014) focused on refugees in the UK and demonstrated how institutional support and community groups act as sources of bridging social capital, helping refugees integrate into British society. Their work also stressed that the quality and accessibility of social capital are crucial as many refugees' face barriers to forming effective networks (Cheung & Phillimore, 2014).

Using social capital theory in this paper, can be highly valuable in understanding how Bangladeshi women cope with the challenges they face in Denmark, such as language barriers, cultural adjustment, discrimination, or access to employment and education. The theory emphasizes the role of social networks both bonding ties e.g., family and close-knit community groups and bridging ties e.g., connections with Danes or other immigrant communities in providing emotional

support, practical assistance, and pathways to integration. By analyzing how these women draw on their social capital, researchers can identify the resources they access, the strategies they employ to navigate unfamiliar systems, and the limitations they encounter when such networks are weak or exclusive. For example, strong intra-community ties may offer solidarity and safety, while connections with broader Danish society may facilitate language acquisition, employment opportunities, and cultural learning. Therefore, applying social capital theory helps reveal the social mechanisms that shape both resilience and vulnerability in the migration experience of Bangladeshi women in Denmark.

4.4 Theory of Acculturation

The concept of acculturation originated in early anthropological studies, defined as the cultural and psychological changes that occur when groups with different cultures come into sustained contact (Redfield, Linton, & Herskovits, 1936; Social Science Research Council, 1954). Over time, psychologists expanded this framework to examine individual-level adaptation, introducing the notion of psychological acculturation, the changes individuals undergo as they navigate new cultural environments (Graves, 1967; Berry, 2005). John W. Berry's work has been pivotal in shaping contemporary acculturation theory, particularly his two-dimensional model, which identifies four primary strategies migrants employ: Integration, Assimilation, Separation and Marginalization. In integration the individual tries to stay engaged with both heritage and host cultures. In assimilation the individual adopts the host culture while discards his/her heritage practices. In separation strategy an individual rejects the host culture to preserve his/her heritage identity. And lastly in marginalization strategy an individual becomes disengaged from both of the cultures. Individuals often choose marginalization for experiencing discrimination or exclusion (Berry, 1997). Empirical studies consistently show that integration is associated with the most positive outcomes, including higher life satisfaction, stronger self-worth, and lower acculturative stress, whereas marginalization correlates with poor psychological adaptation and sociocultural alienation (Berry, 1997; Gui, Berry, & Zheng, 2012; Berry et al., 2006).

The theory's contemporary applications reveal its flexibility in analyzing diverse migrant experiences. For example, research on Chinese rural-to-urban migrant workers demonstrates how social identity e.g., self-perception as city residents or peasants and place identity e.g., emotional

ties to urban vs. rural environments shape acculturation strategies. These studies highlight that migrants often adopt different strategies across life domains such as assimilating in workplace norms while retaining traditional family values underscoring the multidimensionality of acculturation (Berry, 2005; Gui et al., 2012). Additionally, the role of discrimination and societal attitudes is critical; migrants facing exclusion from the dominant group may resort to separation or marginalization, even if integration is their preferred strategy (Berry, 1997; Berry & Sabatier, 2011).

This framework of acculturation is highly relevant to understanding the navigation of Bangladeshi migrant women in Denmark, as some of their narratives likely reflect tensions between heritage preservation and host-culture adaptation. For instance, adherence to religious practices for instance, wearing a hijab or praying Salah may signal a separation strategy, while participation in Danish festivals or respecting the personal space for other could indicate integration. Conversely, struggles with language barriers or social isolation might align with marginalization. The theory also helps interpret acculturative stress, such as conflicts between generations over cultural values or the psychological toll of balancing traditional gender roles with Danish fairness rules (Berry et al., 2006). By applying Berry's model, this study can systematically categorize the common strategies of Bangladeshi women to navigate into Danish society and identify stressors.

By combining the theories of intersectionality, transnationalism, social capital, and acculturation we get a more complete and layered understanding of the lives of Bangladeshi migrant women in Denmark. Intersectionality theory helps us see how different parts of their identity like gender, legal status, or class come together to shape their experiences. Theory of transnationalism shows how they stay connected to Bangladesh while living in Denmark, managing life across two places. Social capital theory helps to explain how their social networks offer support and opportunities, or sometimes limit them. Finally, acculturation theory helps understand how they deal with cultural changes and tensions in daily life. Together, these theories help answer the research questions by capturing both the personal and social challenges they face, and the ways they actively adapt and respond to those challenges.

Chapter Five: Contextual Background

The migration of Bangladeshi women to Denmark is shaped by complex socio-political, economic, and cultural dynamics that intersect across multiple levels. Traditionally, migration research has often overlooked the intersectional experiences of South Asian women in European contexts, creating a gap that this study aims to address (Bastia, 2014; Stasiulis, Jinnah, & Rutherford, 2020). As migrants, Bangladeshi women confront not only the challenges of adapting to a new society but also the compounded effects of gender, class, ethnicity, and legal status, which significantly influence their lived realities (Crenshaw, 1989; Al-Faham, Davis, & Ernst, 2019).

Denmark is a well-known welfare state and has progressive gender norms. It also ensures transparent and strict immigration and integration policies that often overlook the crucial needs of migrant women (Scuzzarello & Morosanu, 2023). Bangladeshi migrant women in Denmark commonly find themselves situated within low-wage and insecure job sectors such as domestic work and eldercare (Andersen, 2021). As crucial survival strategies, south Asian migrant women in Denmark most of the time use transnational networks and social capital resources to fight structural barriers (Ryan, 2007; Ruspini & Hristov, 2025; Erel & Ryan, 2019).

Transnationalism plays a vital role in sustaining emotional, cultural, and financial ties between Bangladeshi migrant women and their communities of origin, enabling them to navigate the challenges of migration while maintaining a sense of belonging across borders (Levitt & Glick Schiller, 2004; Ruspini & Hristov, 2025). Integration into Danish society often involves negotiating cultural tensions and managing competing expectations between home and host cultures, a dynamic well explained by acculturation theories (Berry, 1980; Schwartz et al., 2010; Tseng & Yoshikawa, 2008).

This study explores how Bangladeshi women in Denmark experience multiple layers of marginalization and opportunity by adopting an intersectional and transnational lens (Crenshaw, 1989; Bastia, 2014). This paper tends to contribute in migration studies by exploring untold stories of south Asian women in Europe as these women have to face restrictive context. This paper also examines how these women maintain agency and resilience within such condition (Bastia, 2014; Stasiulis, Jinnah, & Rutherford, 2020). Transnational networks further enable these women to sustain identity and belonging across borders (Levitt & Glick Schiller, 2004).

Chapter Six: Analysis

In this part of the paper researchers have analyzed the collected data from eight in-depth interviews with the Bangladeshi migrant women in Copenhagen. The researchers have also discussed the secondary data they have studied from journal articles and books. The researchers have taken theory of intersectionality, theory of acculturation, theory of social capital and theory of transnationalism as the main theoretical framework of the study. The reason for using four theoretical approach is that, forcing data into a single theoretical framework can oversimplify complex human experiences. To preserve the richness of empirical data engaging with multiple theories is sometimes necessary (Jackson & Mazzei, 2012).

Through addressing the research questions, the researchers aim to analyze the lived experiences of Bangladeshi migrant women in Denmark by exploring the complex social, cultural, and structural factors that shape their everyday lives in a new country. The first question focuses on how intersecting factors such as gender, migration status, religion, education, socioeconomic class, and language proficiency interact to influence these women's integration, adaptation and access to resources. By taking an intersectional approach the researchers seek to uncover how layered systems of power and inequality shape individual migration experiences (Crenshaw, 1991).

The second question aims to examine how these women navigate and negotiate cultural tensions between the norms of their home country and those of Danish society. This includes exploring their strategies for balancing traditional expectations around gender and family roles with the often more individualistic and liberal cultural context of Denmark. The researchers are particularly interested in observing how cultural adaptation occurs in the face of conflicting values, and how women develop hybrid identities or adjust their practices to maintain a sense of self and belonging (Berry, 1997).

The third question shifts focus to the resources and support systems that these women draw upon to manage life in Denmark. Specifically, the researchers aim to observe how Bangladeshi women mobilize transnational networks including family ties, diaspora communities, religious groups, and social media as well as forms of social capital to overcome challenges such as discrimination, economic hardship, or emotional isolation. This involves analyzing how these networks are

sustained across borders and how they function as tools of resilience and agency in the migration process (Vertovec, 2009; Bourdieu, 1986).

Collectively, these research questions aim to generate a holistic understanding of how Bangladeshi women experience and actively shape their lives as migrants in Denmark, contributing to broader discussions on migration, gender, and transnationalism.

Based on the data from the interviews and drawing on intersectionality theory, acculturation theory, social capital theory, and transnationalism theory, the following is an analysis to the three research questions based on the collected data. The analysis is structured thematically to reflect the theoretical lens applied to the data.

6.1 Intersecting factors to shape the experiences

6.1.1 Experience of Gendered Safety and Freedom Across Borders

When talking to the respondents about safety issues in both Bangladesh and Denmark, a common theme kept coming up in their experiences. That is the shift in how they perceive safety, moving from feeling less safe in Bangladesh to feeling safer in Denmark. In this regard, Laila, Masnun, Yeasmin, and the respondent 7 described experiencing gendered insecurity in public spaces in Bangladesh. Laila highlights how safety was an issue as a woman in workplaces and on public transport in Bangladesh, while in Denmark she feels she doesn't need to think about safety. In this regard she said-

'In Bangladesh, safety was an issue as a woman, especially in the workplace and public transportations. I don't need to think about my safety as a woman here in Denmark'.

Yeasmin's statement regarding safety issues echoed Laila's statement. She said -

'In Bangladesh I lacked freedom and equality. As a woman I had to face a lot of discrimination and harassment in Bangladesh. The social security, environment, everything in Denmark has been amazing to me.'

In Bangladesh, women often face significant safety issues in public transport and workplaces. Public transportation is frequently reported as a site of harassment, where women experience verbal abuse, inappropriate touching, and a lack of secure spaces. According to a study by the

BRAC Institute of Governance and Development (2015), 94% of women surveyed reported facing some form of sexual harassment on public transport. Research by Siddiqi (2003) highlights that many female garment workers face not only poor working conditions but also threats of sexual harassment and exploitation by supervisors. These challenges significantly impact women's freedom of movement and participation in the workforce. On the other hand, women generally feel safer in Denmark when it comes to using public transport and being in the workplace due to stronger legal protections, social awareness, and enforcement of gender equality. Public transportation systems in Denmark are well-organized, and monitored, which reduces opportunities for harassment. A study by the European Union Agency for Fundamental Rights (FRA, 2014) found that Danish women reported lower levels of harassment in public spaces compared to many other EU countries. In workplaces, Denmark has strict labor laws and gender equality policies that help create safer environments for women. These legal and cultural frameworks contribute to a general sense of safety and support for women in Danish society.

Masnun's concerns about safety in both Bangladesh and Denmark are quite similar to those of Laila and Yeasmin. Additionally, as a mother, she is particularly concerned about her daughter's safety which added a new dimension in this regard. She said that -

‘In Bangladesh I had some safety concerns that I don’t want to happen with my daughter. In Denmark I feel safe for both me and my daughter’.

In Bangladesh, many mothers experience constant worry about their daughters’ safety, especially when they are outside the home. This concern is rooted in the high prevalence of gender-based violence and harassment in public spaces, schools, and even neighborhoods. Studies show that girls are at significant risk of verbal abuse, stalking, and physical harassment, which often leads parents to restrict their daughters’ mobility. According to a study by the Manusher Jonno Foundation (2017), 84% of mothers surveyed expressed fear for their daughters' safety, particularly during travel to and from school or work. This fear often results in early curfews, discouragement from social activities, and limited independence for girls. The persistent anxiety around safety impacts not only the daughters’ freedom but also the mental well-being of mothers, who feel a heavy burden to protect their children in an unsafe environment.

Laila, Masnun and Yeasmin’s narratives illustrate how multiple intersecting identities such as gender, nationality, motherhood shape their experiences of safety. Through an intersectional lens,

we can see how these women's experiences are shaped not just by gender but by their location, cultural context, and migration status. What feels like liberation in Denmark is a direct contrast to the restrictions imposed by the sociocultural environment in Bangladesh (Crenshaw, 1989). This also aligns with the concept that migration intersects with gender and geography to reconfigure women's sense of autonomy and exposure to public space (Kynsilehto, 2011; Scuzzarello & Morosanu, 2023).

6.1.2 Job Struggles and Moving to Unskilled Work

While discussing their daily life and workplace experiences Laila and Nowshin expressed difficulty in both securing jobs and due to the physical demands of available survival jobs which are perceived as favoring male physicality. Regarding moving to unskilled work and physically demanding nature of the survival jobs in Denmark Laila said-

‘In Bangladesh I had a job that was relevant to my subject of study but here in Denmark I’m doing a survival job that does not require any particular skill’. In Denmark there are some tasks that seem to be out of my physical capacity as a woman for example: Dishwashing, Deep cleaning’

Both middle-class and lower-middle-class families often hire household help due to affordability and the traditional gender roles that expect women to manage domestic chores. The availability of inexpensive labor from rural areas make the women from middle-class and lower-middle-class families dependent on the household help. As a result, their physical activity becomes limited. When they move abroad they face difficulties in doing physically demanding jobs (Sohrawardy, 2017). Moreover, significant percentage of Bangladeshi women suffer from anemia and undernutrition, which directly impacts their physical ability to carry out labor-intensive work (WHO-2016).

Regarding scarcity of the survival jobs in Denmark Nowshin said-

‘As my family is not much solvent so I could not bring enough money to survive. This is essential for me to get a job to bear my expenses. I have already applied to a few jobs but I have been rejected from all of them. I think there is a job crisis in Denmark now.’

Survival job scarcity for migrant people in Denmark can be attributed to several key factors, including language barriers, limited recognition of foreign qualifications, strict labor market

regulations, and competition for low-skilled jobs. Many migrants struggle to find employment quickly upon arrival because they do not speak Danish, which is often required even for low-skilled jobs (OECD, 2019).

Here, theory of intersectionality discusses how economic precarity intersects with migrant status, as migrants often face language barriers, strict regulations, and competition in saturated low-skilled job markets (OECD, 2019). These compounded disadvantages mean that even within low-wage sectors, not all migrants are positioned equally. Thus, Intersectionality Theory provides a framework for understanding that these women are not simply struggling because they are migrants or women but because they are migrant women of color from a Global South country, living in a Eurocentric, gendered, and class-stratified labor system (Crenshaw, 1989).

6.1.3 Agency, Resistance, and Contextual Privilege

While discussing about the experience of gender equality after migration Nafisa expressed the feelings of equality and freedom in Denmark. She said-

‘I’m experiencing equality here. Plus, there’s nothing like, “You can’t do this because you’re a woman.” There are no restrictions.’

Nafisa feels a sense of equality and freedom in Denmark due to the country's strong legal and cultural framework promoting gender equality. Denmark's comprehensive policies, including the Act on Gender Equality and robust parental leave, provide equal opportunities for both women and men across various sectors (European Institute for Gender Equality, 2022). Additionally, Denmark's societal norms, shaped by high levels of social trust and the Law of Jante, foster an inclusive environment where gender equality is both a legal standard and a social expectation (Denmark.dk, 2022).

Her experience suggests the presence of contextual privilege, where certain migrant women may benefit from host-country norms promoting gender equality though these benefits are not universally experienced. This duality reflects the fluid nature of intersectional identities, where the same context can simultaneously oppress and empower depending on individual circumstances (Hwang & Beauregard, 2022).

6.1.4 Educational Attainment and Downward Professional Mobility

While discussing about the educational background and professional experience in both Bangladesh and Denmark, Mousumi, Masnun, and Yeasmin report significant occupational downgrading after migrating. Each of them holds postgraduate degrees and had professional careers in Bangladesh as IELTS (International English Language Testing System) instructor, nutritionist, and lecturer, respectively but now work in low-skilled jobs like cooking, cleaning, and as a receptionist. Regarding the professional experiences Mousumi said –

‘I used to work as an instructor at an IELTS academy for about three years and used to earn a good amount of money. In Denmark I started working as a sales assistant at ZARA but I no longer work there’

Masnun added-

‘I worked as a nutritionist at Pabna Community Hospital from 2018 to 2024. Now I am working as a cleaner’

Yeasmin stated-

‘I was employed as a lecturer in a private university in Bangladesh. Currently I am working as a receptionist in the Bangladesh embassy Denmark. But I am not entirely happy about it because I applied for different jobs that aligns with my qualification but every time I got rejected.’

Occupational downgrading among highly educated migrants is a common phenomenon that stems from a range of structural and systemic barriers in the host country. Despite possessing postgraduate degrees and professional experience in Bangladesh working as an IELTS instructor, nutritionist, and lecturer they have faced challenges in translating their qualifications into equivalent positions in Denmark. A key reason is the non-recognition or undervaluation of foreign credentials and professional experience by Danish employers and institutions (Sumption, 2013). This lack of recognition often forces migrants to accept jobs that do not match their qualifications or previous occupational status. Language barriers and a lack of local networks further exacerbate the issue, as proficiency in Danish and familiarity with local workplace culture are often prerequisites for entering the skilled job market (Colic-Peisker & Tilbury, 2006). These factors combined create a mismatch between migrants’ human capital and the jobs they can access in the host country, leading to significant downward occupational mobility.

From the literature similar thoughts echoed by Ressia et al. (2017) shows that, highly educated migrant women from non-English-speaking backgrounds often experience downward occupational mobility, not due to a lack of qualifications, but because of lack of recognized credentials, and absence of professional networks. This reflects Masnun's transition from a hospital nutritionist to a cleaner, and Yeasmin's shift from academia to embassy reception work, despite active job-seeking.

The non-recognition of foreign credentials is also a form of structural inequality. As Chai et al. (2018) found, without recognized educational backgrounds or local work experience, social capital alone is insufficient to secure skilled employment. This helps explain why Mousumi, despite prior experience as an IELTS instructor, could not transition into an equivalent role in Denmark and had to take up work as a sales assistant.

6.1.5 Economic Instability and Class Transition

While discussing about economic stability in both host and home country participants described a shift from relative economic stability in Bangladesh to financial insecurity in Denmark. Nafisa highlighted the burden of high living costs, tuition fees, and limited savings despite working. Nafisa, from a lower-middle-class background, finds herself struggling even while working alongside her husband. Nowshin, who also faces financial instability, reports repeated job rejections possibly due to ongoing job market constraints and her migration status. In this regard Nowshin said-

'I could not bring enough money from Bangladesh to survive here for a long time. It is essential for me to get a job to bear my expenses. I have already applied to a few jobs but I have been rejected from all of them. I think there is a job crisis in Denmark now.'

Nafisa added-

'My husband and I are earning here together but still life are difficult because the tuition fees, house rent, and transportation expenses are high. We cannot save much for our future.'

This economic vulnerability reflects the intersection of class and migration status, showing that prior socioeconomic standing does not necessarily shield women from hardship post-migration. Instead, migration often reshapes class identity, illustrating how intersectionality also involves shifts in power and access to resources across time and space (Crenshaw, 1989; Shields, 2008).

A key driver of their instability is the high cost of living in Denmark, including tuition fees, housing, transportation, and everyday expenses, which collectively impose a significant financial burden. Despite both partners working, Nafisa and her husband struggle to accumulate savings, a reality that contradicts the common assumption that dual incomes automatically ensure economic stability post-migration. This reflects Chai et al.'s (2018) findings that immigrant women, especially those without recognized qualifications or local work experience, often face long-term economic insecurity, even when drawing on social capital like family or community support.

Moreover, class and migration status often intersect to produce unique challenges. In this case, Nowshin's financial difficulties are exacerbated by her limited initial capital upon migration and repeated job rejections. As Crenshaw (1989) and Shields (2008) argue, intersectionality reveals how overlapping identities such as being a woman, a migrant, and from a lower socioeconomic class compound disadvantage. Migrant women may carry aspirations based on past economic stability in their home countries, but in the host country, they are often repositioned in a lower-class status due to restricted access to resources, institutional support, and labor market opportunities.

6.1.6 Gendered Labor and Domestic Responsibilities

While discussing their daily life Tonny mentioned that most of the time she is busy with household chores, studying and taking care of her child. So, she does not get enough time to work outside. This scenario describes how childcare, household duties and study constrain her ability to engage in paid employment. On the other hand, Masnun takes care of her child and works outside at the same time to earn money. Tonny is unable to work due to caring for a toddler while studying, while Masnun shoulders most of the household labor, reflecting patriarchal expectations imported from Bangladeshi society. In this regard Tonny said-

‘I am unemployed in Denmark also as I have a toddler. I have to study and take care of my baby simultaneously so I don’t get enough time to work outside.’

Masnun added-

‘I handle most of the household responsibilities as I have come from a patriarchal society where this is normal that only women will do the household works. My life is difficult here as I also have to take care of my child and work outside to earn money as Denmark is very expensive.’

Tonny's inability to participate in paid work due to caring for a toddler while studying highlights the conflict between caregiving and labor market participation, a dilemma that disproportionately affects women migrants. As Ressia et al. (2017) note, skilled migrant women from non-Western backgrounds often face downward occupational mobility and limited economic participation because caregiving responsibilities are gendered, and they tend to absorb these roles within both the household and broader society.

Masnun's experience balancing paid work, childcare, and most household duties further underscores how patriarchal norms persist and are transplanted into the migration context. As she states, her assumption of full domestic responsibility is shaped by her background in a patriarchal society where such roles are culturally expected of women. This reflects the findings of Lassalle and Shaw (2021), who argue that migrant women's economic activities are often subordinated to household expectations, limiting their agency and reinforcing gendered labor divisions, even in more gender-equal host societies.

Moreover, their stories illustrate how intersectionality the interaction of gender and migration status create unique and often marginalized experiences for migrant women. Crenshaw (1989) and Al-Faham et al. (2019) emphasize that these intersecting identities do not simply add up but produce new forms of disadvantage. Tonny's status as a student-mother without external childcare support, and Masnun's burden of performing both economic and domestic labor, are products of these compounding forces.

Thus, Tonny and Masnun navigate life in Denmark under the weight of inherited patriarchal structures and economic necessity, highlighting the critical need for institutional support that recognizes and addresses these intersecting challenges.

This dynamic also supports Lassalle and Shaw's (2021) argument that patriarchal household norms often subordinate women's economic activities to caregiving roles, regardless of their education or skills. Such gendered expectations, coupled with the lack of support networks in Denmark, exacerbate women's marginalization in both domestic and labor spheres (Stasiulis et al., 2020).

6.1.7 Legal Status as a Gatekeeper to Rights and Resources

While talking about legal status and their experiences regarding this topic participants legal status emerged as a powerful axis of stratification, affecting access to healthcare, housing, employment,

and social services. Mousumi highlights that despite contributing taxes, she is excluded from maternity benefits a clear manifestation of how citizenship-based exclusions intersect with gendered labor roles. In this regard Mousumi said-

‘My legal status did not permit me to get the maternity leave and benefits like the women who have citizenship in Denmark. Though when I was sick I got sick leave and payment from the company. The issue is that we pay taxes on our salaries, but we don’t get many benefits here that are available to others. So, that’s a bit of a challenge for us.’

Mousumi’s sense of exclusion and frustration over being denied maternity benefits despite contributing taxes stems from the intersection of legal status, gender, and labor participation, which positions her as a second-tier resident within the Danish welfare system. Her experience exemplifies how citizenship and legal status function as powerful axes of stratification, shaping access to fundamental rights and benefits even in welfare-oriented societies like Denmark.

As Mousumi notes, her ineligibility for maternity benefits despite paying taxes reflects a broader issue where non-citizens often fulfill the obligations of state membership without receiving its full rights and protections. This is not merely a bureaucratic oversight but a structural exclusion embedded in immigration and welfare policies, which differentiate between citizens and non-citizens in the distribution of social resources. According to Scuzzarello and Morosanu (2023), state-led integration policies frequently fail to account for intersectional experiences, enforcing rigid categories of belonging that marginalize migrants who do not meet formal citizenship criteria.

Mousumi’s case also highlights the gendered dimension of legal exclusions. As she navigates both productive labor and reproductive labor, the denial of maternity benefits despite fulfilling employment duties underscores how gender and migration status combine to limit women’s access to social protection. This resonates with Al-Faham et al. (2019) and Crenshaw’s (1989) framework of intersectionality, which emphasizes how overlapping systems of power and identity such as gender and legal status create compounded vulnerabilities.

Nowshin similarly struggles with basic bureaucratic access like CPR registration and health care, indicating how new migrants face layered exclusions as both foreigners and women trying to navigate public systems. Nowshin said-

‘Back in Bangladesh I got everything as a part of citizen’s right i.e. national ID card, birth certificate. But after coming here I am struggling to get my CPR, Health card, MitID, bank account and the other things. As a new comer I’m struggling to see a doctor without my health card.’

Nowshin’s frustration over her difficulty in accessing basic bureaucratic services such as CPR registration, health care, MitID, and banking reflects the systemic exclusions new migrants face when entering a welfare state that closely ties social rights to legal status and bureaucratic integration. Her comparison with Bangladesh where documentation and access were straightforward as a citizen underscores how being a newcomer in Denmark repositions her into a precarious and dependent legal identity.

This experience exemplifies how legal and administrative barriers intersect with gender and migration status to produce layered exclusion. As Scuzzarello and Morosanu (2023) argue, state-led integration frameworks often impose rigid categories of belonging, failing to consider the complexities faced by newcomers.

Nafisa and respondent 7, both belong to a private university in Denmark describe the marginalization tied to their association with private university student status, which limits access to student housing and transport benefits. These experiences echo Stasiulis et al. (2020), who note that migrant integration policies often impose rigid categorizations that fail to recognize the diversity of migrant trajectories, disproportionately affecting women. In this regard Nafisa said-

‘We could not apply for a student housing as they don’t allow students from private universities get a student housing.’

Nafisa and respondent 7’s marginalization as private university students in Denmark illustrates how institutional categorizations within migration and education systems can lead to exclusionary outcomes. Their inability to access student housing and transport benefits reveals how public policies often create hierarchical distinctions among students, privileging those in public institutions while sidelining others despite similar financial and educational needs.

This reflects what Stasiulis et al. (2020) identify as a broader flaw in integration frameworks: rigid, one-dimensional policy categories that fail to accommodate the diversity of migrant trajectories. When housing eligibility or benefits are linked to the type of institution attended, it reinforces

structural inequalities that disproportionately disadvantage migrants, especially women from the Global South who may already face other intersecting barriers such as language, legal status, or socioeconomic background.

From an intersectional perspective, this exclusion is not simply about being a student at a private university. It is about being a migrant woman whose educational choices and opportunities are constrained by factors beyond her control including visa limitations, recognition of prior qualifications, and accessibility of Danish institutions. As Crenshaw (1989) argues, such overlapping systems of marginalization can't be understood through single-axis analyses like student or migrant; rather, they must be viewed in the context of how institutional rules disproportionately affect those at the intersection of multiple marginalized identities.

Yeasmin has a different perspective about legal status as she worries about her children's cultural adaptation if they ever need to leave Denmark. In this regard she said-

'Because of my legal status I always have to live with insecurity. Because my family did not get Danish citizenship yet. If we have to ever move from here my children will suffer a lot in terms of coping with the new place and culture. As their first language is Danish and they follow Danish culture.'

Yeasmin's concern speaks to the intergenerational dimensions of legal insecurity, where parents worry not just about their own access to rights but about the emotional, social, and cultural disruptions their children might face. As Scuzzarello and Morosanu (2023) argue, state integration policies often neglect the lived, familial, and emotional realities of migrants, enforcing rigid legal definitions of belonging that ignore how deeply rooted migrants may become in the host society, especially through their children.

Yeasmin's perspective also reveals the intersection of legal status, motherhood, and cultural adaptation, which creates a unique form of anxiety for migrant women. Her worry that relocation could emotionally and culturally displace her children highlights how citizenship policies disproportionately impact women in caregiving roles, whose identity is tied not just to legal status but to the wellbeing and rootedness of their children. As Crenshaw (1989) emphasizes, such overlapping vulnerabilities cannot be addressed in isolation they must be seen as mutually reinforcing systems of stratification.

6.1.8 Economic Contribution Without Social Recognition

While discussing about getting proper recognition about their contribution to the Danish economy Respondent 7 highlighted the inequities non-EU students face when compared with EU students, whose education is free and more fully supported by public policies. In this regard she said-

‘I am paying tuition fee in every semester also I am paying taxes but as an international student I am not getting any facility like student housing and youth card. But education for European students are free and they are getting all the benefit including SU. So, I don’t think my efforts are getting recognized.’

Respondent 7’s statement reveals the structural inequities faced by Non-EU international students in Denmark, particularly regarding the lack of recognition for their financial and labor contributions to the host country. Her experience of paying tuition fees and taxes while being excluded from key student benefits like housing, youth cards, and SU (The State’s Educational Support) illustrates how legal and regional categorizations operate as axes of stratification, shaping access to public resources and institutional support.

This disparity aligns with the argument by Stasiulis et al. (2020) that migration and integration policies often impose rigid and exclusionary classifications, which fail to acknowledge the diversity of migrant and international student experiences. By drawing sharp lines between EU and Non-EU students, these policies reinforce hierarchies of entitlement, where Non-EU students despite being active contributors to the Danish economy are treated as temporary outsiders undeserving of full support.

Respondent 7’s perception that her efforts are unrecognized echoes the broader issue of citizenship-based exclusion, where rights and benefits are tightly linked to legal status and geographic origin. As Crenshaw (1989) and Al-Faham et al. (2019) argue, intersectionality helps us understand how exclusions disproportionately affect individuals at the intersection of identities such as student status, migration background, and regional identity. For instance, a South Asian female student may have to navigate not only economic pressures but also cultural and systemic marginalization.

Moreover, this scenario highlights how the commodification of education for Non-EU students transforms them into revenue sources rather than equal members of the academic and social community. While EU students receive free education and extensive state support, Non-EU students are subjected to financial burdens and policy neglect, even while participating in the same institutions and labor markets. This reinforces a sense of being undervalued and invisible, despite fulfilling civic duties like tax contributions.

6.2 Managing Cultural Tensions

In this part of the analysis, we will examine how Bangladeshi women manage cultural tensions while adapting to life in Denmark, based on our second research question.

Using Berry's (1980) acculturation framework, we can analyze the interview data to understand how they manage cultural issues. The collected data reveals four key themes: language and employment barriers, religious and cultural variance, gendered negotiation of host culture norms, and emotional and identity conflicts all shaped by intersecting factors of religion, gender, and societal expectations.

6.2.1 Language as a Gateway and Barrier

Most participants consistently identified language proficiency as essential for employment and social interaction. In this regard Yeasmin said -

‘For the language barrier I faced lots of issues especially in case of getting a job’. I can’t speak in Bengali here as no one understands Bengali. I tried to learn Danish but it seems to be a very difficult language for me so I gave up. Therefore, I chose to speak English as most of the people are also fluent in English.’

Yeasmin's approach to navigating language barriers choosing to communicate in English instead of continuing communication with Danish reflects a practical, adaptive strategy shaped by both personal limitations and the linguistic landscape of Denmark. Her initial attempt to learn Danish, followed by the decision to rely on English, illustrates how migrant women often make calculated choices in response to structural and psychological constraints. The reason behind her approach lies in balancing the pressure to integrate linguistically with the need for functional communication.

From an integration standpoint, language proficiency is a critical form of cultural capital (Bhugra et al., 2020). It enables access to employment, education, healthcare, and social networks. However, as Yeasmin's experience suggests, acquiring this capital is not always feasible particularly when the language is perceived as difficult. Her shift to using English, a more globally accessible language, reflects a strategic compromise, while it may not offer full integration into Danish society, it allows her to function effectively in many social and professional contexts where English is commonly used.

Moreover, her reliance on English points to a selective integration strategy engaging with Danish society on accessible terms rather than full assimilation. This aligns with what Kuo (2014) describes as problem-focused coping, where migrants adopt alternative solutions that help them navigate immediate challenges. In Yeasmin's case, speaking English serves as a bridge that mitigates the total exclusion caused by language barriers, enabling her to continue job-seeking and participate socially, even if imperfectly.

Yeasmin's decision to abandon learning Danish and instead rely on English to navigate daily life in Denmark can be understood through Berry's (1980) acculturation theory, which outlines four strategies migrants use to adapt to a new cultural environment: assimilation, integration, separation, and marginalization. Yeasmin's experience reflects a selective integration strategy where she maintains her original linguistic identity which is Bengali privately, while attempting to adapt to the host society using a more accessible cultural tool which is English, rather than fully adopting the Danish language and culture.

Her struggle to learn Danish and subsequent choice to use English illustrates the acculturative stress that often accompanies language learning, particularly when migrants face psychological, cognitive, or situational barriers such as the perceived difficulty of the host language, lack of time, or limited institutional support (Kuo, 2014).

Tonny's statement offered a unique perspective by highlighting the difficulties with the Danish accent, even when English was used, pointing to a nuanced challenge beyond basic language skills. In this regard Tonny said-

‘Language of course is an issue to get a job in Denmark. Beside of Danish language the English accent of Danish people is a bit different than ours. So sometimes understanding their English accent becomes difficult.’

Tonny’s experience reveals a subtle yet impactful linguistic barrier in the migration process accent variation and pronunciation differences, even within the shared language of English. Her difficulty understanding the Danish accent when English is spoken highlights a nuanced communication challenge that goes beyond basic language proficiency. Rather than focusing solely on learning Danish, Tonny’s approach acknowledges the complexity of real-world interactions, where localized accents, informal expressions, and varied pronunciation can hinder comprehension, particularly in professional or social settings. This reflects a realistic, experience-based understanding of linguistic integration, where even English often seen as a global bridge language does not guarantee mutual intelligibility. For migrants like Tonny, this adds a layer of cognitive and cultural adaptation, requiring not just language skills but also the ability to interpret and adjust to unfamiliar speech patterns and communication styles. Tonny’s experience aligns with the concept of acculturation theory, particularly Berry’s (1980) model, which emphasizes how migrants adapt to the host culture through varying strategies that involve both cultural maintenance and engagement with the new society.

6.2.2 Religious Identity and Cultural Practice

While discussing the religious practices of the interview participants in the host country, their concern emerged as an important theme influencing both cultural retention and perceptions of inclusion. Masnun and respondent 7 reported constraints on practicing Islam, such as the limited availability of halal food and restrictions on hijab in certain workplaces. Respondent 7 stated-

‘When I worked at the airport, I was told that I couldn’t wear a hijab for security reasons. So, for a few days, I had to work without a hijab to overcome my financial challenges. But that increased my mental stress, so I quit that job and looked for a new one. That’s how I’ve had to compromise and make sacrifices to cope with these challenges.’

Respondent 7’s approach to navigating restrictions on her religious practice temporarily removing her hijab for financial survival, then ultimately quitting the job due to emotional distress reflects a complex negotiation between economic necessity, religious identity, and psychological well-being. The reason behind her approach lies in the difficult trade-offs migrant women often face

when their cultural or religious expressions conflict with institutional norms or workplace policies in the host country. In this case, removing the hijab was not a choice made lightly, but a strategic compromise to meet immediate financial needs, underscoring how survival pressures can force migrants to temporarily suppress aspects of their identity.

However, her eventual decision to quit highlights the mental and emotional toll of such compromises, revealing that religious practice is not just a cultural marker but a core part of selfhood and dignity. Her approach reflects a form of resistance and self-preservation, where she chooses to leave an environment that undermines her religious autonomy and seeks alternatives that allow for both economic participation and cultural integrity.

Respondent 7's experience can be interpreted through the lens of acculturation theory, particularly Berry's (1980) framework. The psychological distress she experienced as a result of this compromise ultimately led her to quit her job, indicating a reassertion of her cultural and religious values and a shift toward separation or selective integration seeking employment that allows her to maintain her religious practices while still participating in Danish society.

Consuming halal food works as a major religious sentiment for Muslims. In non-Muslim countries consuming halal food always becomes a big concern for the Muslim migrants (Gomez, Watson, & Houghton, 2025). Regarding Masnun's experience with halal food in Denmark, she said-

'Most of the food here is not halal. Even salad dressing and sauces often contain alcohol, and food may contain pork. So, whenever I eat or drink something, I always have to be alert.'

Masnun's approach to food consumption remaining constantly vigilant about ingredients and food preparation stems from a deep commitment to her religious values and identity as a Muslim, where consuming halal food is not merely a dietary preference but a core expression of faith and moral obligation. The reason behind her approach lies in the intersection of religious adherence and the structural challenges of living in a non-Muslim majority country, where halal options are often limited or inconsistently labeled.

Masnun's need to constantly check labels, avoid common ingredients like alcohol or pork, and remain cautious even with items like salad dressings reflects the emotional and mental labor involved in maintaining religious observance in an environment that does not cater to such needs by default. Her vigilance is a form of religious resilience and self-regulation, showing how she

actively navigates her faith in a setting where institutional or societal support for Islamic practices is limited. This approach also reveals how religious identity shapes everyday decision-making, reinforcing the importance of food not only as nutrition but as a marker of cultural and spiritual belonging.

This illustrates a tension between religious identity and structural accommodation, where institutional norms enforce to take separation strategy (Berry, 1997; Berry & Sabatier, 2011).

6.2.3 Negotiating Inclusion and Structural Constraints

While discussing about Danish culture and norms, respondent 7 expressed her experiences about Danish norms where she appreciated some of the Danish norms. She initially misunderstood personal space norms, interpreting social distance as racial exclusion, but later appreciated it as cultural difference. She said-

‘In Denmark, personal space is highly respected. When I first came here, I noticed that people wouldn’t sit next to me on buses or trains. At first, I felt offended, thinking it was because I’m a woman, Bangladeshi, or Asian. But later, I realized that it’s not about identity; they just respect personal space a lot. I appreciate that, as it wasn’t the case in Bangladesh. Initially, I was offended, but now I’m happy about it.’

Respondent 7’s approach reflects a transformative adaptation process driven by greater cultural awareness and cognitive reframing. Her initial interpretation of social distance in Denmark as a sign of racial or ethnic exclusion is a common reaction among migrants who are unfamiliar with host-country norms. The reason behind her evolving perspective lies in the natural human tendency to interpret unfamiliar behaviors through the lens of one’s cultural background. In Bangladesh, social distance is a rare phenomenon because of population density (Al Jazeera, 2020). However, over time, as she learned more about Danish cultural values especially the strong emphasis on personal space and privacy she began to reframe the behavior not as exclusion but as a cultural difference rooted in mutual respect.

This shift demonstrates her growing cultural competence and openness, which allowed her to adapt emotionally and cognitively to her new environment. Her appreciation of Danish personal space norms shows not just tolerance, but active cultural learning and integration. Rather than clinging

to initial assumptions, she engaged in reflective adaptation, enabling her to reduce intercultural misunderstandings and emotional discomfort. Respondent 7's journey from offense to appreciation highlights the importance of cultural interpretation and self-reflection in the broader migration and acculturation experience.

This statement of her exemplifies integration strategy from acculturation theory, where understanding and valuing both cultures leads to personal growth and reduced acculturative stress (Berry, 2005).

Nafisa also appreciated some of the Danish norms in her statement. She said-

‘On Friday nights, everyone, whether it’s office workers, school teachers, or supermarket employees, enjoys themselves. They enjoy alcohol and other things, but at least they include their employees or colleagues in the fun, which doesn’t happen in our country.’

Nafisa's statement reflects an open and adaptive attitude toward cultural differences, particularly in how social and professional interactions occur in Denmark. The reason behind her appreciation of Danish social norms lies in her recognition of the inclusive and egalitarian culture that characterizes many aspects of Danish society. While she personally may not partake in certain activities, such as alcohol consumption, her focus is not on moral judgment but on the sense of social cohesion and inclusivity she observes where people of different professional levels, from office workers to supermarket staff, are equally involved in communal gatherings.

In this case, Nafisa identifies inclusion, informality, and community bonding as positive aspects of Danish social life elements that she contrasts with more hierarchical and segmented social interactions in her home country. Her response reflects a form of cultural adaptation that embraces positive elements of the host culture, even when the practices themselves may not align with her own religious or cultural values. Nafisa's response can be understood through the lens of acculturation theory, particularly Berry's (1980) model, where her experience reflects an integration strategy maintaining her cultural and religious identity while also adopting and appreciating positive aspects of the host culture.

The analysis highlights that Bangladeshi migrant women in Denmark employ a range of acculturation strategies, influenced by structural, linguistic, and cultural factors. While integration is the ideal trajectory associated with well-being, many are pushed towards separation or

marginalization due to barriers in language acquisition and employment contexts. Religious practices, dress, and halal food emerge as critical markers of identity that either facilitate or hinder adaptation, depending on how they are accommodated within host institutions.

This analysis affirms Berry's assertion that acculturation is multidimensional and context-dependent, and it reinforces the need for policy interventions that recognize cultural diversity while promoting structural inclusivity (Berry, 1997; Gui, Berry, & Zheng, 2012).

6.3 Mobilizing Transnational Networks

In this part of the analysis, we will examine how Bangladeshi women mobilize their transnational networks to navigate life in Denmark, based on our third research question.

6.3.1 Emotional and Political Engagement Across Borders

While discussing how Bangladeshi women stay connected with their home country, a significant theme emerged highlighting the emotional investment and political engagement of the women in the affairs of their homeland. Laila and respondent 7 expressed a deep psychological connection with political developments in Bangladesh, often facilitated through social media. In this regard respondent 7 said-

'I stay connected with my family mainly through phone calls or social media. I'm always connected with my country. For example, a few days ago, there was political turmoil in Bangladesh, and I was mentally connected to that. I also participated in a protest at the Bangladesh embassy Denmark. Besides, last year, there was a devastating flood in Bangladesh, and I contributed financially. I want to see progress in Bangladesh, and it pains me to see bad news on social media.'

Laila added-

'In the recent political unrest in Bangladesh I was so worried about the situation and stayed connected to it through social media platforms'

Laila and Respondent 7's experiences demonstrate how Bangladeshi migrant women in Denmark mobilize transnational ties not only for familial support but also for emotional, political, and civic engagement. These women maintain strong psychological and social connections with their

homeland through digital platforms, activism, and financial contributions, revealing a complex web of transnational belonging that transcends physical distance.

Their involvement is rooted in emotional investment and a sense of responsibility toward their country of origin. Respondent 7's participation in a protest at the Bangladesh embassy in Denmark and her financial aid during a flood illustrate active transnational citizenship. These actions align with Steinhilper's (2018) concept of transnational contentious spaces, where migrants engage politically across borders to express solidarity and resistance. Migrant women, in particular, often use emotional triggers such as national crises or disasters as catalysts for mobilization, strengthening both their personal identity and communal responsibility.

Social media serves as a critical tool in this process, allowing Laila and Respondent 7 to monitor political developments, maintain emotional ties, and engage with homeland communities in real time. From the literature as Ruspini and Hristov (2025) argue, transnational networks including family connections, political engagement, and community involvement form essential support systems that migrant women actively cultivate. These networks are not passive but are strategically mobilized for emotional well-being, advocacy, and cultural continuity.

Maintaining transnational ties provides psychological support for Bangladeshi migrant women navigating life in Denmark. These connections offer significant emotional support and a sense of continuity, helping women preserve their cultural identity and stay mentally and socially anchored during the migration experience, as evident in the experiences of Laila and Respondent 7. Their engagement in political protests, financial contributions during national crises, and constant communication with family foster a strong sense of belonging and purpose, which can be psychologically empowering in a foreign environment. As noted by Ruspini and Hristov (2025), such networks serve as self-generated support systems, offering not just emotional relief but also platforms for advocacy and cultural expression.

6.3.2 Resistance and Symbolic Boycott

While discussing the involvement or stance on the political turmoil in Bangladesh in July 2024, Yeasmin provided a unique example of political resistance through financial means by halting remittances during the unrest as a form of protest. In this regard she said-

‘I was concerned about the political issues in Bangladesh. Because it was affecting friends and family’s security. During the last political unrest, I tried to participate from here through social media and stopped sending remittance because I felt that with our hard-earned money they were torturing our people.’

Yeasmin’s action illustrates how migrants can exert influence across borders not only through emotional or symbolic gestures, but also through economic means, effectively using remittance a vital transnational financial flow as a tool for political expression and accountability.

From a transnational perspective, migrants are not detached from the political life of their countries of origin; rather, they remain embedded in a dual socio-political space where they can impact both their host and home countries (Levitt & Glick Schiller, 2004). Yeasmin’s action demonstrates this embeddedness by strategically halting remittances, she transforms a personal and economic act into a form of protest and political agency. This aligns again with Steinhilper’s (2018) concept of transnational contentious spaces, where migrants mobilize from a distance to express dissent, resistance, or solidarity in response to events back home. In this case, Yeasmin views her remittance as a lever of power, recognizing that her economic contribution supports state mechanisms that, in her perception, were harming her community.

Moreover, this form of resistance highlights how transnational ties are not only emotional and familial but also political and strategic. By halting remittances typically seen as an apolitical act of familial support Yeasmin reclaims her agency as a diasporic citizen, making a conscious decision to disrupt financial flows as a statement against injustice. This reflects the growing scholarship on diasporic political engagement, where financial remittances are increasingly politicized, especially when migrants feel that state actors back home are misusing their contributions.

6.3.3 Cultural and Religious Connectivity

While discussing how they stay connected with their home country, some of the interviewees referred to a form of connection rooted in cultural and religious ties. In this regard respondent 7 said-

‘I stay connected with my home country by celebrating religious and cultural festivals here in Copenhagen. On religious and cultural days, I wear Bengali traditional clothes, go to mosque

to pray, cook traditional foods and invite my friends at home. I this way I try to bring a little piece of Bangladesh here in Denmark.'

Respondent 7's efforts to stay connected with her home country through religious and cultural celebrations in Denmark illustrate a vital aspect of transnationalism, the everyday reproduction of cultural identity across borders. By wearing Bengali traditional clothing, preparing traditional foods, attending the mosque, and hosting friends during religious and cultural festivals, she engages in what transnationalism scholars refer to as 'transnational cultural practices' routine actions that sustain a symbolic and emotional connection to the homeland. These practices serve as a means of cultural continuity, helping migrants preserve their sense of identity while navigating life in a different sociocultural environment. As emphasized by Ruspini and Hristov (2025), such forms of engagement are not passive acts of nostalgia but rather strategic mobilizations of transnational networks that offer emotional grounding, social bonding, and a sense of belonging within the diaspora.

In this context, Respondent 7's actions represent more than personal rituals; they are acts of cultural resilience and identity preservation, reaffirming her connection to Bangladesh while adapting to life in Copenhagen. These symbolic practices help bridge the physical and psychological distance between host and home countries, turning private spaces like the home into sites of transnational cultural reproduction. Furthermore, these acts often foster community among other migrants, strengthening bonding social capital within the diaspora and enhancing emotional well-being. Thus, her experience demonstrates how cultural and religious observances are key components of transnational life, shaping how migrants maintain continuity with their origins while carving out space for cultural expression in the host society.

6.4 Mobilizing Social Capital

Analyzing the interview data through the lens of social capital theory reveals how different forms of social capital bonding, bridging, and linking play essential roles in coping with economic, social, and cultural challenges. Thematic analysis of the participants' experiences shows how these women rely on community networks to navigate life in Denmark.

6.4.1 Bonding Capital: Informational Support and Community-Driven Job Access Within Ethnic Networks

While discussing about the coping strategies of navigating their lives in Denmark, Masnun and Mousumi highlighted the importance of bonding capital, which includes close ties within the Bangladeshi community in Denmark. Masnun's use of Facebook groups to seek help during difficulties reflects a trust-based, emotionally supportive network. She said-

'When I face any difficulties, I write a help seeking post on the Facebook group of Bangladeshi community and members who have been living in Denmark for a long time try their best to help with proper information. It really helps.'

Masnun's reliance on Facebook groups within the Bangladeshi community in Denmark highlights the crucial role of bonding social capital as a coping strategy for navigating the challenges of migration. Her practice of posting help-seeking messages in online community spaces reflects a form of trust-based, emotionally supportive networking, which allows migrants to mobilize resources, information, and solidarity within their ethnic group. As Gurtino (2024) explains, bonding capital refers to close-knit ties often among co-ethnics or family that provide immediate emotional and practical support in times of need. These relationships, particularly in diasporic settings, serve as informal safety nets that help newcomers like Masnun adapt to unfamiliar systems, overcome bureaucratic hurdles, and alleviate feelings of isolation.

In this context, Masnun's engagement with the Bangladeshi Facebook group is more than a social activity; it is a strategic use of transnational and community networks to overcome structural disadvantages in the host country. By tapping into the experiences and knowledge of long-term residents, she accesses localized insights and culturally sensitive guidance that may not be available through formal Danish institutions. This illustrates how migrant women actively cultivate and utilize community-based capital, rather than passively depending on host-country services.

Migrant women use Facebook groups not only to seek help but also to get job references. In this regard Mousumi added-

'There are several online job portals in Denmark which helps a lot to find job. Moreover, Bangladeshi community often helps to get a job with reference which really helps to cope up during the hard time of unemployment.'

Mousumi's approach to using Facebook groups and community networks for job references reflects a strategic use of bonding and bridging social capital to navigate the structural barriers that migrant women often face in accessing the formal labor market. The possible reason behind her approach lies in the recognition that conventional job-seeking methods such as online applications or institutional employment services may not always be effective for migrants, especially those lacking Danish language skills, local experience, or recognized qualifications. By relying on the Bangladeshi community for unskilled job referrals, Mousumi is tapping into trust-based relationships where community members vouch for one another, making employers more likely to consider candidates they might otherwise overlook.

Chai et al. (2018) explains that, social capital particularly within ethnic communities often becomes essential when education and experience are undervalued or unrecognized in the host country. Job references from within the community serve as a form of informal credentialing, where trust and familiarity partially substitute for formal qualifications or local networks.

This reflects strong bonding social capital, which, as noted by Ryan (2011), emerges from close-knit ethnic or familial networks. These networks function as channels of real-time problem-solving and information exchange. Such ties reduce transaction costs and uncertainties in a new socio-cultural context, supporting Portes' (1998) assertion about the utility of migrant networks. This also mirrors the findings of Gurtino (2024), who noted that Indonesian live-in care workers in Taiwan depended on bonding capital for emotional and financial support in a legally precarious context. Similarly, Hung and Fung (2016) observed that migrant women often lean on family and ethnic ties when broader integration is limited. For Masnun and Mousumi, such bonding networks offer practical and emotional lifelines when formal systems fall short.

6.4.2 Cultural Retention and Emotional Well-being

While discussing how celebrating traditional cultural festivals helps them to cope up with this new environment, Nafisa's statement helps us to understand how participation in cultural festivals fosters a sense of belonging and emotional resilience. She said -

"Bangladeshi community in Denmark organizes Bengali festivals like Pohela Boishakh or Pitha Utshob which really helps me to stay culturally connected and getting relief from stresses related to culture."

Nafisa's approach to coping through participation in traditional cultural festivals illustrates a psychosocial strategy rooted in identity preservation, community bonding, and emotional resilience. The reason behind her engagement lies in the understanding that migration often brings cultural displacement, identity disruption, and social isolation, particularly for women navigating a foreign cultural landscape. By actively participating in events like Pohela Boishakh (Bengali New Year) and Pitha Utshob (Traditional Bengali celebration) organized by the Bangladeshi community in Denmark, Nafisa is recreating familiar cultural spaces that offer a sense of continuity and belonging, which are crucial for mental and emotional well-being. According to Gurtino (2024), bonding social capital plays a vital role for migrants by providing emotional support, cultural affirmation, and informal resources that facilitate coping in unfamiliar environments.

These festivals serve as more than symbolic gestures; they function as cultural anchors, reinforcing shared values, traditions, and languages that help migrants maintain their ethnic identity in a new environment. As Ruspini and Hristov (2025) argue, such community-based cultural practices form part of a broader transnational support system that helps migrant women adapt and cope. For Nafisa, these gatherings create opportunities to socialize, reduce stress, and reaffirm cultural pride, all of which contribute to emotional resilience amid the challenges of integration.

Moreover, this approach fosters bonding social capital connections within the ethnic community that are built on trust, shared experiences, and cultural affinity. Participating in cultural festivals provides a safe, empowering space where women like Nafisa can express themselves freely, connect with others who understand their background, and collectively navigate the psychological demands of migration.

Chapter Seven: Conclusion

This study has provided a nuanced, intersectional, and transnational exploration of the lived experiences of Bangladeshi migrant women residing in Denmark. Through in-depth qualitative interviews and the application of four theoretical frameworks intersectionality, transnationalism, social capital theory, and acculturation theory the research has illuminated how these women navigate complex socio-cultural, legal, and economic terrains as gendered, and often economically marginalized subjects. The findings underscore the significant role of intersecting identities including gender, class, religion, migration status, educational attainment, and language proficiency in shaping the adaptation processes and structural vulnerabilities that Bangladeshi women face in Danish society (Crenshaw, 1989; Al-Faham et al., 2019). While many participants reported downward occupational mobility and structural barriers such as non-recognition of foreign qualifications and limited access to skilled employment, they simultaneously demonstrated agency and resilience in leveraging both bonding and bridging forms of social capital (Bourdieu, 1986; Ryan, 2011).

This study set out to explore the lived realities of Bangladeshi migrant women in Denmark through three core research questions: (1) How do intersecting factors shape their migration experiences? (2) How do they manage cultural tensions while adapting to Danish society? and (3) In what ways do they mobilize transnational networks and social capital to navigate their challenges? In response to the first research question, it is evident from the analysis that different intersecting factors play notable role to shape the experiences of Bangladeshi migrant women in Denmark.

After migrating from Bangladesh to Denmark, the participants of this study experienced a profound transformation in their perceptions of personal safety and gendered freedom. Many described feeling a newfound sense of autonomy and security in public spaces and noted the relative absence of gender-based harassment, a stark contrast to their experiences in Bangladesh. For Masnun, the move was not just about her own sense of liberation, but also about securing a safer, more open environment for her daughter. This underscores how migration reconfigures both individual lives and intergenerational aspirations for safety and well-being, shaped by the intersections of gender, migration status, and motherhood.

From the analysis it is evident that Denmark did not only offer the Bangladeshi migrant women personal freedom, it also presented several constraints and challenges. Finding jobs that match their

qualification and expectation caused difficulty to most of the interviewed women. As the women have proper and considerable education background, it was hard for them to find themselves in unskilled, physically demanding survival jobs every time despite trying for long time. This occupational downgrading was not just an economic issue but deeply affected their identities and self-worth. The transition to unskilled labor reflected broader systemic barriers that disproportionately affect migrant women, creating a rupture between pre-migration expectations and post-migration realities.

Even as they contributed financially to their households, the burden of domestic labor and caregiving remained disproportionately theirs. These responsibilities were not alleviated by migration, highlighting the persistence of patriarchal norms that had travelled with them. The deep internalization of these roles meant that, despite being in a country with more progressive gender norms, many women continued to perform traditional roles within the home. This continuation reveals how sociocultural expectations are deeply embedded and not easily shed through geographic relocation alone. Economic instability was another common experience. Many participants described moving from relative financial stability in Bangladesh to a more precarious existence in Denmark.

Legal status emerged as a powerful determinant of access to basic rights and protections. Despite being active contributors to Danish society through work, education, and taxes many women found that their non-citizen or temporary resident status excluded them from crucial services and benefits. This legal precarity affected their daily lives and limited their ability to fully integrate or plan for the future, turning legal recognition into a gatekeeper of social inclusion.

For non-EU students, the sense of exclusion was particularly acute. Although they paid tuition and taxes like everyone else, they were denied access to key public benefits such as subsidized student housing and financial support schemes available to EU students. These institutional exclusions highlighted how national policies create rigid hierarchies, privileging some migrants while marginalizing others based solely on their geographic origins.

To address the second research question, the analysis highlights that although Bangladeshi women are facing some cultural barriers such as language, food, religious practices etc., they are still negotiating with the new cultural aspects of Denmark to adopt and integrate. They are also finding ways to cope in this society. As a part of cope up mechanism they celebrate their own traditional

festivals and engage themselves in traditional practices. In this way these women maintain strong emotional and cultural ties to their homeland. Events such as Pohela Boishakh and Pitha Utshob were more than nostalgic recreation. They were vital to their sense of self and served as protective factors against isolation and cultural displacement. These communal activities nurtured a sense of belonging and emotional resilience, helping them navigate the psychological challenges of migration.

Finally, in response to the third research question, the study documents, their political engagement did not end with crossing borders. One notable case involved a participant who chose to stop sending remittances to Bangladesh as a form of political protest. This act redefined remittances not just as economic lifelines but as tools of diasporic agency. In refusing to support the state financially, she made a symbolic statement of disapproval, showing how migrant women can leverage economic practices for political expression across borders and mobilize transnational practices.

Community networks played important role in their lives after moving to Denmark. Apart from social interaction, respondents use Facebook groups to learn about possible job openings and to find practical advice. Different culturally sensitive support was provided on these online platforms by Bangladeshi communities that is not usually provided by official Danish services. Using these networks, women were able to create and use bonding capital which allowed them to react creatively to economic hardships. In this way, the Bangladeshi women utilized existing social capital as cope up mechanism in the new world.

This research significantly contributes to the broader literature on gendered migration by centering the voices of South Asian women an often-underrepresented demographic in European migration context. It challenges monolithic representations of migrant women as passive recipients of integration policies and instead portrays them as active agents who navigate, resist, and adapt to intersecting systems of power and exclusion. The study also reveals how host-country policies often fail to account for the multilayered realities of migrant life.

To conclude, this thesis not only advances academic understanding of transnational female migration but also holds practical implications for policymakers, civil society organizations, and scholars working in the fields of migration, gender studies, and social integration. By recognizing

how complex the experiences of migrant women are and showing the ways they cope and stay strong, this research suggests that migration policies should be more understanding and fairer.

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Scientific Tools

ElevenLabs – This online platform was used to transcribe the audio recordings of the interviews.

PDFSimpli – This online platform was used to translate the transcriptions from Bengali to English

OpenAI- Some language paraphrasing and linguistic improvements in this thesis were supported by the use of ChatGPT, OpenAI. All ideas, critical evaluations, and interpretations are our own, and all source material has been properly cited.

Appendix

Interview Questionnaire

Past Life:

1. Can you give me some insights about your personal, academic, professional and political experiences in Bangladesh as a woman/ being in a particular religious community?
2. What were your main reasons for coming to Denmark?

Journey from Bangladesh to Denmark:

1. How was your journey from Bangladesh to Denmark?

Present Life:

1. Can you describe a typical week of yours in Denmark?
2. Being a woman, how was your experience of coming in Denmark?
3. Has your nationality played a role in how you are perceived and treated in Denmark?
4. What challenges have you faced based on your legal status (e.g., visa type, residency status)?
5. Do you think your financial capacity has influenced your experience of coming and living in Denmark?
6. Did you face any cultural (mainly religious) issues here in Denmark? If yes, can you tell me how do you handle this in your daily life?
7. Have you experienced any cultural conflicts or adjustments between Bangladeshi and Danish norms? If yes, can you explain?
8. How are you adjusting with Danish societal norms?
9. How would you compare your experience of being a woman in Denmark and Bangladesh?
10. Have you faced any barriers or problems in Denmark? If so, how did you handle it?
11. Do you think your contributions in different areas (academic, labor market, social welfare, economic) are being appreciated properly?
12. What strategies have you used to cope with economic challenges, such as finding employment?
13. What support systems (e.g., community, family, organizations) have helped you in your hard time in Denmark?
14. How do you stay connected with your home country? Do you think you belong to both Bangladesh and Denmark?
15. As a Bangladeshi woman in Denmark, what are your hopes that keep you stay positive about your future?

Coding of the Interview

This coding was conducted based on interviews with the participants. And the analysis of this paper was based on this coding.

N A M E	Gender (I)	Educational & professional Life (I)	Economic Situation (I,)	Legal Status/Visa Type (I)	Culture (Religion, Language, Social Norms, Food Habits, Cultural Festival) (A)	Reason behind coming to Denmark (I)	Transnational connection (T)	Recognition (I)	Cope up mechanism (SC)
Laila	1. In Bangladesh, safety was an issue as a woman specially in the workplace and public transportations 2. In Bangladesh, there was a helping hand to help me doing my household chores	1. I have completed both Hon's and Master's from a reputed public university in Bangladesh in Development studies 2. Now I am working as a cook in a restaurant	1. I belonged to an upper middle-class family in Bangladesh where my economic situation was always stable 2. In Bangladesh I had a job that was relevant to my subject of study but	1. As I have full time work permit in Denmark and most of the employers prefer full time employee so I must say that my visa type helped me to get a job comparatively in easy way.	1. I am not facing any issue in terms of religion 2. I have a bit of an issue with food habits here in Denmark 3. During Eid I miss my family and celebrations the way I used to have in Bangladesh	1. I came here to accompany my husband and that's the only reason.	1. In the recent political unrest in Bangladesh I was so worried about the situation and stayed connected to it through social media platforms		

	<p>3.I don't need to think about my safety as a woman here</p> <p>4. I work both outside of my home and inside in Denmark and there are some tasks that seem to be out of my physical capacity as a woman . For example: Dishwashing, Deep cleaning</p>		<p>here in Denmark I'm doing a survival job that does not require any particular skill</p>						
Masnun	1. In Bangladesh I had some safety concerns	1. I completed my Honors and Masters in	1. In Bangladesh my family was	1. As I have come here with my husband, he was a	1. most of the foods here are not halal. Even drinks often contain	1. The main reason was that my husband and I	1. Last year there was a massive flood in Bangladesh . I contributed		1. When I face any difficulties I write a help seeking post post

	<p>ns that I don't want to happen with my daughter. In Denmark I feel safe for both me and my daughter</p> <p>2. I handle most of the household responsibilities as I have come from a patriarchal society where this is normal that only women will do the household works. My life is difficult here as I also have to</p>	<p>Food and Nutrition from the Islamic University.</p> <p>2. I worked as a nutritionist at Pabna Community Hospital from 2018 to 2024.</p> <p>3. Now I am working as a cleaner</p>	wealthy	<p>doctor back in Bangladesh. To start practicing in Denmark, according to the permit, he must fulfill some requirements including language. These requirements are really hard to fulfil. So, during this time we both of us are doing survival jobs to earn our livelihood also taking care of our child.</p>	<p>alcohol, and food may contain pork. So, whenever I eat or drink something, I always have to be alert.</p>	<p>decided to lead a better life, especially for our child.</p>	<p>financially there as per my capacity to help the flood affected people.</p>		<p>on the facebook group of Bangladeshi community and members who have been living in denmark for a long time try their best to help with proper information. It really helps.</p>
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	take care of my child and work outside to earn money as Denmark is very expensive.								
M ou su m i	1. as a woman , I faced some security issues. In Sylhet city, it was a bit restricted for women . For example, if we wanted to go out after evening, we had to be cautious. 2. As a woman I had to face difficulty to	1. I have completed my Hon's and Master's in English literature from a reputed public university in Sylhet	1. I belonged to an upper middle-class family in Bangladesh. 2. I used to work as an instructor at an IELTS academy for about three years and used to earn a good amount of money. In Denmark I started working	1. My legal status did not permit me to get the maternity leave and benefits like the women who have citizenship in Denmark . Though when I was sick I got sick leave and payment from the company. 2. The issue is that we pay taxes on our salaries, but we don't get many benefits here that	1. As a Bangladeshi Hindu I miss going to different temples. Back in Bangladesh we used to have different temples for different god and goddess. Here all deities are placed in one temple. I personally worship lord Krishna so to maintain my devotion to Krishna I have managed to bring a deity of Krishna from Bangladesh and I	1. The main reason for coming to Denmark is that my husband is here as an international student, and he is studying here. So, I came here as an accompanying partner.	1. During the recent political unrest in Bangladesh , I couldn't participate in the peaceful protest in Denmark due to illness, but my husband did.	1. During pregnancy all the women need similar treatment but in here I am not getting equally treated. For example I am not getting any maternity leave with pay from my workplace like a Danish woman who is expecting . So I think I am not getting proper recognition to celebrate	1. There are several online job portals in Denmark which helps a lot to find job. Moreover, Bangladeshi community often helps to get a job with reference which really helps to cope up during the hard time of unemployment.

	<p>get a job in Denmark as in most of the survival jobs women are less prioritized due to the physically demanding nature of the jobs i.e. dishwashing.</p> <p>3. I'm not getting as much help as I would back home, especially during pregnancy. Back home, I would have had family and friends to help, but here I have to manage</p>		<p>as a sales assistant at ZARA but I no longer work there as I am pregnant. There is no option for me to get a maternity leave there.</p> <p>3. After coming in Denmark we struggled a bit to manage our daily expenses as we had to save money to pay my husband's tuition fee.</p>	<p>are available to others. So, that's a bit of a challenge for us.</p>	<p>worship him in my home.</p>			<p>my motherhood.</p>	
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	e everyth ing on my own. It's a bit difficul t, but I'm managi ng.								
N af is a	<p>1. As a woman, my experience in Denmark has been very good.</p> <p>2. I'm experiencing equality here. Plus, there's nothing like, "You can't do this because you're a woman."</p> <p>There are no restrictions.</p>	1. I studies in a national university in Sylhet district	1. My family belongs to a lower middle-class status in Bangladesh in terms of economic situation	1. My husband studies in a private university (Neils Brock) here. We sometimes feel anxious about our future as we will get only 6 months after finishing his degree to find a job as per our legal status.	1. I am facing some problems with the Danish language but I like the overall culture of here. On Friday nights, everyone, whether it's office workers, school teachers, or supermarket employees, enjoys themselves. They enjoy alcohol and other things, but at least they include their employees or colleagues in the fun, which doesn't	1. the political situation in our country is not very good, which has led to a job crisis. That's why I came here in search of a better life.	1. Every month we contribute financially to our families		1. Bangladeshi community in Denmark organizer some Bengali festival like pohela boishakh or pitha utshob which really helps me to stay culturally connected and getting relief from the stresses related to culture.

			t because the tuition fees, house rent, and transportation expenses are high. We cannot save much for our future.	student housing.	happen in our country.				
N o w sh in	1. Living in Bangladesh was very tough for me. if we talk about my job experience, I worked in a few places. But for women , job growth is somewhat limited. You keep working, but the	1. I completed my graduation from a national university in Dhaka.	1. I could not bring enough money from Bangladesh to survive here for a long time. This is essential for me to get a job to bear my expenses. I have already applied to a few jobs but I have	1. Back in Bangladesh I got everything as a part of citizen's right i.e. national ID card, birth certificate. But after coming here I am struggling to get my CPR, Health card , MitID, bank account and the other things. As a new comer I'm struggling	1. As I am new here so I haven't yet explored the culture of Denmark. But all I can say is it seems to be quite different from Bangladesh . Also, there is not much variety of cloths in Denmark. So, I think I am going to miss the colorful cloths that I used to wear in Bangladesh .	1. The main reason for migrating to Denmark was that my husband came here to do his Master's. So, I came here to support him, to give him mental support.	1. In the beginning I couldn't manage any housing and I was temporarily staying in a place. Suddenly I got sick and called to book an appointment with a doctor. As I did not have CPR number so instead of writing my name on the appointment list they	

	growth is slow. Those with political backgrounds or nepotism or family connections tend to grow much faster.		been rejected from all of them. I think there is a job crisis in Denmark now.	g to see a doctor without my health card.				wrote "Someone" and said as you don't have a valid identity in Denmark so I am writing your name as "someone." In this incident I felt unrecognized.	
Years in	1. In Bangladesh I lacked freedom and equality. As a woman I had to face a lot of discrimination and harassment in Bangladesh. 2. The social security, environment, everything in Denmark has been	1. I have completed my BBA & MBA from a reputed private university in Bangladesh 2. I was employed as a lecturer in a private university in Bangladesh	1. I came from a wealthy family 2. Currently I am working as a receptionist in the Bangladesh embassy in Denmark. But I am not entirely happy about it because I applied for	1. Because of my legal status I always have to live with insecurity. Because my family did not get Danish citizenship yet. If we have to ever move from here my children will suffer a lot in terms of coping with the	1. For the language barrier I faced lots of issues especially in case of getting a job. I can't speak in Bengali here as no one understands Bengali. I tried to learn Danish but it seems to be a very difficult language for me so I gave up. Therefore, I chose to speak English as most of the people are	1. My husband was an immigrant, so I moved later as his spouse after marriage	1. I am concerned about the political issues in Bangladesh. Because it is affecting friends and family's security. During the last political unrest I tried to participate from here through social media and stopped sending remittance because I felt that without hard earned money they were	1. What I feel is that I am not getting proper recognition. I am paying same amount of tax as a Danish citizen and follow all the social norms but in return I am not getting all the facilities like a Danish citizen.	

amazing to me.		different jobs that aligns with my qualification but every time I got rejected.	new place and culture. As their first language is Danish and they follow Danish culture.	also fluent in English.		torturing our people.		
3. In the beginning of coming in Denmark I used to take care of my children. As this country is very expensive so I had to start working outside to support us. Also I have been doing household chores. Once I started working I barely could spend time with my children which			2. Getting PR and citizenship in Denmark is really hard and I am afraid of that.	2. I'm a Muslim parent trying to raise my children as practicing Muslims, but I struggle as they attend a mixed school where peers influence them this causes a conflict between me and my children. The school teaches religion is a choice, which conflicts with our beliefs which is difficult for me to accept.				

	has created 'Mom guilt' in me.								
Respondent 7	<p>1. As a woman life was not safe in Bangladesh. Especially it was difficult to stay outside of home at night.</p> <p>2. at the workplace, as a woman, I faced some problems occasionally.</p> <p>3. Here, we have to do survival jobs. I would say that, personally, these</p>	<p>1. I studied in BBA at University of Dhaka but after 1 year I decided to move abroad so I took admission to Neils Brock college.</p> <p>2. Being Asian, I expected a better work environment here, but I'm not getting that. I'm facing the same negative behavior here</p>	<p>1. I belonged to a well-off family</p> <p>2. Beside of my study I used to work with different organizations in Bangladesh as a volunteer</p> <p>3. In Denmark my financial condition is not so good. I have to pay a high tuition fee as well as high rent because being a student</p>	<p>1. As a student, we pay a lot of taxes, but I'm not getting many social benefits. For example, I didn't get a youth card initially, which allows for cheaper transportation. Recently, it was discontinued for public students, but I didn't have it from the beginning.</p>	<p>1. In Bangladesh I used to get time for my prayer but in Denmark this is missing. Also, I used to hear 'Azan' five times in a day but in Denmark I don't hear the sound of Azan so I have to use a prayer clock.</p> <p>2. I don't actually feel included in Danish culture because Danish celebration is mostly based on weekend outing and having alcohol but I don't get enough time to hang out on weekends due to my work and</p>	<p>1. One of the main reasons of my moving abroad was the environmental issues i.e. very poor air quality, food adulteration etc. While working with an NGO in Bangladesh I was engaged with a research related to peace, conflict and environment. A research from my team found that this environment can affect one's health significantly. This was one of the main</p>	<p>1. I stay connected with my family mainly through phone calls or social media. I'm always connected with my country. For example, a few days ago, there was political turmoil in Bangladesh, and I was mentally connected to that. I also participated in a protest at the Bangladesh embassy in Denmark. Besides, last year, there was a devastating flood in Bangladesh, and I contributed financially. I want to see progress in Bangladesh, and it</p>	<p>1. I am paying tuition fee in every semester also I am paying taxes but as an international student I am not getting any facility like student housing and youth card. But education for European students are free and they are getting all the benefit including SU. So I don't think my efforts are getting recognized.</p>	

<p>jobs require a lot of physical strength. I struggled a lot to cope up with these jobs. I think it's because of our physical structure and the environment we came from. In Bangladesh, we didn't do such physically demanding jobs.</p> <p>4 It's difficult for single women to find accommodation. I am struggling</p>	<p>that I faced in Bangladesh.</p>	<p>of private college I'm not allowed to take any student housing here.</p>		<p>alcohol is prohibited in my religion.</p> <p>3. In Denmark, personal space is highly respected. When I first came here, I noticed that people wouldn't sit next to me on buses or trains. At first, I felt offended, thinking it was because I'm a woman, Bangladeshi, or Asian. But later, I realized that it's not about identity; they just respect personal space a lot. I appreciate that, as it wasn't the case in Bangladesh. Initially, I was offended, but now I'm happy about it.</p>	<p>reasons behind coming abroad.</p> <p>2. I stay connected with my home country by celebrating religious and cultural festivals here in Copenhagen. On religious and cultural days I wear Bengali traditional clothes, go to mosque to pray, cook traditional foods and invite my friends at home. I try to bring a little piece of Bangladesh here in Denmark.</p>	<p>pains me to see bad news on social media. At the same time, I stay connected through religious and cultural festivals.</p>		
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	ng to find long-term accom modati on. I have to change my accom modati on every five or six months . As a woman , managi ng everyth ing alone and moving frequen tly is very stressfu l.				4. when I worked at the airport, I was told that I couldn't wear a hijab for security reasons. So, for a few days, I had to work without a hijab to overcome my financial challenges. But that increased my mental stress, so I quit that job and looked for a new one. That's how I've had to compromis e and make sacrifices to cope with these challenges.				
T on ny	1. In Bangla desh I had to face some superst itions after my deliver y. The nurses advised my	1. I have comple ted my Hons and masters from a reputed public univers ity in Sylhet.	1. Our financi al situatio n in Bangla desh was not stable. We were doing good in our family		1. Language of course is an issue to get a job in Denmark. Beside of Danish language the English accent of Danish people is a bit different	1. During COVID, my husband's business in Sylhet suffered, and he convince d me to move abroad. I initially refused,			

	<p>husband and mother-in-law to give me more eggs and milk to help the stitches heal faster. However, my in-laws didn't allow me to eat those things because they believed it would cause problems for the baby. These superstitions really bothered me after the baby was born.</p> <p>2. I am much happier as a mother and</p>		<p>business but during Covid 19 our businesses faced massive loss which caused financial instability.</p> <p>2. I am unemployed in Denmark also as I have a toddler. I have to study and take care of my baby simultaneously so I don't get enough time to work outside.</p>		<p>than ours. So sometimes understanding their English accent becomes difficult.</p>	<p>saying I didn't like the idea of living abroad, but he insisted, and I eventually agreed. The I prepared myself for IELTS, and we made the move.</p>			
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	woman now. Because I don't have to follow any kind of restrictions here.								
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