



GÖTEBORGS UNIVERSITET

Department of Social Work

International Master of Science in Social Work and Human Rights

Parenting perspectives, trajectories and influences among
Ugandan–migrant mothers in Gothenburg, Sweden:
Implications on Parent-child relationships

A Thesis

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Declaration

I **JULIUS KANSIIME**, do hereby solemnly declare to the best of my knowledge that the writings in this thesis are original. The work presented here has never been submitted to any institution for any award.

Author: Julius Kansiiime

Sign:

Date:

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Sign:

Date:

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List of abbreviations

CDL- Cognitive Dissonance Theory

CRC- Convention on the Rights of the Child

GU- Gothenburg University

SLT- Social Learning Theory

UK- United Kingdom

US- United States of America

Abstract

It can be argued that there is no correct formula for parenting worldwide although child legislation enshrined in the national and international legal & policy framework guide the children upbringing by their parents or guardians. However, these are activated differently depending on the context within which they are being implemented. Similarly immigrants with children are likely to be entangled in contextual differences of what parenting should be. Any parent feels that his or her ways of parenting are the best; even though these may be contrary to particular societal norms where migration occurs. The immigrants come with several cognitions about parenting but migrating to another country makes the need for change and ideological conflict quite inevitable. Therefore, the study was meant to assess how Ugandan-migrant mothers perceived parenting, what influences modeled their current parenting and how impacts on relationships with their children were likely to be presented.

The study was purely qualitative based on exploratory and descriptive analysis of the findings. The primary respondents were Ugandan-migrant mothers in Gothenburg, Sweden; specifically those with children under the age of 18 years. Six (6) out of the planned eight (8) respondents participated in the study. A semi-structured interview guide was used to collect the data. The data was analyzed using thematic analysis and themes are illustrated under the chapter of findings and discussed using the appropriate theoretical framework relevant to parenting.

The main findings ranged from **a)**- Ugandan-migrant mothers understood parenting as role modeling, creating friendship with the child, loving the child, teaching and guiding, **b)**-living as immigrant parents, they commanded discipline and respect from children, understanding their children's friendship networks, requiring them to integrate but also retain cultural values, **c)**-mothers reported Swedish supportive initiatives on parenting like providing child-financial support, free education and health services, access to information technology, as well as social activities for their children **d)**-Challenges to their parenting involved preserving culture. Swedish child protective laws were reported as potential threats to weakening their parental authority, racism & discrimination which they felt would affect their children's psychological and emotional development **e)**-they believed that they had to create more time for their children despite their busy schedules since there were no extended family members to give a helping hand as is the case in Uganda, the role of state in parenting was evident **f)**-the migrant mother-child relationships were based on openness & negotiation as emphasized in the Swedish context. The mutual benefit between mothers and children were noted as unheard of in the pure Swedish families. More so, mothers remained protective and strict on shaping children's behavior through denial of materials because physical punishment was abolished in Sweden. In a general overview, the mothers' parenting paradigm had been slightly altered to fit that of the Swedish society, although their African sentimentalism about parenting had not completely vanished. Hybrids of African and Swedish parenting approaches were interchangeably applied.

Key Words: Parenting, Children, Migrant and Relationships

Point of departure

One evening at around 17:00 pm Swedish time, I was walking towards a residence of a friend that I was going to visit. I used a short cut route that passes through a hilly-mini forest. As it had rained that day, its rugged trenches were filled with running water. It was very cold and getting dark (this occurs during and towards the winter seasons). Here, I met a woman approximately in her late 30's with her daughter approximately 3 years, both moving in the opposite direction. In my quick hypothetical observation, she appeared to be a Swedish with blond hair, very calm and compassionate about the child. She later confirmed these assumptions. Meanwhile, her daughter was moving faster than her but interestingly the young girl got attracted at the running water in the trenches and she felt she could experience its velocity. She couldn't wait to see her feet although in shoes to be in the water.

Now, the mother stops and watches her daughter play in the running water, which to me appeared dirty, but the little girl enjoyed the spectacle. The event aroused my attention to the extent that I paused for close to 3 minutes and watched the girl play in the water hence becoming the second spectator. Having been born and raised in an African-Ugandan background where children are controlled and desisted from encroaching on areas considered dangerous to their health and life by adults, the girl and her mother's action won the prize that evening. Amidst watching this, I asked the woman why she let her daughter play in the water which I thought could drag her since it appeared to be moving quite rapidly. The mother calmly replied that her daughter liked it and that she could clean her when they get back home. The mother waited for her daughter until she got satisfied with the running water over her feet.

To cut short the reflections, I quickly composed a comparative paradigm of how this lenience towards children among Swedish parents would be transmitted to immigrants. I must confidently place a caveat on this story that having stayed in Sweden for almost two years, Swedish parents are more authoritative as I have observed them in buses, trains and trams and more so the Swedish legislative system appears to be an accomplice to this trajectory. However, my focus pointed at how African-migrant parents in Sweden learn to adapt to such constellations supported by its outstanding child-centered approach; contrary to parenting patterns of their original countries which I will pertinently argue to be authoritarian and traces remain present in childrearing after migration. I was triggered to explore this interplay of migrant parenting dynamics and influences within foreign territories whilst sustaining parent-child interactions. I hoped that this was fascinating to any person out there eager to know how parenting patterns in host societies can be organized, reproduced and generated by different factors at a given point in time.

CHAPTER ONE

Introduction

The story reported above intrigued me to develop a dichotomous perspective of parenting in relation to migration dynamics. My intuitions rested on assumptions that parenting in Sweden was different from the Ugandan context but I had to find a common ground to justify this hypothesis by conducting this study. I am always inspired to investigate social phenomena and debates that support their occurrences. Therefore, I found myself venturing into investigating parenting among mothers that had migrated from Uganda to Sweden.

1.1 Background

Contemporary literature on parenting has been influenced by the works of an American developmental psychologist Baumrind's typologies of parenting (Guastello et al., 2014; Pong et al., 2005; Rhee, 2008; Rhee et al., 2006). Her seminal work led to a classification of three prominent parenting typologies that included; authoritarian, authoritative and permissive, all which have continued to explain parent-child relationships. Besides, these typologies have remained significant in conceptualizing parenting discourses across the world. In a globalized context, migration processes have helped in understanding peoples' different cultural, socio-economic and political backgrounds(Garcia et al., 2008; Yagmurlu and Sanson, 2009).Parenting dynamics of migrants have not been exceptional to this trajectory of investigation within the receiving countries. Migrants move with the parents' behaviors, practices and methods that are inherent in the culture and context in which they themselves were nurtured and socialized.

The role of ethnicity among migrants is argued to be instrumental in maintaining the status quo of their parenting paradigms while living in host societies(Shechory Bitton and David, 2014; Yagmurlu and Sanson, 2009). Maintaining the status quo is likely to conflict with the traditions, values and norms in their host society. The range of family policies and programs exhibited in the migrant's host country become a potential source of contradiction and inconsistencies when dealing with their children(Lewig et al., 2010). It is to this regard that a continuous exposure to immigrant practices lays a foundation to formulate culturally sensitive parenting interventions(Dyson, et al., 2012; Yaman et al., 2010). However, the global-north has been criticized for its influence on conceptualizing the universalistic nature

of parent-child relationships through the human rights perspective(Raffaetà, 2014).The perspective has been severely uttered in the human rights instruments such as the United Nations Convention on the Rights of the Child (CRC), which proclaims in its preamble that “*the child should be fully prepared to live an individual life in society*”. The study among the Chinese immigrants in Canada postulated that an emphasis on children’s achievement within family functioning was based on a westernized realm of individualism that was in contrast with their collective patterns(Dyson et al., 2012). Parenting norms premised on universalism could undermine cultural relativism of groups attached to their traditions and beliefs. Compromises to fit the universally accepted norms of child rearing may lead to disagreements and power frictions in culturally oriented immigrant families.

1.1.1 Swedish parenting perspective

Parenting in the Swedish context is fashioned in the most desiring ways in which children are supposed to be taken care of; in order to produce responsible and secure citizens. Under different situations that are likely to harm the child, the best interest of the child has been placed at the forefront to cushion any anticipated shocks (Brunnberg and Pećnik, 2007; Singer, 2008).This conception purports a more child-centered approach to understand and respond to child needs that is well embedded in the Swedish child policy. However, this does not entirely abandon the family approach where support can be delivered to propagate broader interventions to other members (Brunnberg and Pećnik, 2007). “Based on international standards, Sweden has one of the more generous family policies in the world, including provisions for child and family benefits, parental insurance, and child care, all of which are provided based on the cornerstone principles of universality and equality.”(Holosko et al., 2009, p. 217).Such family policy fragments not only affect the native Swedish parents but also immigrants that have moved to Sweden both in recent and the past decades.

The concern to support parents and children resonate from the Swedish authorities and institutions’ desire to see families intact and function appropriately. Each municipality in Sweden has devised means to provide parental support and the most is by use of internet as a source to transfer knowledge and skills of parenting and child health(Sarkadi and Bremberg, 2005; Thorslund et al., 2014). The internet has become a central mechanism to spread health knowledge among people in Sweden with preference to parents with children. The most fascinating attribute in their finding was that mothers unlike fathers were more interested to learn about issues related to parenting(Sarkadi and Bremberg, 2005; Thorslund et al., 2014).

It suggests that women across different geographical spaces and time are key players in children's growth and development. In Sweden, parenting roles have greatly been shaped by an overarching family policy that strives to break the gender imbalances.

Promoting gender equality in such instances thrives on conduits of shared responsibility in child caring and household duties (Wells and Bergnehr, 2014). Recently, Swedish men have become progressive in child caring compared to previous years although women continue to have an upper hand in this process(Almqvist et al., 2011).Men's participation has been attributed to the enforcement of paternal leave for fathers from the labor market. Parental-work leave has presumed to be a motor in specifying what parents should offer in terms of their shared time, care and support to their children. Parental leave is very significant in strengthening the bond between children and their parents especially fathers who were previously left out before the policy was refined.

From its inception ,the Swedish parental leave policy was rooted in increasing gender equality in both parenting paradigms and women's participation in the labor market (Carlson, 2013; Duvander, 2014).The central debate to this normative process of parenting as supported by numerous family policies scores highly on protecting and promoting the rights of the child. Although it ratified the CRC in 1990 and remained hesitant to fully incorporate it into its legislation(Duvander, 2014; Luwangula, 2011), Sweden emerges as one of the outstanding countries that pose interventions to promote child rights as reflected in its policy frameworks. Children are entitled to the right to education, healthcare, parenting/guardianship, expression of their views, and participation. The Social Service Act (2002) outlines all rights that people in Sweden are entitled to including children under the municipality dispensation. Children under residential, foster, or parental are entitled to all rights irrespective of background, race, color and sexual orientation.

The municipalities have the responsibility to administer and implement family policies laid and regulated by different national bodies like the National Board of Health and Welfare, Ministry of Education and Science, and National Agency for Education(Holosko et al., 2009). It concurs to me that the government stepped up a leading role to guide, inform and educate parents on best parenting approaches. However, the State's role evidenced through its policy and legal constructions leave a lot to be desired because it appears to be inseparable with parenting itself. The strong legislation on children reveals an infiltration beyond the parental circles to a bigger watchdog that commands the tone of the best interest of the child. Could this presume that the State has robbed parents of their authority to parent children? Or should it be said that children are now owned by the state rather than their caregivers, parents and

guardians? It is therefore advisable to draw parameters between the state and the parents involvement in parenting(Henricson, 2008). My thesis pointed that immigrant parents in Sweden had a lot to comment on how the child and family welfare policies had or not twisted their parenting approaches to fit well with those of the host country and thus formulating a departure to parent-child relationships.

1.1.2 The Ugandan perspective

The conventional methods of parenting in an African setting are correspondent with cultural dynamics but are practiced and applied differently. The preservation of culture is prevalent in African parenting literature from the ancient and modern times. Parenting practices, beliefs and norms become intergenerational as they are passed onto the next generation for conservational purposes of their heritage (Yovsi, 2014). The division of parenting roles is quite distinct from the western civilization of raising children. Fathers are viewed as instillers of discipline and mothers as comforters to children(Babatunde and Setiloane, 2014). The society's role is to oversee the grooming of children into acceptable members in its social milieu(Wadende et al., 2014). It engages in disciplining and confronting children that appear to be at the edge of failing to meet the norms of agreed social behavior. The degree of misbehavior was and is hypothesized on its effects on the entire society (Wadende et al, 2014).Some of the effects range from disrespect of elders, stealing of property, and fighting among others.

To avert misbehavior, children are subjected to coercive measures of punishment such as canning, grounding, scolding, and also make them apologetic. It didn't or doesn't matter who disciplines them as long as it is good for their well upbringing. With the recent break down of the extended families, the collective responsibility of parenting has steadily faded. Where diseases such as HIV/AIDS has claimed their parents' lives, older children have taken on parenting of their younger siblings (Garcia, et al, 2008). The elderly grandparents also continue to be significant players in child caring(Garcia et al, 2008;Gibson, 2005). Children that lack support from their biological parents or have lost them to HIV/AIDS seek alternatives from their next of kin especially grandparents. However, the interaction with western civilization on the African continent has influenced greatly the adoption of nuclear families that promotes the individualistic ideologies to parenting(Nyarko, 2014). It is prudent to suggest that formal State laws and policies that could support the upbringing of children in Africa and specifically Uganda are still weak compared to the western world where States have gained prominence in the parenting field. Although on one hand there are informal laws

existent in the Ugandan communities but these lack stringent measures to activate them. The essence of establishing parenting contrasts between Sweden and Uganda was to build a foundation of differences in contexts, systems functions and the position of the child.

1.2 Problem Statement

Parenting in a country that is not their origin can entirely be problematic but also adventurous for migrants (Lewig et al., 2010). This is not to suppose that they don't encounter difficulties in their homelands; but changing to new socio-economic, geo-political, and cultural environments comes along with pre-requisites to adaptations and diverse expectations on several aspects including parenting. "Negotiating parenting in a new culture is one of the most pressing challenges that is faced by most African migrant and refugee parents"(Renzaho and Vignjevic, 2011, p. 71). Migration of families into new culture may feasibly be incompatible with that of their original culture which has implications on parenting and child development(Daglar et al., 2011). This is to suggest that their socio-cultural constructions on parenting are susceptibly different from that of the host societies. It is argued that non-western immigrant parents often try to maintain a collective approach but their children are molded by an individualism exhibited in the host country's parenting interventions, polices and laws(Abdul-Rida and Nauck, 2014). The controversial approaches evoke that peoples' cultural strides remain inconsistent with the host governments' assimilation tendencies (Gershon, 2007). My reflection to this statement is that "*you either follow what we practice or you aren't part of us*".

Sweden is one of the highly preferred destinations for immigrants from all parts of the world. This can be attributed to its outstanding and organized welfare system that supports citizens from cradle to the grave. As earlier noted, its family and child welfare policies are befitting to any outsider experiencing them for the first time. However, their contextual and structural influences on parenting paradigms of migrants become fascinating area to direct empirical inquiries. How these factors relate, differ, modify and construct along their rhetoric parenting perspectives profoundly reflects a discrepancy. How this mismatch of parenting genre affect relationships with children becomes a center of interest. It is prudent to claim that migrant parenting succumbs to prevailing circumstances in the host society. No specific study has been conducted among Ugandan-migrants mothers to investigate their contestations against or for accepted parenting norms in the Swedish context. It was upon this background

that the researcher set out to examine their preconceived notions of parenting, prevalent influences and how these were likely to impact on relationships with their children.

1.3 Objectives of the study

1.3.1 General objective

The main aim of the study was to investigate parenting perspectives, trajectories and influences among Ugandan-Migrant mothers in Sweden and how these impacted relationships with their children.

1.3.2 Specific Objectives

1. To examine the meaning of parenting among Ugandan-Migrant mothers in Sweden.
2. To find out the parenting experiences of Ugandan-Migrant Mothers with children in Sweden.
3. To assess the ways in which child-parent relationships are or have been influenced in Sweden.

1.4 Research Questions

1. How do Ugandan-migrant mothers understand parenthood?
2. How do Ugandan-migrant mothers construct childhood of their children?
3. What experiences do Ugandan-migrant mothers possess of parenting children in Sweden?
4. How has their parenting been influenced to impact on relationships with their children?

1.5 Scope of the study

The study was limited to Ugandan-migrant mothers living in Gothenburg, Sweden. It included specifically mothers who had lived in Sweden for at least over 3 years together with their children. It was hypothesized that living in Sweden for more than the stated years produced a diverse experience on parenthood. The content of the study was basically pinned to unveil the different ways and perspectives of parenting plus their currently associated influences vis-à-vis implications on mother-child relationships.

Narrowing the study to only the Ugandan rather than African migrant population was envisaged to reduce complexities of diverse cultures alongside parenting discourses. However, this didn't erase the anticipated challenges because even in Uganda there are many tribes based on regional distribution that understand parenthood differently. Therefore, the

Ugandan-migrants' relocation to Sweden was foreseen to reproduce slightly different conceptions about parenting their children. The study was limited to 3 theories namely Social Learning, Cognitive dissonance theories and the sociology of childhood because of their viability to study and interpretation of its findings. The duration of the study was 4 months including data collection, analysis and writing of the report.

1.6 Significance of the study

The study envisioned to elaborate the different typologies of migrant-parenthood and how they are entangled between structural, contextual and environmental influences. As a result, there were anticipations of spillover effects on the interactions of parent-child. It is on this basis that the Swedish society learns how its systems affects, alters, facilitates and supports the migrants' parenting patterns in relation to their perceived correct lines of parenthood. It was also intended to inform broad audiences of neighbors, schools and prospective parents that interact with the migrant families.

In addition, the findings were to inform childcare, foster and adoption services in Sweden of how a child from a different background such as Uganda is theoretically parented and cautions of sensitivity can be considered. It was intended to fill gaps in the area of parenting especially among migrants. It was also geared to adding the body of existing knowledge in order to stimulate future-related studies. Last but not least, the study was part of the requirements to obtain the award of a Master's degree in international Social Work and human rights.

1.7 Operational definition of key concepts

The researcher selectively picked on concepts that appeared to be pillars of the study. These included; Parenting, Children, Migrant, and Relationships.

1.7.1 Parenting

Parenting consists of mechanisms that parents possess as responsibilities to take care of their children that is to care, love, support, direct and nurture (Selin, 2014). The process of parenting helps children to learn through observations and imitation in order to get integrated into societal roles as social agents (Roman, 2014). However, parenting is culturally-laden because there is no generally acceptable way of parenting. Therefore, parenting in this thesis is meant to describe the competing dynamics of Ugandan-migrant mothers rearing their

children abroad and what the host society has to offer in order to instill its desirable blue prints on parenting.

1.7.2 Children

Article (1) of the Convention on the Rights of the Child (CRC) defines a Child as “every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier”. The purpose to incorporate children into the study was to explore the effects of their migrant parents’ perspectives and influences on their parenting approaches. It is argued that living in a welfare system like Sweden as migrants could possess explicit and implicit implications to their parenting structures on their children.

1.7.3 Migrant

The United Nations defines Migrant as an individual who has resided in a foreign country for more than one year irrespective of the causes, voluntary, or involuntary, and the means, regular, or irregular used to migrate. For purposes of this thesis, the term was used to mean Uganda-migrant mothers who originated from Uganda and have lived in Sweden for more than one year, whichever reasons explain their migration escapades; the focus was strictly canvassed only onto their parenting inferences in a foreign territory.

1.7.4 Relationships

According to the free dictionary, relationship means the condition of being related and connected with each other either by blood, kinship or marriage. The term provides an anchor to assess the level of relationship between Ugandan-Migrant mothers and their children in Sweden. Although their relationship is connected by blood, environmental factors play a leading role in strengthening or diluting it. The mother-child relationship variable is dependent on parenting perspectives and other unavoidable elements that contribute to its functioning.

CHAPTER TWO

Literature Review

2.0 Introduction

Literature review was applied as a secondary source through reading articles, journals, private and public official reports/documents in relation to the research questions. Grix as cited in (Mogalakwe, 2009) argues that documents are usually produced under different circumstances that would require the user to be careful when utilizing them from the basis of their structure, style of writing and to whom they are dedicated to. Scott, (1990) cited in (Bryman, 2012, p. 544) provides four criteria stands to assess the quality of documents for use such as their; “*authenticity, credibility, representativeness, and meaning*”. The criteria helped to verify documents obtained from official websites, databases and library catalogues. The databases used were on GU library website were E-books and E-journal collections like Sage journals online, Springer link and Taylor & Francis online. Using this method was helpful in the search for existing literature through identification of key words like parenting styles, parent-child relationships, migrant mothers & parenting, and children& parenting. The process also involved restricting the period of the documents’ publication, which implied that the more recent a document was, the more its credibility was ascertained.

The researcher first obtained approximately 200 documents with contents related to the topic but later on selectively developed databases categorized under their years of publication. In this case, the researcher chose to restrictively review documents published from 2004 to 2015. Documents published before2004 were taken on with a thoughtful consideration that their content was very important. The intention to restrict the year of publication was to reduce circumstances of an overwhelming literature that wouldn’t be easily reviewed since they were handled manually. The documents that appear in the review were selected due to their richness and focus in content related to the thesis. The researcher intended to use the reviews partly to identify the missing gaps but also to support arguments in the discussions of research findings. The themes under the review include matching the concept of parenting/ parenthood and the ambivalence of parenting as a Migrant.

2.1 Matching the concept of parenting/parenthood

Parenting is understood and practiced differently across diverse social and cultural contexts. It remains an elusive concept to develop into a universally recognizable practice. Its complexity to configure resonates from its diverse conceptions that are relative to each parent, race, place, region, country, and continent. The processes of parenting are endeavored to help children grow into responsible persons as set by parental and structural standards in society. The parenting modalities are associated with child's behavior and development (DeVore and Ginsburg, 2005; Lee et al., 2006). DeVore & Ginsburg (2005) argued that 'parental monitoring' was inevitable to track children's activities and their associates without being under surveillance. It is plausible that parents instill tracking mechanisms to know what their children can or are involved in so that they find starting points in cases of danger. How this is conducted to shape children's behavior, growth and their development provides entry points to appropriateness of parenting styles, behaviors and practices.

The discipline on parental authority has been significantly shaped by Baumrind's typologies of parenting styles (1971, 1978, 1991) in which she identified 3 categories that included; authoritarian, authoritative and permissive in addition to the fourth one as neglecting (Eastin et al., 2006). "Authoritative parents are both demanding and responsive. They monitor and impart clear standards for their children's conduct. They are assertive, but not intrusive or restrictive. Their disciplinary methods are supportive rather than punitive" (Baumrind, 1991, p. 62). "Authoritarian parents are demanding and directive, but not responsive. They are obedient, status oriented, and expects orders to be obeyed without explanations" (Ibid, 1991, p. 62). "Permissive or nondirective parents are more responsive than they are demanding; rejecting-neglecting parents are neither demanding nor responsive" (Ibid, 1991, p. 62). The stated classification by Baumrind lays a blue print; to analyze the concept of parenting and to understand its implications not only to child development but also parent-child relationships.

In their study, Lee et al, 2006 stated that children under authoritative parents had a positive self-concept and a locus of control compared to their counter parts with parents categorized in other clusters. They were able to make decisions after discussing with their parents and also had higher performance in school. It is indicative that parental styles and practices are liable to influence what children become and desire to do. As such, parents tend to define their children's' friendship networks to moderate their behavior and relationships

(Knoester et al., 2006). Knoester et al. narrate that when parents select neighborhoods, they envisage the existence of good schools so that their children get in contact with well-behaved friends and also improve their performance in school. It is plausible to note that parents usually want their children to be in good company of people that have positive impact to their growth and development. However, the study didn't provide explanations of how friendship networks of adolescents are developed as result of parental choice of neighborhoods.

The choices of parents to enclose their children from bad influences may also be stated in their religious faiths and beliefs. Religion commands actions that places parenting at a limelight in which it is used to help children grow into persons that practice distinguished behavior. The study on influence of religion on adolescent family in England postulated that religion was influential in family relationships, choices and parenting styles (Horwath et al., 2012). It determines value systems that help in shaping acceptable behavior. Agreement between parents and their adolescent children on acceptable standards of behavior may result in a united family (Horwath, et al, 2012, P.270).

It is also imperative to note that parenting is more than just giving birth to children but also involves distinct roles and practices that parents have to accomplish in order to expound on child-parent relationships. Enhance friendship support to children through strategies that may build trust with their parents (Hollingsworth and Buysse, 2009) Taking note of being a 'good' parent is supported, shaped and underpinned by parental character and practices that are centered on the children's affairs (Widding, 2014). Widding claims that Swedish parents defined parenting as giving comprehensive support to their children, engaging them when troubled and also providing a helping hand in practical issues like home-work and leisure activities. She concretizes that being a 'good' parent is measurable to vigorous involvement and performance that are partly embedded within the middle class and motherhood ideals.

Widding (2014) further connotes the existing intrigue within parental roles where the mothers appear to take much child responsibility than the fathers. In this study, the mothers reflected on parenting along gender and power relational axes, which showed fathers as sometimes irresponsible, failing to share home and child care with their wives. Some fathers believed that women were experts in child rearing and so this could scapegoat their full involvement in child upbringing. This argument produced a twist of 'bad' parenting where 'good' ideals were fading away leading to permissiveness among parenting, hence children's

misbehavior. As noted earlier, such finding especially within the Swedish context could underrate the dire efforts to promoting gender equality in parenting.

Similarly, gender aspects may remain prevalent in today's conceptualization of parenting. The study of animated 15 Disney films premiered in cinema theatres from 1937-2009 illustrated a distinctive composition of gendered division in parenting behavior as regard to child or adolescent care giving (Holcomb et al, 2014). Holcomb et al, 2014 presentation of parenting on gendered lines seemingly underrates Widding's, 2014 argument mentioned above that mothers were key players in care giving. This however is quite different from what is shown in Holcomb et al, 2014 findings that suggested fathers' role as very significant in the films that were analyzed. In their analysis, Holcomb et al, 2014 argued that the role of fathers was over represented in the films such as *the Bambi*, *Sleeping Beauty*, *Lion King*, *Mulan*, *the Princess & the frog* compared to that of mothers. Yet Sayer et al, (2004) cited in Holcomb, et al, 2014 connotes that parenting has been greatly affiliated with notions that mothers are central in child caring. Besides, they continue to point out the interesting parenting behaviors cited in the films that included; socialization, offering guidance, and basic needs to the children. They stress that the parental characters in the screen plays involved in helping the children to know social norms, values and customs for instance in the films like; *the Jungle Book*, *the princess*, *Cinderella & the frog*.

However, some roles were more likely to be portrayed by mothers like feeding, bathing, and dressing the children than fathers. Using a feminist theoretical perspectives, Holcomb et al (2014), viewed the film representation as ignoring that mothers are still influential in child care giving although their analysis presents other kinship characters that are involved in parenting such as godmothers, genies and spirit guides. The role of kinship was a captivating finding that was hard to associate with the US model of family relationships (Holcomb et al., 2014). The collectivist seemed contrary to the individualist championed in the United States. What is mirrored in this film analysis indicates how parenting approaches change from time to time depending on societal constructions. Therefore, this gives an impression that parenting can be associated to a social learning phenomena equally shaped by what we watch on television such as in film shows and series, by what we call appropriate to given standards and how the conceptions are put into practice.

In addition, certain variables related to educational attainment and time pressures ideally resound fit into what parenting and its associated practices can entail (Dermott and Pomati, 2015). Dermott & Pomati believed that UK parent-children relationships could be explained from their ideological perspectives on poverty as well relating to their educational statuses and work-time related pressures. The study found out that the more highly educated the parents were, the higher their engagement with their children during meal times and helping them to do their homework. Unlike, parents with dual working time frames who were unable to spend time with their children. Although educational attainment wasn't so significant in steering parent-child interactions in related activities like leisure activities and homework assistance, it contributed to understanding the dynamics of contemporary parenting practices and how to go about with them (Dermott and Pomati, 2015).

There seems to be a consistent variation of what parenting can appear to look like within different social-class strata influenced by socio-economic and political factors (Dermott and Pomati, 2015). What can be extracted from this study is that possessing a reputed educational standard can facilitate in utilizing necessary information that is passed on through policy regarding child welfare and care. It is argued that schooling is essential and powerful in shaping the trends in parenting (Schaub, 2010). Schaub (2010) narrates how the US policy on mass schooling was vivid in transmitting knowledge to the population who are considered to be future parents in regards to supporting cognitive development among children. With reflection to Dermott & Pomati (2015), availing enough time to children by their parents may seem important as it can create starting point to sharing their needs as well as bonding intimately. In my view however, the minimum time spending with children as a good parenting practice leaves a lot in question, for instance how much time is considered enough? Or which activities should be done during this availed time?

Again, maintaining conceptions required to better parenthood envision impacting necessary skills and knowledge regarding how to parent children. How to strive for these constellations avails deconstructing the rhetoric ideals such as masculinity in parenthood. It is argued that men are sometimes inactive in child rearing leaving the burden to women besides their working schedules. Social supports in terms of parenting programs have been suggested as mechanisms to educate how appropriate parenting should be like. In this case, parenting programs filled an information gap among fathers which was anticipated to accelerate good father-child interactions (Dolan, 2014). Dolan and Widding (2014) share similar

constructions that men tend to maintain unclear roles because of their masculine positions in family relationships.

However, Dolan reveals an outstanding finding that men were interested in acquiring parenting skills that were important in decision-making as regards to their children. In general terms, it is rare to encounter men who seek support because they always want to preserve their masculinity in public places. But his study is among the few that registered men in need or want better ways to interact with and father their children. It was recorded that after this ‘Dads only’ parenting program, men were able to associate with their children from a knowledgeable point of view. It could be noted that parenting is never short of misrepresentations in who takes much responsibility among parents. Accusations and theories based on gender, power, class, and socially constructed identities seem to have strong holds in parenting paradigms(Dolan, 2014). How these define the concept of parenthood arguably suggests the need to conduct longitudinal studies and effects on child-parent relationships.

The above discussions still contemplate a diverse range of what parenting or parenthood could really be composed of. I would agree with the notion that postulates parenting as an elusive concept because it is broad. It encompasses different styles, behaviors and practices all geared to enhancing child development. The intention to review this concept was to enlighten the patterns and debates involved but most importantly to connect the terminology to migrant-hood.

2.2 The ambivalence of parenting as a Migrant

Parenting associated with migration dynamics can be very devastating but also life time experiences for any person in the new society. One popular saying that I got acquainted with during my childhood stated that; “*When you go to Rome, you do what the Romans do*”, implying an unquestionable stances in all practices one finds in a new place or else uncertainties are inevitable. Certainly, this saying can’t be detached from what immigrants with children encounter in their entry into new societies where they migrate.

The implications on parenting among migrants are reflected in relationships with their children and the outside environment. A systematic review among Chinese immigrants showed that parents encountered difficulties in adjusting to the parenting norms of their host societies (Ho, 2014).“Parents face the challenges of retaining their own ethnic parenting values while adopting those of the host culture” (Ho, 2014, p.156). The process of adopting cultural norms of another significant group is termed as ‘acculturation’. The study argued that

the failure for parents to get acculturated to the host culture envisaged conflict between them and their children. However, the study encountered methodological limitations and so it didn't clearly spell out the dimensions of conflicts generated by acculturation discrepancies. Conclusions based on reviews might be biased as analyses of previous studies are subjectively selected rather than instruction of methods that collect first hand data.

A recent similar study administered self-reported questionnaires across the first-generation Chinese immigrants in the United Kingdom. It revealed that the longer the parents had lived in UK, the more they got acculturated into the English culture driven by a change in the parenting beliefs and practices that shifted from authoritarian to authoritative style (Huang and Lamb, 2015). However, Huang and Lamb (2015) claimed that the Chinese immigrants did not fully endorse to the English style of parenting but they also engaged into sustaining the Chinese tradition by taking their children to Chinese schools, as well exposing them to the Chinese culture. Similarly, the Latino immigrant mothers in the US were anxious over their children's interactions with the US-born friends as such; restrictions against their movements was understood as protecting them from learning illicit behaviors (Perreira et al., 2006). The Latinos were also afraid of the racism against their children in school and on buses, which instilled xenophobia. The Chinese and Latino immigrants in this context tend to be defensive against any integration of their children with the new cultures of the new society. Still, it should be acknowledged that a marginal number of immigrants find mechanisms to strike balances between parenting practices from their native culture and that of the host societies.

It is anticipated that parents champion mostly culture in child rearing but when they migrate, they have to align strategies to live, adopt and compromise with the anticipated conflicts that arise from child rearing norms of the host society (Londhe, 2014). Conversely, it is not common that all immigrant groups adjust because some remain consistent with what they consider appropriate beliefs. For instance, the Cambodians in the US tightly maintained their traditional beliefs of upholding obedience levied onto their children (Tajima and Harachi, 2010). Londhe(2014) notes key points that correspond with acculturation challenges, which exacerbate immigration and parenting stress trajectories. She quotes several studies to argue about the 'loss and uprooting of meaning', 'parenting roles', 'identity formation in children', and 'decision making' that related to first generation immigrant Asian-Indian parents of young children in the US. Londhe's study recommended an adoption of a culturally integrative model that sees parents accept child rearing practices of the

dominant culture relevant to their inadequate parenting. However, this model presents a robust assimilation tendency to make migrant parents recognize the existing practices beyond their seated parenting ideologies.

More so, a controversial study among the ethnic minority families in Australia noted a sharp discrepancy between what the child protection systems defined as inadequate supervision of children by parents and what the parents cited as a culturally acceptable way of dealing with children (Sawrikar, 2014). The parents believed that children could take care of themselves at certain ages and also be helped by other people in the society. Such beliefs were consistent with those of their countries of origin but inconsistent with that of Australia. The child protection system considered these utterances as child neglect, which was against the child laws. In the same context, Lewig, et al, (2010) partially reveals what could answer Sawrikars' finding that refugee parents considered the Australian law as strong on child rearing and that they lacked information about the society's cultural norms which led into parental confusion. The discrepancy between what the immigrants need to know about the host society and what is expected of them is a potential source for multi-cultural conflicts. As noted earlier, cultural relativism in parenting remain existent in Sawrikars' study as parents continued reflecting what was considered appropriate based on their country of origin.

Similarly, a study among the Sudanese refugee women in Australia postulated that mothers felt detached from the collectivist nature of parenting their teenagers compared with the Australian independent methods (Levi, 2014). Migrating from a collectivist to an individualistic society requires maximum adjustments in order to avoid clashes with the existing social structures. Levi(2014) further connotes that refugee mothers considered their children as undermining parental authority, which caused power frictions between them. The individualist society is bound to influence the way children are raised; as independent persons who want to know and make decisions that they feel are good for their lives. As African women from Sudan, this undermined the power control over children which inherently erased them as nurturers(Levi, 2014). The roles of relatives as extended family to strengthen shared parenting responsibilities in this same study were non-existent which led to parental stress.

Extended family in collectivist societies play an instrumental role in the bringing up of children (Lewig et al., 2010). They include; grandparents, uncles, aunts, cousins from both maternal and paternal sides. The role of extended family members is paramount when they are older than the child they communicate, advice, and inform. Such extension of parenting roles to kinships are rare in Western & industrialized countries; but the role of grandparents in global north has recently been recognized in child rearing lifting off the burden from biological parents (Dolan, et al, 2009; Tan, et al, 2010). The circumstances under which people migrate, it's hard to move along with their so-called extended family. It is not until one settles in a country that he or she starts bringing in some of them. With such, parents who bear or migrate with their children are more likely to crave for the help anticipated from the extended family compared to if they were in their countries of origin that cherish this practice.

Nevertheless, the immigration of parents produces different effects on which to verify parental-child relationships. The study among Turkish immigrants in Australia through its cluster analysis measured three different insights such as; Turkish mothers who liked both the Turkish and Australian way of living, those that distanced themselves from the values of the host society to maintain their traditional culture, and those that were liberal with both but didn't want to take on either the Australian or Turkish values (Yagmurlu and Sanson, 2009). In their argument, they pose that Turkish society is a collectivist one and punishment of children is by authoritarian type rather than reason. On the other hand, living in an Australian society had implicitly and explicitly affected their parenting. It is argued that the Australian policy was inherently present in most of the Turkish immigrant mothers' perspectives. In this respect, it is plausible to note that it does not take only the new society to influence on immigrants but other hidden factors facilitate their compliance with the system. For instance the Turkish mothers who were indifferent towards the Australian way of living suggested that not all immigrants are always in contradiction with the new culture. Pragmatically, the study itself couldn't find support or reasons of the position of mothers that never cared whether the Australian culture was different from theirs although others had a positive attitude towards it.

To sum up this section, the immigrant parents posited in this review possess different socio-cultural backgrounds but tend to share similar parenting experiences. What they frame as parenting is distinctively different from that of their host countries. The countries captured in this review are quite fascinating to note that they champion child autonomy, which is contrary to the immigrant parents' perspectives. These philosophies however have infiltrated human relationships paving way for individualism in parenting which has become the epitome of conflict among people from collectivist backgrounds. However, no specific literature on parenting among immigrants in Sweden was traceable even with use of several search engines. Although the literature on immigrants in Sweden existed, it was not focused on parenting and it didn't meet the expectations to the study components.

The reviewed studies on this part have inadequacies in pointing out how the host society clearly shapes parenting and child- parent relationships in general. They mostly base on how the immigrants background is inconsistent with the host society but little is known about how they become resilient, how they adapt to new parenting norms, and how they reproduce a mix of parenting styles, behaviors and patterns. Therefore, my study was meant to bridge the gap and fill in the information of the ambivalence of parenting with accordance to Ugandan-immigrants parents in Gothenburg, Sweden.

CHAPTER THREE

Theoretical Framework

3.0 Introduction

I was first introduced to theories and perspectives during my sociology and psychology classes in first year at bachelor's level. The theories' descriptions and assumptions have up to now facilitated my modern thinking about society and its vast dynamics. Among the many theories and perspectives introduced, I got inspired and acquainted with outstanding sociological & psychology theorists like Emile Durkheim and Talcott Parsons well known for structural functionalism, Albert Bandura's Social learning as well as Max Weber's bureaucratic theories.

With the passion I obtained from their theoretical prologues, one would ask why I couldn't use all of them in this study, the answer is that I had to select what I felt was best and fit for this study. The choice to take on Bandura's theory was because it merged well with parenting discourses due to its prominent concepts like observational learning and imitation. I further discovered that cognitive dissonance theory was cognizant with mismatches of events that were most likely to be encountered by Ugandan-migrant mothers parenting in Sweden, and with the sociology of childhood, its categorization would jump shot construction of childhood from both an African and western perspectives to explain current parenting typologies.

3.1 Social Learning theory

The Social Learning theory (SLT) is attributed to the seminal works of Albert Bandura (1977). The theory is prominent in understanding the importance of observing and modeling of behaviors, attitudes as well as emotional stimuli among people within their environment (Yun and Kim, 2014). Its main intent is to show that learning can be attained through observing and modeling (Bandura, 1977 cited in Yun & Kim, 2014). The theory is premised that behavior is influenced by both the person and the situation and not from one sided element, all of which reflects a model of cognitive and operant learning (Hanna et al., 2013). SLT doesn't only model behavior through observational learning but also imitation of others (Ibid, 2013). "In the four-step pattern as noted by Bandura (1977), an individual notices something in the environment, the individual remembers what was noticed, the

individual produces a behavior, and then the environment delivers a consequence (e.g., reward or punishment) that changes the probability that the behavior will appear again(Hanna et al., 2013, p. 19).

These patterns portray the modeling process that involves; ‘attention’, ‘retention’, ‘reproduction’ and ‘motivation’, all of which are basically laid on reinforcements that accrue from performance of a given behavior under environmental and personal stimuli. Bandura (1977) further suggested concepts that could explain a change in behavior through observational learning that is; live model- the immediate person performing behavior, verbal instruction model- that included description of a desirable behavior and symbolic model-that could either be real or fictional depicting behavior through movies, books, television, and online media. Learning is also based on interactions that occur between people through which definitions of acceptable or unacceptable behavior is constructed (Miller and Morris, 2014). This proposition juxtaposes the notion of reciprocal processes that involve both the learner and the elements that reinforce behavior

In this thesis, the theory supports the idea that children are likely to learn distinctive behavior not only from their parents but also from the surrounding environment. During the process of socialization, parents and the entire society are involved in shaping behavior of children in different ways. For instance, the children by use of their cognitive developments and abilities, they observe, learn and imitate what the adults teach them or how they do things. The children may tend to take on what is considered right and reject the wrong in so doing to have rewards like recognition for respecting adult advice or even punishments in case of failure to meet the behavioral requirements. Punishments may be in terms of denial of material stuff like playing gadgets such as toys, and video games or sometimes it may be grounding them from certain activities that they prefer most such as playing football. Reinforcement of behavior is either positive or negative as described but may also be either external or internal. External reinforcement may be from the family members, peers or friends who commend/disapprove behavior performed and internal reinforcement may be within the person like feeling gratified or satisfied with the behavior exhibited.

The theory is intended to understand the reciprocal relationships between Ugandan-migrant mothers and their children in terms of social learning and behavioral developments. Living abroad as migrants may spark off different stimuli among parents intended to align their children’s behavior amidst the wide range of behaviors existent in the Swedish context. As noted earlier, parenting approaches of migrants may be reflected in how they want their children to conduct themselves especially learning from them concurrently as they want to

pass on ways they were also parented. The theory will not only focusing how the children's behavior is shaped by their parents but also how the children who are more inquisitive, involved and active in the daily Swedish community activities in schools are likely to shape the parents behavior too. Children of migrants are exposed because of their strong cognitive abilities to learn and adapt quickly to the contextual system of the host society unlike adults who may at times remain reserved and rigid to adjust to the prevailing conditions. Therefore, the SLT is plausible to track the modeling of behavior for both the migrant parents and their children in Sweden and how such behaviors are portrayed in their day to day relationships.

3.2 Cognitive Dissonance theory

The theory of cognitive dissonance (CDL) coined by Leon Festinger (1957) laid a blue print for the cognitive experiments in the entire social and human psychology. The theory stipulates a construction of cognitive blocks that are intended to reduce pressures exerted on self-cognitions that people cherish and hold. These cognitions are said to be rational in determining their way of living. Cognitions that people possess may include; beliefs, opinions, traditions, norms, values, practices and attitudes, all of which form a body of knowledge that guides interactions and relationships within their environment(Festinger, 1962). Festinger argues that in times of contradictions with conventional beliefs, inconsistency known as "*dissonance*" occurs and people will always strive to attain consistency known as a "*Consonance*". The hypothesis stated here indicates that dissonance occurs when there is new information or events that are inconsistent with the deep-rooted knowledge on specific phenomena. If people don't have control over the information that gets to them, then dissonance is likely to increase. It is believed that even when there isn't any new information or uncertainties, dissonance is bound to be part of our daily lives (Ibid, 1962).

Before any decisions are taken on, there is always dissonance between ideas wished and those that are actually displayed. Festinger illustrates several meaning and phrases embedded in the definition of dissonance, he connotes that it arises from 'logical inconsistency', 'cultural mores', 'ones' specific opinion included in a more general opinion' and past experiences'. Such conceptions can be useful as guiding elements to assess the relationship between dissonance and consonance. The situations of two competing cognitive elements form a basis of compromise to either agree or find other psychological alternatives to overcome the inconsistencies at hand. The theory also postulates that cognitive elements are attuned in order to bring about change in behavior in accordance with the environmental

influences. It is argued that although dissonance necessarily creates reduction pressures, resistance to change in cognitive element may arise. Resistance to new cognitive elements may be as a result of; fear for pain or loss, the present behavior might be satisfying and difficult for behavior change (Ibid, 1962).

Therefore, in relation to the thesis, migrants settling in secondary territories come along with different beliefs, perceptions and opinions about life's trends. What they encounter in the host societies may partly be contradictory to what they wish, cherish, uphold or want to take on. These situations create tensions and promptly cause stress, disagreements and disgruntlements among their lives. However, they have to adapt by changing their attitudes in order to attain consistency with the preferred norms of the host societies. The application of this theory to parenting among Ugandan-Migrant mothers in Sweden is justifiable on two arguments.

Firstly, they originate from an African background that has a different parenting paradigm that in a way is contradictory to that of Sweden. Secondly, what they experience during parenting in Sweden is plausible that they have to follow suit with the acceptable norms in the host society in order to overcome occurrences of dissonance. How they try to reduce the dissonance may involve believing that the Swedish system is child-oriented. In addition, they anticipate that Sweden is a good advocate for the best interest of the child. But also, they may construct cognitions of not purely eliminating the African parenting notions as a form of resistance to change but try to choose the best way to parent their children alongside the westernized trajectories of parenting.

Nevertheless, the inconsistencies or dissonance is bound to keep persistent because their African position on a child-rearing never fades. As such, Sweden is well endowed with parenting programs that act as a source of social support that in one way helps citizens and with immigrants inclusive to cope with the parenting norms of the country. Therefore, this social support is anticipated to reduce on alarms of disbeliefs of their hosts' parenting approaches. It is recommended that people should understand situations that arises dissonance (Ibid, 1962). As such, its reduction may necessitate intervening factors in order to instill consonants-(consistency) with acceptable behavior or cognitions. The theory will help in identifying circumstances that cause dissonance among Ugandan-Migrant mothers to examine how and what consonants they apply to avert the effects of disruptions into the parent-child relationships. In addition, it will help in knowing whether resistance occurs in

adaptation to parenting norms of the Swedish society and how support is provided to shape their current methods of child parenting.

3.3 The Sociology of Childhood Perspectives

The perspective through which childhood is constructed and deconstructed becomes an integral part of human society. Although childhood is structurally and socially constructed to make children as a sub-group in the society but they are already part of it from the time of conception and birth(Corsaro, 2005).Corsaro (2005) argues that children are able to develop their own ideas that are relevant for adult societies. With reference to the story at the beginning of this thesis, where the young girl was left by her mother to play in the dirty water that I had constructed as dirty revealed much more; that children can explore into sections that could be restrained by their caregivers or adults. The event taught me as an adult that children are brave, curious to learn and find out what lies beneath their environment. The sociology of childhood rests on theoretical lenses of the socialization processes in which children have to be guided and directed to become useful members of the society (Ibid, 2005). The socialization process consists of two models that include; the Deterministic model and Constructivist model.

3.3.1 The deterministic Model: Society Appropriates the Child

The model views children as ‘passive’ social agents that need to be shaped by society so that they become functional members(Corsaro, 2005). For the children to fully be integrated into the society, they must be induced into societal practices through training in order to learn the rights and wrongs. Corsaro narrates the realization of a vital subsidiary approach that supported the society’s magnitude to influence the stages of child development. The approach awakens Talcott Parson’s functionalist lens of interdependence among sub-system units(Corsaro, 2005). The child therefore must depend on the society to grow and develop as the case is to this study.

The application of this model proposes that African parenthood still preserves a deterministic nature of shaping children within a family setting. The Ugandan-migrant mothers are hypothesized to exhibit this approach, which forms a background to an authoritarian parenting style. Their strictness and authority over children may not have faded much as the Swedish structural threads are lenient towards children’s exposure to the outside environment. The model in this thesis is used; to track fading mechanisms of the family’s role as part of society in this case mothers to construct childhood as a permanent stage where

children should heavily be monitored and groomed through application of their idealistic parenting patterns.

3.3.2 The Constructivist Model: The Child Appropriates Society

Contrary to the deterministic one, the Constructivist model plays a central role in reinstating children as active agents in societal functioning (Corsaro, 2005). It views them as able-bodied persons that can make contributions to the society. Many developmental psychologists undermined the position of the child's strength to appropriate or take part in society's daily activities. The model deconstructs rhetoric imaginations of children as vulnerable social agents who need maximum attention before he/she is integrated into the society. It further views children as already integrated members of the society immediately after their birth (Ibid, 2005). To better understand this model, I selected one of the outstanding theories on childhood cognitive development that is Piaget's Theory of Intellectual Development. Corsaro (2005) presents Piaget's genetic epistemology in developmental psychology as enriched by observations that children are developed human being with abilities to transform their owned cognitions into actions without necessarily being guided by adults.

Piaget's Theory of Intellectual Development

Jean Piaget (1896-1980) proposed that children from the time of birth following up to their infancy stages were able to identify, interpret, manipulate and develop their personal physical and social worlds (Corsaro, 2005). The theory provides instrumentalism of childhood stage where children build their own mental and intelligence capacities in order to interact with their immediate environments. It suggests that children are actively involved in finding solutions to challenges generated by their immediate environments (Corsaro, 2005). Unlike Sigmund Freud known for his famous stages of infant development, Piaget presented outstanding conception of intelligence that has become a point of reference for development psychological epistemologies (Erneling, 2014).

“More than anyone else, Piaget contributed to the study of infants' and young children's cognition language, social abilities, and understanding of other people” (Erneling, 2014, p. 527). Piaget claims that learners inhabit natural evolutionary processes that provides reflexive responses to their environment which is a justification for knowledge development (Erneling, 2014). Building on this conception, the theory compliments my prior story where the mother withheld to interfere with the Childs' desire to explore the running water in the slippery trenches of the mini forest. The intelligence processes of this child could

have been that she was responding to situation that was nearest to her as she tempered to interact with it. A study among black South African 7 year old school learners were found to have lacked cognitive skills which prompted their learning deficiencies(Muthivhi, 2010). It reported a failed impartation of the Piagetian cognitive development model among children at appropriate ages.

Reflecting on this construction, the theory was geared to examine how far the Ugandan-Migrant mothers in Sweden felt about their children exploring new environments without restrictions vis-à-vis their native Swedish counter parts. As noted earlier, the westernization of parenting premised on individualistic approach purports a free entry and exit for children to learn and manipulate their environments with high levels of self-esteem. This as a source of confidence rejuvenates children to relate with their parents in absence of crowned fear about views expressed and their choice of actions. How migrant mothers from a culturally-laden society like Africa in particular Uganda conceive children as active agents in society rather than passive is imperative to discuss with an interpretation from the Piagetian theoretical perspective. Therefore, the theory sets in motion to detect the mothers' changing attitude or rigidity towards recognizing the agency of children in society and their cognitive development skills that are likely to affect the mother-child relationship and parenthood in general. The agency of children under these two perspectives is most likely to produce diverse effects on any parenting typology.

CHAPTER FOUR

Methodology

4.0 Introduction

I have been fanatic about mixed methods from way back at my bachelors' degree because the qualitative discourses of my topic about contraceptive use among teenage mothers were supported by quantitative method. The motivation to use mixed methods was availed by access to a large number of population. However, with a short time in Sweden I wouldn't be sure of large sample coupled with language challenges hence with that, I decided to go qualitative and made sure that narratives of the migrant-mothers were adequately analyzed and discussed.

4.1 Research Design

The research design is an initial stage that guides how the study takes course in terms of its structuring and processing so as to produce credible results (Toledo-Pereyra, 2012). The study was to investigate perspectives, trajectories and influences on parenting of Ugandan-Migrant mothers in Gothenburg and their implications on parent-child relationships. The nature of this study was intended to provide an in-depth insight about the discourses on parenting among Ugandan-migrant mothers and how mothers assume different childrearing patterns at given points in time.

The design for the study was exclusively a cross-sectional one in a qualitative nature. A Cross-sectional design is one that justifies the process of collecting data on a specific social phenomena at a single point in time to verify the relationships among stated variables (Bryman, 2012). It was desirable to institute this design because the researcher wanted to capture the narratives of parenting from the mothers personally including a view of their expressions especially during a one on one interview. It can be argued that using a quantitative approach in this design would not provide such a rich discussion in terms of probes and prompts compared with the qualitative design. It was also appropriate to utilize this design because of the limited time available to complete the study so there was no need to follow up on respondents for further inquiries. Cross-sectional study-designs are usually cost and time friendly unlike other forms of studies that require follow-ups and concurrent

testing of results(Pandis, 2014). The availability of short time and less costs involved in conducting this study motivated me to select the proposed design.

4.2 Area of Study

The study was strictly conducted within Gothenburg, Sweden. The research was restricted to select this area because it's where the researcher's University is situated and had been accustomed to a few Ugandan-Migrant families that lived within Gothenburg. The 2008 estimations stated a 14% immigrant population in Sweden (Ahlgren et al., 2012). Living in this city for approximately two years provided confidence to the researcher amidst thorough observations about the large number of immigrants located in places like Angered, Kortedala, Bergsjön, and Tynnered. Therefore, it was inevitable to focus the study on the basis of availability of this immigrant population specifically Ugandans. Besides, the constraints of resources in terms of money and time dictated the boundary of the study.

4.3 Study Population

The eligible population for this study was Ugandan-Migrant mothers as primary respondents provided insights on parenting, what could have influenced their current given patterns and how was they likely to impact on relationships with their children. Only Ugandan mothers were selected because the researcher who himself hails from an African setting believed that women spend more time with their children than men. The consistence to take on women alone followed trends similar to several studies captured in the literature review most of which parenting was conducted among migrant mothers and little with the fathers. For instance, it is believed that “mothers’ knowledge of child development has been shown to have important implications for parenting behaviors, the development and well-being of children”(Al-Maadadi and Ikhlef, 2015, p. 66).

Although, the researcher was aware of the importance of fathers in parenting but it was anticipated that some mothers lived with children in Sweden without fathers. In addition, some mothers were married to other men of different backgrounds not specifically of Ugandan origin; including such category of fathers would interfere with the uniformity of the study group. The children were not directly included in the study because there are complex ethical procedures required to involve children especially with the rules attached to access although analysis endeavored to focus on effects from their mothers’ parental perspectives and influences.

4.4 Sample Size & Selection Procedure

The total sample for this study constituted eight (8) respondents who were women that originated from Uganda to live, work and stay in Gothenburg, Sweden. Unfortunately out of this number, only six (6) were able to participate. The justification for this small sample was due to anticipations of the limited access to desired number of respondents. Nevertheless, the small number of respondents provided informative and extensive interviews that were comprehensive to support parenting argumentations. Given the qualitative nature of the study, the strength does not lie in having a sample size that is as large as possible, but in in-depth interactions of parents to understand their experiences. The sample was women that had children below the age of 18 who were either born in Uganda or Sweden. The Ugandan-Migrant mothers were purposively selected due to their possession of knowledge and experiences of parenting in both in the original and host country. They were in better positions to distinguish how parenting a child in Uganda differed or had similarities to that in Sweden.

Non-probability sampling techniques were applied in the process of selecting the eligible respondents for the study. The techniques included; convenience and snowball sampling. A Convenient sample is that which lies in the proximity of the researcher and snowball sample is that which is recommended by the significant others who believe it has vital information related to the study (Bryman, 2012). Non-probability sampling techniques facilitates purposive selection based on sound judgment and inclusivity of those convenient to the study(Feild et al., 2006). But its limitations accrue from its inability to calculate the probability that all elements have equal chances to be included and also making it hard to estimate sampling errors which hinders generalizations (Seltiz et al, 1976 cited in Field et al, 2006). In this study, the convenient sample was that in the proximity of the researcher as those women/mothers that had been in close contact even before the study was executed for instance the Ugandan women that I had known through the Ugandan community associations and at Smyrna International Church in Gothenburg, Sweden. Being familiar with them through various activities quickened my decision to select them as a reliable sample. The snowball sample was obtained by asking the convenient sample to recommend those that they thought would fit into the study especially after their personal interviews.

4.5 Data Collection Methods & Tools

The study employed basically two data collection methods and tools, which included; the semi-structured interviews that were to be supported by a thorough documentary review & analysis.

4.5.1 Semi-structured interviews

These were applied to the primary respondents who were Ugandan-Migrant mothers living in Gothenburg, Sweden. The method was desirable because it is less time consuming to prepare and administer. It allows the interviewer with an opportunity to ask open-ended questions and thus provides the respondents with open chances to discuss the subject related issues broadly (Denscombe, 2010; Guthrie, 2010). However, there are normally challenges to sort out the most relevant information when much of it is provided. To conduct these interviews, an interview guide was developed and applied to every respondent in sample population. Although similar questions were asked, probes and prompts varied per respondent. It also depended on their situational circumstances of the events that they were discussing during the interviews. The guide was structured based on the four main research questions to help the researcher follow themes that would be developed during the analysis stage.

4.6 Data Processing & analysis

Data was transferred from the voice recorder to secure folders on the researcher's home computer and back-ups were made to avoid instant losses. Then the data was transcribed as verbatim into word-script format. Rewinding through the recorded interviews during the process of transcribing helped to verify that every word from the interviewees was captured correctly. This was intended to avoid misrepresentations of facts. A Microsoft framework was developed under a list of coded respondents with the questions and answers for each including their respective probes and prompts.

The aim for this framework was intended to help in extraction of themes through the coding process on answers provided under the different research questions. Coding involved marking of repetitions/similarities and differences/disagreements of respondents' data until the process of saturation were reached. The study chose to use a thematic analysis because;-it is flexible to deal with (Braun and Clarke, 2006), quick to learn and use without sophisticated theoretical considerations (Braun and Clarke, 2014). However, thematic analysis does not possess clear guidelines on how to work through with it (Bryman, 2012). Therefore, it

required innovativeness and creativity to formulate procedures from the researcher in developing themes out of the data availed. Obtaining themes helped to identify existing literature to support the discussions of the research findings.

4.7 Study Procedure

The researcher obtained an introductory from the Department of Social Work, Faculty of Social Sciences- University of Gothenburg, Sweden. The purpose of the letter was to authenticate the goals of the researcher and prevent any obstructions from the respondents' disbeliefs about the ongoing study. The researcher listed the names, addresses, emails and phone contacts of prospective respondent that were already in his proximity. The documents including the introductory letter and the interview guide were sent to respondents before the interviews were conducted. The essence of this was to prepare them to have an organized and informed discussion unlike presenting the questions on the day of the interview, which would provide shallow information. Contacts were also made with well-known respondents to schedule dates for the interviews. After every interview, the respondent was requested to at least refer any eligible contact to participate in the study.

The snowball sample was contacted with recommendation from the previous respondent. Each interview lasted for one hour. A voice recorder was used to collect the data only with permission and consent from the respondent. Each interview was given a different code name to allow anonymity and as well make references to the owner of the responses during analysis. The findings were compiled into a report, presented it to the examiner and also disseminated the findings in the last seminar.

4.8 Ethical Considerations

An informed consent was presented to any respondent willing to participate in the study. "Informed consent is the bond of trust which is the foundation and the central stone to any research involving human subjects"(Mandal and Parija, 2014, p. 1). The researcher is supposed to give necessary information about his/her study to all subjects in order to let them make an informed decision to participate voluntarily (Bryman, 2012). The necessary information included; the goal of the study, its objectives, benefits and dangers to both the researcher and the participants. The researcher delivered a consent form to every participant to sign after reaching a consensus to ascertain their acceptance to take part in the study.

However, respondents had an opportunity to skip questions they didn't feel comfortable to answer and terminate the interview in case they lost interest along the way.

Besides, the assurance of confidentiality to the study participants helped build confidence among them to provide necessary information. Information that is regarded as sensitive to participants should be handled with sensitivity to avoid harm (Bryman, 2012). The researcher ensured this principle by requesting the participants to choose secure environment that they felt comfortable in to take on during the interviews. They were assured that their responses would be kept anonymous in order to keep their privacy intact. They were also asked permission if possible the findings to be published but with no identification of them as sources. To keep the respondents' information confidential, it was stored in a secured folder with a password on it after which it was deleted and destroyed after developing the research report.

4.9 Validity, Reliability and Generalizations

The credibility of research process accrues from its accuracy and sensitivity handlings in order to convince the recipient audiences that it was guided by basic principles (Denscombe, 2010). The declaration on good practices of research acts as a cornerstone to produce quality findings that are trustworthy and builds confidence to any reader interested in utilizing them. However, it's quite problematic to instill and assess using this criterion in qualitative research because it's hard to replicate findings due to differences in geographical space and time settings under which studies were conducted (Ibid, 2010). Therefore, this procedure has been subjected to criticisms to underscore its essence unlike in quantitative research although it has not fully been abandoned.

4.9.1 Validity

Validity is concerned with how a concept is measured to justify its appropriateness in the research process. It guides the researcher to verify whether the parameters and indicators used to investigate the research problem are smart and clear (Denscombe, 2010). It is however recommended that the researcher should utilize a face validity to obtain the value inhabited in the investigative question at hand (Bryman, 2012). In such regards, this researcher made an appointment with the anticipated supervisor prior to the study to discuss the interests that were embedded in the finally chosen topic. In the beginning, the topic was too broad focusing on parenting styles of African immigrants living in Sweden. But the supervisor being an expert on child and parenting related issues advised to narrow down to

one target group from a continental block because Africa seemed too big to conceptualize in terms of diverse cultures towards parenting paradigms.

Upon this advice, the researcher finally came to focus on Ugandan-migrant mothers in order to understand their perspectives on parenting and how living in Sweden had explicitly or implicitly affected their parenting patterns. Consequently, the researcher was motivated by construct validity on the topic reviewed. “Here, the researcher is encouraged to deduce hypotheses from a theory that is relevant to the concept” (Ibid, 2012:p.171). This researcher kept developing systematic theories about immigrant parenthood even before the topic was conclusively accepted for instance, I imagined how it was for immigrants possessing a rich background knowledge on parenting from their original countries but they encounter new ways of parenting norms from the host country. Knowing that Sweden had a variety of child-centered practices, policies and a clear regulatory framework which is quite unusual in the countries of immigrants, it was helpful to understand their perspectives and how they had changed or not changed their parenthood.

4.9.2 Reliability

Reliability is concerned with efforts to ensure that the measures used to test concepts are consistent throughout the research process(Bryman, 2012). The researcher utilized the stability measure of the data collection tool to verify its consistence with the research questions that would later be applied to all the respondents. “Stability involves administering a test or measure on one occasion and then re-administering it to the same sample on another occasion” (Ibid, 2012:p.168) In order to ascertain the accuracy in data collection, a pilot study was instituted with one of the prospective respondents. This was geared to ensure that the questions and concepts in the interview guide were appropriate to answer the research questions. It was also meant to erase irrelevant questions and to seek feedback from the respondent about the appropriateness of questions. The researcher in guidance from the supervisor refined the interview guide to fit all categories of respondents hence reducing the likely biases.

4.9.3 Generalizations of the study findings

Generalizability known as external validity is concerned with the possibility of replicating the research findings to other social phenomena in order to explain a broader picture of similar occurrences (Bryman, 2012; Denscombe, 2010). The reasons why the findings for this study can't be generalizable is the fact that Ugandan-migrant mothers grew up from different parts in Uganda that possess different perspectives on parenting, their age

and the number of children they have could influence them differently. In addition, the ways they would perceive the influence of the Swedish context on their parenting approaches would be still different depending on the location they lived in, how long they had lived in Sweden, and the ability to recognize this influence would be complicated to justify. Such dilemmas would limit the overall generalization to all Ugandan-migrant mothers living in Gothenburg, Sweden. However, the researcher would fairly seek to generalize the findings at a negligible extent because the respondents shared a common identity of a Ugandan origin; all were living in a welfare state which champions child oriented policies that were most anticipated to affect them in spite of their preconceived perspectives of parenting borrowed from their country of origin.

4.10 Challenges faced

The researcher encountered challenges especially in the search for eligible respondents for the study. Although there were quite a number of Ugandan-migrant mothers, few were eligible to meet the specifications as stated in the methodology. Those that had earlier accepted to participate in the study later turned away and were not willing to be part even after their consent had been sought and sending them interview details including the introductory letter and the interview guide. This was stressful but as ethics guided the research process, the researcher had to compose himself and calm down well knowing that prospective respondents had the right to decline any participation at any stage of the study.

CHAPTER FIVE

Findings, analysis and discussions

5.0 Introduction

The chapter includes; the respondents' characteristics and the study findings based on the four major research questions. The themes extracted from data during analysis include; understanding parenthood, being a child of an immigrant, Swedish system as supportive to parenting, challenges of parenting as an immigrant, comparison between parenting in Uganda and Sweden, and migrant parent-child relationships. Each theme is subsequently followed by analysis and discussions. Developing themes was done through coding responses that had similar or repetitive components and then merged together into categories to have main themes with sub-themes under each. Data was analyzed iteratively to ensure that codes weighed meaning in relation to the study.

5.1 Characteristics of the study respondents

In order to protect the respondents' identities as assured in the consent form, pseudonyms were used as shown below. As earlier noted in the methodology chapter, the study included only mothers with less preference to fathers due to various anticipations possessed before and after the research process. The Ugandan-migrant mothers had two categories of marital statuses mainly single and married. The marital status implicated on their parenting for instance the married had shared child responsibility as strongly cherished in the Swedish society and the single status implied an overload of work to fill up gaps of the missing partners as they assumed a wide range of child responsibilities.

| Name | Age | Number of children (below 18year) | Period of stay in Sweden (years) | Occupation |
|-------------|------------|--|---|-------------------|
| Sarah | 36 | 1 | 6 | Social worker |
| Angel | 46 | 3 | 25 | Missionary |
| Christine | 37 | 2 | 6 | House wife |
| Loy | 47 | 3 | 27 | Student |
| Marble | 40 | 4 | 10 | Care assistant |

| | | | | |
|-------|----|---|----|-------|
| Carol | 47 | 2 | 26 | Nurse |
|-------|----|---|----|-------|

The above six respondents consented to participate in the study out of the anticipated (8) which was not achieved as stated in the methodological chapter. It was noticed that the age of respondents did not have significant impact on any child-parenting variables, although all mothers discussed parenting but nothing related to their ages with parent-child relationships.

It was anticipated that the number of children the migrant mother had would determine the level of mother-child association. In this case the fewer children a mother had, the stronger the interaction for instance Sarah with one child said; "...since we came it's been her and me so we have become more of friends than mother and daughter..." . However, using the term child on first impression was met with challenges, because persons never becomes old to their parents, therefore, some mothers had "children" above 18 and thus clear cut points were stated to make them understand who a child was and to have a basis for discussing parenthood.

There was no observed relationship between the period of stay in Sweden and the way the mothers were parenting their children; much as they were being affected by same structural and contextual factors that had variations in explaining their current parenthood. The mothers' parenting styles that had spent 6years in Sweden weren't different from those who had spent 27 years, similarly to that of their age; period of stay in Sweden wasn't talked about among the factors that had affected parenting approaches. The finding presents inconsistency with that of Huang and Lamb (2015) that argued how the longer period of Chinese immigrant stay in the UK resulted into a change in the parenting behaviors. The Ugandan immigrant parents didn't attach their changes in parenting practices and behavior to their longevity in Sweden.

The mothers' occupation at the time of the study seemingly had explicit and implicit influence on their parenthood. Sarah who was both a student and a part-time social worker said that; ".....I am influenced with social work and flexibility and you know such things...", again she indicates, "...to encourage her (daughter) also to go on with her friends so that and I do that just out of the social work perspective because I know friends are healthy in the growth of a child...". Whereas Angel being a missionary parented her children in a God fearing way as she narrated that; "...I train them to read the bible and to live a way of the lord that is a bit different from the worldly way because outside they are exposed to something else..."

Loy who during the study was a student illustrated that “.... yet I worked as a teacher for 15 years so I have seen that, out of that I became a better parent...” Her interaction with children as teacher taught her that being a rigid parent could affect the child in terms of easy integration into the Swedish society. She claimed that parents’ failure to be flexible with the society they lived in could be copied by their children causing clashes with the society’s norms.

5.2 Understanding parenthood

It was vital to find out how the Ugandan-migrant mothers understood parenthood in order to have a wider view of how they were likely to relate with their children while living in Sweden. As noted in the preceding chapters, parenthood is an elusive concept with diverse perspectives under which a person treats or brings up his or her child. Besides that, the mothers pronounced their understanding of parenting as how they conducted themselves and endeavored to strengthen parent-child relations.

5.2.1 Role modeling

Being an exemplary mother in all several circumstances was compared to one of the best way to parenting. Children were considered as learners from what their parents were doing and so the wrong and good deeds would be reflected in the child’s behavior. In that case, mothers were as sensitive to teach their children the socially accepted conducts of any person and practiced what they preached.

“Being a role model to our children, then let me say if I behave badly like in the community where I live, when I am talking I shout all over the place, I abuse people things like that the way, I dress my children will copy this and it will go with them...”(Marble)

“...I want to be a role model...because they watch me in everything I do and I am with them most of the time...” (Angel)

In this regard, mothers acknowledged that children possessed the capacity to learn what takes place around them thus implying that they take chances of acquiring behavior from adults through observations and imitation.

5.2.3 Religion and parenting

The role of religion in understanding parenting was visible as three out of six mothers reported that children being raised in a God fearing nature become more submissive to the parents than those who are not. Seeking God’s hand work in providing wisdom to parents in the way of looking after their children was considered important as Christian families,

“...I believe in God, parent a child in a God fearing way, teaching your child from the beginning, Sunday school, teaching him how to read the bible from the beginning, if he grows through the Christian way, you will not find him disturbing...”(Christine)

“...they are religious, they have that religion in them, I raised them with religion” (Carol)

Raising children in a God fearing manner was equated to behavioral sharpening that would induce them to be calm, respectful and diligent persons in the society. Christine commented that she believed God’s hands would protect her children and that God could change everything if she prayed for them.

5.2.3 Child Monitoring

Monitoring children’s whereabouts, who they associated with, what they did at school and home was presented by mothers as a way to keep a close contact with their doings. Child monitoring was most especially fueled by the accessibility to technological mechanisms like phones to track them by calling, or email to institutions like school to verify their presence as noted earlier.

“...communication has been good so that’s another way of knowing where is he, he sends , I send so there is a communication whereby okay he is there by this time, I think all these modern tools have helped as a parent to know okay at this time he is there he is doing this...”(Loy)

“...sometimes you can spy on them (laughs) to see whom, or which is associating with, you can have a look at the phones sometime, or we can ask when he is asking for permission to go out...”(Carol)

Child monitoring was significant in keeping track of the child’s paths because mothers assumed use it in correcting children that exhibited unacceptable behavior.

5.2.4 Friendship with the child

The mothers’ view of parenting was related to friendship towards the child. It was noted that being friends with the child was a paradigm shift from just being a parent. Being friends with the child was seen as vital in creating space for dialogue, openness and talk freely with each other without fear of restrictive parental authority.

“...it’s good to be a friend to your children but in one way say a word boundary, your children but again you have to do what, correcting them” (Marble)

“...sometimes you are a friend just not to be so very strict but you have to be a friend sometimes...”
(Carol)

“...I was his (child) friend since even from Uganda up to now, so I find it easy for me or him to listen to each other...” (Christine)

Building parent-child friendship was recognized as advancing closeness between the mother-child. The importance of friendship in causal relationships is to comfort, stand with and provide support to one another in either good and low moments. With such, shifting friendship to blood relationship of mother and a child immensely strengthens the bonding besides that attained from breast feeding at early stage.

5.2.5 Love

Love was significantly expressed as showing care, support and responsibility as mothers towards their children. Almost every mother in the study hinted that loving the child was the first step to understanding his needs and responding to them accordingly. Much of their role as mothers was to show love as the strongest ingredient to parent-child relationships.

“...my first priority is to love them like I said in the beginning, I show them from my heart that I love them even though I can't do everything for them but I have this passion for them...” (Angel)”

“Loving the child, you have to take care of these children's emotional needs, when they are sad you comfort them, when they are sick, you take care of them...” (Marble)

“...just being able to raise a child to bring up a child, yeah, to love the child...” (Sarah)

Parental love may act as a starter to establish a sense of belonging between the child and parent. As well, it impacts on the dyad reciprocity in sharing experiences that affect them and are able to provide solutions together as they listen and dialogue amongst each other.

5.2.6 Teaching & guiding

The Ugandan-migrant mothers defined and refined their roles in parenting as a way to teach and guide the children in what was known to be beneficial to their social, psychological, emotional, cultural and physical development.

“...but to also help them in many things like teaching them, I would say what they call, like they say charity, something begins at home so I want them to learn something before they go out...” (Angel)

“...to guide the child as possible as can be, to guide the child because like I have a teenage daughter, so it's very important that she gets or is guided,, and you know not to fall into some facts that I wouldn't appreciate...”(Sarah)

“You (parent) teach him how to be a good person in the society... just from in many stages, from childhood to, every stage, and every step he takes, so you are guiding...” (Carol)

Parenting children involved assisting them develop skills and knowledge that would help them to survive in their environment. Teaching and guiding them indicates that they have the ability to learn and adopt what is being taught and can later utilize the acquired knowledge

and skills when dealing with situations that affects their lives both in present and in the future.

5.2.7 Analysis & Discussion

The above conceptions on this section tend to strengthen the identity of parenthood and what other studies have found out. The findings on this section connoted that mothers are strong pillars in child care giving and rearing (Holcomb et al., 2014). In their analysis of Disney films, Holcomb et al, (2014) pointed that the characters in the films over portrayed fathers as influential care givers in parenting yet mothers had more responsibilities towards child rearing. The Ugandan-migrant mothers described parenthood as a way of being there for the child and seeing how she or he grows up in the most appropriate way. Parenthood is consistent with adequate involvement of the parent in responding to issues related to the child(Widding, 2014). Widding (2014) recognized that Swedish parents possessed definitions of being a 'good' parent as one who is there to provide necessary support to the child. This argument fits precisely with that which the migrant mothers related to parenthood. They recognized that the children have to be handled with care so as to bridge gap between parent-child relationships. The mothers highlighted that love for the child would bring the closeness between the mother-child. Love can be expressed in different ways either emotionally, physically, and materially. These ways normally are carried with feelings that stimulate individual actions towards one another.

As mothers, they showed love to their children by responding to their material and emotional needs for instance comforting them when they were discriminated at school, or buying them gifts on birthdays. Showing them love provided a linkage to create friendship between mother and child. The strategy to bridge friendship gaps are consistent with Hollingsworth and Buysse(2009) where children need to freely interact with their parents which later affects their relationships with the outside environment. If they create trustworthy relationships with their parents, they tend to have stable relationships both in childhood and adulthood. In this study, it was noted that friendship is also useful in blood relationships because the mothers believed that to know better their children, they had to be good friends to them. Parenting maybe more stable when there is friendship amongst the mother-child rather than just sharing blood connections. Children are most likely to feel attached to any parent who appears to be their friend and understands their perspectives. Childhood is a complex stage which may be treated with cautions that children can easily read and deal with friendly

environments(Corsaro, 2005). They are also likely to respond negatively those that aren't receptive and may construct boundaries around themselves.

When there's openness in the friendship amongst the mother-child, teaching and guiding children can be possible because their boundaries to learning are open. Ugandan-migrant mothers believed that their children could be trained and taught elements that were important for their thriving and survival in the society. Teaching and guiding were attributed to behavioral change needs as well as skills in doing home chores. The interpretation of this through the deterministic model is that childhood is constructed as lacking and it has to be shaped through trainings before children get connected to the societal norm instructions(Corsaro, 2005). The mothers felt that their children had to be like those in Uganda who are obedient in participating in house work and must behave appropriately.

Therefore, children needed to be guided so that they don't have excuses in the future that their parents weren't supportive in informing them the necessary mechanisms to live in society. The mothers were much motivated to teach and guide their children because they believed that the Swedish already recognized childhood as integrated into the society. As African mothers, they felt that children still needed molding to fit into the larger society. Yet they considered Swedish children as already part of the larger society even before they got into adulthood(Corsaro, 2005). One mother narrated that living in Sweden helped her to view a child as a human being even he or she is a baby, that it was a human being. The variations of childhood construction between societies determine the way parents will look at their children and what kinds of teachings they will offer to them just to prepare for adulthood(Corsaro, 2005).

In addition to shaping childhood as a premature stage in a deterministic approach, Uganda-migrant mothers considered parenthood as a responsibility to strive on the monitoring of their children. Child monitoring served as mechanism to oversee the daily progress of the child that's his or her interactions with the immediate environment. The finding concurs with that of DeVore and Ginsburg(2005) in which parental monitoring was essential to track down children's activities, though surveillance was not regular. Although child monitoring is done everywhere, the exceptions with the migrant mothers were that they lived in a society that is free and not strict which meant that children could easily learn illicit behavior. Mothers had dissonance as fear that their children would involve with badly behaved gangs especially from different countries since Gothenburg has so many numbers of

immigrant communities. Festinger, (1962) in his dissonance theory argues that inconsistencies are likely to arise if certain information obtained varies from regular cognitions. Some mothers posed information that badly behaved groups besides Swedish children were from other countries who when they reached or born in Sweden got used to the freedom supported by the allegedly Swedish legislation on children and they don't do any house work but instead spend most time in the city through which they learn illicit conducts. In such social interactions, new behaviors are learnt because they give rewards that fellow children are moving along together since they share same aspirations in what they do whether good or bad(Hanna et al., 2013). Nevertheless, mothers instituted checks for knowing who their children's associates were, knew school time schedules and activities. Meaning that they got conversant with children's daily routines and if anything outside the usual schedules, they had to seek for permission.

Whereas mothers monitored their children's daily routines, they had to first live exemplary such that they could have the moral authority to dictate on how they wanted them to behave. Mothers saw themselves as immediate persons to their children and so they had to live, act and behave the way they required of them too. They assumed role model positions to their children besides being just mothers. Role modeling was seen as a pointer to affect children's behavior positively. Bandura's (1977) social learning theory advances that a change in behavior may be through observational learning. Mothers as behavioral instructors believed that parenting involved show casing actions that would inform child behavior. Viewing themselves as role models had some resonance to reduce any dissonance that children are likely to adopt unwanted behaviors. Mothers remained cautious of what they did for fear that it could be learnt by their children. Besides fears that their children could learn others from the outside, they postulated that within homes children could learn at least the desirable behavior(Festinger, 1962). It goes beyond that children have to been instructed what to do but people who guide them must be representative of what they want them to be. The conviction that mothers wanted to be role models is a positive contribution to children's learning process.

The study also revealed that religion played part in parenting as it contributed in shaping children's relationships with their environment. The finding is in line with (Horwath et al., 2012) that found out that parents and their adolescents in England believed religion influenced the mother-child relationships. The religious faith and beliefs laid blue prints in shaping the acceptable behavioral conducts among the adolescents and their parents. As that,

their choices and actions had to be in line with the socially acceptable norms of religious sentiments(Horwath et al., 2012).Similarly, Ugandan-migrant mothers in this study pointed out that grooming children in the fear of God was important in taming them to be respectful and disciplined children. Using the cognitive dissonance theory, among the fears that created dissonance were that migrant mothers believed Sweden as secular and immorality was high. So they had to confine their children in the fear of God to keep up appearances of good behavior.

With easy access to internet unlike in Uganda, children would easily be exposed to pornographic, and also watching movies that have mature content was cognizant with the migrant mothers' ideal to parent their children in Godly paths. The mothers proposed that their children be part of church activities, attend Sunday schools, read the bible every day and some mothers had prayer groups which gathered regularly to pray for their children. Mothers laying a religious foundation in parenting presumed that children gain the ability to resist engaging into ungodly ways that is contrary to their beliefs(Festinger, 1962). If children violated the religious beliefs of godly ways, internal reinforcement of guilt, unworthy and sinful would be felt. Feeling unpleasant about our actions commands rational judgments to clean up and reinstate what has gone wrong as a behavioral reinforcement mechanism (Yun and Kim, 2014). Therefore, migrant mothers saw the need to use religion in order to keep their children on the right paths with teachings of obedience from adults.

5.3 Being a child of an immigrant

The adjustment to suit squarely into their society is not only levied on adult immigrants but children inclusive. Children of immigrants are susceptible to live between what their parents require of them in the host society and the need to familiarize with the entire social milieu. Having been parented in a strict and modest society, Ugandan-migrant mothers required their children to be brought up almost in the same way as theirs although the environment was considerably different. All in all, they had standard measures to shape their children as follows;

5.3.1 Discipline and respect

The migrant mothers expected their children to grow up in a disciplined and respectful manner which was hence and forth equated to the traditional way of child rearing. Compared to what a child should be, the mothers were very keen at how they were associating with the outside environment including older people and fellow children;

“...I want them to respect adults and I have made sure at least that I see it in them...” (Angel)

“...I have to tell him that, you have to respect, that is most important, when he gets respect from home and even in school he school respect all people ...” (Christine)

Instilling discipline and respect among their children was deterrence from learning and copying illicit behaviors that other immigrant children were attributed to. More so one mother narrated this fact comparing children in Sweden as disrespectful to their parents which was argued on too much child liberty most claimed to be misuse of children’s rights;

“...most children here like, they don’t, or they respect but I haven’t seen it really so clearly because the child can come out and tell the parent, you’re stupid, my child cannot do that...” (Sarah)

Focusing on how children conduct themselves in terms of discipline and respect commands interpretations from outsiders that either their parents are doing a good work of shaping them up or reluctant to mold them rightly.

5.3.2 Working hard

Possessing the status as children to Ugandan-migrant mothers under this study was equivalent to expecting them to work hard in their daily school and co-curricular activities. The mothers’ view on this was that for children to fully excel in such a Swedish system and at the same time being an immigrant, they needed to work hard to surpass the common standards of society.

“...I try to bring up my child with a perspective, with a good perspective concerning education and hard work...” (Sarah)

“...they are expected to work hard, of course both in school and outside school...” (Angel)

“...every day I tell him he has to study well, because there is a chance to study here...” (Christine)

Children had to be oriented to utilize the existent opportunities in order to survive in the future. Working hard is an added advantage to children of immigrant status because they are likely to be picked on and positive rewards are accorded to the family in which she or he comes from

“...for example the Swedish people, they offer courses when you have a very active child... they teach you how to help this child...” (Angel)

It is prudent to suggest that working hard is coined among the principles of parenting in such to groom children as responsible persons to be able to look after themselves when they leave their parents’ homes.

5.3.3 Friendship Networks

No parent would ever wish to see his or her child flock with other children known to be not morally upright as per societal constructed behavioral standards. The Ugandan-migrant mothers fell into this category where they needed their children to associate with other children who were worth developing them psychologically, emotionally, socially and behavioral wise. At that point, mothers assumed an investigative role to know who their children associated with and if so, advise accordingly.

“...I expect them (children) to make a good choice of friends I always tell my children if somebody is doing something wrong you don’t have to fall for it because that person is your friend...” (Marble)

“...he has to get friends, and he has to see which friends he gets, he needs to assess which friends he has, you know, children can learn bad behavior from other friends...” (Christine)

Mothers preferred that their children would get friendship networks that had positive contribution to their growth and development. It is commonly understood that immigrant children usually engage in groups known to be unruly besides involving in drug abuse for instance one mother narrated that when immigrant children get to such countries, they learn illicit behaviors that are different from those where they originate from.

5.3.4 Integrate but retain cultural heritage

Children of immigrants are sometimes expected to strike a balance between their own mother-culture as well as that of the host society. This study was able to reveal this connection in how Ugandan-migrant mothers wished that their children could be equipped with their traditional & cultural values amidst that of the Swedish system. As for that, some mothers engaged in teaching their children what was expected of them as children of Ugandan origin and maintain the heritage.

“I expect them to, have a wider knowledge of being, to integrate... to integrate in society easier since they are grown up in a country whereby they are different by color and they have two cultures...”

(Loy)

“I expect them to be able to adopt some Swedish culture but in the same way following my own culture because I do that, there’s a way I teach them about my culture...” (Marble)

“I expect them to behave like , to fit in the Swedish society since they are born here, they have grown up here, I expect a lot as a mother, I expect them to be good natives, Swedish citizens plus that they don’t forget my culture, our culture and my customs” (Carol)

Integration is not only expected upon adult immigrants but also children and how this was enhanced through parenting was exciting. Migrant parents in the study took the duty to encourage their children to fully integrate into the Swedish society but also maintain their

cultural status quo. However, according to Ugandan-migrant mothers, their children were not so much in keeping the cultural status quo which turned out as a discomfort causing some frictions when it came to learning and teaching them the Ugandan traditions and customs.

5.3.5 Comparison to the Swedish native Children

The study was interested in how the Ugandan-migrant mothers constructed the differences between their own with the immigrant children in general and the native Swedish children. The aim of this was to establish the strength and weaknesses of the parents' perspective on the native Swedish children which would for once affect the way they parented their own children.

“...Swedish children aren't afraid of making mistakes but she is afraid of making mistakes maybe from her background in Uganda” (Sarah)

“...Swedish children are bolder than my own children, you know, there is a way they lose that self-esteem, you keep talking to them...” (Marble)

But also the Swedish children were constructed as living luxurious lives as brought up by their parents and this seemed so worrying to Ugandan-migrant mothers as they believed that their children were learning or copying the lifestyle hence putting much demand to provide for anything even where it wasn't necessary.

“...for example the Swedish children, they like have everything, they, that's how they bring them up, they must have this and this, they must have everything you name it, but for my children when they ask for all these things most of the time I tell them we don't have that or we can't afford that...”
(Angel)

Comparisons between the native and immigrant children awakened the migrant mothers' experiences towards harmonizing what appeared to be “Swedish child syndrome” of demanding to make their children understand the differences between their socio-economic statuses.

5.3.6 Analysis & Discussion

Living as immigrants necessitated mothers to be keen on how their children related with the Swedish society. It became evident that the migrant mothers had imaginations of what a child of an immigrant should be like. All possibilities to make children grow up in the Swedish society were geared to identify them as different from others and more so to meet standards set by their parents. Migrant-mothers tried to compare their children to their native counterparts on which they obtained knowledge to parent them. Using a Piaget's theory, the migrant mothers believed that Swedish children were more able to interact with the environment without fear (Corsaro, 2005). The mothers considered this aspect to how

Swedish children were being supported to be confident in making their own choices on certain things and parents did a guiders' role. One mother pointed out that a Swedish child aged 2 years can help him/herself by picking something to eat from the fridge and could survive for days just in case no one was there to provide for direction. Contrary to their children's low esteem, the mothers confessed how some of their children needed guidance to learn some of the basic things in life. The deterministic model reveals how childhood is constructed by endeavoring to help children through coaching them so that they can be able to interact with their immediate environment(Corsaro, 2005). This justification underrates the children's capacity to think independently and develop their own intuitions for survival.

Similarly, because the mothers preferred their children to become different from other disrespectful Swedish children, they installed maximum discipline among them. They believed that any child should be taught how to be respectful to others and be disciplined so that they can be respected too. Some mothers regarded respect as a social learning initiative whereby if there was respect between them and their parents, their children would do the same when they were at school or in any other place. Discipline among children was anticipated to be a face value whether parents were grooming their children uprightly or on the contrary. As this, many migrant mothers didn't have soft words for fellow parents who let their children become undisciplined yet as it was proclaimed that you trim a child when he is still very young if one needs to see anything out of him or her. Eastin, et al, (2006) categorizes the authoritarian parents according to Baumrind that they are demanding and directive. The mothers in the study corresponded to this trajectory that they had to be disciplinarians to make sure that their children maintained behavioral standards.

Aligning child discipline was shifted to knowing who their friends were and what they engaged in if they were both in and outside of school. Migrant-mothers were concerned with the fact that their children could learn illicit behaviors from children. Using the Festingers' cognitive dissonance theory (1962), the mothers contained pressures that their children would fall victims as drug users if they befriended children who did so. They were compelled to teach their children that they shouldn't allow to be driven away by behavior that was considered not right. Friendship networks in this case were significant in influencing behavior thus mothers encouraged their children to flock with friends that would add value to their childhood development. It can be argued that sometimes mothers would deny their children from attending parties or going out because they were afraid of their children would be part of bad groups. The finding is consistent with that of the Latino immigrant mothers in

the US who prohibited their children from interacting with their US born friends children for fear that they would adopt ill behaviors (Perreira, et, al , 2006).The power of social learning immensely commands justification for parents to protect their children from freely eloping with their age mates and if they are to do so, their parents have to assess these friends by either questioning children about backgrounds, family locations and their purpose for friendship. It is argued that behavior is not only accelerated by an individual himself but rather a range of stimuli that triggers its manifestations (Hanna et al., 2013). Acquisition, retention and exhibition of behavior is learnt through interactive session with alliances of friends(Miller and Morris, 2014).

In addition, parents expected their children to compete favorably other children both in and outside school through motivating them to work hard. Working hard was anticipated to keep children on track and focused with their education. Mothers recognized that the only way to utilize the opportunity of living in Sweden was to encourage them work harder because everything was available unlike in the Ugandan context where accessing education goes with a cost. The mothers used child's hard work as a consonant to avert instances where children would misuse the opportunity of free education and drop out. Perceiving hard work would have to be emulated by their parents in how they had managed to live and adapt to the Swedish society yet different from the original homeland.

Besides, the mothers required their children to integrate with the Swedish society but ultimately preserve their mother culture. Although they monitored their friendship networks, mothers wanted children to get involved and adapt to the Swedish values. However at some points they believed that Swedish values were inconsistent and contradicting to the African ones which created a lot of dissonance(Festinger, 1962). To refrain from adapting the unwanted Swedish values, migrant mothers encouraged their children to learn those that were considered consistent with their age and parents' interests. Considering that their children were able to learn from others by observing and imitating, parents remained keen on which values were likely to be adopted. Mothers became vigilant on behaviors of children while at home and they had the opportunity to reward it positively or negatively. With such Social learning by Bandura's (1977) conceptions were considered inevitable and parents over and again tried to show their children what was best for them rather than just copying from the outsiders just in case it conflicted with the African values.

5.4 Swedish system as supportive to parenting

The migrant-mothers in the study argued that the Swedish system was supportive in helping their children attain the best living and how it had affected parent-child relationships. The themes under this category included;

5.4.1 Financial Support

The financial support known as child allowance (Barnbidrag) for parents with children was identified as the most common assistance from the Swedish government. The child allowance was reported to help parents provide for their children which was unheard of in the Ugandan context;

“When I get this, I know that my children won’t go hungry, I will have something to dress them, when they are ill, I am able to buy medicine, okay, I am not like a certain mother in Uganda unemployed...” (Marble)

It is vital to note that the child allowance was a guaranteed support which kept parents assured that their children wouldn’t be vulnerable to lacking of material as well as personal needs. It was found out that a parent having more children was entitled to more child allowances which was an economical gain to raise children in a secure environment. Angel noted that;

“...the more children you have, the more money you get, to support them...”

However, child allowance was reported to be a source of conflicts between parents and children because slightly older children knew that the government gives their parents money to provide for them. Children were more likely to be demanding for material needs like latest phones, computers and others because they were informed of how much money their parents earned per month from child allowance. And yet parents seemed to maintain a regulatory principle of carefully spending the money unto important necessities not luxury;

“...they (children) are very tough, like they want to get it like the other Swedish children, they want to get it because they heard that they give me their finances” when they need something because of course the Swedish way, is just you give them whatever you have, and whatever they need whether you don’t have enough money you can take credit that’s the way the materialistic world here is, but I can’t respond to that because I cannot give them everything,.....” (Angel)

Angel also reported that most families see children as a source of finance and riches in Sweden due to the financial assistance provided depending on how many children one has.

5.4.2 Social activities for children

All the mothers noted that social activities organized in school for children kept them occupied as well as developed their potential talents. The activities included; football, basketball, swimming, and acting in theatres. These activities were part of school schedules that children engaged in as a form of co-curricular activities. The activities were also geared to develop the child's intellectual and social development as regards that;

“... I think that supports in modeling them to know how to deal with team work because here is most team work, you to be good at team work...” (Loy)

“They can interact with others through these activities, raise their self-esteem you know, when they are just home, the only thing they have is TV, and maybe video games...” (Marble)

Children co-curricular activities were seen as a source of enabling their children integrate successfully into the Swedish society. In addition to learning better Swedish values and reduce the discomforts of being labeled as outsiders from the rest of the native children. The mothers also commended that these activities were cost friendly and that each parent could afford to pay for her child to participate in these activities.

5.4.3 Health care & nutrition

Parenting is also composed of meeting the health needs of the child among which health is an important factor for any human being to get ably involved in every aspect of life. Attaining health care in most developing countries where most immigrants come from, goes with high costs which at times have contributed to increased child and maternal mortality due to high poverty levels as people can't afford to access the basic health care. It was revealed that living in Sweden as a parent was quite comforting knowing that their children could access health care at no or a lesser cost;

“...free dental services up to the age of 16...” (Marble)

“...so I have an opportunity of a nutritionist so she(child) has her nutritionist where she goes at least once in a month to guide her with food and just reduce weight , so there is support.”(Sarah)

“...you ask this child that did you eat something yes the teacher gave a fruit so in other words they don't leave your child to go lacking...” (Angel)

The assurance that their children can attain health care and nutrition when in need helps parents not to live in uncertainty of their children's' health needs. It is assumed that attaining health services increases life expectancy and productivity of people. It may reduce on the number of orphaned children as the case compared to the Ugandan context, where orphans have to survive on streets through begging.

5.4.4 Access to information technology

The study revealed that living in Sweden guaranteed opportunities to access basic information technology sources. How information technology eased communication between children and their parents was factored on monitoring the whereabouts of the child. It was also used as a platform to pass on information relevant to their growth and development;

“...these computers and everything, I can check , I just go home if he has been at school or he has been late, that teacher emails me, they send a message immediately, that the child is missing , sometimes they call, where he is, they call...”(Carol)

“...sometimes I send SMS, yeah in case there is a topic, in case I see there is something I want to tell the child... then I do allow them to have an email so it’s easier in the busy world when I see an article I see something or I recommend a film I will just send an email and I think they will find it there..”
(Loy)

Much as technology was useful to provide quicker means of communication, it retained side effects of addiction among children which was anticipated to limit their concentration both in school and home. Every child as observed by this researcher owned a phone and it quietly became an entitlement per say but in other means, parents were regulating the gadget usage as a way to reduce on technology addiction; for instance

“...I try so much to limit her with the phone, now it’s enough, no computer, no this, no that, now read, you know.” (Sarah)

5.4.5 Education for children & parents

Education is a conduit through which knowledge can be transferred to the masses in anticipation to change their attitudes and adopt better ways of living. Similar to health care, education services for children in Sweden is completely free which helped parents not get stressed over how they have to look for tuition fees. She expressed this contentment like;

“...our children have free education and are able to go to school without worrying about the finances all that, or scholastic materials...” (Marble)

Besides, education for children, there were parenting schools with courses meant for parents to learn how to take care of children in their families. For those that are not able to attend, they are provided with books that explain the process of child development and how a parent should respond to these developments.

“...they can offer you a course so for me I have been to that course, it’s normally for 6 months, and you stay 6months in that course...” (Angel)

The program or courses were geared to help parents adopt better ways of parenting rather than ending up with bad parenting practices that could resort into intervention by social services that could result into fostering their children.

“...I don’t want the government to take the child away from me, you respond to these courses, you go for the courses and you make sure that you also do your responsibility at home, otherwise there are many parents who have been taken to prison and that’s a very bad thing...” (Angel).

I later had a causal discussion with one of the prospective respondents who turned down the interview and she shared with me her story of how child protection services contacted her for beating up his child and had promised to take him away. Such a story reveals a lot to the role of child protection services in developed unlike the developing countries which are not strong enough to monitor parenting practices insides closed doors.

5.4.6 Knowledge about seeking parental support

Mothers had considerable knowledge of where to seek help in case their children did not behave as expected. They had information of who their children could contact, and the people responsible to provide advice to their children, for instance;

“...they have a fulltime counselor kind of in every school, so if they have a problem or if they have any issue they can go and talk to...” (Sarah)

“Mentors in school whereby if I am uncomfortable with my child, I tell the mentor can help me with my child and talk about this, if not I use my friend, and that happens normally when it’s teenage...”
(Loy)

The confidence built on this knowledge to believe that parents can be assisted by other parties in shaping their children’s behavior or counseling them during their different stages of development substitutes the worry of lacking the relatives in extended families that perform such duties usually in an African setting.

5.4.5 Analysis & Discussion

The mothers praised that the Swedish system possessed policies that were supportive to parenting. The narratives highlighted on this debate indicated that their fears of raising children were limited as it suggested that Sweden’s welfare system is cognizant with supporting families and their children. Holosko et al, (2009) explains about the generosity of the Swedish welfare system in championing family and child policies that are extra-ordinarily inclusive. The study findings shows that immigrant parents and children are part of the welfare fraternity being provided for despite of cultural and social backgrounds. For such, migrant mothers expressed gratitude that their children were able to receive free education, health care, as well as financial support. Education helps in acquainting citizens with

knowledge about their health in addition to obtaining knowledge that is compatible with the future needs. Education increases on labor productivity which could be relevant for the labor market.

Besides child education, migrant mothers highlighted on the existence of parenting schools which helped them understand better ways of child rearing. It is noted that schooling opens up space for prospective and already established parents to understand parenting approaches (Schaub, 2010). From a cognitive dissonance theoretical framework, immigrants usually originate from countries that are ravaged by poverty, corruption, illiteracy and high levels of maternal & child mortality rates. These conditions threaten the morale of parents as it becomes costly to meet all the child's needs. Reaching to a system where almost 100% of child needs are met by the state through child polices is relieving for immigrants that never imagined to take a day off without worrying to raise money to take their children to school, get good enough and adequate health. The migrant mothers' dissonance of financial difficulty had been subjected to a consonant that the Swedish state was responsible for their children's welfare.

More so, social activities availed to children meant a lot for their parents as they noted that such activities were important for child development. Social activities acted as interactive learning sessions for children with their native and fellow children at school. These activities were implemented by school system to help children develop skills and knowledge in different fields besides classroom environments. The interpretations from these arrangements postulate that children need to be supported and trained before they can prove what talents they inhabit(Corsaro, 2005). Corsaro (2005) relates to Talcott Parsons' functionalist perspective that there must be interdependence of sub-system units in order to help the whole system function better. In this case, schools as sub-system render support to parents as they initiate activities to shape the strengths of their children before they get into the adulthood stage. There's resonance to believe that sharing of responsibility in parenting with institutions such as schools inclusive of mentors relieves off parental pressures that would burden parents amidst their work schedules. It is important to note that parenting is not only a parents' role but society and also its structures have a stake in building ways to engage children in order to strengthen their individual as well as intellectual capacities.

The role of technology was vividly presented in immigrant parenting in the Swedish context. The migrant mothers reported that it was easy to reach out, inform and share experience by use of technological mechanisms like the internet via emails. They highlighted that such mechanisms were quite accessible and easy to use while living in Sweden unlike in Uganda where few people access the internet, and it being very expensive as well others are not knowledgeable at all. Some mothers used the internet as learning platform for children for instance one mother reported that when she found a good film or article that was important for the child's well-being, she would email it to her children via the email. Using the internet in parenting within Sweden has become popular in the recent times. The finding concurs with studies done by Sarkadi and Bremberg, (2005); Thorslund et al., (2014) who found out that most mothers were more interested to learn about parenting especially through the use of internet. The conception of symbolic model from Bandura's (1977) Social Learning theory fits exactly in the practice of motherhood using movies, television and online media to suggest and recommend an adaption of behavior that is believed to meet acceptable standards. In addition mothers used the internet through emails to monitor the children's commitment to school tasks and obligations. Mothers used emails as an interaction process with their children's teachers to verify their presence or absence in school.

The interactions with school teachers about their children revealed a lot that they had adequate knowledge of where to seek inquiry and support in case of any derailment in child performance or behavior. Mothers postured as knowledgeable to anything that regarded their children's welfare from schools to health centers. As society tends to appropriate the child as earlier mentioned, all systems work together to see that the child is brought up in the way cognizant with societal beliefs and norms (Corsaro, 2005).

5.5 Challenges of parenting as an immigrant

Besides finding Sweden as supportive to parenting, the migrant mothers seemed not to be convinced that all was well if some aspects were not aligned to fit what they would prefer in reference to how their homelands functioned. This study found out the challenges that parents encountered while parenting children in Sweden;

5.5.1 Preserving culture

Parenting children in a way that their mothers were raised was witnessed as one approach to preserve culture. Most mothers reported that the path under which they were parented was the best way because they had turned out to be responsible people. In this

regard, children were being asked to learn from what their mothers were doing for instance the way of preparing food, greeting while kneeling (Kiganda-culture), being respectful to elders as well as learning their mother language, for instance;

“I teach them like greetings, these girls I tell them you know what we kneel, we kneel while greeting because I do it, they see it from me...” (Marble)

Although passing on cultural values was important, the children received it from another perspective where they believed that it was old fashioned causing frictions with their parents like;

“No, they don’t like it, they think that maybe, it’s weird, it’s a weird thing, I can’t say its low class, it’s of the 80s, you know, this is a modern world...” (Marble)

However, some mothers were willing to adjust to the situation and deal with cultural transmission in a more liberal way claiming that the child can live with a choice to learn or not. It is not all about the cultural heritage that a child will grow into a responsible person like

“...I grew up kneeling saying good morning to my mum but she doesn’t do that and I don’t want her to do it...” (Sarah)

“...yes we can’t culture them the way, we were cultured because time changes so I think to be flexible and understanding why it’s like that and not to have this xenophobia...” (Loy)

It was understood that flexibility versus culture in certain instances was recommended to counteract effects of conflicts that comes along with parental rigidity.

5.5.2 Swedish Child-protective laws

The mothers not only reported how the Swedish laws were protective of children but also confessed that their fellow immigrants from other parts of the world lived in the same mystery. They claimed that the laws gave children a lot of freedom to become untouchable in case they did anything unacceptable. The laws regarded the abolishment of physical punishments which children were no longer scared of in this sense, children could not listen to their parents hence more conflict. For instance, they commented that in schools children are taught their rights and so they are encouraged to report to authorities in case of any mistreatment. The mothers conceived this as laws that supported child freedom which wasn’t the case in Uganda.

“...a child here knows that even if I do anything no one will stop me, but a child from Uganda he fears, he knows that they will do something to me...” (Christine)

“...the Swedish law favors children a lot, that when a parent does something that the children are not in good times with, the children will rush and report ...” (Marble)

“It’s mainly the rights and liberty, you know, because the way they teach, they know it, I don’t know if my daughter knows it...” (Sarah)

Parents in Sweden by law are deterred from imposing physical punishment onto children because there are several ways to teach the child the right way for instance dialoging with the child. Physical punishment is presented as harmful to the children’s psychological, emotional as well physical well-being which is likely to affect his or her development.

5.5.3 Parental authority weakened

Migrant mothers had worries that the Swedish system had robbed them of their parental authority over children. They and other immigrants remained in constant fear of disciplining their children whilst expecting that the government shall take away their children.

“...it takes away all their power as parents, it robs them of their power, and it kind of takes away their rights as parents and misguides the children...” (Sarah)

“...I hear most parents they live with their children like they fear them, I don’t want to do that because you know when this child tells them, it will be like this so they cannot be themselves in raising them...” (Angel)

They contended that the Swedish system was in favor of children than any other person. Therefore any slight mistake or mistreatment against child would bring the parent against the law

“... once a child makes their perspective as a parent because the system is already on the children’s side, you as a parent don’t have much say...” (Sarah)

One mother narrated that it’s as if the state owned the child alongside his or her parent meaning that whatever happens to the child, the state has to intervene at whichever level

“...it’s like both of you own the child first hand, you give birth to the child, then the government is supporting with everything, so if you mess with anything or you make a mistake, then they can take child away from you...” (Angel)

But one interesting mothers’ view that disagreed with others was that immigrant parents needed to know what was required of them in parenting their children rather than conflicting with the state laws.

“... yes the child belongs to the state but as a parent you have a right to be part the state too I mean to be there and embrace and understanding what the state expects you to do...” (Loy).

Parental authority in this case was derailed by enforcement of child laws and rights that migrant mothers thought as a hindrance to dictate what their children should do in varying

situations. Their command of authority sounded as though weakened by children's awareness of rights.

5.5.4 Racism & discrimination

Coping with effects of racism and discrimination among immigrants can be devastating especially when it is replicated onto their children. As children interact with the natives in school and other social events to allow periodic integration, immigrant children can never escape instances of being discriminated alongside their backgrounds, color or race;

“... at school there are so many challenges, there are for example there is racism, some hidden racism, you know for example so there , I just keep on encouraging her...” (Sarah)

“...it's difficult for their children to come in the education, in universities and high schools, as compared to the Swedish ones, that's why they say that they are less accepted there, that's what I have had...” (Marble)

“... sometimes he finds people in bus and insult him that monkey, he comes and tells us, he never reiterates I told him from childhood, don't answer back to adults...” (Christine)

Parenting in situations of racism and discrimination may not only affect the children's emotional and psychological development but also result into school dropouts. However, immigrant parents find solutions by encouraging and supporting their children to live in reality and cope with the current conditions which in one way raises their self-esteem.

5.5.5 Analysis & Discussion

The challenges reflected in immigrant parenting are factored on the major differences that they find within the new society. Many previous studies reviewed indicated that the westernized norms of parenting become inconsistent with those from other parts of the world. As they encounter these challenges and try to maintain the status quo of their original homelands, ideological conflict is likely to manifest. The challenges revealed in the study indicate similar narrations that some procedures in the host society might contradict with those immigrants while dealing with their children (Lewig et al., 2010). In this study, Ugandan-migrant mothers felt that their culture was fading away and they needed to preserve through imparting it into their children. From a SLT framework, they believed that their children could learn some cultural aspects by looking at how their parents were doing such as speaking the local language and the way of preparing food. Bandura (1977) confines this practice to a live modeling as an immediate person performing behavior for the subject to observe and learn. The mothers also used verbal instructions to inform behavior in cultural terms such as telling children like girls to kneel while greeting visitors as noted by imitations. This finding concurs with that of Huang & Lamb, (2015) who described that Chinese

immigrants in the UK maintained their culture by exposing their children to Chinese culture by this, they would not fully endorse the English traditions. By this practice, immigrants tend to balance their cultural values amidst that of the host society.

However, transmission of culture through parenting produced cognitive dissonance among migrant parents as their children didn't want to associate with the mother culture calling it ancient and backward (Festinger, 1962). Failure to keep their parenting strings on cultural axes is in line with Ho, (2014) finding where the Chinese immigrants couldn't maintain their approaches of parenting yet they had to adopt those of the host society. The conflicts in parent-child relationship like that of Chinese immigrants, the Ugandan-migrant mothers felt betrayed by their children for not succumbing to cultural values taught to them through social learning. But at some points, the Ugandan-migrant mothers saw it necessary to forego the conflict brought by this modeling and leaving the children to either choose to learn or not.

Festinger (1962) argues that when dissonance occurs, alternative cognitive approaches are adopted to construct a consonant to avert negative psychological effects. On the other hand, they would encourage their children to go back to Uganda such that they learn some of the African values from there. The other aspect that exerted pressure on the migrant mother's cognitions was the Swedish child protective laws which made them believe that their children would become undisciplined. They had a belief that Swedish laws were so much in favor with children and so children were liable to disrespect their parents any one moment. In relation to Uganda, children are not aware of what their rights are thus having sometimes been mistreated and harassed by their parents. This is opposite in Sweden, as migrant parents reported that their children were taught about their rights from school. The mothers were worried that the children were being granted a lot of freedom to undermine parental authority in the guise of respecting their rights. Parents asserted also that teachers in school spied on children's well-being and all that went on in their homes. Such situations were a potential source of dissonance which fostered migrant mothers to be extra careful when responding to the child's needs (Festinger, 1962).

In their discussion, migrant mothers highlighted that due to the strong legislation that favored children their parental authority was at stake. The finding is similar to what the Sudanese refugee women in Australia noted that they lost authority over their children since their tradition methods of disciplining a child were not permitted due to laws that protected

children(Levi, 2014). Constructing such cognitions meant a lot of dissonance among them hence developing fear that if they disciplined their children inappropriately, they would end up in the courts of law(Festinger, 1962). Children were likely to misinterpret their rights and misuse them as highlighted by mothers who foresaw tensions between parent and child. A lot of consciousness was required while parenting with the need for mothers to understand more about the norms and laws of Swedish parenting. Immigrants have to immerse themselves with the hosts' culture in order to reduce ideological conflicts (Londhe, 2014). Londhe, (2014) highlights that immigrants need to modify ways of dealing with the two cultures before making decisive actions towards child rearing. One would argue that much as the mothers felt that their parental authority was weakened, they would confront the cognitions through assumptions that their children have been enlightened and confident to challenge any exploitation and abuse that normally occurs in developing countries whose laws on children are very weak. Therefore, parenting in Sweden has an advantage that children have a voice and are protected from situations that would make them vulnerable to any form of abuse.

Racism and discrimination against children didn't only affect the child but also their mothers. As children told their mothers that they were being discriminated at school, their mothers were likely to be psychologically and emotionally tortured. Mothers had to reconfigure themselves as immigrants who are vulnerable to racism and discrimination much as it created a lot of dissonance(Festinger, 1962). The finding relates to that of Perreira et al (2006) in which Latino immigrant mothers in the US that narrated the discrimination against their children in schools and buses. Perreira et al, (2006) asserts that this kind of racism and discrimination strengthens parent-child communications especially when parents try to comfort their children as victims. Similarly, mothers in this study in response to discrimination against their children devised means of instilling child esteem. This implied that they trained their children to develop resilience amidst confrontations from the society they lived in and had to react by manipulating ways through which they can counteract them. Piaget's theory of intellectual development asserts that children have mental and intelligence capacities to interact with their immediate environment(Erneling, 2014). Therefore, mothers possessed the perspective that their children had the ability to counteract the situations at hand to realize their strength rather than weakness to face them.

5.6 Comparison of parenting between Sweden and Uganda

Comparing the variables that affect parenting in both Sweden and Uganda were deemed important in this study because of the changes that migrants were likely to evidence while parenting in Sweden. Ugandan-migrant mothers reported issues that were different if they were to parent children in Uganda. Such issues related to time factor, role of the state in parenting, and the role of extended family.

5.6.1 Time factor

The mothers' views ascertained that parenting in Sweden was equivalent to creating more time with the child. Spending more time with children was instigated by them not having house helpers as it is in Uganda. House helpers in Uganda commonly known as maids who are paid on a monthly basis to help children while at home for instance cleaning the house, cooking food, washing their clothes, and others escort the young children to day care centers. Unfortunately affording house helpers in Sweden was neither possible nor necessary as it could have been in Uganda and for this matter mothers revealed that the Swedish system with no helpers forced them to spend more time to fill up the gap of helpers.

“... now when I am not at work, they are somewhere I pick them, it's my responsibility we do everything together, if I am supposed to go away I am with my children...” (Marble)

On the other hand, although it was of great importance to spend more time with the child in Sweden as compared to Uganda, the mothers claimed that they did not have enough time to do so because they had busy schedules in turn which made some feel as if they didn't meet standards of being good mothers,

“... there are certain things that I cannot fulfill because of my work schedule and so I feel like ooh I am behind and I would like...” (Angel)

“...I am busy so you come there is a lot to do, so I think if we had a house help or a relative to help out I think we would be having time more for each other as a family...” (Loy)

“...the only problem is maybe sometimes I need time away from the must do's surrounding her which time I don't get because I am alone...” (Sarah)

Time factor was an interesting finding although it brought dimensions of both lack of it. The mothers highlighted that in Sweden parents have to be with their children since no one could do it better therefore sacrifice from other duties to attend to them was inevitable.

5.6.2 Role of extended family

In relation to the time factor, Ugandan-migrant mothers expressed concerns about the lack of extended families and its role in parenting as it would be in an African perspective. Almost all mothers claimed that extended families were important in bringing up children as a collective mechanism unlike the individualistic approach that they attached to the Swedish way of parenting.

“Grandparents and relatives, help out with teaching them what maybe I wouldn’t teach them since there are no guidelines on parenting...” (Loy)

“...I wouldn’t be so involved in her life because there are maids, there are extended family members, who are always there to help or just there to do things...” (Sarah)

“In Uganda, the children are brought up by many other people it’s not only the mother and the father, or the guardian, they have grandparents around and they have aunts...” (Angel)

Such utterances proclaimed that the role of society with extended families inclusive was less limited in an individualistic society like Sweden. Every parent must look after her child/children with no expectations of a neighbor giving a hand in either disciplining the child as it is in collective societies like Uganda.

5.6.3 Role of State in parenting

The role of state was perceived in diverse perspectives as far as parenting their children was concerned. It became clear that the migrant-mothers considered the state as possessing more decisive power over how they needed to parent their children. It was revealed that many immigrants had to adjust with the laws pertaining children in Sweden for fear of conflicting with the law;

“...like when you punish a child physically, you know and maybe your being reported things like that, the police comes in, the social services come in...” (Marble)

Surprisingly, one respondent disagreed against sentiments that the state had an increased role in parenting as she recommended that parents needed to have more awareness of how the state functions contrary to the mistaken perspective

“For me understanding the state is to be structured and to see to be... because in schools there are things, parents need to work hand in hand with the teachers, there I would get to know how my child is or to get help in case especially in the teenage they tend to behave different so but we normally misunderstand because of mistakes which have been done by school or the state whereby they just take the child without, that is having prejudice...”(Loy)

The Swedish state in its due role has a responsibility to protecting every citizen regardless of age. Its imposition of laws that oversee proper treatment of children is geared to protect their

rights as it would have been for any social group in the country. However, with the state functionaries related with whatever happens to children has been widely mistaken by immigrants to argue that their parenthood is being threatened in some way or the other.

5.6.4 Analysis & Discussion

It was arguably clear that parenting in Sweden was distinctively different from that perceived in Uganda as connoted in the narratives from the migrant mothers. They expressed issues that greatly affected their way of parenting as immigrants which would not easily be identified unless comparisons were executed. They highlighted that the time they had to spend with their children as parents in Sweden was dynamic as it was required that there should be high parental involvement. Availing time to enhance parent-child interactions builds bonding Dermott and Pomati, (2015). Dermott & Pomati, (2015) intimated that UK parent-child relationships lay on foundations of work-time schedules as well as educational statuses. Parents who had tight work schedules had less chances of amounting the child-parent bond well as those that had higher education level had possibilities of helping out their children in school and home activities(Dermott and Pomati, 2015).

Similarly the migrant-mothers claimed although they had busy work schedules, they tried to balance it with attending to their children as possible. They jointly alluded that whatever they did, the child was at the center of everything whether at work and home. They reported that in Sweden parents were mostly in charge of their children if they weren't in school. The finding doesn't concede with that of ethnic minority families in Australia who believed that children at certain ages could take care of themselves with no parental supervision (Sawrikar, 2014). Migrant mothers in Sweden got accustomed that every child needed a parent's supervision as the law stipulated. It was therefore the duty of both parents to share this responsibility and distribute the time each of them had to be with the children. Those with husbands mentioned that they shared the role of helping out children in doing their homework and picking them from school. Migrant fathers showed participation in parenting as a sign of gender equality. The finding fits well with (Almqvist et al., 2011) that Swedish men had progressively participated in child caring. Migrant men could have adopted the same practice as it is spelt within the Swedish parental leave policies that are geared in enhancing gender equality in domestic duties. The relevance of both parental involvement eliminated the need for house helpers.

In this regard, they appreciated that living in Sweden had helped them get closer to their children under the guise of finding time to attend to them. However, finding this time was also not easy as suggested. From a CDT perspective, they felt as though they were not doing enough to help out on their children because they had tight work schedules (Festinger, 1962). Mothers who didn't have enough time to attend to their children got much stressed. To avert dissonance, mothers who had older children were allowed to take care of the young ones by picking them from school and assisting them in their homework which appeared as a relief on the parents' side.

They also expressed that collectivism associated with parenting was non-existent in Sweden that appeared to be more individualistic. Mothers connoted concerns that they were used to the role of extended families that are active in caring for children without mainly depending on biological parents. The finding relates to similar cases where immigrant families lack other extended family members to support, care and look after the children (Levi, 2014; Lewig et al., 2010). Extended family is essential in transmitting culture to the young generation through social interactions and exchanges. Mothers believed that if they had their extended families in Sweden, children would have a great deal of learning experiences from them because they too grew up with the guidance of them as narrated in their past bibliographies to parenting. It is argued that parenting values are transmitted to other generations through caregivers so that children grasp survival mechanisms in the future (Yovsi, 2014)

This inadequacy of other family assistance to keep and look after children brought dissonance among mothers lamenting that their children had missed a very important step in life without growing with relatives who in one way shape their behavior through advise and discipline (Festinger, 1962). They related this, to the role of society in disciplining the child as it was noted that the child belonged to the whole society. So whatever the child engaged in was a concern for every member in the society. The Ugandan-migrant mothers believed that much as they were living in individualistic society, the Swedish society could still be helpful in bringing up children collectively. This is because of the benefits associated with working together especially societal roles that would include shaping human behavior.

Society and its norms are influential in formulating pathways for looking after children thus tuning them into active agents (Wadende et al., 2014). The deterministic model ensures that society has a big role to play in socializing and overseeing the child before he or

she integrates into the entire society(Corsaro, 2005). Such constellations were hardly associated with the Swedish society as they highlighted that every child belonged to his parent and no one had the capacity to oversee or discipline him. The mothers commented the extent of individualism meant that not even another parent was allowed to correct someone's child as this was against the law and if the child reported it, negative consequences were inevitable. Individualistic tendencies were likely to be learnt by migrant mothers which in turn would affect their relations with the extended families thus crippling its role in parenting.

Another feature that was quite different was how they perceived the role of the Swedish state in parenting. As argued earlier, Sweden has the most generous welfare policies that include; child welfare, parental insurance and benefits that supports the family(Holosko et al., 2009). From this perspective, migrant mothers believed that the state had an upper hand in parenting of their children regardless of color, race and background. They presented themselves as second players in child caring since much of the support was provided by the state. The finding relates to the strong child protection systems in line with state functionaries in Australia that ethnic minority families tagged to be more concerned about their children than the parents themselves (Sawrikar, 2014). The child protection systems ensure that children live in a healthy environment free from abuse and exploitation. As such, supervisory and monitoring of families can be regarded as government performing its duties. It was later postulated by some mothers that it was a twist from the proclamation that the child belongs to the society as used to in the collective-Ugandan communities into the child belongs to the State. These proclamations in the Swedish context seemed to alienate mothers from their actual responsibilities which they compared different from those in Uganda.

The utterance that the child belonged to the state created a lot of cognitive dissonance. As the mothers argued that since the state was more in charge of their children, their command to them was likely to dwindle and cause conflict between parent and child(Festinger, 1962). For instance, children who were aware that the government gives them financial assistance demanded their parents aggressively to provide meaning failure to do so; these children would go to report to social services. The interconnectedness of the Swedish system to represent the strength of state weakened the superiority of any parent would have on upon a child for legal repercussions. But the good news to harmonize the dissonance were that migrant parents believed that the Swedish government was leveling the paradigm of best interest of the child(Festinger, 1962). Swedish parenting places the best interest of the child as core aspect in relationships that affect this child (Brunnberg and

Pećnik, 2007; Singer, 2008). Mothers were likely to concede with this belief because where they came from in Uganda, the government has weaker enforcement of policies and laws that don't create a favorable environment for welfare child. Therefore, living in Sweden as a mother was better off than in Uganda in spite of the circumstances that created dissonance as an immigrant mother and parent.

5.7 Migrant parent-child relationship

The relevance of this finding was to look into how the migrant mothers associated with their children. As noted earlier, the mothers proclaimed that the Swedish system was more pro-children which were leverage for children to disrespect their parents as highlighted earlier. However, there were still chances of interactions between parent and child as well parents persistently having an upper hand in parenting their children.

5.7.1 Mutual benefits

The study revealed that migrant mothers had a mutual benefit relationship with their children in terms of sharing household responsibilities and understanding each other's interests. One mother narrated that some Swedish children do not do house chore activities as she had witnessed during her cleaning work in the Swedish homes. However, the mothers reported that their children simultaneously did house chores like cleaning, doing laundry, cooking, and shopping. To mothers, this aspect was a likened to teaching children how to be organized and uphold sanitation for themselves and the house they lived in

“...she cleans the house actually but if she cleans it on weekends but sometimes we share that...”
(Sarah)

“they have to feel that they are part of the home, and the family in that sense, they have to help in cleaning, and cooking, helping out at home when they have time,..., I normally have a calendar whereby we do plan, so we sit once a week...”(Loy)

“...if you say we were supposed to work together in this house, it's not supposed to be the mother to do the dishes, to cook, to clean, pick up the toys ... , so we have to work hand in hand...” (Marble)

More so, mothers expressed that their children knew their interests which they capitalized on especially when they asked something from them. Children were able to convince their parents through replicating what pleased their mothers most in which this created a lot of bonding amongst the dyad.

“...they know I like music because they know my hobby and that takes us back to where I said that be open and to understand each other as human beings...” (Loy)

“...she knows what I love, she even goes to the library and borrows movies and says that ooh this maama would love...” (Sarah)

“...like when you are in the kitchen, and somebody needs something they will try to give a helping hand, they will prepare the table without being asked...” (Marble)

Children are able to configure the social realities around their immediate environment so as to manipulate them and understand better in order to respond accordingly.

5.7.2 Openness and Negotiation

The study found out that although mothers were nurtured in a restrictive way by their parents, they had reservations to keep their children in open minded and negotiable relations with them per se. One mother claimed that she was used to knowing an adult as being knowledgeable about everything yet she understood comparatively that living in Sweden was influential in fading away this paradigm but rather to allow reciprocal discussion with the child and parent;

“We sit and talk; I can express myself emotionally to a child...” (Carol)

“I think openness, because I said the society itself is open, a spade is a spade and in order to see that your child is also understood and integrated in the society...” (Loy)

The finding suggests that living in an open minded society like Sweden was likely to impact on how child and their parents related to each other. In another way, these conceptions act as a source of building self-esteem for children regarding of which parenting typology their parents may be forwarding against them.

5.7.3 Protective and strictness

Although the mothers perceived that the Swedish system had liberated children from excessive control by their parents, Ugandan-migrant mothers retained parental authority over the children. Besides having dialogue, the mothers had stringent measures to prevent their children from becoming unruly, undisciplined and less submissive.

“When the children get here, they get into groups and those are the groups I have been telling my kid, never be with such groups...” (Christine)

“...there must be a No sometimes not a yes, yes, yes. Like if yesterday, they were out and now they want to go out, so I have to set a limit, not every day...” (Carol)

In addition to being protective, they had the urge to be strict when grooming their children. In fact they resorted to punishing by denying them material stuffs since physical punishment was abolished in Sweden and if any parent attempted to do so physically, they were liable to face the law and even be imprisoned as confessed by the mothers themselves. Therefore

material and pleasurable restrictions were a form of negatively rewarding to the misbehaving child.

“I give them punishments like you will not go out to your friends you have to stay in the house and also I tell them that I will not give the pocket money for the week...” (Sarah)

“...what I do I keep away the things they like most, things that won't hurt them physically or mentally I keep them away, or keep from those activities they like...” (Marble)

“...just take a punishment with a consequence and today you just take away the gadget that's something which pains because I have done it several times either no TV or take away the head phone for some hours or a day..” (Loy)

The migrant mothers seemed to conquer with the new mode of punishment which deconstructed the relevance of physical punishment. This shift was realized that children can learn through other ways of rewards other than physical inflictions.

5.7.4 Analysis & Discussion

Since the context in which parenting was considered different, the relationship between the migrant mothers and children were likely to be adjusted accordingly. The mothers believed that the relationships with their children in Sweden had slightly been strengthened basing on the fact that they had to be in full charge of them with no assistance from helpers as the case in the Ugandan context. According to what they reported of other immigrant families, it was noted that parent-child relationships get widened because their children join gangs and drop out of school since they believe that they are catered for by the state. Immigrant parents were said to have taken children back to their homelands because of the increased friction between them. It was recorded that when children in Sweden know of their rights and freedoms, they tend to take their parents advise lightly which was an outcry for most of immigrants causing dissonance circumstances (Festinger, 1962)

But such situations hadn't yet been witnessed among the mothers in the study who praised their children as listening and willing to take on advice although dreadful influences were inevitable. To this effect, their relationships were mutual and seemed to get along together. They shared house duties which were quite different in either some Swedish or immigrant families. The duties instigated a deeper understanding of each other's needs and interests. Hollingsworth and Buysse (2009) assert that strategies that are meant to build close friendship between the mother-child contribute to “cognitive and emotional resource” of a child, as this helps him or her to obtain confidence in interpret and become resilient in certain situations. From Piaget's constructivist perspective, children had the ability to be aware of

their parents' dos and don'ts that were required of them (Erneling, 2014). In this regard, they knew what would anger or bring joy to their parents. They resorted to using this intellectual capacity to convince their parents when they wanted something for instance new phones and moving out with friends. It was recognized that mothers understood that their children were able to come up with ways of relating with them which would have been seemingly hard to attain while in the Ugandan environment.

Similarly, possessing this new dimension of recognizing childhood as an active stage where children can own ideas of relating to their parents, mothers developed a different stance of openness and negotiation on matters that affected each of them. Mothers highlighted that living in Sweden that was considered to be an open society in which people were respected according to their opinions, had shifted into parent-child relations. The SLT suggests that people learn behavior from observation and imitate it afterwards depending on the rewards that it brings on that specific phenomena (Hanna et al., 2013). So as mothers connected with the Swedish society, they were able to appreciate that openness would be important to strengthen parent-child relationship (Festinger, 1962). Some mothers confessed that topics like sex education to their children would have been hard to conduct if they were in Uganda because sex issues are believed to be sacred especially among children. Yet it's speculated that in the Swedish context every person is entitled to access information that is vital of his or her wellbeing. Therefore this trend impacted on the migrant mothers to create platforms for educative discussions. It provided an overview that children in Uganda don't have space to negotiate with their parents on matters decided by adults which presupposes; that childhood remains a permanent stage in which they have to depend on adults for the entire stage before they start reasoning for themselves during adulthood (Corsaro, 2005).

It should be noted that the migrant mothers didn't entirely do away with their protective and restrictive nature of parenting coined in African parenting. The mothers reported that although they lived in a society that was so lenient on children, their take on the notion remained a mixed debate and thus proclaimed that they were authoritarian at some points to instill acceptable child behavior (Festinger, 1962). From the deterministic model, parents reserved the courtesy of modeling childhood because they believed that out there was dangerous for their children and so they structured measures to protect them from danger and harm (Corsaro, 2005). They commanded obedience from their children when it came to moving out especially if it was not organized school schedules. The finding is similar to that of the Cambodian immigrants in the US who even after settling in the country that promotes

individual independency from child to adult still maintained a high command of obedience from their children (Tajima and Harachi, 2010). Of course every parent needs to protect his or her child but the degree to which this is executed deserves thorough motivations and understanding on environmental contexts.

Migrant mothers believed that their African –child modeling was based on being strict similar to theirs during childhood in Uganda. Some mothers asserted that the children’s fathers had maintained a disciplinary role in case they behaved badly. The fathers in the African settings continue to be viewed as discipline instillers among their children compared to mothers as comforters(Babatunde and Setiloane, 2014). Usually mothers are soft spoken and children find refuge in them when fathers command authoritarian action and most especially that of physical discipline. In the study, the disciplinary perspective was understood that fathers drew principles on which children had to behave beyond which actions were levied. Mothers picked on what the children’s fathers had laid as fundamentals of behaviors to see it work in them.

Children who failed to meet the standards were punishable by denying them materials as a reward for negative behavior. Bandura’s (1977) model of shaping behavior justifies reinforcements attached to actions exhibited by an individual. With such rewards, children’s behavior was morally shaped commending the role of parents in having control over them. It was also believed that such punishments rejuvenated the parental authority which they emphasized to have been weakened or threatened by the Swedish child protective laws that stipulated how parents needed to take care of children without mistreatment or physical punishments. This adjustment relates to the Turkish immigrants who posed an authoritarian type of child punishment to adopting the Australian way which influenced their parenting mechanisms (Yagmurlu and Sanson, 2009) The immigrants are commended to adopting to new ways of the host society or else they are bound to conflict which could result into parental stress (Londhe, 2014). Although fathers were known to be disciplinarians, the mothers indicated that their husbands showed an interactive and constructive relationship with their children. Fathers’ masculinity in parenting was evident as reported that they had some decisive power on children’s well-being. The finding is inconsistent with that of Dolan, (2014) which postulated that fathers’ role in parenting was unclear due to masculinity position. What this study couldn’t find out was whether fathers executed their roles as expected. Socio-economic and class positions have become as existent factors that tend to determine how much the masculinity interacts with parenting paradigms (Dolan, 2014).

CHAPTER SIX

Summary and conclusions

6.0 Introduction

This section includes; revisiting the research questions which are discussed without theoretical perspectives and previous literature since it has been used in the previous chapter, silent factors, study implications to policy and social work, suggestions for further research, limitations of the study, and conclusion.

6.1 Revisiting the research questions

The study was guided by four main research questions that included; what do Ugandan migrant mothers understand by parenthood, how do mothers construct childhood of their children, what experiences do they possess of parenting in Sweden, and how has their parenting been influenced to impact on relationships with their children.

6.1.1 What do Uganda migrant mothers understand by parenthood?

During the process of data collection, the respondents considered the term parenting as a broad concept that required extensive narration from individual perspectives. Although this argument was raised, they were able to at least align the concept with meaning. Different perspectives were pointed out, some of which related to role modeling where the mothers had to live exemplary to their children in terms of behavior as it was anticipated to be learnt in the long run. Mothers had to behave in appropriately so as to have moral authority in correcting the observed ill behavior of their children. More so, role modeling was backed up by teaching and guiding children the dos and don'ts especially as regards to cultural traditions. As parents, they felt that children had to undergo training into the daily activities like doing house chores and also cultural values related to language etc. Religion and parenting were merged meaning bringing up the child in the fear of God, praying for him/her, and reading the bible everyday would streamline acceptable behavior in terms of respect for parents and any other person in the society.

The mothers also claimed that love for the child was among the principles to explain parenthood. They showed that loving the children was a priority in addition to understanding their needs and being able to respond to them adequately. It was also noted that friendship between the parent and the child was key in parenting. Friendship among the mother-child

was registered important in allowing openness and closeness which was quite different in most Ugandan families as postulated. Lastly, parenting was equated to child monitoring of his or her whereabouts, their associates and what they engaged into. Child monitoring was eased by accessibility to modern communication devices like phones, and mechanisms such as emails where the mothers had the chances to track their children's daily progress either in school or social gatherings with their friends.

6.1.2 How do mothers construct childhood of their children?

The general view of the Ugandan-migrant mothers' construction of their children's childhood was laid on believing that children needed to be shaped accordingly before they could interact with their immediate society. The importance of this question was geared to reveal whether the mothers had adapted to the westernized view of looking at childhood as a stage where children can figure, construct their own social and physical world even before or after they come into contact with it. It was evident that the introductory story where the Swedish mother with freely let her daughter play in the running water can be compared with the respondents view as commending that Swedish children were bold, not afraid of making mistakes although at times they were disrespectful to adults. Therefore, in order for the mothers to groom their children in the Swedish society, they had to require of them to be disciplined and respectful as well as listening to advise from the adults. More so, the children were expected to work hard both in school and outside activities. The spirit of hard work was always stimulated by mothers through encouragement and reminding their children that it was important to maneuver competitively in the society so as to have a bright future.

It was also noted according to the findings that mothers were worried about the friends their children associated with. They were afraid that their children would easily flock with not well behaved fellows whom they would learn illicit behaviors from. As such, they continued to advise them to choose, assess and evaluate the friends they had were interested in. And yet they expected them to integrate with the native children besides retaining their mother-culture. The expectation of migrant mothers on their children to integrate but not discard their Ugandan culture was met with disagreements and agreements. Some mothers were very concerned that their children were not willing to learn their cultural values besides the Swedish ones which caused a lot of tensions in the parent-child relationship. Mothers responded to this controversy by recommending flexibility among fellow migrant parents to allow children choose to learn and practice or do away with it. Therefore, construction of

childhood was tentatively scattered on different perspectives although much was aligned to adult supremacy in modeling it.

6.1.3 What experiences do they possess of parenting children in Sweden?

The experiences of Ugandan-migrant mothers ranged from opportunities to challenges while parenting in Sweden. Starting with the opportunities, they reported that they received child-financial support from the government that was used to meet their children's needs like clothing, food and some medical bills. It was found out that the social activities for children arranged in school and the community were important for them as they interacted with other children and being able to acquire or learn the Swedish values. The assurance of free education and health care for both parents and children was a relief from deprivation as compared to Uganda where they originated from. There were parenting courses meant for parents to learn how to treat their children best especially at the young stages based on Swedish parenting model. More so, the mothers were informed about where to seek parental support just in case they got problems with their children whether behavioral or health wise. They were aware of the different systems they could approach to seek of assistance as long as it would affect the child's well-being.

On the contrary, they commented that the immigrant parent fraternity encountered challenges regarding preserving culture through their children. This is because at times did not respond accordingly to learn hence a turbulence in child-parent relations. It was also noted that Swedish child protective laws were considered as reinforcement to child moral degeneration since they were pro-children. In that regard, they reported that many immigrants live in fear with their children because of less parental authority over them. They reported that some immigrant parents resorted to taking back children to their home lands and bring them when they are older. This was because they didn't want to go against the law in case they punished them accidentally and be charged or imprisoned.

Mothers felt that the State was the "parent" and them as "co-parents" of the child. The laws which some involved the abolishment of physical punishments and others that prevent harm were regarded as pointers to creating a lot of child freedom that was misinterpreted by children. In addition, they also highlighted how some of their children were being discriminated, something which didn't go well with them as mothers. Some mothers commended that their children should instead work hard in order to become fully responsible and compete for better positions, get good jobs and survive in the Swedish society.

6.1.4 How has their parenting been influenced to impact on relationship with their children?

By fact that the mothers were not parenting from Uganda, some factors were bound to interplay between their parental paradigms. As discussed in research question above, from what they looked at Sweden as both a supportive and challenging to them as immigrant mothers indicated that relationships with their children was doubled-sided. For example, it was recognized that mothers were much aware of child laws& rights and how they needed to treat them unlike if they were in the Ugandan context. They showed extreme sensitivity regarding child related issues for prevention of coming into conflict with the laws.

Also, the house helpers that are commonly used in Uganda to take care of children alongside their parents were non-existent in the Swedish context. The implication on mother-child relationship was that mothers had to be dedicated in order to attend to their children themselves. Many reported that more time between them and their children was mandatory because they were in-charge of their daily lives. For those with husbands, they shared the role of child caring and home responsibility as engineered by the Swedish gender equality protocols. More so, the absence of extended families made the increased parental time inevitable. The respondents claimed that the lack of extended families like aunts, uncles and grandparents was a limitation to parenting their children as the case in collective societies. However this didn't completely hinder them from calling or travelling back home in Uganda once in a while to make sure that children get the advice from some members of extended families mostly the grandparents.

The study also realized the mother-child relationship was mutual towards sharing responsibilities at home. The children were reported to be engaged in doing dishes, cooking, cleaning and laundry for which mothers were impressed about child participation in house chores. The impression stated by mothers claimed that Swedish children don't do more of house chores because they feel that their parents need to be in charge of everything thereby hiring cleaning services. For that, the Ugandan-migrant mothers were quite happy that their children were still respectful to listen what they were told to do especially when at home hence witnessing a reciprocal relationship.

Besides the mutual benefit relationship, there was greater realization of openness and negotiation between mother-child. One mother narrated that Sweden is an open society where everything is discussed and opinionated about before making any conclusions. So meaning that relationships were based on modules of interactions guided by negotiations. Another

respondent commented that she used to know that the adult was always more knowledgeable and the child would obey everything told, the other mentioned how she developed a positive perspective at looking at the child as a human being whether as a baby or a growing person. These confessions were all wrapped and attributed to the influence of living in the Swedish society. Therefore, most of the mothers had revelations of openly talking to their children regarding issues that seemed sensitive like sex education which some noted that their counterparts in Uganda up to now would be hesitant to share with their children. Similarly, they developed negotiation arrangements with their children on how and when they were supposed to execute their house chores as well moving out with friends but with seeking permission first.

It would be obvious that every parent tends to be protective and restrictive of his or her child just for the sake of their security and so forth. Ugandan-migrant mother were also found to be too protective and strict at some points when administering behavioral reinforcements. Although they outwardly revealed that the child rights and laws gave child enormous freedom a potential threat to undermine their parental authority, the mothers still had ways to punish their children in case of unacceptable behavior. Among which involved grounding them from joining their friends for parties , denying them access to video games, burn from travelling abroad, confiscating the phones for some time, reducing their weekly or monthly payments for upkeep and sitting them down for thorough advise. These punishments appeared to be rewarding although children considered these as harsh but parents found them as best ways since physical punishment was no longer accepted in Sweden. In general terms, the idea of migrant-child relationship had another tune of interaction compared to situations in Uganda.

6.2 Salient factors

Friendship networks as pointed out in the findings were important for monitoring behavioral adoptions by the children. However, friendship networks of the Ugandan-migrant mothers were not identifiable. It should be noted that parents are likely to learn from what other parents do with their children. Bandura's (1977) theory of social learning is bent on strides of operant learning, observations and imitation which induce current behavior. In the study, it's only highlighted that the Swedish society or legislative structure commanded best on how every parent treated the child. Yet, the process of learning is acquired from different perspectives especially through interactions with other people (Miller and Morris, 2014). It

wasn't clear whether these migrant mothers had Swedish parents as friends or they only associated with fellow immigrants who apparently had prejudice on the Swedish way of parenting children. One would argue that their perspective of the lenient Swedish way of parenting causing children to be disrespectful could have been championed by immigrants rather than the Swedes themselves. Friendship networks can be instrumental in influencing any kind of behavior whether positively or negatively and in this case their easier understanding and coping with the believed parenting in the Swedish customs would also be learnt from Swedish parents.

The location of where the study respondents lived was anticipated to influence the kind of attitude and opinions about parenting. Gothenburg has quite a number of places commonly known to habit large numbers and those that have fewer or no immigrants. During the study, only one mother slightly mentioned that she lived in an area composed of many Swedes and her views about the Swedish way of parenting were quite liberal compared to other participants. However she didn't elaborate how living in such a place had helped her to accept freely the norms of parenting children besides her being an immigrant. Location of immigrant families can pose an advantage to them as they can quickly integrate to/with parenting values inclusive.

6.3 Implication for policy and Social Work practice

This investigation carried a number of implications for policy and practice in the field of Social work and parenting. The Ugandan-migrant mothers reported significant issues that either directly or indirectly affected their parenting which could be themed into legal, social and cultural implications. Such implications portray a wide spectrum of knowledge that host society for immigrants learn from so that culturally sensitive policies can be designed (Dyson et al., 2012; Yaman et al., 2010) Firstly, the mothers revealed that the entire immigrant parent fraternity was not comfortable and outwardly stressed that the legal protective mechanisms-laws sided too much with children. They claimed that their children growing up in an environment supportive to child laws and rights created a lot of 'freedom' resulting into child disobedience. It implied that children were misinterpreting the concepts of rights to blackmail their parents of anything in case they were stopped from doing what they wished. And to some of the migrant stories narrated, a number of immigrant parents had been brought against the law, others in conflict with child protection services and some were reported to be in prison. It should be recommended that institutions for instance schools should clearly educate

the importance of parent-child relationship and an understanding of their rights and laws rather than children using it as a scapegoat to undermine the parental authority.

Secondly, the study identified the existence of racism and discrimination against children from their social environment; either from school or other places. The vice seemed to worry the migrant-mothers as some responded by encouraging their children to respect those that discriminate them or give feedback to them commenting how it is not good to be treated that way. The education policy in Sweden should tighten and structure mechanisms of wiping out any form of racism, also encourage and establish forums of enhancing child-immigrant integration. Discrimination could cause school drop outs of immigrant children that might lead to high crime rate which is seemingly growing up and most disorderly gangs or groups have been ideally composed of big numbers of children from other foreign countries. Conducting research among immigrant school children would explain the processes in which discrimination is categorized and they can be able to brain storm on how best they can overcome it. Social work practice plays a role in ensuring equality among people hence social workers in every school needs to be aware of this tragedy in understanding how this not only affects children but also their parents in case the mother-child feels stressed with such circumstances.

Thirdly, the study was able to reveal situations that instigate dissonance among Ugandan-migrant mothers and as it appeared the need for cultural preservation between them and their children was at crossroads. Much as the mothers wanted their children to fully integrate into the Swedish society, they still expected them to retain some degree of cultural heritage as seen in speaking their mother language, keeping the tradition of kneeling among girls and respecting any adult in the society. As reported by mothers, their children were not interested to retain their culturally considered tradition but rather keep the flexible modern way of living with less attachment. Child protective services and social workers in Sweden need to understand this among other reasons why immigrant parents clash with their children. In the recent decades, migration has prompted an understanding of cultural, socio-economic and political backgrounds about immigrants(Garcia et al., 2008;Yagmurlu and Sanson, 2009).This could be a trend in strengthening social workers' cultural competence while working with different immigrant families. Other suggestions would be that the Swedish government to develop schemes through which immigrant cultural traditions can be maintained; for instance collaborating with the youth centers to teach about culture where if

possible parents can encourage their children to go and learn in case part of the values taught correspond with their mother culture.

6.4 Suggestions for further research

Although mothers in the study were considered to possess deeper insights of parenting, it lacked the component of ideas from the fathers. Fathers have a role to play in parenting especially with the gender equality developments in Sweden. It would have been better to hear from the migrant fathers who seemingly have a different perspective of a fatherly role in an African setting. It is stated that in Sweden, gender equality cuts across to sharing responsibility of child caring and house duties(Wells and Bergnehr, 2014).Therefore, future studies should include fathers and more so at one point with children. It is indebted that migrant children under parents might also possess insights of living under migrant parenthood so including them in other studies could add more knowledge to parenting discourses.

6.5. Limitations of the study

The study couldn't be exceptional from other research studies that encounter difficulties especially from its design and methodological applications. As this study under took a cross-sectional design, its time-bound meant that data would be collected in a short period of time limiting follow-ups or studying patterns of results over a longer period of time; therefore a longitudinal study would have been quite important to understand categorically the changing parenting patterns of Ugandan-migrant mothers. The study also had a limited sample of respondents which could not allow the results to be widely generalizable to all Ugandan-migrant mothers in Sweden. A larger sample would affirm the applicability of the results in a large context compared to the six participants that took part in this study(Bryman, 2012).

Lastly, limiting the study to only mothers with children under the age of 18 years was a hindrance to capture the necessary information possessed by mothers who didn't have children in the specified age category. It was noted that even mothers with older children would have participated since they had similar experience of parenting in the Diaspora. But the importance of specifying the age category was that children under the age of 18 years were considered to be still under the full stewardship of their parents unlike those above 18

that would have at least considerable level of independence as postulated by western standards in any family setting.

6.6 Summary and Conclusion

The study intended to find out how the Ugandan-migrant mothers living in Gothenburg, Sweden understood parenthood, their influences as well as current parenting approaches and how these impacted on relationships with their children. The migrant mothers reported that parenthood meant building a good and learning relationship with the child through providing care, love and support (Selin, 2014). Though, it was recognized that mothers had mixed reactions towards the parenting in Sweden. They claimed that parenting in Sweden was complicated as it all linked to strong legislation that many coined as pro-children. The Swedish way of parenting was also equated to providing everything to the child as requested in spite of parents' socio-economic statuses. As such, some mothers commented coming into conflicts with their children for failure to provide things which were considered as luxurious and not important as per the adults' perspective.

The mothers still possessed imaginations of children as passive recipients who needed to be trained and taught about social, physical and psychological realities before they get into adulthood stage. Such constellations were inconsistent with the perceived Swedish parenting paradigm where the migrant mothers believed that Swedish children were bold, implying that their parents give them opportunities to share out their views and become master of their own worlds. Lee, et al, (2006) argued that children under authoritative parents were likely to have appositive self-concept which attributes to high esteem compared to children who have parents classified under other clusters of parenting typologies. This debate affirms that Swedish parents are more authoritative and as such their children are free to have decisive actions that affect them. Take an example of my story that the young girl was left to explore the velocity of the running water with no interference from the Swedish mother.

The mothers kept referring to their past experiences being raised by their parents in Uganda as the best way to model a child. These beliefs were considerably significant as intervening factors alongside those of the Swedish society. It can be noted that their parenting approaches were mixed thus limiting conclusive remarks to point out with confidence that they had completely changed to fit those of the host society. This came with complaints that migrant mothers faced with preserving and transmitting culture to their children. Their children were considered to be more attached to the Swedish culture than their mothers. This

situation appeared to be uncomfortable yet mothers also required of them to integrate into the Swedish society. The parenting trajectories to counteract these anticipations were that the mothers engaged in teaching children their local language and recognizing other extended family members as parents too just in case they had advise to offer to them.

It should be noted that this study envisaged the role of the Swedish society in supporting immigrant parents. Most studies tend to focus on challenges and conflicts that immigrant parents face but this study found it imperative to investigate how the Sweden built, supported and shaped families reducing anxieties as an immigrant parent. For instance, the Swedish government supports through giving financial child support, presence of free education and health care for both children and as well structuring activities that are meant to enhance the child's social, physical and psychological development. These supporting frameworks were significant points to strengthen parenthood unlike compared to Uganda where a parent encounters challenges of raising children and meeting their needs.

On the other hand, the mothers had developed cognitions of understanding childhood with the possibility that they had learnt something from being part of the Swedish society. It is then that some mothers considered children as persons who can reason out wisely without any assistance from adults. They reported that previously while living in Uganda, they used to think that an adult was always the right one and so the child needed obey to everything as told to him/her as they have to follow adult rules with no objections. And so, the findings indicate that parent-child relationships were coupled with openness and negotiations especially when children proposed anything to them. Although it was witnessed that this would not take entirely a smooth route because mothers reserved the authoritarian style where they didn't want to take anything for granted otherwise their children would end up being unruly and disrespectful. So they imposed rules of how children were supposed to behave and instructed punishments when they were broken. All these were argued to instill behave in a child living in a Swedish society that was considered too lenient on children causing them to be disobedient.

The most interesting and captivating finding for this study were the interactions and negotiations patterns that had or were still developing among migrant mothers and their children. The attributions to living in the Swedish society that recognize children as part of the wider society indoctrinated the migrants to perceive this as stimulating effective communication. The attributions to living in the Swedish society that recognize children as

part of the wider society indoctrinated the migrants to perceive this as stimulating effective communication.

As mentioned earlier, it would be hard to quantify the degree of influence that has been impacted on the migrant parenthood in the study. But their practices and resonance to construction of childhood would be starting points to gauge the changing patterns. Anyone would agree that the African and Westernized parenting perspectives are different but how immigrants in Europe, Australia and America not only adjust to the westernized style of parenting due to migration dynamics attracts attention to mechanisms used to fuse the two to form new dimensions are of great interest.

The study further raises questions as to whether would it be possible for individualistic approaches to parenting to be incorporated with the collectivist ones. The analytical study of Disney parenting films in US represented that collectivist functions in child rearing were more prevalent in the so-called individualistic American society (Holcomb et al., 2014). Sweden could pick a few lessons that are more important when instituting collectivist parenting paradigms which most immigrants cherish. Researchers should look at how immigrant parents harmonize the differences rather than dissonances that reproduce categories or typologies on the parenting discourse. The interpretation generated from this study reveals that mothers were aware of the parenting weaknesses and strengths of their both original and host societies as that, they were informed of the best approach to integrate the two in either specific moments or at one point in time. Therefore, social work practice dealing with immigrant families should be informed about this development to react to any new challenges or lessons from immigrant and parenting discourses.

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Appendices

Interview Guide for Ugandan-Migrant mothers in Gothenburg, Sweden

Age of Respondent:

Number of Children:

Period of stay in Sweden:

Occupation of the respondent:

Question 1: How do Ugandan-migrant mothers understand parenthood?

- a. In your opinion, how do you understand parenting?
- b. In your point of view, what are the roles of mothers in parenting child/children?
- c. In what ways do you think are appropriate to parent a child/ children?

Question 2: How do Ugandan-migrant parents construct childhood of their children?

- a. In what ways should child/children conduct her/him whether at school or home?
- b. Which activities/responsibilities is/are your child/children supposed to accomplish while at home?
- c. What differences do you think are/is there between your child/children and the native Swede children?
- d. What do you think is expected of your child/children while growing up in Sweden?

Question 3: What experiences do they possess of parenting children in Sweden?

- a. How is parenting your child/children in Sweden different from that if you were in Uganda?
- b. In what ways has staying in Sweden influenced/changed on your would be parenting of a child/children?
- c. What opportunities do you find supportive of parenting your child/children here in Sweden?
- d. What challenges do you think immigrant parents face raising child/children in Sweden?
- e. What comments do you have/have heard from other immigrants about the way of parenting child/children in Sweden?

Question 4: How is their choice of parenting style likely to impact on relationships with their children?

- a. What comments do you make about your current way of parenting?
- b. Under what circumstances do your child/children complain/praise about your parenting style?
- c. How does your child/children express when she/he is in need of something?
- d. What would be your response/actions to child/children who fail to take advice that is vital for his/her well-being?

Note: Would you like to add on anything important in relation to this topic that you feel was not discussed?

Thank you for your participation

Letter of introduction



GÖTEBORGS UNIVERSITET

2015-01-19

My name is **Julius Kansiime**, a Second year student at the University of Gothenburg pursuing a Master's program in International Social Work and Human Rights. As a requirement for the fulfillment and attainment of the award of this Degree, I am obliged to undertake a research project. Thus, I am conducting a study titled, *“Interlocking perspectives, trajectories and influences on parenting among Ugandan-migrant mothers in Gothenburg, Sweden. Their implications to parent-child relationships.”* Specifically, the study aims to study/interact with Ugandan-migrant mothers about perspectives and influences on their parenting and how they impact on relationships with their children. You have therefore been chosen purposively as a potential participant to take part in this study.

The following is a presentation of how the data collected in the interview will be used.

In order to insure that this project meets the ethical requirements for good research I promise to adhere to the following principles:

- You will be given information about the purpose of the project.
- You have the right to decide whether or not to participate in the project, even after the interview has been concluded.
- The collected data will be handled confidentially and will be kept in such a way that no unauthorized person can view or access it.
- The interview will take approximately 50minutes to one hour
- For any suggestions about other relevant sample eligible for this study, I will be willing to take them and get their contacts from you.

The interview will be recorded only if you give permission to this researcher to do so. However, the importance of recording is to help capture every detail that might not be written down during the interviewing process. In my analysis, some data will be altered so that you may not be recognized. After finishing my research the data will be destroyed. The data collected will only be used in this research.

You have the right to decline answering any questions, or terminate the interview without giving an explanation.

You are welcome to contact me or my supervisor in case you have any questions (e-mail addresses below).

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