

Intergenerational continuity of protective parenting practices in Dhaka, Bangladesh



Intergenerational transmission of parenting practices is an emerging study area in Bangladesh. The continuity of protective parenting practices between two generations of Bangladeshi women was investigated in this study.

Intergenerational transmission is the process by which ideas, actions, values, and patterns of interaction are handed down from one generation to the next within a family. This notion emphasizes how family dynamics and connections affect individual development throughout age groups, with a focus on the impact that parents and other family members have on their children's views and life choices.

Intergenerational transmission of parenting practices is an emerging study area in Bangladesh. The continuity of protective parenting practices between two generations of Bangladeshi women was investigated in this study. Additionally, it found several factors and learning resources that influenced the development of protective parenting practices passed down from previous generations as well as the introduction of new practices.

Methodology

The parenting styles of the middle class in Bangladesh's capital, Dhaka, were the focus of this study. When selecting the middle class as the research population, the following factors were considered:

- Most middle-class lives revolve on their families, and their main goal is to set up their children for success in the future;
- History indicates that the middle-class population played crucial roles in sociocultural activities, intellectualism, political reform, and leadership and
- the middle class accounts for a significant proportion (25%) of the total population of Bangladesh.

The social constructivist paradigm and a qualitative research methodology were used in this study. A cross-sectional hermeneutic phenomenological research design was also used. The study sought to understand the meaning and

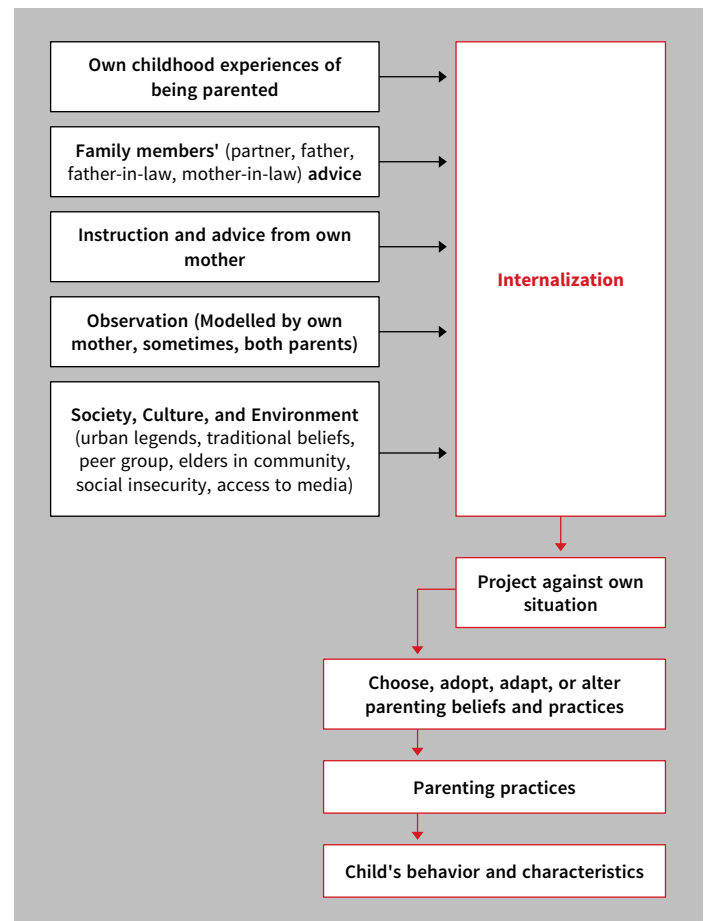


Figure 1: Process model of intergenerational continuity of protective parenting practices.

process of continuity of protective parenting practices developed in the Bangladeshi cultural environment via the experiences of two generations of mothers.

Semi-structured in-depth interviews with 22 purposively selected participants of 11 mothers (second generation; also known as G2) and 11 maternal grandparents (first generation or G1) were conducted to investigate the parenting habits of two generations of Bangladeshi mothers. Three criteria were used to choose the participants:

- mothers (G2) with at least one grade 1 to grade 12 school-going child,
- maternal grandmothers (G1) who are available and fit for an in-depth interview, and
- participants who do not have developmentally or intellectually challenged children. The grandmothers were the mothers' biological mothers, or primary caregivers of the mothers.

Key findings

In order to understand the patterns, origins, meaning, and process of continuity of protective methods of parenting based on the experiences of two generations of mothers, the following were discovered:

- Mothers (G2) learned about chaperoning and saving for their children's future by seeing their moms' (G1) habits. Both generations' parenting techniques included chaperonage, but G2 women' behaviors changed and varied in response to changing safety concerns in their social setting.
- G1 and G2 participants reported similar activities, including educating children to divulge their daily locations, monitoring their social circle, and establishing gender boundaries, with minor variations in the mother generation (G2). This shows the continuation of some activities from one's own childhood experiences.
- Maternal grandmothers (G1) have a significant impact on teaching parenting skills. Mothers (G2) cited maternal (G1) advice and direct instructions as sources of information on protective parenting practices such as gender boundaries, limiting children's mobility, and traditional rituals.
- Participants indicated additional learning possibilities beyond learning from their mothers. G2 participants occasionally obtained advice and suggestions from fathers and husbands regarding taking children to school. Family members supported and promoted protective parenting practices, primarily out of concern for safety.

In the context of social and cultural interaction, the results imply that protective parenting practices are acquired through parental coaching, modeling, experience, vicarious learning, and observations. Mothers occasionally stated that certain parenting techniques were instinctive after experiencing them themselves.

Conclusion

In addition to examining the continuity of protective parenting techniques across two generations of Bangladeshi mothers, this study also identified several factors and learning sources that influenced the development of protective parenting techniques passed down from previous generations as well as the introduction of new methods.

Even though customs and lifestyles have been gradually altered by urbanisation and globalisation, this study shows that maternal grandparents have a significant role in developing safe parenting practices in Bangladesh.

The authors suggest that to expand research on the intergenerational continuity of parenting techniques, future studies should consider fathers, grandfathers, and paternal grandparents. Further research is necessary to determine the magnitude and mechanism of these factors in intergenerational continuity, as well as the function of additional contributors.

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