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**Gendered narratives of work, depletion and reversal – The case of
home-based seamstresses in Hanoi**

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Abstract

Designed as a case study, this thesis sheds light on women's narratives about their experiences as home-based seamstresses working in the informal sector in Hanoi. It examines the ways in which social reproduction (SR) intersects with productive activities through the integration of paid work into the domestic space. It brings literature on informality and home-based work into conversation with feminist literature on SR, specifically, depletion through social reproduction (DSR). Hence, by answering the question "*How do home-based workers in Hanoi narrate their engagement in productive and SR labour?*" this thesis explores why women engage in home-based work. Using the concept of depletion as a diagnostic tool, narratives of depletion revealed lack of adequate resources to maintain social relations, inadequate income, poor well-being including physical and mental health as well as leisure and rest. This poses a crisis in SR not only for women but also for their households and community. Additionally, this text examines instances of mitigation replenishment and transformation to reverse the levels of depletion for those engaged in SR.

Keywords: Gender, depletion, social reproduction, Vietnam, home-based work, informal economy.

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Acronyms

| | |
|-------------|---------------------------------------|
| DSR | Depletion through Social Reproduction |
| IHBs | Informal Household Business |
| PCP | Petty Commodity Production |
| SR | Social Reproduction |
| SRT | Social Reproduction Theory |
| SRW | Social Reproductive Work |
| VSS | Vietnam Social Security |

1. Introduction

Women's love in the family is expressed and demanded in terms of work. The difference in gender is related to this enormous mass of energy which women pour into others, to make them feel like human beings in a system that treats them like commodities (Antonella Picchio, 1992: 98)

Feminists research has long pointed out the unrecognised and unaccounted contribution of social reproduction (SR) to the market economies (Elson, 1998) - SR understood as all the activities and institutions required to make, reproduce and maintain life such as giving birth, feeding, cooking, housing and schooling (Bhattacharya, 2020). However, little research has been devoted to studying the aftermath of this neglect. For instance, in times of crisis and structural adjustment policies, the role of the state and welfare provisioning have been shrinking with the subsequent expansion of the private sector. As a result, women increase their participation in the labour force and continue to take the disproportional bulk of social reproductive work (SRW) to fill the gap left by the state withdrawal with a concomitant damage in their human capabilities (Elson, 1998b; 2000a).

If SR is not recognised, it is not possible to assess the intensity of harm done through the damage in the doing of SRW. The lack of recognition and valorisation of SR leads to depletion of individuals, households, and communities. Rai et al. (2014) argue that those engaged in SR are depleted when there is a marked disproportion between the outflows needed in SR - domestic, affective and reproductive - and the inflows that maintain their productivity and well-being - including health, income and rest. Depletion originally has been discussed exclusively in relation to SR, however, I will discuss depletion at the intersection between the productive sphere of home-based paid work and home-based work and SR.

In Vietnam, women represent around 70 to 80 per cent of informal workers (Nguyen et al. 2014) where home-based work is one of the most prominent types of informal work and is an appealing solution for Vietnamese women who are expected to uphold their traditional roles as "good communist women" including responsibilities for the family, for production and work (Teerawichitchainan, 2008: 21). This becomes a compelling setting for examining the tensions between deeply held cultural values such as gender roles and active involvement of women in the workforce in relation to SR dynamics

Moreover, not much has been written about SR in relation to the informal sector in the domestic/local economy. Although there are many gender analyses of home-based workers these often refer to home-based work in the industrial sector as part of subcontracted or putting out systems in global supply chains (Beneria and Roldan, 1987, Boris & Prugl, 2016 Mies, 2012) - which is not the scope of this research. Thus, this study seeks to analyse the gendered experiences of work and burdens that arise when SR and production - understood as those income generating activities - take place simultaneously at home and specifically serves domestic informal markets.

1.1 Research aim and questions

In home-based production, the meaning and dynamics associated with space are important to capture since in this type of work the boundaries between production, and SR realms are tenuous. This thesis aims to examine the experiences that confront home-based seamstresses in Hanoi carrying out reproductive and productive activities in the space of the home.

To guide this research, I aim to answer the following research question: *How do home-based workers in Hanoi narrate their engagement in productive and SR labour?* In addressing this main research question, the following sub-questions will also be explored:

- Why do women engage with home-based work?
- How do female home-based workers experience depletion through social reproduction and petty commodity production in Hanoi?
- What resources for reversing depletion do they have at their disposal?

Below follows a brief explanation of the term home-based work and its relation to petty commodity production (PCP). This is meant to facilitate the understanding of the research questions.

1.2 Key concepts: Home-based work within petty commodity production

According to Moser (1978:1057), the category of “Petty Commodity Production” (PCP) better includes those workers employed in categories that do not fit well the wage sector of large-scale companies as small-scale producers, self-employed workers, home-based producers, unpaid family workers, or casual workers. Such small-scale businesses in the informal sector offer cheap services, keeping low costs of living and serving as a subsidy to capitalist firms that pay low wages to their workers. Although petty producers seem to have control over the means of production the reality is that labour is controlled via the unequal exchange of commodities (Moser, 1978). Yet, such complex dynamics become more complex and can be identified in the different conceptualisations of home-based work.

The term “home-based worker” covers two meanings. It refers to “homeworkers” and also to “self-employed homeworkers”. Self-employed or own-account workers are autonomous in their production, they produce goods, and services from home and work independently. They buy their materials and some of them are in charge of selling their own products. On the other hand, homeworkers, dependent or subcontracted workers while also producing from their home, attend to orders by a firm or subcontracting company, which also provides raw materials. They do not sell the finished products, but deliver the orders back to the subcontractor and are paid under the “piece rate” modality (Chen, 2014).

Such differentiation is problematic, since the two groups share similar characteristics. Both tend to be poorly paid and engaged in multiple occupations and their production usually involves labour intensive work for both export and local markets. Some self-employed workers might achieve autonomy and control over production, others have much more limited control since they supply to middlemen or they have limited access to capital, lack of knowledge of the market or limited bargaining power becoming another form of dependent workers rather than real microentrepreneurs (Pearson, 2004). Moreover, petty producers often depend on the capitalist industry for the provision of raw material and basic equipment, although they lack access to sophisticated technology and

access to credits and bank facilities. These constraints limit the ability of petty producers to improve their production being trapped in an evolutionary impasse (Moser, 1978).

In order to find a more appropriate differentiation Grown and Sebstad (1989 cited in Pearsons, 2004: 140) distinguish home-based workers in terms of the significance of their productive activities for their households. Home-based workers can fall in the survival category when their production provides minimal cash income to their households and requires minimal or no access to machinery. Other households can achieve security in the informal economy with better-paid activities or having other wage-earning members. This is followed by households that are able to achieve growth through capital investment, secure markets and healthy profitability. Such a distinction helps to clarify that this research works with home-based workers failing into the category of survival and at some point between the security and growth category. Throughout the thesis I refer to them as “home-based workers”.

1.3 Thesis outline

After presenting the research questions, in section 2, I continue with the background to give a contextual understanding of women’s labour in Vietnam and in the informal economy. Section 3 offers an overview of SR foundations and then discusses Social Reproduction Theory (SRT) concerning the informal economy and home-based work and presents the concept of depletion as a diagnostic tool. Later, in section 4 I present the methodology, methods and process of fieldwork for this research. After this, in section 5 I present the analysis of the data in relation to SRT and the concept of depletion. Finally, I summarise the findings of this study and offer some recommendations for future research.

2. Background

The informal sector plays a significant role in employment in Vietnam. In order to contextualise this research, this section examines the participation of women in the workforce in Vietnam and in the informal economy and will provide an overall picture of the country's welfare approach in relation to the informal sector.

2.1 Gender and work in Vietnam

Women's participation in work is not new in Vietnam. Literature from 1822 describes women's active participation in the economy especially in petty trade (Leshkowich, 2014; Teerawichitchainan et al. 2010). Moreover, as men were massively mobilised to participate in lengthy succession of wars with France, U.S, China and Cambodia, women increased their participation in the workforce to support themselves, their children and their elderly relatives (Yarr, 1996). Besides, socialist and market-oriented discourses targeted women's productive and reproductive roles, as their economic contributions to the household were seen as contributions to the country's prosperity (Werner, 2009). However, vestiges of Confucianism in which women's natural function was to serve men and the family still remains, and their roles continue to be domestically oriented (Teerawichitchainan et al. 2008: 8). The traditional role of women as responsible for the care and well-being of the family significantly conflicts with the time they can allocate to productive activities. As a result, Vietnamese women face a 'double burden' of work in society and work at home (Yarr, 1996).

In 1986 the Socialist Republic of Vietnam launched a programme of economic renovation, also known as the Doi Moi. This reform aimed to tackle the economic crisis the country was facing by promoting economic growth and social development through the implementation of policies such as the de-collectivization of agriculture to support the household-based production, opening up for integration into the global economy and the promotion of the private sector (Kabeer & Tran, 2006). Since the launch of the Doi Moi policy, Vietnam has made remarkable socio-economic progress. In just one generation the country went from the bottom ranks of poor nations to be a lower middle-income economy. In addition to its strong growth performance and improvement in social indicators, Vietnam has also made progress in some aspects of gender equality (Pimhidzai, 2020).

Vietnam has long been praised for having one of the world's highest female labour force participation rates. Women now account for more than 79 per cent of the total labour force employed in the formal and informal sector which means far more Vietnamese women have a job than most of the other countries around the globe (The Economist, 2019). In part, gender equality in Vietnam has been associated with women's labour which has been a substantial resource for strengthening the nation's socio-economic development. For this reason, the government has implemented favourable conditions to foster the potential of female workers in the country's economy (Nguyen et al. 2014). Nevertheless, there are still significant challenges to gender equality, which will be discussed further below (Nguyen et al. 2014).

The implementation of the Doi Moi policies also favoured the creation of imbalances in the gender distribution of roles and responsibilities (Kabeer & Tran, 2006). Before the reform the co-operative system provided free access to welfare services such as child care, education, health care and provided collective use of machinery. As a result of the system transition, women took on the bulk of domestic labour, not only at home but also at work. In 2016, the World Bank highlighted that the share of women in unpaid family work in Vietnam was double that of men (Pimhidzai, 2020).

Moreover, there is disproportionate participation of women in low paying occupations, which coincides with women's preference for jobs in which they can have a flexible work-life balance. Such jobs coincide with lower-valued tasks which also contribute to women earning less than men in different forms of wage labour. These constraints on women's economic options affect livelihoods and these differences deepen in ethnic minorities (Kabeer & Tran, 2006). Even though there has been an increasing trend in the participation of women in wage work, women earn 13 per cent less than men for the same work (Pimhidzai, 2020). Past surveys suggested that men worked around 150 more hours a year than women outside the home but once women's reproductive work was taken into account, they worked significantly longer hours than men and enjoyed less leisure time (Kabeer and Tran, 2006).

2.2 Vietnam informal sector and women's participation

During Vietnam's transition to a market-oriented economy, the government undertook major reforms toward the role of private enterprises. The priority was employment and

income generation. As a result, during the 1990s the number of state-owned enterprises significantly reduced while the private sector evolved, mainly, in the form of informal household business (IHBs). Such growth in the private sector, including production, trade and services created a window of opportunity in the informal sector. The large number of workers available as the result of the state enterprises reforms contributed to the advancement of this sector. Among them, female, middle-aged, low-skilled workers found in low-paying IHBs the most viable survival alternative (Evans, 2004).

To promote a business growth environment Vietnam recognises and promotes activities in the informal sector through their legal regulation. Individual IHBs are exempted from registration under the business registration law if their earnings are lower than a certain level. In turn, “registered IHBs” must register with the district business authority if their earnings or number of employees exceed a certain level. Moreover, because it is mandatory for all enterprises and household businesses to register their employees with the Vietnam Social Security (VSS), employment in the informal and formal sector without social security coverage are then considered to be informal employment (Nguyen et al. 2014).

The informal sector in Vietnam is bigger in rural and suburban areas, nonetheless it is also significant in urban areas. The share of the informal sector in total employment in urban areas is higher although it is characterised by poorer working conditions (Nguyen et al. 2014). Estimates point out that the informal sector contributes to 20 per cent of the country’s GDP (Cling et al. 2010). The largest informal industries at the national level are manufacturing and construction followed by trade and services and among IHBs at national level, the great majority consist of self-employed workers, working from home or outdoors in the street.

IHBs in Hanoi and Ho Chi Min operate in precarious conditions and have limited access to public services. The lack of facilities also limits informal workers to move their business forward. The results of these conditions are poor employment, earnings and working conditions. Even though informal workers tend to work for long hours, their earnings are low and they lack social security coverage (Cling et al. 2010).

In Vietnam, around 70 per cent to 80 per cent of women work in the informal sector (Nguyen et al. 2014). Considering such a representative participation they are a

significant target group for poverty reduction and sustainable employment policies. Unfortunately, this sector remains side-lined by Vietnamese authorities (Nguyen et al 2014). Female labourers have lower incomes than men, men earn around 50 per cent more than women in the informal sector, even when there are no considerable differences in education, working time, and age (Cling et al. 2010).

2.3 Vietnamese Social Welfare in the informal economy

During the last decade, Vietnam has put considerable effort in fostering social protection policies in order to reduce the remaining pockets of poverty and vulnerability. Consequently, Vietnam has set up a scheme of social protection instruments that includes social assistance, social insurance, social services and social equity programmes. However, this social protection framework needs to be reassessed. According to Jones et al. (2012) already existing programmes lack coordination across sectors and levels of government and are inadequate to respond to recurrent and emergent inequalities including gender gaps and the demands of vulnerable groups. Overall, women have lower coverage in terms of access to direct and formal social protection because of the existing lower formal sector employment rates. For example, 58 per cent of women have health insurance compared to 62 per cent of men (Nguyen et al. 2014). Besides, they are often in vulnerable jobs with low wages, non-existent formal labour contracts and therefore not covered by labour protection.

Nguyen et al.'s (2014) study on social protection for female workers in Vietnam's informal sector found that women lack legal regulation in their working environments. They do not have overtime payments, minimum wage standards, paid vacations and days off, medical insurance nor maternal leave or unemployment insurance and the lack of savings or lower incomes makes them vulnerable in cases of emergencies. They have limited access to infrastructure and social public services and land, and their participation is often limited in policymaking even if these policies directly affect them.

Although there is a social insurance provision that allows informal workers to buy voluntary health insurance, few participants have engaged in this scheme since the beginning of its implementation (Nguyen et al. 2014). Among the reasons for the low participation of informal workers in social insurance is the vulnerability of their employment conditions, such as low and unstable incomes. For informal workers,

deducting voluntary social insurance from their monthly income is inconceivable when their income is not even enough to cover their daily expenses. Households with irregular incomes prioritise their immediate essential needs rather than thinking about their future security. Moreover, because Vietnam's deep-rooted values on family where children should always care for their ageing parents, the latter do not pay attention to secure their lives in the future (Nguyen et al. 2014; Werner, 2009).

According to Nguyen and Chen (2017) Vietnam has gone through a welfare restructuring since their shift from state to market socialism. The party-state proclaimed itself as the sole guardian of the nation's well-being of people, however state intervention in social and private life is smaller than in pre-reform times. Shortcuts in health insurance and cash transfer have expanded, but as shown above, the market and third sector as providers of care have increased their presence. These changes are the result of “new prudentialism” logic, in which welfare is relegated to the private sphere. Because of cultural constructs about family and community, women are often portrayed as the primary providers of care. Hence, individuals and families have to use their resources to ensure their well-being.

State provision of care used to be a social right. However, it is being reshaped as a sign of dependence and therefore stigmatised. Family ties are used as criteria to provide state social benefits for which only people with no supporting members are eligible, as a result individuals and families that are entitled to such benefits are deemed lacking in ‘human quality’ (Nguyen & Chen, 2017:232). Promoting individual responsibility of care the state and the market are relocating the responsibility of social issues into individuals and households. Provision of care falls more heavily on women, who have always been considered as natural carers.

3. Theory and analytical framework

SRT will guide this research to explore the gendered dimension of work performed at home by bringing the feminist literature on SR into conversation with the literature on home-based work within the informal economy. This section is divided into four parts. The first explores the historical development of SRT. The second presents an analysis of SR in relation to the informal economy and home-based work. The third introduces the concept of Depletion through Social Reproduction (DSR) as a diagnostic tool to explore SR in home-based work. Finally, the analytical model illustrates how the theory will guide the interpretation of the data collected.

3.1 Sketching out the contours of SRT

The fundamental insight of SRT is, simply put, that human labour is at the heart of creating or reproducing society as a whole. (Bhattacharya, 2017: 2)

The existing literature on SR is extensive and can be historically divided between an early SRT pivoting around the so-called “domestic labour debate” and more contemporary studies on SR (Mezzadri, 2019). Initial studies in SR mainly focused on unpaid domestic work and the non-existence of wages for these activities (Dalla Costa & James; Fortunati, 1995; Vogel, 2013). This body of literature criticised Marxist views of value generation only concerned with the productive sphere. Contemporary research on SR has been more concerned with analysing SR on the circuits of care, and how SR is regenerated daily and intergenerationally through private and public institutions (Bakker & Gill, 2003; Federici, 2012; Katz, 2010)

Much of the domestic labour debates since the 60's and 70's emerged as a response to Marx's analysis of capitalism that conceives value-producing work only in the realms of commodity production. Marx identifies labour-power as the human capacity of labour, this is a “special commodity” in which capitalism relies on to function (Marx, 1867). Labour power is a source of value because it is used to create commodities and value for capitalism. The appropriation of labour-power surplus leads to capital accumulation. But, if the working force produces value how is labour-power produced? Against this generalised idea of production and the inability of Marx to recognise the unwaged labour devoted to the production of labour-power Marxist, scholars made large efforts to make visible women's unpaid reproductive work in the process of capitalist accumulation

(Mezzadri, 2019). SR theorists (Dalla Costa & James; Fortunati, 1995; Vogel, 2013) argued that labour-power is reproduced outside the capitalist production in a “kin-based” site called the family (Bhattacharya, 2017:3) and this is what they call SR. In the same vein, Fortunati (1995) in an analysis of housework and sex work, discusses how reproductive work is socially constructed as without value within productivist regimes and as a result excluded from classical Marxist notions as value generation.

Federici (2004) provides an in-depth analysis of primitive accumulation through SR involving practices of dispossession, devaluation and domestication of women. Her work aimed to show the subjugation of women's position and bodies in the process of primitive accumulation during the transition to capitalism. Another important contribution to the subject is the study by Mies (2012) of home-based workers in 1892. Under the concept of housewifification, Mies argues that home-based work was seen by capitalists as work performed in their free time and belonging to their status of housewives, this perspective overshadows women's productive contributions to the market and refers to such contributions as non-value producing.

More contemporary approaches on SR centred the analysis on the ascendancy of neoliberal ideologies that continued the logic under capital accumulation and relied on the restructuring of SR (Elson 1998b; Elson 2000a; Waring 1988). Although these scholars coincided with earlier scholars' critique of Marx's silence about the production of the worker (Bhattacharya, 2017), criticism points to its focus on merely institutions and relations of care which narrows the scope of this debate as SR involves both the reproduction of life and capitalism (Mezzadri, 2019).

Although initial SR theorists were generally concerned with the production and reproduction of labour-power, SRT evolves as societies do. Therefore, SRT encourages us to think more broadly and beyond its traditional scope and to explore the gendered consequences of an economic system that increasingly relies on precarious labour conditions and shifts the costs of SR onto the individuals, households and community. In the following section issues related to the informal economy will be addressed through theoretical rubrics of SR.

3.2 The informal sector through the lens of SR

The arrival of neoliberalism in the 1980s had profound impacts on people in the labour market and changed the development trajectories of developing countries (Mezzadri, 2010). Under this new economic paradigm, the pursuit of market-led growth led to the deregulation of the labour market and the restructuring of the international division of labour. Pressures on economic competition also promote what critics call a “feminisation of labour” characterised by the increased participation of women in the labour market accompanied by precarious working conditions and a flexible labour force (Pearson, 1998).

Feminist critics emerged in the 1990s to underscore the adverse effects of neoliberal policies that were implemented assuming that there would be an unlimited supply of women's labour to replace the services that were privatised. As women increased their participation in the labour market, their schedules became more prolonged and busier as they had to bear a double burden of working in their paid jobs and provide the same amount of domestic and care activities (Elson, 1998a; Pearson, 2000). Furthermore, the shrinking of the welfare state led to the crisis of care or more broadly the crisis of SR because the provision of care is now assumed by families and communities while at the same time undermining their capacity to carry it out (Fraser, 2017).

Mezzadri (2019) points out that the expansion of global commodity chains and international trade networks have contributed to the propagation and reconfiguration of informal labour relations under contemporary capitalism. Capitalism, in order to accumulate surplus, relies on the lack of regulation, security and increased flexibility in the informal sector. Informality becomes an advantageous production system for capitalism because the costs of production are borne by workers (Chen, 2012; Harriss-White, 2003). Moreover, in contexts where the employer or the state barely provides any provision for SR these costs are assumed entirely by workers, families and communities (Mezzadri, 2019).

3.2.1 Home-based work and SR

As discussed above, women under economic restructuring have had to extend household resources for care that was previously provided by the state, and besides that they tend to engage more in paid jobs, although more often, in the informal sector as the options in

the formal sector becomes limited (Boris & Prugl, 2016). On top of that, the responsibility of domestic work and childcare remains almost always as a woman's concern, regardless whether they work outside or not, they have to meet the demands of their households and their paid work (Lingam, 2006). Given this scenario, home-based work becomes a solution to address increased burdens in their productive and reproductive spheres (Beneria & Roldan, 1987; Boris and Prugl, 1996). Moreover, different types of home-based work have been expanding with informalisation. This is the result of increasing tensions in a context of market competition and the need for flexibility and deregulation that pose home-based work as a profitable solution for the market. Flexibility, cheap labour and invisibility of home-based workers make it hard for them to demand higher wages, and better working conditions (Pearson, 2004).

Although scholars have highlighted the exploitative aspects of home-based work (Beneria and Roldan, 1987; Mies, 2012) this can also lead to spaces of contestation where relationships and intra-household bargaining can be negotiated while also providing income generation and wellbeing (Miraftab, 1994). In this regard, Pearson (2004) highlights that in economies that have moved from centrally planned to market economies - like Vietnam - households that used to source their livelihoods from state-owned enterprises are now in the need to find alternatives to earn enough income to secure their family sustenance.

Looking into informality in relation to SR not only reveals the contributions of SR in the process of value-generation and the labour surplus extraction in the informal economy - which is not discussed in this thesis - but also provide useful insights to examine SR in relation to the increasingly precarious conditions of informal work that contributes to the depletion of those engaged in SR. Likewise, SRT acknowledges cultural and economic dynamics that justify women working from home and helps to examine the specific factors that shift onto the worker and household the cost of SR while also exploring possible solutions to address this conflict.

3.3 Depletion through social reproduction (DSR)

We all crave recognition of the work we do and without this we feel personally and socially unvalued (Rai, 2018: 4)

Feminist scholars have been concerned with the unrecognised and unvalued contribution of SRW to national economies, however, what has received less attention are the consequences of this neglect for individuals, households and communities (Rai et al. 2014). Therefore, an important contribution of SRT's contemporary reworking is the development of the concept of DSR (hereafter referred to as 'depletion').

The concept of depletion is built on Elson's (2000b) insights about the cost of SR neglect in times of crisis, as she points out:

if too much pressure is put in the domestic sector to provide unpaid care to make up for deficiencies elsewhere the result would be the depletion of human capabilities. The domestic sector needs adequate inputs from all other sectors, it cannot be treated as a bottomless well able to provide the care needed regardless of the resources it gets from other sectors (Elson, 2000: 28)

In other words, it will not be feasible to keep stretching the resources for SR because there will be a point when it is not possible to extend it more. Rai et al. (2014) discuss depletion in relation to SR which they define as biological reproduction (production of future labour), provision of sexual, emotional and affective labour, unpaid domestic care, social providing/volunteering work, and reproduction of culture and ideology. In this line, Rai et al. (2014) argue that those engaged in SR are depleted when there is a marked disproportion between the outflows needed in SR - domestic, affective and reproductive - and the inflows that maintain their productivity and well-being - including health, income and rest. Depletion occurs when "the level at which the resource outflows exceed resource inflows in carrying out SRW over a threshold of sustainability, making it harmful for those engaged in this unvalued work" (Rai et al. 2014: 88-89).

At individual level examples of inflows would be medical care, rest and leisure, at the household level it can be total household income, time spent collectively and at the community level, it can be political participation and supportive networks. Outflows would be time and energy spent on caring responsibilities, domestic chores, volunteering, among others. Therefore, harm through depletion occurs when there is a "measurable deterioration in the health and well-being of individuals and the sustainability of households and communities" (Rai et al. 2014: 91). This process can be at different levels and vary according to the specific context; likewise, although SRW is necessary and socially legitimate it can be harmful (Goldblatt & Rai, 2018). Moreover, the restructuring

of state and markets exacerbates the harm of social protection because gaps in the state provision of welfare are filled by the subsidy provided by SR (Fraser, 2011).

Examples of harm through depletion in individuals can be physical and mental health deterioration, in households, it can be the decrease of collective household resources and time spent together. In the community, it can be the shrinking of public spaces and lack of time for community engagement. Harm also occurs when individuals working at home are not recognised as workers. As a result, they are not recognised as citizens but to merely recipients of welfare (Rai et al. 2014; Rai, 2018).

3.3.1 Reversing depletion

In developing the concept, Rai et al. (2014: 87) outline three ways of reversing depletion: mitigation, replenishment and transformation. Mitigation strategies allow individuals engaged in SR to pay for help or share tasks across other family members, however, this leads to passing on others the costs of depletion contributing to the depletion chain and women with fewer resources are less likely to use these mitigating strategies. In terms of replenishment, it involves the contribution of the state or private bodies to inflows that go some way to lessen the effects of depletion. This would involve measures such as tax rates, state benefits, regulation of conditions of work, availability of healthcare and free schooling. Finally, transformation involves structural changes such as the restructuring of social gender relations and the societal recognition and valuation of SR.

3.3.2 Depletion at the intersection between production and reproduction

Although depletion is concerned with SR realms, this framework has been extended to examine depletion in other contexts closely linked to SR. For instance, depletion has been used in post-conflict analysis to show that the context of violence intensifies depletion of women labour to secure their household needs and how this undermines their roles in peacebuilding (Rai et al. 2019). Chilmeran and Pratt (2019) illustrate how Middle Eastern countries have relied on the unrecognised nature of SR in the geopolitical process of colonialism, regime consolidation and war-making, resulting in the depletion of women's lives. Fernandez (2018) uses depletion as an analytical tool to assess the gendered consequences of dispossession in the Miyaba community in India, Gunawardana and Pereyra (2019) shows how factories and prisons in Sri Lanka and Argentina are also sites

of care where (im)mobility regulations deplete women's bodies through SR. In turn, Gunawardana (2016) explores depletion in the workplace as it is closely linked to SR. She concludes that depletion is a useful way of linking women's participation in paid work and SR as women continue to engage in unpaid SR labour that ultimately replenishes labour and reproduces people and societies. In the context of an economic model based on exploitative and precarious working conditions, it is highly unlikely to find resources for sustainable well-being.

Rai et al.'s (2014) concept of depletion is a substantial contribution to the SR debate. Their attempt to measure depletion is an effective way of making SR visible. Accordingly, if we want to apply this framework rigorously we must identify ways to measure depletion or even identifying indicators for this purpose. In this regard, measurements of depletion can benefit from quantitative and qualitative research, however, using qualitative methods, such as interviews, can be problematic or even not feasible considering the multiple dimensions and irregularity of SR. Despite such difficulties, feminist scholars (Chilmeran & Pratt, 2019; Fernandez, 2018; Goldblatt & Rai, 2020; Gunawardana, 2016; Pereyra-Iraola & Gunawardana, 2019) so far have been able to use the concept of depletion based on qualitative research to illustrate the shape of the harm of not recognising SRW in individuals, households and communities but not to accurately measure or quantify it. Such issues associated with measurement deserve further research and perhaps the initial definition of depletion can be reworked in order to be easily implemented.

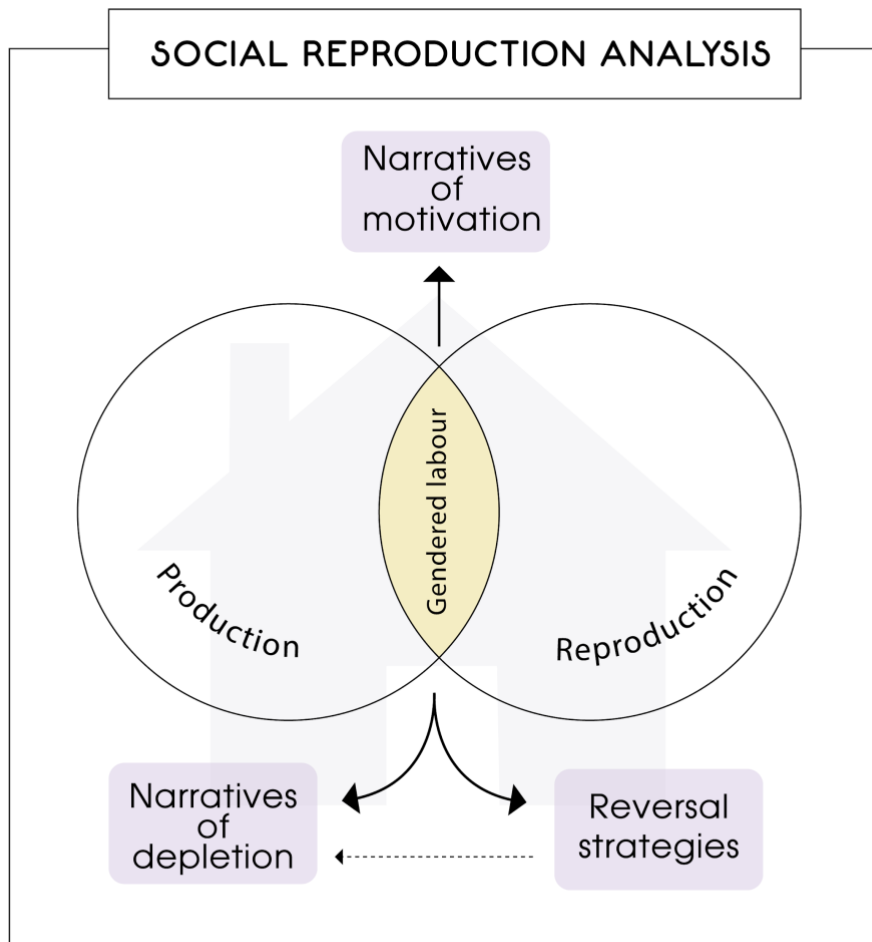
The concept of depletion complements the theoretical framework of SR used in this thesis, not only from the obvious connection to SR but also because it helps to identify narratives of depletion in the intersection of the domestic and productive spheres when doing home-based work. While it is important to highlight the rewards, satisfaction and love that women feel when carrying out their care activities, the findings will show how home-based work can be seen as an efficient and productive solution to accommodate family life and work, but how this is not matched by adequate inputs such as leisure time, adequate wages/job security and social life balance. Furthermore, depletion benefits this research by demonstrating the importance of adequate inflows into doing SRW and suggesting ways to minimise the harm.

Before turning to the next section, it is crucial to clarify the intention of using “narratives” in order to identify experiences of depletion. Bearing in mind the difficulties to measure depletion using qualitative methods, I opted to use participants' narratives as a mode of understanding their experiences. Narratives in research have many forms, different analytical practices in social science and humanities, but all depart from individual’s told and lived experiences and the way they perceive themselves (Creswell & Poth, 2018). Narratives are widely used and usually “a narrative is understood as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected” (Czarniawska, 2004: 27). According to Freeman (2015: 21,22) “there is no more appropriate vehicle for understanding human lives than through narrative inquiry”, therefore, I turned from measuring depletion to shed light on narratives of depletion as I consider this is the most natural and appropriate way for women to express their identity, culture, values, feelings and thoughts about the social world that surrounds them (Wright, 2017).

3.4 Analytical framework

Above, I outlined how a SR approach highlights important implications for understanding women's participation in the informal economy and the consequences of not recognising SRW for those engaged in it. To conclude the theoretical background section, I introduce the following visual representation to conduct a SR analysis in order to examine experiences of paid and unpaid work of female home-based workers in Hanoi. This analysis reveals narratives of motivation for engaging in such work, narratives of depletion and narratives around strategies for its reversal. This is the central analytical logic which this thesis sets out to explore.

Figure 1. Analytical framework. Source: The Author



4. Methodology

In this section, I present the methodological approaches that guided the research design, data collection, analysis, and writing of this thesis. Also, I reflect on the politics of this research process, in relation to my positionality, and power relations when it comes to the creation of knowledge.

4.1 Feminist research

A study of home-based workers within the informal economy in a South-East Asian country must take into account relevant methodological aspects. Since homework in the informal economy is a heavily gendered topic, feminist standpoint theory is the epistemological ground for this thesis. Feminist standpoint epistemology seeks to give voice to women who have been oppressed, build knowledge through their eyes and experiences and to generate women-centred solidarity activism and broader social change (Brooks, 2007). Only by starting from women's lives is it possible to understand their heterogeneous experiences and their positionality will provide a more objective interpretation of social reality (Hesse-Biber & Leavy, 2007). This insight guided this research as the content of this thesis shed light on the lives and experiences of home-based workers. They are at the centre of this research and their concrete narratives are the central axis of this study.

Frequently, in the field of women studies, women researchers have been told to reflect on their “double consciousness”. This means, they are subject to sexist oppression as other women, and that as scholars, they have the privileges of the male-dominated academic world (Mies, 1979). This contradictory existence has been seen as an obstacle to objective research and women have been advised to repress their emotions and their feelings of identification to produce objective research. Conversely, Mies provides an alternative view to the issues of this dual subjectivity, arguing that women must understand their own double consciousness as a methodological opportunity, instead of approaching this as an obstacle.

In this line, Mies (1979) offers some methodological insights to conduct women's research, which I found useful to reflect upon throughout this research process. Among them, I consider of particular relevance the postulate of “conscious parity”, which invites

to locate both the researcher and the "researched" as part of a bigger social whole. This goes beyond pure empathy but proposes a limited identification that allows a critical and dialectical interaction between the researcher and the participants. This positionality avoids the possible distortion of perception on both sides. Additionally, to avoid issues of distrust in the participants or obtain "expected behaviours" Mies encourages us to adopt a view from below. This view is the materialisation of the conscious parity and reciprocity with the research.

4.2 Research design

To develop this work of investigation, a qualitative approach has been used. This thesis is concerned with the gendered consequences of women engaged in home-based work, therefore, to explore the complexities and particular nature of an issue a case study is the most convenient research design (Bryman, 2012). According to Creswell and Poth (2018), the principal characteristic of a case study is that it is "bounded", as it can be defined within certain parameters such as specific location and timeframe. Thus, home-based seamstresses in Hanoi are a "particular phenomenon bounded to time and place" (Yin, 2009) while individual participants are embedded units in this single case. In this study, I intend to explore real-life participants' experiences through detailed data collection using different methods such as in-depth interviews and participant observation. As human behaviour is subject to cultural, economic and political dynamics, a rich case description allows these aspects to be considered when human action is studied (Flyvbjerg, 2006). By contextualising these circumstances, it is possible to get a sense of the participant's perspective in which it is settled.

4.3 Data collection

Qualitative research implies having permission to study the site and individuals to be able to collect the data easily (Creswell & Poth, 2018) therefore, once settled in Hanoi I reached professionals working in organisations focusing on labour rights advocacy in the garment industry. I managed to have some meetings but unfortunately, none of these organisations were able to host me for the fieldwork. Despite this bleak picture, I remembered some home-based seamstresses in my neighbourhood and small garments workshops scattered throughout the little alleys on my way home. I deemed their experiences as a relevant and engaging topic worth to be further studied. Without any

doubt, I decided to embrace this research independently and as anticipated by Hammett et al. (2014) this experience challenged my determination and perseverance throughout the research process. Besides, I got to use my creativity in ways I never imagined to solve problems and I could manage to research a topic that genuinely interests me. The qualitative research methods used for this study were semi-structured interviews and participant observation which are described further below.

4.3.1 Sampling

I used purposive opportunity sampling seeking cases that meet some “criteria” and sometimes using a snowball technique (Creswell & Poth, 2018). All the participants of the study were home-based seamstresses living in Hanoi. A particular interest in women is due to the gendered dimensions of home-based work and the particularities of the work as a seamstress within the informal economy (see section 2). The participants were currently working or have previously worked as home-based seamstresses. The inclusion of women who have moved their business to open a shop could offer interesting insights into how it has changed their experiences in a new setting.

In my first attempt to directly reach the potential participants, some difficulties were encountered because of the language barrier and the dynamics inherent to my position as an outsider (Sultana, 2007). I came up with different strategies to reach them, which “enabled me to bridge the gaps and become more accepted” (Sultana, 2007: 378). The most effective way was through the help of my personal network of friends and colleagues. I asked them to introduce me to home-based seamstresses they would know and to explain the purpose of my research and what to expect with the interviews. The seamstresses accepted and were very welcoming to let me in their households as well as sharing their experiences with the translator and me.

Also, I found other alternatives to reach participants. For instance, a Facebook group called “Hanoi Beautiful” a supportive social group for collaborative purposes among women in Hanoi. This social community is popular among expats but also this is a platform where local women promote different sorts of services, including tailoring. Most of the local women in the group had a medium level of English which allowed me to contact them directly via Facebook messenger.

4.3.2 Semi-structured Interviews

My fieldwork interviews took place in Hanoi between November 29th and December 12th 2019. Most of the data collected were through semi-structured interviews. In total, eleven interviews were conducted (see Appendix 1). During the research process in Hanoi, I also conducted key informant interviews with members of NGOs and international organisations whose work focused on improving the conditions for workers in the informal economy and the garment sector. However, considering the scope of this thesis, I focused on the information gathered in the interviews conducted with home-based seamstresses. I put greater emphasis on their narratives as their personal experiences are central to the topic under study and because there is no-one better placed than them to tell us about the tensions or conflicts between work and care responsibilities (see Appendix 2). Although the key informant interviews have informed my background around this topic and have helped me to narrow the scope of this thesis they do not feature in the data findings or analysis.

4.3.3 Participant observation

To capture the spatial aspects and get a deeper insight into home-based work, I became a customer of my participants. It was also a form of reciprocity (Banks & Scheyvens, 2014). Although I could not get clothes tailored from each of the participants, this was a way to give back to the participants who found me a space in their busy days and helped me with the interviews. However, to avoid a patron-client relationship (Banks & Scheyvens, 2014) I decided to conduct the interviews before ordering some clothes made. Apart from this being a personally pleasant experience, I was right in the setting where the action takes place and this allowed me to collect data (DeWalt & DeWalt, 2011) through my active involvement as a “complete participant” (Creswell & Poth, 2018: 502). Through the experience of getting clothes tailored from the participants, I visited their houses on several occasions. This helped me to establish a greater empathy with these women, while I could observe them from very close and get a more in-depth insight into their daily domestic and productive activities. After I visited their houses I wrote down some descriptive and reflective notes of the people and the events under observation which could be used later in the process of data analysis.

4.3.4 Interview process

After receiving verbal and written consent (see sub-section 4.5.1) I started the interview. Due to time constraints, participants were unable to participate in lengthy interviews, and most interviews were 20 to 40 minutes. I recorded the answers and took notes on a paper copy of the interview guide. I would ask questions in English, the translator would then ask the participants in Vietnamese, and she would translate the participants' responses back to me in English. This brings me to my translator, An. As a foreign woman, conducting this research independently with the support of An, a Vietnamese girl who has an understanding of participant social context, was highly valuable. Even though An was not a professional translator, she had experience working as a research assistant in gender issues and her English skills were excellent. The fact that An was a relatively younger woman compared to the age of the participants were important aspects of this research. Firstly, all the participants were women, therefore, I wanted them to feel comfortable and free as possible to speak about personal issues to another (Temple & Young, 2004). Secondly, Vietnamese culture is deeply rooted in the respect for the elders, thus, it would be culturally uncomfortable for a woman to be interviewed by an older woman about the most intimate and controversial aspects of their lives.

While her official role was that of a translator, An offered much more to this research. Rather, she was a “cultural broker”, her empathy and spontaneity enabled the conversation flow during the interviews as well as she was always willing to help with all the practicalities to arrange the meetings with the participants. Because of her role in this research, in the empirical sections, I use some quotations from the interviews in the third person pronoun to indicate the presence and contribution of a translator and her role in the co-production of knowledge (Edwards, 1998).

4.4 Data analysis

In order to analyse the data, I recorded the interviews and then transcribed the English dialogue. To code the transcripts, I used NVivo. Mostly I coded the data from the interviews and complemented this with the data gathered through participant observation. As noted by Hammett et al. (2014: 259) the process of coding “allows you to organise and evaluate your data and thus develop an understanding of meaning”. Using NVivo I did preliminary processing and analysis of the data following my theoretical framework

and identified a wide range of analytical categories at the individual, household and community level with topics that transpired from the interviews such as self-determination, emotions, economic resources, mental and body energy, social relations, among others.

Subsequently, I went through a second review of the data and reframed the codes as new themes emerged in relation to the narratives of motivation, depletion and reversal. For narratives of motivation codes emerge around topics such as economic and domestic needs as well as rewarding experiences. For narratives of depletion, income, working day length, health and social relation were the main codes and for narratives of reversal, paid help, flexibility, welfare and restructuring of gender relation were found as the principal codes. These codes were conceptualised in relation to mitigation, replenishment and transformation reversal strategies.

This categorisation was in greater consistency with the theoretical framework established. Since this is not a large-scale project, in this second stage of data analysis, Microsoft Word was more practical to use considering the amount of data I have. Additionally, it was useful to organise codes with colours which is something that was not possible to do with NVivo.

4.5 Ethical considerations and limitations

4.5.1 Data management

An interview consent form (see Appendix 3) written in Vietnamese was given to each participant, it was read out loud by the translator and then signed by each one of them. The form given to the participants was written in a user-friendly language with a clear description of the purpose of the research and the conditions of the interview. The names of participants have been changed to culturally appropriated pseudonyms to preserve the anonymity of the participants.

4.5.2 Positionality and power dynamics

There are several power dynamics inherent to my position as an outsider in conducting this research, ranging from class, nationality, culture, language, and education (Sultana, 2007). During the research process, I have attempted to overcome these issues by

continually reminding myself about my identity and positionality and how it has an impact on this research.

I questioned my opinions in light of my privileges and avoided sharing my own expectations during the interview. I often recalled Mies (1979) invitation to adopt a view from below and highlight the participants' perspective. To this end, I tried to avoid the configuration of vertical hierarchical relationships when conducting the interviews. Before interviewing the participants, I insisted that I was a student and that I wanted to base my graduation work on their individual experiences. I was constantly encouraging participants to speak freely and genuinely about their lives. Perhaps, the fact that I was not representing any organisation and that I mentioned I was doing this research independently contributed to mitigate the underlying power relations between interviewees and myself. Nonetheless, my own understanding and interpretation of the findings are influenced by my own positionality which still constitutes a limitation of this research.

4.5.3 Generalisability

Even though I used a case study as the research design for this thesis, I do not intend to present findings that could be generalised for all home-based workers in Hanoi. Considering the different factors interacting in context any attempt of generalisability is limited (Creswell & Poth, 2018). Additionally, in a Vietnamese context, the sample size used is too small to assure the generalisability of the findings. In contrast, I aim to present their stories and narratives to illustrate the unique locations of each of these women and their experiences with work and provision of domestic and family care.

4.5.4 Limitations

Hammett et al. (2014) wrote about the importance of the translator within the research, as they can influence and contribute to the research process. Making sure that the translator properly understands your research means they can support in a further way, for example contextualising the questions if the participant did not get it and so on. Therefore, before starting the interviews I explained the purpose of my research and what information I intended to get when asking the questions. However, during the interview process, I got the impression that participants gave long answers and the translation I got

was shorter. Even though I was prepared that information and details could be lost in translation, this has been one of the most frustrating aspects of this study. However, to minimise the risk associated with this issue, I asked An to listen to specific parts of the audio recordings and to add more details to the translation, to which she agreed most graciously.

Another limitation of using an interpreter is the distance it creates between the interviewer and the interviewee (McLennan et al. 2014). To overcome this, I explained to the participants I was leading the interview despite the presence of the translator. In any case, I made a great effort to keep eye contact with the interviewee or express my approval through sounds. Also, An looked at me when the participant was speaking only to her, in this way she redirected the participant's attention to me.

5. Findings and analysis

Following the analytical framework above, in this section, I discuss the narratives that emerge from the analysis and coding of my interview data in relation to SRT. This analysis is divided into three sections that also correspond to the research sub-questions guiding this research. The first presents the women's motivation to engage in home-based work. The second explores narratives of depletion or enhancement of the SR capacity of the interviewees and their households in relation to home-based work. And third, I explore instances of mitigation, replenishment, and transformation by which experiences of depletion can be reversed.

5.1 Home-based work: a rewarding solution between home and work

Several factors motivate women to work from home. As concluded by Beneria and Roldan (1987) in Mexico and Rangel de Paiva and Sorj in Brazil (1996), women are not only motivated to take on home-based work in order to contribute to the economy of their households, but also to meet their domestic responsibilities. Socio-cultural aspects influence the sexual division of labour and gender values attributing women reproductive activities based on ideologies of domesticity and motherhood (Beneria and Roldan, 1987).

Vietnamese women have always had a significant participation in the labour force and contributed economically to their families (Yarr, 1996), however, to a large extent they are still responsible for the majority of unpaid domestic and care tasks. As discussed in section 2.1 socialist ideologies and deep-rooted Confucianism values encourage women to uphold three virtues: to be the carers of the family, to be productive and work and to sacrifice for others (Teerawichitchainan et al. 2010). To fulfil these expectations women have assumed multiple roles exacerbating their double burden of work. As new reproductive responsibilities emerge they find in home-based work a favourable equilibrium to bring income to their homes and keep their roles in the family. As reflected by Anh and Hong:

After graduation I worked as a seamstress for multiple tailor shops and then I had to learn many other things [...] It was very unstable for me so I decided to open a shop in Au Cou street and then when I was 31 years old and I got married I thought if I sew at home it would be better for the kids and the house (Anh).

Her [Hong] parents wanted her to have vocational training and after graduation, she worked at a tailor shop. At that time, she said she didn't love this job yet. Then after she got married her husband didn't want her to go out finding work so she just stayed at home and took care of the kids and she opened this tailor shop (Hong)

These quotes illustrate how care-giving responsibilities shape women's lives. Despite being carrying out their jobs in other settings, women's priorities change over time to fit their new roles within their households. Home-based work becomes a solution to address the tensions between their SR needs and to continue with their paid activities (Boeri, 2016).

Although nowadays tailoring and sewing is a widespread profession among women and men in Vietnam, it has been stereotyped as a typical feminine job in the country (Werner, 2009) which has been encouraged by families as a feminine skill for women in order to sustain their livelihoods in the future. Although homeworkers are not the only contributors to their households they consider it important to contribute to the household budget:

she [Phuong] learned [how to sew] from her parents, they have a long tradition working as tailors and then when she had a kid she couldn't work outside so the best option for her was stay at home taking care of them and then make some money (Phuong)

While being careful of not romanticizing such a double burden of work it is vital to highlight the passion and personal rewards these women find in their work. Although much research has emphasised the exploitative aspects of home-based work and its detrimental contribution to empowerment (Beneria & Roldan, 1987; Mies, 2012) it is also essential to recognise that home-based work can be a strategy of income generation and well-being. It can also lead to equalising the gendered division of work within the house. For instance, Miraftab (1994) illustrates that in Zapotlanejo, men were more aware of the double pressure of women's time which motivated them to participate more in domestic chores. In this regard, some interviewees manifest their positive experiences in home-based work:

Her [Chau] passion was to be able to sew clothes for herself, she was not able to go to the university so she started sewing too late, like in her later age so she could not go to the school anymore (Chau)

She [Hue] now confidently can earn the amount of money that she wants. (...) the reason she left her job was because she was over-stressing with all the task so now being a seamstress she doesn't want to repeat it again, (...) actually the purpose she opened a tailor shop was to balance her life because she doesn't want to stress anymore (Hue)

In line with Miraftab (1994) and based on my findings, I argue that home-based work dichotomies understood as a potential risk for exploitation and on the other hand, economic opportunity, should not be treated as mutually excluding aspects and that in every case it should be analysed in context. There are no doubts that home-based work might involve several situations of vulnerability (this will be further analysed in section 5.2). However, home-based work also provides the opportunity for many women to rely less on their partners by bringing in additional income for themselves while carrying out a paid work that they find pleasing and rewarding and that otherwise they would not have access to and this should not be ignored.

5.2 Narratives of depletion

In this section, I illustrate home-based workers narratives of depletion in SR induced by the imbalance between inflows and outflows to carry out SRW. In this case, the outflows from their households simultaneously combined with their paid work responsibilities exceed the inflows for SRW with harmful consequences for the women (although not only) engaged in this work. After coding the data four main topics emerged which indicate instances of depletion pointing to time, body and mind, social relations and income with different - and sometimes contradictory - effects at the individual, the household and community level.

5.2.1 The working day: overtime and lack of leisure time

Home-based work is a site of contradictions. When work is performed at home it has the potential to be both overcharging and liberating (Boeri, 2016) or bring experiences of exploitation and opportunity (Miraftab, 1994). Flexibility and autonomy make it easier for women to juggle their various responsibilities and roles while also acquiring certain economic independence. However, in parallel, this can be problematic because when paid work is also performed at home it tends to obscure the demarcation between the activities directed towards housework and paid work. To shift from their work activities to attend domestic needs can be seen as beneficial to attend their SRW, but also this can interrupt

their working activities and they might not finish their work on time. As a result, they end up working long hours (Chen, 2014). The “advantage” of interrupting their schedules at any time can undermine their productivity and harness their well-being, which contributes to the depletion of their capacities for their productive and reproductive activities. Many of the women manifested difficulties in balancing their working schedules, and their working days seems endless as expressed by Hoa referring to her daily routine:

she [Hoa] wakes up, take the kids to the school, go to the market, and then she will have a little time to work on the sewing, and then when it is time she will cook lunch and then she will go to pick up her kids to the school, bring them back here, eat lunch, take them back to school again, and then she will come back. She will have a little time to work and then she will cook dinner. later, she will pick up her kids from school again and that's in a normal school day if they have to stay for something else like after hours she will have to pick them up, taking them to those things again and then in the evening she has to teach her kids to do the homework and afterwards she will have a little time to work on her things, so for her, it is taking advantage of the time whenever she has it. (...) she will stop at 10 because she finishes dinner around 8 and then she will work for two hours until 10 and it is the time she says no more (Hoa)

Additionally, the average daily labour time devoted to tailoring activities normally exceeds eighth hours. Three hours in the morning, around three or four hours in the afternoon and two hours in the evening, and in times of high demand these working hours can considerably increase. This suggests that most of these women face excessive hours of labour from early in the morning until late at night. A normal working day of these seamstresses turned to be around 14 to 16 hours. This is reflected by Phuong’s speaking about a normal day in her life:

I wake up at 6 am. I prepare breakfast for my kids and then at 6:50 I take them to school, then I will have a little bit of time to have breakfast or coffee for myself, then I start working. I have a break at noon, I have lunch and then I continue working. Afterwards, around 4 pm I go and pick up my kids and cook dinner for them and then in the evening, I have to help them with the homework then I would work (...) I *only* work until 11 or midnight (Phuong, my italics)

It is worth noting that even mentioning these long working schedules, some women refer to their paid work as something performed in their free time. Different from Mies’ (2012) account of how employers define lace-making as a leisure activity in home-based work, in this case, these women themselves referred to their paid jobs as *a free-time activity*. This suggests that it is the location of both reproductive and productive activities at the

household that makes them think that because they are not doing household chores they are working in their free time as a seamstress:

She [Van] can work whenever she has *free time* and then she also balances that with other household chores. (...) She works when she has *free time* because this is her house too (Van, my italics)

Most participants considered their home-based work as a full-time job and only 10 per cent of participants considered this as a part-time job even when they devoted more than 5 hours to their paid activities. It seems that because women are doing their sewing activities in their free time they tend to use this time to work instead of having proper leisure time for physical relaxation and body recovery (Custers, 2012). Due to the flexibility of this work, women mentioned not having a fixed day to rest. It depends on their weekly or monthly workload to take a day off from work or even a week. In the following extracts, it can be noted how homeworkers, in most cases dedicate the time they were not working in their paid jobs to attend family affairs such as parent-teacher meetings, weddings, funerals or medical check-ups and taking care of ill family members. Although I acknowledge the rewards of love and satisfaction these women get carrying out their roles as mothers, these activities still remain as part of their reproductive tasks and the free time they have available never contributes to their physical body reparation. Physical depletion narratives will be further discussed in the next subsection. The following quotes give a glimpse of how women use their days off work:

She [Trang] takes days off (...) for family matters or if she has to go to a wedding or a funeral or anniversaries (Trang)

She [Anh] takes days off (...) when she gets sick, when in her daughter's school she has a meeting to attend, when she has to go and meet her friends, when she has to go to the market and buy fabrics for her customers (Anh)

The total number of hours these women devote to paid work activities and household chores reveal how the conditions of home-based work exacerbate the double burden of work. Moreover, the long working days and the lack of leisure time to rest and recover provides inadequate resources for labour reproduction and production. Besides sleepiness and lack of recreation, work intensity can lead to many negative health consequences such as physical harm and stress which will be covered in the following sub-section

5.2.2 *Health deterioration*

Mental health

Women constantly referred to feelings of stress and worries related to their work as seamstresses and their households. Most of their worries came from their inability to cope with the workload and not being able to pay for help or in general for the household economy. This was accentuated in households with lower incomes. One participant was mentioning the multiple aspects that concur in her every day that increases her stress:

There are many sources of pressure. Pressures that come from life in general, when I think a lot from work, about my kid, about my family. (...) when I have too much work and I cannot finish on time and then the customers push me (Hoa)

Physical harm

In terms of bodily harm most of the participants mentioned that as a result of working overtime they experienced back pain, aches and blurry eyes. However, this health deterioration is seen as something ordinary that comes with their job and because many women tend to do their domestic activities during the day and work long hours at night leading to exhaustion and eyestrain.

As mentioned by Rai et al. (2014: 92) often bodily harm as a result of depletion is confused with associated health deterioration through daily work and is seen as episodic rather than related to the levels of stress and exhausting work. Seamstresses often argued that their body pain was the result of the normal wear and tear as they have been performing this job for several years. While there is no doubt that this is an occupational hazard that goes hand in hand with the natural ageing process of all human beings, if remains unattended can lead to serious health deterioration. In this regard Tuyet mentions how her mobility has been restricted due to her body deterioration also having consequences to carry out domestic work:

if she [Tuyet] would do any household chore, her back would ache. The only thing she does is going to the market and buy food (...) she says *this is not a big problem* because this is just... like a natural reason. After all, she says, she is now old, more than 60 years and she spent her youth sitting a lot (Tuyet, my italics)

As these women conceive this health loss as something natural, they just take regular medicines or take a short break to reduce uncomfortable symptoms and keep working:

If I feel the pain I will break, lay down a bit and I do not take any medicine. The pain is only because I seat for a long time so is not that serious that I have to take pills to relieve it (Chau)

She says [Hong] it's an ordinary thing if you seat for a long time, then your back will ache your neck will ache, she has pads like relief pads (Hong)

Because they are self-employed owners that have certain control over the workload they manage (Chen, 2014; Moser, 1978) and their time is flexible to finish the orders they also tend to normalise these health symptoms as they acknowledge that these can be worse if compared with working in the garment industry:

the symptoms have started to show up, she [Tien] has blurry eyes but then it is not like a serious issue because she has a minimum workload (...) she doesn't have the pressure of working compared with the people who work in a garment factory, they have the pressure of complete a certain amount of pieces (Tien)

Nevertheless, this situation is worsened and even becoming unsustainable due to the lack of food security, health care and pension, which is a recurrent characteristic of informality in PCP (Harriss-White, 2003) as discussed above (see section 2.3.). Most women mentioned that since they are independent they do not pay for health, nor contribute to pension leading to an insecure old age and never-ending work life as they will not afford retirement savings and it is likely that, as culturally accepted they will rely on their old sons and daughters for support in their sickness and other difficulties when they get old (Nguyen et al. 2014; Werner, 2009):

She [Tien] has a very good son and he has a stable job now so she doesn't have to worry about that [lack of social security], and both she and her husband don't have pension so she says that the most important thing now is to control your spending (Tien)

She [Hong] does not have any insurance, she doesn't know how she will live when she gets older. When her son was two years old, she started to buy life insurance for him each month. It cost her like 100.000 VND¹ and then when he turns 18 they [Hong and her husband] can withdraw the money (Hong)

Processes of neoliberal restructuring in Vietnam, have led the reconfiguration of the state as the caring guarantor. Market-oriented policies encouraged cuts in public spending and therefore, in the welfare provision. This also relied on the communist discourse that promoted the understanding of care based on cultural values and filial piety (Nguyen &

1 100 VND: 43 SEK approximately

Chen 2014) (for further discussion, see section 5.3.2). These cultural particularities come into play to explain how the government relies on the provision of SR by individuals, households and communities to fill the gaps in the state provision of welfare (Elson, 2000a; Elson, 2000b). Besides, this way of understanding welfare legitimises the imposition of fees for essential services while also making it difficult for home-based workers to demand job security and better working conditions. Lack of social security greatly contributes to depletion in all levels but economic needs and domestic priorities tie home-based workers to operate under this contradictory work system.

5.2.3 Lack of social relations

Social relations and home-based work are contradictory and sometimes confusing aspects to understand the relational dynamics of this work. Among the pitfalls of this type of work and one of the most recurrent issues reported was long periods of work in isolation. However, all women interviewed (including the ones who reported feeling isolated) highlighted the benefits of working from home, including flexible schedules, ownership of their time and facility to balance their social relations with family and friends. In this section, I will give voice to those women for whom this individualised work affected their well-being. Later (see section 5.3.1) I will show how the flexibility of this work can be a potential mitigation strategy to lessen the harm of depletion.

Home-based work can be one of the most isolated professions in the informal sector (Hahn, 1996). Because of its individualised nature, home-based workers tend to lose the sense of belonging to a community and interaction with other colleagues as Hue and Chau mention:

you have to sacrifice having a community around you, like if you go out to work you have co-workers, you have your boss, your managers, so if you get stuck in anything you know who to come and ask but if you work from home it's all on yourself (Hue)

I guess every job will have aspects that you like and that you don't like so for this one I think is that you don't have the chance to interact with other people or you don't have a sense of community (Chau)

Moreover, home-based workers struggle to find a right balance between being in isolation and creating social spaces to avoid extreme loneliness. Sometimes, feelings of loneliness are exacerbated when they do not even have the opportunity to communicate. Some of

these seamstresses sew for foreigners where the language barrier becomes another factor contributing to their isolation. Anh who is a renowned seamstress among expats Facebook groups mentions:

It is really sad working at home because most of her [Anh] customers are foreigners so she's just feeling isolated herself in a room, she does not have anyone to talk to and sometimes she feels like she has autism (Anh)

Depletion can also impact the time that individuals have for community engagement (Rai et al. 2014). In this case, women are undermined in their capacity to fully participate in community life and considering they are self-employed and tend to work individually, there is little opportunity for collective action. Even if they are able to organise it is difficult to identify a subject or institution with whom they place their demands (Hahn, 1996). These circumstances lead to depletion as women's capacity to carry out SRW at the community level is restricted.

5.2.4 Unstable income

Income is another contradictory aspect in the analysis of home-based workers. Having an extra income represents economic independence to support the well-being of themselves and their households. However, some of the home-based workers complained their work was not well-paid. Although the proportion of their income to the general household income represented on average 50 per cent and even in some cases this was the only source of income to the household (see Appendix 1), they manifested that their work was underpaid. Sewing takes a lot of work, therefore, in order to get higher returns petty producers, tend to work longer hours (Chen, 2014), This is reflected by Hong and Anh answers, when asked about the negative aspects of their work they mention:

This place [living room] is smaller, and then her [Hong] work takes a lot of time, takes a lot of work but it's not well paid and then money she earns can only be spend on herself, is not that much she can contributes to the family (Hong)

She said she tries to charge really cheap prices and many of her customers know that, but some of them still bargain, negotiate for even cheaper prices (Anh)

These examples, also illustrate how PCP contributes to keeping low living costs by cheapening the cost of consumer goods and therefore providing a subsidy to the wage of formal workers through the self-exploitation of home-based workers (Harriss-White, 2010; Moser, 1978). In part, one of the reasons for the underpaid work of seamstresses is

the high competition in this profession given the popularity of Vietnam to get clothes tailored at low cost (Guppta, 2014). In my daily commuting in Hanoi, I could see even three household businesses in the same alley advertising sewing services. This leads to increased flexibility and low-cost competition making it difficult for home-based workers to demand higher prices or accumulate profit (Moser, 1978). This is a clear case of depletion for the individual and the household unit. The low and unstable income leaves few resources to improve individual and household well-being.

5.3 Reversal strategies

The findings in this section shed light on the strategies by which depletion can be reversed in the case of home-based workers in Hanoi. It touches upon instances of mitigation, replenishment and transformation and its potential impact to reduce the harm of depletion through SR.

5.3.1 Mitigation

Mitigation strategies imply the opportunity to pay (although not exclusively) for domestic support (e.g. home help and care of the young, sick, access to time-saving appliances, ordering food) (Rai et al. 2014: 98-99). In this regard, households with higher incomes were able to pay for domestic help and also to hire other home-based tailors to reduce domestic and work pressure:

Sometimes when I receive very high orders I have to hire other seamstresses or transfer the orders. When I'm too busy I will hire a maid to help with the housework (Tuyet)

Despite the negative feelings associated with their underpaid services (see subsection 5.2.4), having an income seems to contribute to the household and women's well-being as this allows them to pay for help which has a direct impact in mitigating depletion at the individual and household level. But whilst it might reduce the house and job workload for those who can afford it, this strategy does not mitigate depletion as a whole. As Rai et al. (2014:99) anticipate, in the long run, this can increase depletion down in the chain by transferring work from one agent to another. As a consequence, domestic workers have to cope with the burden of working for low wages as well as with SRW in their own homes.

SR dynamics changes over time and household units can have access to different inflows and outflows in SR over these changes. For example, if a family member gets a better job and they can afford domestic labour, or if they decide not to have children, or if their kids grow and help in the house or if they go away. These life situations can contribute to mitigate depletion, but also other SR demands can emerge. To illustrate this SR dynamics, in some households where their kids grew up the load of SRW decreased:

She [Hong] says that it's better now because her children have grown up and then they can do part of the housework. Before she had to do everything by herself. For example, now they will cook the rice and then she will make other dishes, she will throw the clothes into the washing machine and her kids will hang them up and then fold them and now she doesn't have to do the cleaning, the kids will divide the tasks among themselves like each week they will have to clean the house once to twice, and for other things like if the curtains are dirty she still will have to wash it (Hong)

On the other hand, for those that cannot afford it, other types of resources can help to mitigate depletion. In this case, the flexibility provided by working at home allows some women to be more involved in community networks. Relatedly, they brought up how keeping the connection with family and friends were essential support networks having a direct impact on their personal and emotional wellbeing. However, it should not be forgotten the twofold aspect of home-based work. As discussed above (see subsection 5.2.3), women constantly mentioned being overwhelmed by feelings of isolation and loneliness. Paradoxically, the same work that makes them feel isolated, brings them autonomy and flexible schedules to cope with the shrinking of their social networks:

she [Van] really likes to see her friends because she actually works at home all day. She usually is by herself. Besides the time the customer come here and talk to her she doesn't have anyone to talk to so she very much prefers to go out and meet her friends (Van)

Friends are really important for me because when I am stressed I worry about something I can share it with them and it can make me feel relieved (Tuyet).

This ambiguous situation exposes the difficulties with “measuring” as proposed by Rai et al.’s (2014) model. The multidimensional character and needs of SR makes it difficult to measure resource inflows and outflows. The same resource (autonomy/flexibility) might help women to respond to household and community SR demands lessening depletion at the household and community level, however, such “autonomy” in other situations, allows women to work for long hours (economic need) in almost complete

isolation contributing to their individual depletion. That which might lessen DSR at one level can enhance it in another. Despite their hectic schedules they always find a space to connect with their support networks. I argue that such a sense of community becomes a crucial inflow for these women in order to carry out SR at all levels.

5.3.2 Replenishment

Replenishment involves contributions to SR by the state, private bodies or voluntary organisations. Subsidies to healthcare, education and forms of association for home-based workers are necessary to replenish their bodies, households and community. This was non-existent for the majority of home-based workers interviewed. As I asked women if they or their households receive any kind of welfare subsidy from the state, most of them answered with a timid laugh. What for me was a regular and perhaps a naive question for them was a nonsense question as state-provided care is a “sign of dependency and thus stigmatized” (Nguyen et al. 2017: 208). In order to understand the lack of social protection in Vietnam, it is important to pay attention to its historical and cultural understandings of care.

As a result of its economic transformation from a socialist central planning to a market socialist economy, the party-state implemented policy reforms that promoted international investment, the expansion of the private sector and cuts in public expenditure resulting in minimal welfare delivery (Nguyen & Chen, 2017). Under the socialist state, the government provided care for children and the elderly. Education and healthcare were also state-funded to support the productive labour force.

As a result, after the reform people manifested their discontent as they could not bear the cost of welfare privatisation. This questioned the role of the state as the “caring guardian” and the Party-State was forced to implement concrete programmes of social protection in order to protect the government's good reputation. Nevertheless, free welfare programmes remained only to low-income people and special groups. To legitimise this decision, the state coupled this welfare strategy with the widespread ideology that individuals and families should use their resources to secure theirs and family members' well-being. This empathised with deep-rooted Vietnamese values that recognise family care as a moral obligation, while dependency on the state denoted stigmatisation and moral offence (Nguyen & Chen, 2017).

Under such circumstances, replenishment strategies as better social protection schemes for the informal economy remain a challenge considering the cultural understanding of care in Vietnam. As argued by Federici (2012), in this case, SR not only supports and sustain the market economy but women, their households and communities continue to take the bulk of SR in a system that disguises women oppression under feminine values.

5.3.3 Transformation

Healthcare and education to replenish SR are not enough to transform the situations in which depletion can occur. Therefore, transformation implies deep social restructuring focusing on transforming gender relations where unpaid domestic labour is valued (Rai et al. 2014:99). In this context, although most women in Vietnam continue to bear the responsibility of housework and childcare, the dynamics in the share of SRW have improved (Teerawichitchainan et al. 2008).

Social relationships among men and women have undergone intense negotiations in the reproductive sphere, showing how today more men are involved in SRW (Fortunati, 2015). I am not suggesting that an equal division of housework and care work has been achieved. Still, the distribution of domestic and care work remains unfair among men and women. However, the Vietnamese family compared with the old times have made progress in sharing the care of the family and raising the children are shared between husband and wife (Thi, 1996). In this case study, all women except one belonged to traditional family structure and referred with naturalness to the role of their partners in household tasks, even in activities that were confined as a female role. Although, participants saw this as a support or “help” to the domestic work instead of being a shared responsibility. In the following quotes, women describes male involvement in the domestic chores:

Mostly she [Van] and her husband will do the cooking and then her kids whenever they come home after school they will help with washing the dishes or cleaning the house (Van).

Anh: Her husband helps her [Trang] with the household chores.

Natalia: for example, what activities is he in charge of?

Anh: he [Trang’s husband] will cook for the whole family.

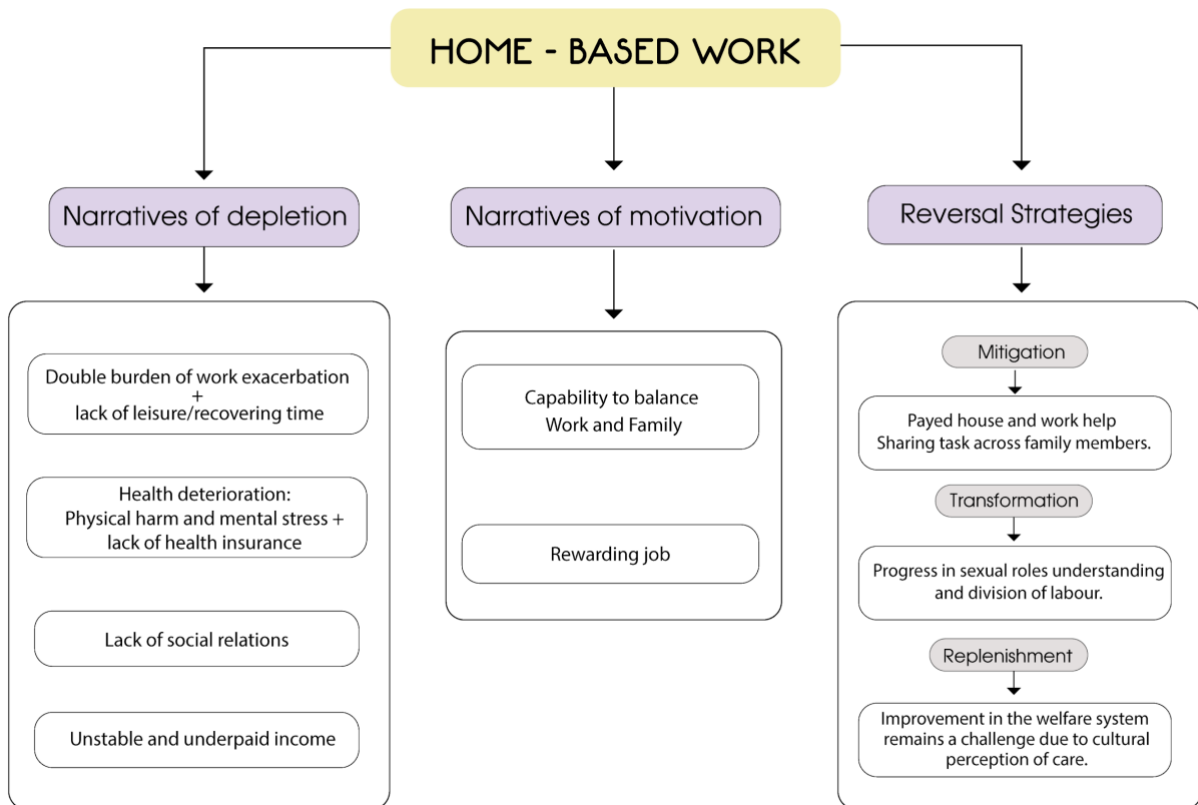
An increase in men's participation in domestic care contributes to bridging the gender divide where inequalities matter. This involves a structural change that can be seen as a

transformative way to reverse depletion (Rai et al. 2014). This may have an impact on the lives and household of these women but the restructuring of social gender relations will transform the lives of millions of women in the world who disproportionately bear the burden of SRW. Nevertheless, gender roles ideology in Vietnam is highly influenced by Confucianism reminiscences which continue to pose a challenge for gender equality since in most families the responsibilities of domestic work that women must and actually do assume are still very heavy (Thi, 1996).

6. Concluding remarks

This thesis aimed to explore the narratives of women in relation to their engagement in productive and reproductive labour being carried out simultaneously in their homes. Guided by three sub-questions I went through their motivations to engage in home-based work, their experiences of depletion and I attempted to examine instances of reversal to lessen the harm of depletion and its consequences at the individual, household and community level. I explored such narratives through the lens of SRT and the concept of depletion as an analytical tool. Figure 2 presents a summary of the findings:

Figure 2. Summary of findings. Source: The author



The application of SRT, in this case, suggests that women engage in home-based work as it becomes an appealing alternative to accommodate their familial obligations and perform economically. As good socialist women, they are expected to fulfil their traditional role as carers in the family, as well as to contribute economically to their

households. But also, their choices were driven by their genuine passion for their work as seamstresses that goes beyond merely running a business in their homes.

Moreover, the concept of depletion as a diagnostic tool contributed to the analysis of productive and reproductive activities of home-based workers. The outcome pointed out to experiences of depletion of capacities for SR and by extension to perform their work as these two were carried out in the same place. Women's experiences of depletion can be noticed in the double burden of work in their everyday and lack of leisure time, in the deterioration of their physical and mental health, in the lack of social interaction and in underpaid income.

Once identified the occurrence of depletion, (Rai et al. 2014) it allows ways of reversal such as mitigation, replenishment and transformation. In these cases, paying for domestic and work help as well as the share of domestic responsibilities with other family members seemed to be mitigating strategies. However, these lead to passing the cost of depletion to other women that were hired by the participants. The flexibility associated with home-based work was identified as a mitigating strategy as it contributed to a balanced work and social life. Replenishing measures such as increased state participation in welfare programmes for the informal sector remain a challenge since cultural understandings of care stigmatise welfare subsidies. This clearly undermines citizens' activism to demand better social protection schemes. More structural transformations are taking place in Vietnam with an increased participation of men in domestic work. However, Vietnamese women remain mainly responsible for the household which directly affects women's double burden of work.

In any case, this picture is partial since the perspective is that of the home-based worker rather than of the family as a whole. Some interviewing of the men or other family members involved would have provided a clearer picture of what is happening in the domestic sphere. All in all, this study sought to reconceptualise the concept of depletion beyond the public/private divide as home-based work certainly does not follow that dualistic separation.

6.1 Future research

SR scholars have written much on the centrality of SR to capitalism, however, what has been less studied is at what cost and this is why the concept of depletion is a substantial contribution to SR studies. Although Rai et al. (2014) do not engage in discussions of the kind of value that depletion generates, they provide valuable insights to open the discussion on the extent at which SR generates value in the informal sector and when it becomes problematic.

Moreover, by the time this thesis was written, the world experienced a global health crisis as a result of the COVID-19 pandemic. The Coronavirus has put the entire world in lockdown with a tragically large number of human's lives being lost and severe effects on the global economy. Nevertheless, this also must be understood as a crisis of SR. This pandemic has put forward how much capitalism needs both paid and unpaid workers in SR sectors - nurses, hospital cleaners, teachers, garbage removal services, food makers and supermarket employees - and how society simply cannot survive without them. Moreover, to keep social distance working from home has been imposed as a norm which has resulted in an increasing demand for domestic needs. As families have been confined in the space of the home for longer periods of time, the intensification of SRW is undertaken by women disproportionately. Therefore, the current situation is a compelling scenario to further research the present crisis and its aftermath through the lens of SR and depletion.

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Appendix 1. List of participants

| No | Participant | Marital status | Age | Type of work | | Proportion of income to the general household income | Interview Length | Date |
|----|-------------|----------------|---------|--------------|-----------|--|------------------|------------|
| | | | | Full time | Part time | | | |
| 1 | Phuong | Married | 40 | | X | 10% | 25:05 | 30/11/2019 |
| 2 | Hoa | Married | 38 | X | | 50% | 33:15 | 12/12/2019 |
| 3 | Van | Married | 48 | | X | 100% | 25:24 | 04/12/2019 |
| 4 | Trang | Married | 38 | X | | 50% | 23:48 | 06/12/2019 |
| 5 | Hong | Married | 40 | | X | 50% | 28:51 | 06/12/2019 |
| 6 | Anh | - | 39 | X | | 100% | 31:40 | 07/12/2019 |
| 7 | Hue | Single | 29 | X | | - | 40:01 | 04/12/2019 |
| 8 | Chau | Married | 30 | | X | 10% | 21:30 | 29/11/2019 |
| 9 | Tien | Married | 60 - 65 | X | | 100% | 35:19 | 30/11/2019 |
| 10 | Tuyet | Married | 45 | X | | 100% | 37:050 | 09/12/2019 |
| 11 | Mien | Married | 45 | | X | 50% | 31:09 | 30/11/2019 |

Appendix 2. Interview guide

INTERVIEW GUIDE

GENERAL INFORMATION:

Purpose: With the following questions I want to get a better idea about your personal and family background, the way you become a seamstress and how has been your experience so far.

1. Could you please just tell me your name and how old you are?
2. Tell me about your experience working as a seamstress?

Reminders:

- How did you learn your sewing skills?
- What motivates you to do homework?
- What aspects do you like the most working from home? And what are the aspects that you like the least?
- In general, do you want to keep doing this job?

INDIVIDUAL LEVEL

Purpose: With the following I want to know more about the way you balance working from home and your personal, family and social life.

3. How do you balance your time between work and household responsibilities?
4. How many days do you take off work? If so, what does a “day off” normally look like?
5. Do you feel you have enough time for yourself? If the answer is no: how do you feel about that?
6. Do you have enough time to share with other family members and friends?

Now I want to talk about those house-work and tailoring work-related issues and how do you deal with those situations

7. Have you suffered a work-related illness or health deterioration? (unbearable pain in the neck shoulders, eyes fatigue-physic aspect)
8. When do you have a high workload somebody helps you or do you pay for help?

Follow up: And if so, which type of work directly supports you?
9. When you're tired or stressed, what social activities, you find to relieve your stress?

With the following questions I would like to know about money management within your household and how do you manage the income you earn from your work

10. What is the proportion of your income in relation to the general household income?
11. Do you receive and keep the earnings of the production?
12. Who does the spending decisions at home?

Now I want to talk about your work relation with your customers and the details of the conditions under which you perform your work.

13. How is your work relation with your customers?

Reminders: What are the terms of payment (e.g. per piece, period of payments)? (who are they? How do they pay? How much do they order? When etc...)

HOUSEHOLD LEVEL

With the following questions, I would like to know more about your household. I would like you to talk about the division of the household and family responsibilities among the family members as well as the resource availability in the household for care duties such as schooling, public services, and leisure activities.

14. How do you share the household chores with other family members? Who is in charge of what?
15. Which services are provided for free or subsidized by the state in your household? (free schooling, availability of health care).
16. Does your household income is enough to cover expenses for heating, water, childcare, schooling?
17. Does your household have disposable income or savings to carry out unexpected repairs or buy home appliances?

COMMUNITY LEVEL

Finally, I want to talk about your involvement in social networks, which can be groups of friends and relatives, as well as community and political organisations you might be part of.

18. How often do you see your friends and other relatives and how important are those networks for you?
19. How active is your involvement in volunteer organisation, community or political networks or other group/social activities such as thai chi, yoga, embroidery?

Reminder: how often do you frequent those sites? If not, what are your reasons?

Appendix 3. Informed consent form

Interview Background for Research Participant

My Name is Natalia Montaña Marino from Colombia and I am a master's student at Lund University in Sweden. As part of my studies, I have to conduct a research project. To this end, I want to examine how all the paid and unpaid work that you do at home affects you, your household and your community. Thus, through this interview, I want to learn more about your experiences as a home-based worker in Hanoi. I will ask you questions about your individual experience as well as questions related to your household and community networks. I have grouped the interview questions by topic, and I will anticipate the purpose of each set of questions

for you to think about your answers. Feel free to talk and add all the information you consider relevant to answer the questions.

By consenting to the participation form you voluntarily agree to participate in this research study which will take approximately 45 minutes up to one hour. This interview will be recorded and then transcribed for data analysis, however, at any time you can withdraw from the study and not answer any questions you do not feel comfortable answering. You will be provided with my contact information to answer any further questions about this study.

Confidentiality

This interview will be conducted without the attendance of other people, just me and the translator. Identification data such as detailed phone number, ID card number and phone number will not be collected; after interviewing the information will only be accessed by me and prevented from external people, only general results in an anonymous form will be shared in a published Lund University Paper

Contact Information

Researcher name: Natalia Montaña Mariño

Whatsapp number: +46 793408204

Email: montana.natalia25@gmail.com

Consent for participation in research study

1. I hereby confirm that I am over 18 years old
2. I have received sufficient information about this research project and understand my role in it. The purpose of my participation as an interviewee in this project and the future processing of my personal data has been explained to me and is clear.
3. My participation as an interviewee in this project is completely voluntary.
4. I agree with being interviewed by Natalia Montaña from Lund University and her translator for approximately 45 minutes.
5. I allow the audio-recording of the interview and the researcher to take notes during the interview.

6. I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.
7. I understand that in any report on the results of this research my identity will remain anonymous.
8. I understand that extracts from my interview may be anonymously quoted in a published Lund University Paper
9. I have carefully read and fully understood the points and statements of this form.
10. I obtained a copy of this consent form co-signed by the interviewer.

Signature of research participant

Date

Signature of researcher

Date

Informed consent form - Vietnamese

Giới thiệu nghiên cứu dành cho người tham gia phỏng vấn

Tôi tên là Natalia Montaña Marino đến từ Colombia. Tôi là sinh viên đang theo học chương trình Thạc Sĩ tại trường đại học Lund ở Thụy Điển. Như một phần trong chương trình học, tôi phải thực hiện một dự án nghiên cứu. Tới giai đoạn cuối này, tôi muốn khảo sát về tất cả những công việc được trả công và không được trả công mà bạn làm tại nhà có ảnh hưởng tới bạn, gia đình và cộng đồng xung quanh bạn. Do đó, thông qua cuộc phỏng vấn này, tôi muốn tìm hiểu thêm về những trải nghiệm của bạn như là một người làm việc tại nhà ở Hà Nội. Tôi sẽ hỏi bạn những câu hỏi về trải nghiệm cá nhân cũng như những câu hỏi có liên quan đến gia đình và những mối quan hệ của bạn. Tôi đã nhóm những câu hỏi phỏng vấn lại theo chủ đề và tôi sẽ giải thích trước mục đích của từng nhóm câu hỏi cho bạn suy nghĩ về các câu trả lời. Xin hãy tự nhiên trả lời các câu hỏi và cung cấp các thông tin liên quan mà bạn nghĩ là cần thiết.

Khi chấp thuận tham gia, tôi hiểu rằng bạn đồng ý được phỏng vấn một cách tự nguyện. Cuộc phỏng vấn sẽ kéo dài từ 45 phút đến 1 tiếng đồng hồ. Cuộc phỏng vấn này sẽ được ghi âm và sau đó gỡ băng phục vụ cho mục đích phân tích dữ liệu. Bạn hoàn toàn có quyền dừng cuộc phỏng

vấn này hoặc không trả lời bất cứ câu hỏi nào mà bạn không cảm thấy thoải mái tại bất cứ thời điểm nào. Bạn sẽ được cung cấp thông tin liên lạc của tôi để trả lời bất cứ câu hỏi thêm về nghiên cứu này.

Bảo mật thông tin

Cuộc phỏng vấn này sẽ được tiến hành mà không có sự hiện diện của bất cứ ai khác, chỉ có tôi và người phiên dịch. Tôi sẽ không yêu cầu bạn cung cấp các thông tin liên quan đến danh tính như số điện thoại hay số chứng minh thư. Sau cuộc phỏng vấn các thông tin sẽ chỉ được truy cập bởi tôi và không chia sẻ với bất kỳ bên nào khác, chỉ những kết quả chung, ẩn danh được công bố trong tài liệu xuất bản của Đại học Lund.

Thông tin liên lạc

Nghiên cứu viên: Natalia Montaña Mariño

Số Whatsapp: +46 793408204

Địa chỉ Email: montana.natalia25@gmail.com

Chấp thuận tham gia vào nghiên cứu

1. Tôi xác nhận rằng mình trên 18 tuổi
2. Tôi đã nhận thông tin đầy đủ về dự án nghiên cứu này và hiểu rõ vai trò của mình. Tôi đã được giải thích rõ về vai trò của người tham gia phỏng vấn và quy trình xử lý dữ liệu cá nhân của tôi.
3. Tôi hoàn toàn tự nguyện tham gia vào dự án nghiên cứu này.
4. Tôi đồng ý được phỏng vấn bởi Natalia Montaña từ trường Đại học Lund và người phiên dịch của cô ấy trong khoảng 45 phút.
5. Tôi cho phép việc ghi âm và ghi chép của nghiên cứu viên trong suốt quá trình phỏng vấn.
6. Tôi hiểu rằng nếu như đồng ý tham gia, tôi có thể dừng hoặc từ chối trả lời bất kỳ câu hỏi nào tại bất kỳ thời điểm nào mà không chịu hậu quả hay hình phạt nào.
7. Tôi hiểu rằng trong bất cứ bản báo cáo kết quả của nghiên cứu này, sẽ không có thông tin về danh tính của tôi.
8. Tôi hiểu rằng những chia sẻ của tôi có thể được trích dẫn một cách ẩn danh và xuất bản trong tài liệu của trường Đại học Lund.
9. Tôi đã đọc cẩn thận và hiểu rõ những mục và thông tin của phiếu chấp thuận tham gia nghiên cứu này.

10. Tôi đã có một bản sao của phiếu chấp thuận tham gia vào nghiên cứu có chữ ký xác nhận của nghiên cứu viên.

Chữ ký của người tham gia nghiên cứu

Ngày/tháng/năm

Chữ ký của nghiên cứu viên

Ngày/tháng/năm