Discovering the participation rights of children in Sweden and Vietnam

A study about Vietnamese parents' perspectives towards influencing factors on children's participation rights practices in the families

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Abstract

Title: Discovering the participation rights of children in Sweden and Vietnam - A study about Vietnamese parents' perspectives towards influencing factors on children's participation rights practices in the families

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Children's participation rights have been considered as one of the most radical and democratic rights of children that not only aim at protecting children's rights but also enhance children's competence and thus, giving children a higher position in the society. The aim of the study is to explore social and cultural factors that influence the practice of children's participation rights in Vietnamese families in Vietnam and Sweden so as to contribute to a better understanding of the meaning of children's participation rights in different contexts. Hence, qualitative method and semi-structure interviews have been employed for gathering parents' experiences and opinions in relation to children's participation rights. Ecological Theory has been employed in order to study children's participation rights from macro level to micro level. Especially, The Family Change Theory and Family Change Model has been applied to explore the interrelationship between parents and children in the family so as to understand how parenting orientations influence the participation rights of children.

The findings show that factors influencing children's participation are embedded in a broad system from macro level to micro level. From macro level, cultural values are one of the constraining factors to the implementation of children's participations rights. Besides, parents' perspectives towards children's competence are one of the factors creating the barriers to children's participation rights practice. On the other hand, welfare policies for children and families in Sweden are considered as enabling conditions to support children's participation rights practices whereas the lack of welfare policies for Vietnamese families in Vietnam may become a constraining condition. More importantly, it appears from the data that Vietnamese parents in both Vietnam and Sweden showed positive views toward children's participation in decision-making process. Children's voices have been listened and taken into consideration with due weight. Nevertheless, the age and experiences of the child contribute to the variations in practicing participation rights considerably. Furthermore, the Family Change Model provided insights on how the interrelationship between parents and children affect children's participation and children's autonomy. The study finds that the Interdependent Family Model is more common among Vietnamese parents in Vietnam with the childrearing orientation towards obedience and family loyalties. On the other hand, Vietnamese families in Sweden have the patterns of the Emotional Interdependence Family Model with higher level of autonomy and focus more on emotional bonds. Lastly, the Vietnamese parents living in Sweden show a sense of ambivalence towards the roles of adult children for the elderly care in the future.

Dedication

This study is dedicated to my beloved mother.

Dear Mom, I wrote this paper in the memory of you, the best mother in the world in my eyes. Since I was just a little girl, you always believed in me, supported me, encouraged me, loved me and instilled me a sense of hope, a sense of happiness and a sense of belonging.

Mom, I wish you could be here with me, I wish we could keep sharing about million of stories that you and I came across in a day.

Mom, I love you and I miss you so much. I will be strong and I will be happy. I will think positive and I will never give up.

Acknowledgements

Contents

1. INTRODUCTION

Background

The participation right of the child is considered as one of the most radical and democratic rights to promote children's positions in society. Nevertheless, the concepts and implementations of participation right vary between different institutional settings, between different sectors of government and especially between different political and cultural contexts (Woodhead, 2010, xxi). Hence, the practice of participation rights of the child often falls on the gap between rhetoric and reality (Bern, 2006). For that reason, in order to better understand the meanings of children's participation right and how it is fostered in the family, there is a need to pay attention to the contextual and cultural attributes and their influences on the practice of children's participation rights.

The participation right of the child is firmly enshrined in the Article 12 of the United Convention on the Rights of the Child (UNCRC). By formalizing the connotation of children's participation rights in Article 12, the UNCRC has granted children the rights to express opinions, the rights to be heard and to be involved in the decision-making process in all matters affecting then in accordance with their age and maturity (UNCRC, 1989). The recommendations from the Committee on the Rights of the Child (2004) emphasize those children's participation should begin in their earliest environment: in family and in community. More importantly, scholars have found that when parents enabling children to participate; there will be enhancements in children's capacities especially in negotiation skills and problem-solving skills (Nordenfor, 2012; Macconochie; 2013). Furthermore, children who are given opportunities to participate are more likely to feel empowered which results in the strengthening of their self-efficacy, self-esteem, confidence and self-development (James and Prout, 2003, Macconochie, 2013). UNICEF (2017) referred that practicing participation right is the pathway to achieve other rights of children within family, community and larger contexts such as rights to protection, rights to education, rights to healthcare. Given that the benefits of participation right are undeniable, (Macconochie, 2013, p.24) encourages children to "come to see themselves as responsible for sharing their views, making decisions and taking action, as self- reflective, self-policing agents".

After the extensive applications of UNCRC in many countries across the world who ratified UNCRC, the movements of children rights have been proliferated and flourished in the past decades. However, there are numerous difficulties remaining challenging possibly due to the differences in the ways the States incorporate the treaties into the national law (CRIN, 2016). Regarding participation rights, scholars found that applying and practicing participation rights in general and Article 12 in particular is one of the most challenging and far-reaching tasks (Hart, 2008; Bern; 2006). In fact, Shierm (2002, p.108) stressed that children's participation rights are "widely violated and disregarded in almost spheres of children's lives". Bern (2006, p.259) explained that the conflicts between the concepts of participation rights and the traditional attitudes and values contribute to one of the reasons creating more difficulties in realizing participation rights. Consequently, Smith and Thomas (2010) concluded that children's participation couldn't be studied in isolation without social, cultural and political contexts in which it situated.

Previous research conducted on children's participation rights very often focus on the participation of children in macro and mezzo level as in school and local government decision-making processes (Freeman et al, 2003); out-of home care management (Sinclair,

2004); divorce arrangement (Graham and Fitzgeral, 2006). However, there is a gap in the explanation about the variations of implementing children's participation rights that call for a closer scrutiny of the context in which the participation right is embedded. Moreover, very few studies have zoomed in the dynamics within the family environment and how parents-children interactions contribute to foster the participation rights of the child. Furthermore, there are limited empirical evidences from Asia to reflect the implementations of participation rights in this region. Hence, what remains to be explored, is how social structure facilitate children's participation rights in different contexts.

Having problematized this research, I must also mention that the starting point of this study originated from my personal experiences in 2014 when I was working as a field worker in a community development project in the Central of Vietnam. I had precious opportunities to visit more than 100 households in 3 different cities in Vietnam, which allowed me to observe different lifestyles, family values, parenting orientations and children rights practices of Vietnamese families. I realized that conformity, obedience, respects are the traits that Vietnamese parents expect their children to perform which result in the passive voice of children in the family. Also, every day through the mass media, I have been following many heart-rending stories such as children are beaten brutally or verbally abused; children are under the control of parents and face serious punishments if they dare to voice the objections. These observations and reflections confirm how cultural and traditional values with obedient orientations influence parenting methods and the position of children in the family and society (Slote and Voss, 1998; Doan, 2005). Similarly, in the report to the Committee on the Rights of the Child, Vietnamese government stated, "Traditional attitudes towards children in society still limit the respect for their views, within the family, school and society at large. In addition, administrative and judicial proceedings are not always required to take the views of the child into account" (CRC, 2003, para.29).

Despite the challenges in applying participation rights, there are limited reports and studies to reflect the current situation about children's participation rights in Vietnam. Research from Save the Children Sweden and Vietnam (2006) identified significant factors about children's participation rights practice in Vietnam. According to the findings of Save the Children's research (2006, p.137) "in Vietnam, children's participation right is not well understood, although the idea [whatever it is] is well accepted". Moreover, 'participation' has been described by teleological definition rather than defined in a terminological manner. Lastly, they pointed out that by the time of the research conducted, there was no evidence of shared child-adult participation (ibid). In conclusion, it is noted that understanding what participation means and "how to make it meaningful in different societal contexts remain, as yet, grey areas" (Save the children, ibid).

Discussing about children rights and their contexts (Flekkøy and Kaufman, 1997) contended that the notion of rights implied the social context and participations varied differently across contexts, countries, space and time. For example, a study about Vietnamese families in the USA conducted by Cheung and Nguyen (2007) found that there is a change in parental belief and expectations towards their children after the immigration to the USA. Hence, the authors suggested that further research should focus on how the change of a cultural environment through immigration may affect parents' perspectives about children and family. Taken the implication from Cheung and Nguyen (2007)'s study, this study will also pay attention to the cultural environment and its effects on family and children rights practice.

Consequently, the purpose of this study is to explore children's participation rights with the focus on the role of social and cultural context in the implementation of children's participation rights. Thus, in order to sharpen the understanding about how important the context is, this study will include two different contexts: Vietnam and Sweden so as to discover, reflect and analyze how Vietnamese and Swedish contexts have an impact on the practice of participation rights of the child.

Significantly, this study wishes to contribute to the empirical database in two ways. Firstly, the study will partly reflect the current situation of children rights practice and participation rights practice in the family in Vietnam and Sweden. Secondly, the data will also reveal how Vietnamese immigrant families integrate into Swedish society. Additionally, from a practice standpoint, the contribution of this study will be of interests for the social workers who would like to work in the field of social work with families and children and would like to know more about the interaction between parents and children in relation to children rights practicing. More importantly, with the contextualized perspectives, this study will be a vivid example to illustrate the importance roles of social and cultural environment to the individual development.

Taken all together, the aim of this study is presented as follows:

Aim

The aim of this study is to explore social and cultural factors that influence the practice of children's participation rights in Vietnamese families in Vietnam and Sweden so as to contribute to a better understanding of the meaning of children's participation rights in different contexts.

Research questions

Based on the aim of the study, two research questions have been formulated

> 1. What do parents see as enabling and constraining conditions in macro and mezzo system in nurturing children's participation rights in Vietnam and Sweden?

The first research question tries to understand the enabling and constraining conditions from macro and mezzo system in relation to participation rights practice in Vietnam and Sweden. Moreover, this question can shed a light on the interplay between influencing conditions coming from different system. Answering this question is a necessary first step towards the closer look at children participation rights practice in the family, guided by the second research question:

> 2. How do the social context and cultural values influence on how parents perceive and practice participation rights of children in the family?

This question specifically looks at social context and cultural values in which the participation right is situated. Moreover, this question tries to understand in which way change happens in the family and how it influences on parents' perception about the participation rights of children.

2. LITERATURE REVIEW

Introduction

Children's participation has become one of the most prevailing topics since the adoption of UNCRC in 1989. During the last 30 years, there is a growing literature in the field of children rights and participation rights. The participation rights have been focused more in the researches and numerous initiatives have been invented in order to promote children's participations in society from micro level to macro level. Across the world, there are positive signs to see that children have been engaged in more procedures such as in social and economic analysis, peer education, community development, and democratic decision-making process at family and at school. However, numerous challenges in implementing children rights such as children rights violation, child inequality, and child poverty still exist in many places of the world.

In order to have better understanding of the participation rights of children, this literature review would provide concrete definition of participation rights. Furthermore, other issues such as the challenges in implementing participation rights and the domain of participation rights practice would be included in order to enrich the knowledge of research area and research questions.

The UNCRC and the participation right of children

UNCRC has been identified as one of the most important treaties that address comprehensively the rights of children. Among 54 Articles in UNCRC, Article 12 is the most radical article in promoting children's participation rights. In particular, this Articles indicates:

> 1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
> 2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law." (UNCRC, Article 12, 1989)

It can be understood that this Article applies to every child "who is capable of forming his or her own views" regardless the age of the child. Furthermore, Article 12 emphasizes that every child has "the rights to express those views freely". Usually, opportunities for children to raise their voices are quite limited. Hence, rights to participation open a door allowing children's voices to be heard and enhance commitments in which adults should listen and respect children's voices. More importantly, children are entitled to express their opinions "in all matters affecting the child" and the views of the child must be "given due weight in accordance with the age and maturity of the child". In sum, the Article 12 confirmed the potential role of children in enhancing them in decision-making process and to actively participate as actors of changes. Therefore, children's participation should be considered in every matter concerning children (Fact sheet: The right to participation, UNICEF, 2017).

Although the Article 12 is seemingly too good to be disputed, there are still many critiques toward the contents of participation rights. Bern (2006) argued that since Article 12 did not mention the age of the child to be entitled to participation rights, it might create different way of interpreting "the age and the maturity of the child". In other words, in order to participate, the child must prove that he or she is "capable of forming a view, the matter in question must affect the child and the child's age and maturity must be assessed when taking the child's views into consideration" (Bern, 2006, p.176). On the other hand, the assessments for these criteria are quite controversial and there is no specific standard for these assessments yet. Hence, it may create bias toward the competence of the child and thus, bring restrictions to the scope of the Article 12.

In order to reinforce the participation rights of the child, the other Articles in UNCRC also indicated various forms of participation rights in numerous aspects of life. Particularly, Article 14 highlighted the rights to have freedom of thought, conscience and religion. Also, Article 15 and Article 17 indicated freedom of assembly and rights to have access to information. Taken together, it can be seen that rights to participation are one of the most important rights influencing the development of children. Quoted by Badham "Participation is the keystone of the arch that is the UNCRC. Without the active participation of children and young people in the promotion of theirs to a good childhood, none will be achieved effectively" (Badham quoted in Willow, 2002, p.6).

Based on the core contents of children's participation rights, Skiveness et al (2006) have provided a general procedure for the participation of children. This procedure was designed in a precise and flexible manner for the sake of including children with different capacities, needs, and interest in different contexts. The procedure comprises four components: (1) Children must have the opportunities to form their opinions, (2) children must have opportunities to express their viewpoints in a decision-making situation, (3) children's argument must be taken seriously, (4) children must be informed after a decision has been made (Skiveness et al, 2006, p.16). Even though this procedure provided explicit instructions to practice participation rights, it is not sufficient enough yet to apply in all cases. Hence, the authors themselves also suggested that those who involve in this procedure should communicate, negotiate and give each other chances to participate in their own terms (Skiveness, 2006, p.17).

However, there has been no comprehensive tool yet to evaluate the effectiveness of children's participation rights implementations. Hart (1992) invented 'ladder of children's participation' with 8 rungs represent for 8 different levels adults-children interactions including:

1. Manipulation
2. Decoration
3. Tokenism
4. Assigned but informed
5. Consulted and informed
6. Adults initiated shared decision with children
7. Children initiated and directed
8. Children initiated shared decision with adults.

Although Hart's model is considered as the most influential model (Malone and Hartung, 2006), Hart (1998) also criticize his own model that 'ladder of participation' implies a cultural

bias since it was based on his own experiences in America and United Kingdom. Moreover, the ladder of participation is often misused for evaluating projects whereas it should have been only use for understand different forms of participation. Therefore, Hart encourages scholars to develop more equipment to assess participation in a more thorough way (ibid).

Challenges in implementing participation rights

Many authors have been discussed the challenges in implementing participation rights such as cultural differences, incorporation between UNCRC and national laws (Bern, 2006, Nordenfor, 2012, Sinclair, 1998) . However, within the scope of this study, three issues: (1) cultural differences, (2) preconception toward children's competence and (3) impacts from political system and welfare state, would be discussed as follow:

Cultural differences

In order to understand participation rights, Thomas and Percy-Smith (2009) reminded us that childhood as well as children rights and participation rights vary in its construction, interpretation and enactment differently across cultures and contexts. More specifically, Bern (2006) has pointed out that the adults' perception towards children and children's participation rights largely depends on the socio-cultural context of that society. Similarly, Malone and Hartung, (2006) found that adults' resistance towards children's participation rights could be explained by cultural barriers. Commonly, children's participation is not part of traditional culture and it is common that children are absent from other forms of participation such as in decision-making process in family or in political arena (ibid).

As UNCRC and childhood image is grounded in modern Western concepts, it is difficult to avoid cultural conflicts in applying UNCRC and children's participation rights in different places of the world. Especially, the contrast between individualist and collectivist cultures can be found clearly between parenting patterns in Western countries and non-Western countries (H.Rubin and Chung; 2006,). For example, in non-Western countries where collectivism values are upheld, children are supposed to be obedience and listen to parents' opinions rather than expression their opinions (Slote and Vos, 1998). On the other hand, in Western countries where individualistic values are more dominant, children are encouraged to be independent and express their voices freely (Gurdal, 2015; Kagicibasi; 2017). Hence, with the different views of parenting orientation, which is rooted from culture and tradition, may lead to the limitations in practicing participation rights of the child.

Sharing the same perspective, a study about Child Participation in Jamaica found out that cultural conflicts arise when it came to apply participation rights in Jamaica society. Besides, the study also revealed that there was a lack of understanding in how participation rights could be implemented, thus, might lead to low medium level of commitment in implementing participation rights (Gordon, 2015).

Also, in a research with street children in Vietnam, the author found that the cultural dilemma appeared between the ways people perceived the concepts of participation and the ways people brought it into practice. For example, during the focus group's interview with NGOs-staff about participation rights, one staff said: "We use child participation at work but do not use it with my own children. I am not comfortable with going outside the Vietnamese way" (Burr, 2002, p.69). Hence, it can be seen that cultural values appear to be stronger than the application of UNCRC and national laws. Additionally, in an article about global and local

approaches to children's rights in Vietnam, it was found that Vietnamese parents' perception towards children is strongly influenced by the Confucianism tradition, which requite a child to obey rather than to speak and child should respect elders and show filial piety (Burr, 2002). Therefore, it leads to the fact that the rights of children to express their voices and opinions become limited.

One illustration to show the drawbacks of cultural values can be found in a research about youth and activities in Asia. A girl in the research shared that *"Living in an Asian country with a very deep Asian culture where youth used to listen rather than speak, obey rather than opine. I've seen the lack of participation of youth and its consequences (Save the children, Sweden,Vietnam, 2006). Thus, there are gaps between generations and gaps in the society"*. From the results of this report, it can be seen that children also aware of the limitations in practicing participation rights and children also identify the cultural values as one of the barriers to realize children's participation rights. However, the practical attempts to tackle these cultural challenges are still open for discussions. In order to enhance the application of UNCRC, Hart gives a suggestion that local cultures may have a stance to declare their own local "bill of rights" before engaging in process of universalizing UNCRC (Hart, 2008).

The role of political system, welfare policies in relation to children and family in influencing children's participation

In 1998, a journal article entitled *Participation Rights of the Child: Psychological and Legal Considerations* contended the important of context in implementing participation rights of the child. Fleckkoy and Kaufman (1998) emphasized that "Participation rights must be placed in the context of the relevant groups necessary to genuinely fulfill a right of participation: the family, neighborhood, ethnic, religious, educational, national, racial, and other collective unit which are at the core of any meaningful conceptualization of participation".

From macro level, political systems are considered as one of the influencing factors to child rights implementation. According to Monica Nordenfors (2012), author of "Participation-on the children's own term", she points out that "the view of children can be about individual official's conceptions of children, but it is also about the way political system view children and families". Nordenfors refers this view to a sociology thesis of Bartley (1998). Bartley identified that Sweden, Norway and Demark have a more specific child policy in comparison with Germany and Sweden. Particularly, Norway was the first country that created national ombudsman for children. Therefore, it could explain why Norway has been considered as one of the most encouraging examples in involving children as stakeholders. On the other side, France has developed an inclusive child policy while authoritarian parenting is still preserved. Hence, it can contribute to limit children's position as stakeholders (Bartley, 2008).

Similarly, Sweden's legislative systems have placed a strong focus on children's rights and child protection. Particularly, Sweden became the very first country to ban corporal punishment since 1972. Also, Sweden appeared to have a number of advantageous welfare for children such as free health care, free dental care, free mental health services and substantial child welfare. Besides, the national project 'Children's Needs in focus' (BBIC) has strong focus on children's participation rights (Brannen & O'Brien, 2002). For example, BBIC employed rights based approach in their practice to ensure that "children are partners in care, planning and decision-making" (Ramusson et al, 2009, p.456). With the same results, a cross-national study indicates that children who lived in nations where children's rights are respected seemed to have higher level of satisfaction (Hanita and Asher, 2017).

On the other side, for the case of Vietnam, the alarming rates of physical abuse and violence towards children have been noticed in the recent years (UNICEF Vietnam, 2010). One of the plausible explanations is that corporal punishment is not forbidden in Vietnam and a group of Vietnamese population is still using corporal punishment as a way for parents to educate their children. Regarding laws, under the Vietnamese Law on the Protection, Care and Education of Children, of the 1991 mentions that: 'Children shall have the following obligations: To show love, respect and piety towards grandparents and parents, politeness towards adults, affection towards the younger ones and solidarity with friends'. It appears to imply that besides rights, children also have responsibilities to carry out which is contradicted to the contents of UNCRC in terms of 'for the best interest' of the child (Burr, 2006). Hence, the differences between the convention and national law may challenge the practice of children rights and participation rights.

Parents' preconceptions towards children's competence

Children's competence is considered as one of the most controversial topics in childhood studies. Especially, the rights to participation of children even bring more questionable issues in terms of the competence to involve in decision-making, competence to have opinions with due weight in accordant to the age of and the maturity of the child. According to Kaufman (1997), the dilemma of practicing participation rights in decision-making processes may arise due to the ambiguity of participation. Although there is a growing body of literature discussing about children's participation, there is no comprehensive document that indicate "how, when and where children of different ages should participate" (ibid). Quite often, people tend to distinguish the differences between children and adult, childhood and adulthood, human becoming and human being, which create in big gap/barrier in children world (Lee, 2005). In fact, children and adult should be seen as both being and becoming citizens equally, as Jenks stated "the social transformation from child to adult does not follow directly from physical growth" (Jenks, 2002, p.6). Therefore, James and Prout (2005) have insisted that 'children are and must be seen as active in the construction and determination of their own social lives, the lives of those around them and of the societies in which they live". Thus, the new paradigm of childhood has been constructed as one of the attempts to address the ambivalence about children's competence. Specifically, the new paradigm of children emphasized that childhood should be understood as social construction and children should be active agents in constructing their own life. Moreover, this paradigm also highlighted that childhood should always be studied with other variables of social structures such as class, gender and ethnicity. Most importantly, the paradigm has provided a framework that enhances children's position with more autonomy and competence (James and Prout, 2005).

The importance of participation rights and domains of participation rights practice in family level.

The importance of participation rights at family level

The importance of participation rights to children's development has been discussed in wide corpus of literature. Sinclair and Franklin (2000) insist that by practicing children's participation rights and involving children in decision-making process, children can feel more empowered, respected and love. Similarly, findings from study of Hanita and Asher (2017) shows that the more children reported on participation; the more they were satisfied with their lives. More particularly, children showed that when they were listened and treated nicely by

parents, they felt more satisfied with their family life and with their life in general (Hanita and Asher, 2017).

Nevertheless, participation rights practice in family level seemed to have less attention than other rights such as protection rights and provision rights. A quantitative study in Croatia found that even though all children are entitled with the rights to participation, not all of them could exercise participation rights in family (Pećnik, Matić and Tokić Milaković, 2016). Specifically, the study identified that only 54% of the children in their sample could express their views freely and in 9-12% of families, children never or rarely experienced participation rights fully. Limited participation rights practice was also reported in the study of Murray (2010) in Rwanda. Results showed that children's voices have not been taken seriously, especially in the family. Children from Murray's study reflected that they needed to obey what parents assigned otherwise they will be punished. In Rwanda, cultural norms are one of the barriers to the implementation of children rights. Hence, although Rwanda's government starts to pay more attention to children's participation, it is long way to tackle the culture norms in family settings.

Domains of participation rights in family level

In some certain areas of participations such as in family purchase decision-making, children's opinions have a strong influence on the outcomes (Martin, 2006). Especially, Martin found that, the more the knowledge children had about the products, the more the influence children had over the purchase decision. Also, Martin's findings revealed that knowledge and information was one of the important factors to enable children to involve in purchase decision-making process. Moreover, in specific field such as technology, when children seemed to have more knowledge than parents, their impact on final decision would be stronger. Thus, Martin's findings can be used to demonstrate how parents' perceptions about children's competence influence children's involvement in decision-making process and participation practice.

The interaction and participation between parents and children can be reflected the most in daily life activities such as daily conversation, homework time, parent's time regulation, mealtime and housework (Hedgaard, 2012). Particularly, study of Brad et al (1992) about the ecology of parent-child communications about daily experiences in preschool and day care showed that parents-children conversations were most occurred at mealtimes, when dropping off and picking children from preschool or day care. Most common topics were about children sharing about themselves, their daily stories at school, their friends. However, the study did not provide findings and discussion in relation to how parents view children's stories.

Furthermore, children's participations have been referred in numerous studies about extra-curricular activities. Nevertheless, the level of children's participation in extra-curricula activities showed a closed connection with the social class of the family. A study with kindergarten-aged children in Hong Kong found that children from families with higher income and from families with more educated parents participated in more extra-curricular activities (Lau and Cheng, 2016). Lareau (2003)'s studies also found that children from middle-class families have more choices of extra-curricular activities. Consequently, it appears that the level of involvements of children in decision-making may be limited by class differences. Nevertheless, regarding parents' attitudes towards children participation in extra-curricular activities, a study conducted by Cho (2015) in Korea found that the middle-class parents and working-class parents share the same level of support for children's participation in extra-curricular activities.

Additionally, another form of participation can be found in children's consumption in which children are granted with pocket money. Pocket money is seen as a part of learning process for children to learn how to plan their economy. A study from Swedebank-Sweden found that children's pocket money has increased in the recent years. In comparison with their first study in 1986, pocket money has been increased 30% among children under 9 years old and 50% among children at the age of 12 (Ulvik, 2012). Similarly, pocket money became prevailing phenomenon in other countries as well. Study with French children showed that children from higher income and upper class families receive more pocket money (Barnet-Verzat & Wolff, 2001). For the case of Vietnam, in the cross-national study of five Asia countries about children's pocket money, Vietnamese children were least aware that pocket money was their own money (Takahasshi et al, 2015). One plausible explanation is that children have to depend on parents' opinions about how to use the pocket money. To them, pocket money is parents' money and family's money; thus, parents have the rights to control over it. From the study, it can be assumed that children aware of their dependent position to their parents and families. However, the findings also showed that the children from that study had no negative attitudes towards parents' interventions.

Families and children in Vietnam and Sweden

In order to have better understanding of the two different contexts of the study: Vietnam and Sweden, this section will provide basic information about children and families in the two countries with relevant key points in relation to children's participation rights.

Families and children in Vietnam

According to Hunt (2005), Vietnamese parenting is strongly influenced by the Confucianism. Vietnamese parents often avoid talking with their children and adolescents about relationship, sexual desires and reproductive healthcare. Moreover, Hunt found out that family values and familial roles are clearly defined and transferred to children since the early age. For example, children are encouraged to protect the honor and dignity of the families. Also, children are told that fulfilling family roles, responsibilities and duties are more important than fulfilling their own desires (ibid).

Save the Children in Vietnam has identified several laws supporting an aspect of participation rights of children- Article 12, UNCRC – Respect the View of the child such as the amended Law on Protection Care ad Education of Children (2004), Civil Procedure Code, Law on Marriage (2000), Criminal Procedure Code (2003), and Decree on Administrative Violations (2013). However, Save the Children did not indicate the how these laws promote children's participation in details. On the bright side, according to Save the Children, Vietnamese government has decided to launch a national action plan for children's participation from 2015-2020. Though, the plan is still on the process.

In relation to children's participation rights, Nguyen et al (2006) indicated number of reasons why only little governmental resources devoted to promote children's participation rights in policy processes. Firstly, there is a lack of understanding about children's participation rights among officials. Secondly, there is a tradition that child-related policies are shaped by adults' experiences. Furthermore, the report also indicated that there is "a lack of experience among children about how to articulate their concerns, particularly in a context where age and status hierarchies powerfully shape social interactions" (ibid, p.6).

Families and children in Sweden

In Sweden, children are seen as social actors with high level of autonomy. Especially, children are view as human being rather than human becoming which match one of the core contents of new paradigm of childhood (Gurdal, 2015). According to Persson (2014), Swedish parents not only expect their children to obey them but also encourage children to actively participate in family life and build democratic relationship between parents and children (Harach and Kuczynski, 2005; Persson, 1994). Furthermore, Carlson and Earls (2001) described that in Sweden, children are seen as equal individual in family and in school.

In Sweden, children can involve in childcare system quite early beginning the age of two. This fact also reflects that there is an interdependent relationship between an individual and the State. Furthermore, by 18 years old, parents are no longer responsible for children's financial maintenance. Only in case the child wants to continue further his/her studying, parents are obliged to take care of the child until the age of 21 (Gurdal, 2015).

In relation to children's participation rights, Sweden is one of the pioneer countries in encouraging children's participation in different levels such as in family, in school and in society. Several contents of UNCRC are included in the Swedish curriculum such as democratic values and requirements to put the best interests of the child as priorities (Gurdal, 2015). However, Gurdal does not specify in which Swedish curriculum he refers to. On the other hand, he does mention that children are not only encouraged to take responsibilities in school but also involved in making decisions about their lives.

Conclusion

After reviewing various sources of literature in relation to participation rights of children, definitions of participation rights have been identified together with other relevant issues of participation rights such as challenges and the practice of participation rights in family. Collectively, these literatures have indicated that participation rights are less attentive than protection and provision rights of children. In many places of the world, children's voices remain unheard and opinions of children have not been taken seriously. However, most of the literatures found were mainly conducted in Western countries. Thus, it leaves a gap in the field of children's participation in various regions and especially in family level. There is a need to seek empirical evidences of participation rights in non-Western countries such as Asia and South-East Asia.

In view of all that has been mentioned so far, this thesis expects to extend more evidences of influencing factors on children's participation rights practice from Vietnamese parents' perspectives in Vietnam and Sweden. Moreover, parents' perspectives are included to exemplify for participation rights practice in family level. Lastly, by conducting research in different contexts, the thesis expects to provide contextualized views in relation to children's participation rights which contribute to the panorama view of children's participation rights.

3. THEORETICAL FRAMEWORK

Introduction

In social research, theoretical framework plays a role as "the structure, the scaffolding, and the frame of the study" (Merriam, 2001, p.45). Hence, this theoretical framework set out to understand factors that influence children's participation in family level.
For that reason, two theories have been employed to analyze the results including the Ecological Theory and the Family Change Theory/Family Change Model.

The Ecological Theory

The Ecological theory has been applied popularly among many professions, especially in the field of child development study. Bronfenbrenner (1981), a central contributor to ecological theory has provided a central assumption to this theory that *"development must be understood as a process of person-environment interrelatedness"*. In addition, Bronfenbrenner has developed ecological system model with five different systems encompassing an individual's/ a child's life: micro system, mezzo system, exosystem, macro system and chrono system. He explained that individuals are influenced by various ecological systems and the interactions between these interwoven systems. Especially, according to Smith (2002, p76), *"children's participation almost always takes place in a social context is an aspect of participation which is at the heart of ecological and sociocultural theories of development"*. Therefore, in order to contextualize children's participation rights in this study, the Ecological Theory can be considered as the most suitable theory.

Employing the Ecological Theory in this research about children's participation rights meant that the wide variety of factors influencing children's development including micro system to mezzo system and macro system would be taken into consideration. In so doing, the enabling and constraining conditions to participation rights within and between systems would be identified and thus shed a light on how participation rights were shaped from macro system to micro system.

Micro system

Micro system is the primary system of ecology system that is closest to an individual/ a child. Specifically, Bronfenbrenner guided that:

> "A microsystem is a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given face-to-face setting with particular physical, social, and symbolic feature that invite, permit, or inhibit, engagement in sustained, progressively more complex interactions with, and activity in, the immediate environment (Bronfenbrenner, 1993.p.15)

From the definition, it could be understood that the structures in micros systems consist family, neighborhood, daycare/ kindergarten wherein daily life activities occur the most often. In micro system, "bi-directional" relationship occurs when the relationships have impact in two directions: both away from the child and toward the child. For example, parents' belief may affect children's belief and behavior and vice versa. Also, these bi-directional relationships occur not only within micro system but also appear among all levels of ecosystem. Besides, all phenomena in micro system are also under the government of other

larger systems. Therefore, it can be seen that the inter-relationships between one system and others are considered as a key essence of ecology system.

Mezzo system

The mezzo system includes school, neighborhood, and educational services, community. This is the system where interactions between various micro systems occur. Bronfenbrenner explained that:

> A mezzo system comprised the linkages and processes taking place between two or more setting containing the developing person. Special attention is focuses on the synergistic effects created by the interaction of developmentally instigative or inhibitory features and processes present in each setting" (Bronfenbrenner, 1993, p. 22)

Mezzo system reflects the interactions between various micro systems. It reveals how the relationships among different setting in micro system work together for the benefit of the child such as connection between home – schools, parents – teachers, children- playmates, etc. Similar with what happen in micro system, the relationships in mezzo system are reciprocal. For instance, what happen in the family may influence on what happen at school and vice versa.

Macro system

Even though macro system stands at the outermost layer in children's development, it has the strongest influences to all other systems. It consists cultural values, political philosophies, and social and economical conditions that shape individual's development. According to Bronfenbrenner:

> "The macro system consist of the overarching of micro-meso-and exosystems characteristic of a given culture, subculture, or other extended social structure, with particular reference to the developmentally-instigative belief system, resources, hazards, lifestyles, opportunity structures, life course options and patterns of social interchange that are embedded within such of these systems" (Bronfenbrenner, 1993, p.25)

Oswalt shared a practicle example of the influence of macro level on children's emotional development. Oswalt suggested that a child's nation of residence play an important role in shaping children's emotional development. If a child is growing in a safe and peaceful environment, he/she will be more likely to have more positive response to that environment. Similarly, the culture of a country can also influence parenting orientation and thus, influence the practice of participation rights. In a country where collectivism is dominant, the interdependence relations between parents and children are more likely to be stronger. Hence, the level of children's participation and autonomy would be more limited.

Family Change Theory

According to Kagitcibasi (2017)

> Family Change Theory examines the connections between the different aspects of
> the background socioeconomic variables and lifestyles, family structure and family
> system; family interaction and childrearing and the development of the self. It also
> deal with sociohistoric changes and examines how different family models emerges
> in different environment contexts (Kagitcibasi, 2017, p.38)

Especially, the Family Change Theory analyzes family dynamic and changes through cross-cultural psychological lens (Kagicibasi, 2005, p.72). Developed from this theory, Kagitcibasi has constructed the Family Change Model to shed a light on the variations in family patterns in different socio-cultural- economic contexts. The Family Change Model also focuses on the levels of interdependence relationship within the family, which has been referred in three different family change models: Independence Family Model, Interdependence Family Model and Emotional Interdependence Model. Using Family Change Theory and Family Change Model would help to explain what different family models in different contexts and understand parenting orientation in relation to children's participation.
Detailed explanation about each model will be presented as follow:

The Independent Family Model

This model is quite typical and popular among families in Western countries. It is based on the individualistic value with higher level of autonomy and affluence conditions. Demographically, there is tendency of nuclear family and low fertility rate. As the nature of this family model, the expectation for material and emotional interdependence among family members are less emphasized. The state plays a central role in providing old age security support. Hence, having children would not bring later economical advantage once parents get older. During the upbringing time, parenting's strategies highlight personal autonomy, children's independence and unique. In the same token, interpersonal and interdependence is less prioritized (Kagitcibasi, 2005)

The Interdependent Family Model

The second type of family change model is (total)-interdependence family model. This family model is quite prevalent among non- Western countries with collectivist- based values. Other characteristics of this model include higher fertility rates, stronger roles of extended families. Especially, children of these families are raised to follow traditional values such as prioritize the interest of the whole family by supporting economically and spiritually. Children have responsibilities to take care of parents in old age, which is usually considered as the moral standard. Consequently, the personal interests and desires are de-centralized in order to uphold and promote family loyalties (Kagitcibasi, 2005)

The Emotional Interdependent Family Model

The patterns of Emotional Interdependence Model emerged from the two common models of Independence and Interdependence. As the synthesis of these two models, it can be found that, in Emotional Interdependence Model, there is independence in material realm with the interdependence in emotional realm. Additionally, in this model, wealth flows toward children rather toward parents. Also, fertility rate is reduced and the status of women is improved.

Regarding family practice, in this model, "parenting orientation towards both control and encouragement of autonomy". When the intergenerational interdependences decrease, the autonomy of children will not be seen as a thread of the family. Personal desires are more promoted with higher level of autonomy. However, at the same time, relatedness continues to be upheld and separation is not favorable. Therefore, it can be seen that there is coexistence between autonomy and relatedness in this model. Especially, this combination is more common in immigrant family who are moving from collectivistic culture to a more individualistic culture (Jensen, 2015; Kagicibasi,)

Key concepts

Children

The definition of a child enshrined in United Convention On the Rights of the Child that

> "For the purposes of the present Convention, a child means every human
> being below the age of eighteen years unless under the law applicable to
> the child, majority is attained earlier." (Article 1, UNCRC, 1989)

Cultural values

The impact of culture and traditional values on the implementation on human rights/children rights is undeniable, especially on domestic level. Hence, it appears to be necessary to understand what culture is and how it influences children rights practice. According to each culture has different ways in encouraging its citizens towards different personalities and behavior orientations (Ekstrand, 1994).

There are numerous ways to define and explain culture in different contexts. However, has followed the suggestion of UNESCO (2010) to identify culture as:

> …culture should be regard as the set of distinctive spiritual, material,
> intellectual and emotional features of society or a social group, and that it
> encompasses, in addition to art and literature, life style, ways of living
> together, value systems, traditions and beliefs' (2010)

Regarding the cultural values in Vietnam, the Confucianism is one of the most dominated value systems that influenced Vietnamese people's habit, lifestyle, and family practice and especially in parenting's practice. The history of Confucianism in Vietnam started thousand years ago during the Chinese domination. However, until today, the Confucianism remains strong stance in society in influencing Vietnamese cultural values (Nguyen Ngoc Huy, 1998). In relation to children's position in the family, the Confucianism emphasized that children need to learn how to respect and be obedient to elders. Moreover, children are expected to be quiet and to 'avoid asking question'; otherwise, it can be presumed as being challenging (Schaffner, 2006).

According to Heino (2008), Swedish cultural values include the key components such as individualism, tolerant, equal, democratic and liberal. As Swedish values have strong focus on individualism, the children in Sweden are raised to be independent since early childhood. Moreover, child-rearing orientation in Sweden place great emphasis on how the children feel. For example, Swedish parents encourage children to show emotions and express them freely (Ekstrand, 1994).

Collectivism and individualism

According to Tamis-LeMonda (2007, p.185), the terms collectivism and individualism have been used to "address the value systems existing within and across large cultural groups as defined by nationality, race, or ethnicity and small subcultural communities". Particularly, the concepts such as caring, obedience, and loyalty to family have been connected with collectivism and traditionalism whereas ambition, autonomy and independence have been associated with individualism and modern societies (Kagicibasi, 2005; Hedegaag et al, 2012). Additionally, in relation to participation rights, collectivism focuses more on relatedness

while individualism appears to promote more autonomy and thus, create different level of participation ranging from less freedom to more freedom respectively. Specifically, in this study, Vietnam represents for collectivistic culture and Sweden represents for individualistic culture (Nguyen Ngoc Huy, 1998; Likjestrom, 2002). However, by including two contrast cultures in the study, there will be more advantages to better understand how cultures and values influence family, self/children and human development across cultures (Kagitcibasi, 2017).

Social norms

Nowadays, social norms appear in various aspects of life such as: people should queue up line; women should be the ones to housework, brushing teeth in the morning (Bricchirie, 2014). Simplest, Rousseau defined norms as the implicit regulations to guide people "how to behave under varying circumstances" (Rousseau, 2014, p.49). There are key elements of social norms. Firstly, a social norm is formed by ones' belief about what others do and what others should do. Secondly, social norm can be developed among reference group in which group members tend to hold the expectation for the others. Thirdly, a social norm is maintained by social influence by approving or disapproving one's belief about other's expectations. Based on this concept, social norms can be traced in the ways parents expect children to be obedience and filial.

Participation rights

Based on the contents of Article 12, Lansdown (2001) has specified the scope of participation rights with concrete indicators as follows:
All children are capable of expressing a view: Article 12 does not provide age limit children's rights to participate. Hence, any child can have a voice in all matter concerning them regardless how old they are. Children with disabilities and children at young age may face difficulties in expressing their opinions but still can be encouraged to do through different ways of communication such as through art, play, writing, etc.
The rights to be heard in all matters affecting them: Rights to be heard can be applied in all actions and decision affecting children's life such as in the family, in school, in community, etc.
The rights to have their views taken seriously: It is stressed that children's views need to be taken seriously and children should be informed about decisions concerning them. However, it does not mean that children's say must be complied. It only refers that children's view should be taken into consideration properly.

In accordance with their age and maturity: This content referrers that 'the weight must be given to children's need to reflect their level of understanding of the issued involved'. Also, it highlights that even children at young age can still understand.

Decision-making process

Traditionally, decision-making is in the hand of parents and adults. However, since Article 12 grant children the rights to be heard in all matters affecting them and the rights to have their views taken seriously, there is an increasing involvement of children in decision-making process. According to Jones and Welch (2013), decision-making can occur in children's lives within wide range of aspects: from domestic decision of what to do in leisure time, where to go for holiday, to educational decision about school regulation or choices of school. The forms of decision-making in relation to children can happen in various ways such as direct

personal interaction between parents and children at home or between teachers and children at school. Nevertheless, one of the most controversial issues of decision-making process is about the types of decision that a child can involve. Kaufman (2007) criticized that simple choices in everyday situation may not invoke problems but more complicated choices can be more problematized. What needs to be concerned is that in what context children can play a part in decision-making process.

4. METHODOLOGY

Epistemological and ontological approach

This study is developed from the interpretive epistemology with one of its heritage include the hermeneutic-phenomenological tradition. As Bryman quoted Bogdan and Taylor (1975) "the phenomenologist views human behavior…as a product of how people interpret the world… In order to grasp the meanings of a person's behavior, the phenomenologist attempts to see things from that person's point of views". Applying in this study, the interpretivism places focus on interpreting parents' understandings about children's participation rights and their practice from parents' points of view. In so doing, the study will gain insights of Vietnamese's parents family life and thus, have a better understanding of why they act in they ways they do in relation to practice children's participation rights. Regarding the ontological approach, the social construction approach has been employed in this study. According to Creswell, social constructivism approach "focus on the specific contexts in which people live and work in order to understand historical and cultural setting of the participants" (Cresswell, 2013, p.212). Hence, the analysis of children's participation right will be placed in a specific social context and the surrounding social structures will be taken into considerations.

Abduction - Induction - Deduction

In qualitative research, abductive approach is one of the reasoning that helps "the researcher grounds a theoretical understanding of the contexts and people he or she is studying in the language, meanings and perspectives that form their worldview" (Bryman, 2012, p.401). In so doing, participants' worldviews are placed in focus and thus provide profound insights to the research area. Moreover, Reichertz (2009) contended that abductive inference reflects an attitude towards the data and towards researcher's knowledge. Applying in this study, abductive approach helps rationalize participants' stories about social environment, cultural values, and dilemma and validate their stories into the influencing factors, which come from the ecological system. In so doing, the data are taken seriously and inferred theoretically.

Besides, inductive and deductive approach is most used to connect theories and research findings (Bryman, 2012). Inductive approach is employed when theories are the outcomes of research. In contrast, deductive approach develops theories since the start of the research with hypothesis in a particular domain. Although these approaches are totally different in its essence, it appears that "both are always involves, often simultaneously" and "it is impossible to go theory free into any study" (Perry, 1998, p.788).

In this study, there is a co-appliance of both inductive and deductive approach in choosing relevant theories for data analysis. Even though the first intention was to employed inductive approach as a "bottom-up" method for a more neutral stance, eventually, inductive and deductive approaches both were both involved. This practice could be explained by two reasons. Firstly, the idea of using the Ecological Theory has been formed during the reviewing literature process. Most of the authors suggested that children's participation should be studied in broad contexts (James et al, 1998; Hart, 1992; Smith&Thomas, 2010). Therefore, the Ecological Theory has been employed deductively. Secondly, during the coding and thematic analysis, there were several emergent themes came up that match the contents of the Family Change Theory. Hence, this theory has been applied inductively.

Literature review

Rocco & Plakhotnik (2009) defined literature review as the foundation of a research. Therefore, the process of reviewing literatures was done carefully in this study.

Firstly, key words have been used to search literature about the topic of children's participation rights include: 'participation rights' AND 'family', 'children participation rights' AND 'Vietnam', 'children participation rights' AND 'Sweden'. Other keywords were included during the searching process such 'in family', 'parent-children participation', 'decision-making process' and 'children', in order to find the literature in relation to children's participation rights as much as possible. Most of the literatures were search by academic search tool such as Proquest, Gothenburg University Online Library, Google books, Google Scholar. Secondly, course literatures from previous semesters that relevant to the topics of children's participation rights were included. Also, with the suggestions of my supervisor, I started to search studies of prevailing authors in this field such as Cigdem Kagitcibasi and Monica Nordenfors. Hence the literatures became more diverse and encompassed relevant topics.

However, there are some challenges in searching literatures in relation to research topic. Most of the literature was about childhood discourse with limited empirical evidences. Therefore, I run through the reference lists of books and articles to find out relevant studies and articles. Besides, when I read a quote in book, I traced back the reference and find that article again to find the context of a quote in order to check if it is relevant with the context of my study. However, it is acknowledged that the sources of literature from Vietnam are quite limited. Although some literature is dated, it still contains valuable information in relation to cultural values, parenting practice and children rights movements.

Research design

In this this study, both exploratory and descriptive designs are employed. According to Marshall and Rossman (2006), exploratory design is "to investigate the phenomena or to identify important categories of meaning". The first research question refers to the exploratory design in order to explore the factors influencing the phenomena- children's participation rights. The second research question refers to descriptive design for the sake of "describing the phenomena of interest" which means describing how social and cultural contexts influence the way parents perceive and practice children's participation rights.

Qualitative approach has been applied in this study. In contrast with quantitative approach, qualitative method can bring out the new phenomena, explain the ambivalence and thus provide deeper understanding of the research topic (Creswell, 2013). Moreover, employing qualitative approach will provide insider perspectives rather than outsider perspectives, which helps gain in-depth understanding about parents' perspectives towards participation rights of children. Especially, qualitative approach emphasizes on the contexts in order to capture participants' experiences (K.Padgett, 2017). Together with qualitative method, qualitative interviews have been used as the data collection method. In comparison with ethnography, one of the advantages of qualitative interview is that this method does not interfere the work and personal life of both researcher and participants (Bryman, 2012). Besides, by using qualitative interview, the focus was placed on participants' views and stories. Especially, semi-structure interviews also make the conversations more flexible and sharpen the stories by developing the comments in response to what were seen as significant information.

Sampling technique

Purposive Sampling and Snowball Sampling Technique

Both purposive sampling and snowball sampling were employed in this research. Firstly, purposive sampling is one of the most common sampling strategies to recruit participants according to pre-selected criteria relevant to the research question. Based on a fixed set of criteria for participant, purposive sampling helped to narrow down the finding scope and target only potential participants that meet research' requirements. Furthermore, with purposive sampling, each selected criteria would contribute to the diverse and different characteristic that closely relevant to research questions (Bryman, 2012, p.418). Secondly, snowball-sampling approach is chosen because of its advantages in saving time and in approaching potential participants who share the same experiences (Bryman, 2012). Since the access to Vietnamese people in Sweden was slightly challenging due to the limited network and time frame, therefore, the researcher decided to use snowball sampling in order to get contacts of other potential participant easier. Eventually, by using snowball sample, 2 more participants in Sweden were invited to participate in the research quickly and effectively.

In term of sampling process of this research, there were two levels of sampling: sampling of context and sampling of participants.

Sampling of context

The data for this study was collected in two different contexts: Vietnam and Sweden. Both of the selected locations are urban areas, which contributed to the fact that most of the participants were from the middle class. Therefore, sampling different contexts contributed to the panorama view towards culture, social structure, welfare, ideology and values that influence children's participation rights practice in the family.

Sampling of participant

This study is conducted on a purposive sample of 10 parents in total including 5 parents in Vietnam and 5 parents in Gothenburg who have a child with age ranging from 0 to 18 years old. In order to have an insight of how children's participation varies over the age, the participants were selected based on the age of their children. According to Ermisch et al (2012), the life stage of a child was divided into five different stages as the birth year, the early childhood, the middle childhood, the adolescence and the early adulthood. Therefore, five parents from Vietnam and five parents from Sweden were recruited as representatives in accordance to the life stage of their children. There was no restriction in recruiting either mother or father of the family. Both of parents can participate in the interview if they would like to. Hence, there are two Vietnamese families living in Sweden that have both mothers and fathers participated in the research. The general demographics of participants can be found in the Annex.

Data collection

Recruiting participants

The recruitment of participants for this study began by posting an announcement on Facebook about the study and inviting people matching the criteria to participate in the study. The announcement was posted on two places: (1) Vietnamese Community in Sweden on Facebook, (2) on researcher's personal Facebook page. Within few days, the announcement quickly received feedbacks from both Vietnam and Sweden. Particularly, 5 Vietnamese parents in Sweden actively contacted the research and showed interest to participate. 3 Vietnamese parents in Vietnam were recruited through the gatekeeper who saw the announcement and gave suggestions to researcher. However, it must be noted that the gatekeeper does not belong to any organization. The gatekeeper would like to be a participant of this study, however, she did not match the recruitment criteria. Hence, she suggested 3 potential participants that can involve in the research. There was no benefit and remuneration between the research and the gatekeeper in order to recruit the participants. Eventually, as 3 potential participants matched the criteria, they became the participants of this study eventually. The rest, 2 Vietnamese parents are the acquaintances of researcher and would like to participate in this study. These two parents also met the requirements. Thus, they were recruited to be participants as well. After the first communication with participants, an introduction letter with detailed description of the study was sent by emails to Vietnamese parents who responded to the announcement on the Internet and showed the interest in this research. When the voluntarily agreement was discussed and confirmed, a schedule and meeting point that convenient for both parents and researcher/interviewer was set up. Participants' characteristic can be found in Appendix 1, page 70.

The Interview Guide

The design of the interview guide was based on a set of questions in relation to children's participation rights topic. Therefore, the interview guide aimed at assessing the influencing factors on childrearing, parenting style and parents' perception of children's participation rights and behavioral characteristics. Specifically, based on the research questions, the interview guide had four main topics including (1) Social – cultural environment, (2) Parents' understanding about children rights and children's participation rights, (3) Practicing children's participation rights and (4) Expectations for children. Most of the interview questions were open- ended questions so that participants can express their opinions in a flexible way. Also, since the study employed semi-structure interview, in-the-moments probes are one of the important techniques in order to obtain depth and rich data (K.Padgett, 2017). Following K.Padgett's instructions, several probes have been included in the interview guide to remind the researcher how to develop the participants' stories such as:

- Go deeper: Can you tell me more about … (this type of probe was used in most of the case, for example when a participant shared about cultural values that influence how she practice participation rights, the researcher asked her to describe more about those cultural values and its effects.
- Clarify: Did you mention that … (this type of question aims to clarify and confirm the information that participants before. Also, it reinforced the cohesion of the interview and gave participants the impression that the researcher pay due attention to what they were sharing)

- Steer: Steering has been used in order to create the smooth transition into other focus topics.

Details of the interview guide can be found in the Appendix 5, page.77.

The Interviewing Process

In this study, the researcher conducted 10 interviews. Six of the interviews were conducted by telephone interviews and 3 interviews were conducted by face-to-face interviews. Exceptionally, there was one interview that participant and researcher used Facebook messenger to communicate. In the beginning, the participant agreed to do telephone interview but on the scheduled day, she had sore throat and suggested to do Internet messenger interview. The Internet messenger interview was conducted with the same interview guide and produced the same quality of data as other interviews.

Although Bryman (2012) has anticipated several drawbacks of telephone interview such as participants may be more likely to provide shorter answers and less engaged with the interview process, all telephone interviews in this study provided the same quality with face-to-face interviews. Participants showed the special willingness and enthusiasm to involve in the research. Hence, there is a hint for productive interview process is that the researcher should present carefully the importance of a research. Additionally, showing genuine interest in implementing research will be helpful to convince the participants and reduce the distance between researcher and participants.

In particular, nine of the interviews were audio-recorded with participants' consent and transcribed precisely after the interviews. Contents of messenger interview were transferred directly into documents file and were maintained original.

The interviewing process was divided into two stage including:
 (1) Stage one: Interviewed Vietnamese parents who are living in Vietnam
 (2) Stage two: Interviewed Vietnamese parents who are living in Sweden.

Participants were received the Research Introduction Letter and Consent Form before starting an interview. The interview approximately lasted for 45-60 minutes. There were two exceptional cases that both parents from the same families would like to involve in the study. Hence, there were two interviews that lasted for almost 90 minutes. However, the length of the interview did not reflect the quality of the data. Each interview reflected a unique story that contributed to diverse and collective set of data. Also, being aware that "most persons will try to give answers that make themselves appear well-adjusted, unprejudiced, rational, open-minded and democratic" (Smith, 1975: 136), the interviews were designed as semi-structure interviews. Based on the interview guide with a fixed set of topics, each interview was approached by various ways depending on the contexts and participants in order to make participants feel as comfortable as possible. In this ways, the interviews were adjusted to the participants and became a more comfortable conversation rather than questions and answer sessions. Ultimately, more information with deep reflections from the participants has been collected.

Analysis process

Transcription

Usually, there are two type of doing transcription including denaturalized and naturalized method. Particularly denaturalized method only focuses on the informational contents whereas naturalized method transcribes as much as possible including depicting accents or involuntary vocalization. In order to provide full and faithful transcription, this study employed denaturalized transcription method.

Data was listened and transcribe word by word by the researcher only. Usually, it took 2-3 hours for the first version of transcription. After the first draft completed, the researcher listened to the recording again and checked if there was any missing content or noticeable factors.

Translation

10 interviews were totally conducted in Vietnamese. Therefore, I only translated the quotes that were included in the finding and analysis chapter. According to K. Padgett (2017), translating data from non-English language can bring the risks of distortion. However, since the interview topics were mainly about children and family life, parents only used very simple words. Hence, translation was not an obstacle of the study.

Data coding

Coding is one of the very first steps of thematic analysis. Thoroughly explained by Saldana (2009), coding is "a method that enables you to organize and group similarly coded data into categories or family" (p.8). In another word, the main roles of the coding include summarizing and condensing the data in order to provide better understanding of the whole transcriptions.

In this study, descriptive coding was carried out three times before grouping the codes into main themes in relation to research questions. In the first cycle of coding, descriptive coding helped to identify the topic that participation referred to. Lately, pattern coding was used in the second cycle of coding to supply inferential codes and searched for rules, causes and explanations in the data (Miles & Huberman, 1994). The last round of the coding was to run through the transcription one more time to revise the coding process.

Thematic narrative analysis

Thematic analysis is one of the common analysis methods in qualitative research. Thematic analysis, as explained by Gibson and Brown (2009), referred to "the process of analyzing data according to commonalities, relations and differences across a data set" (p.127). Thematic analysis aimed at three goals including (1) examining commonality, (2) examining differences and (3) examining of the relationship. This research included these all the three goals. Across the data, researcher was not only tracing the repeated patterns but also seeking the distinctive features. Especially, Bryman notified that "repetition per se is an insufficient criterion for something to warrant being labeled as a theme" (Bryman, 2012, p.581). Similar to Bryman' perspective, Braun and Clarke (2006, p.82) contended that what contribute to a theme does not necessarily depends on quantifiable measures. The key of a theme also

depends on "whether it captures something important in relation to the overall research question" (ibid).

In the beginning of the analysis process, it was difficult to construct the key themes in relation to the research questions because of thick data with numerous variables. Initially, five themes were formulated including Influencing factors on children's participation rights practice – Social class – Parents' understanding and attitudes towards children's rights and children's competence - Applying the Family Change Model in order to understand the interrelationship between parents and children – Children's participation in the family.

However, after revising and considering how the themes can support each other to answer the two research questions, the researcher decided to rearrange the five themes in order to strengthen the cohesion of the study as well as to answer research questions effectively. Eventually, three main themes have been finalized. Each theme contains several sub-themes as follows:

Themes	Sub-themes
Influencing factors on children's participation rights practice	Cultural values
	Welfare policies, healthcare services and educational services
	Perceived risks
	Lack of quality family time
	Parents' understanding and attitudes towards children's rights
Parenting orientations and parents-children's interdependent relationship	The Interdependent Family Model
	The Emotional Interdependent Family Model
	The Independent Family Model
Children's participation in the family	Parents-children's conversation
	Children's participation in housework
	Children's participation in extra-curricular activities
	Children's involvement in decision-making process

Ethical consideration

Anonymity and Confidentiality

One of the advantages of phone interview is that it reinforces the confidentiality for participants. The investigator only talked to participants through phone and did not have any identical recognition of the participants such as facial identification or house location. The names of participants was encrypted and coded by the number in the discussion. However due to the nature of qualitative analysis that requires detailed descriptions about participants in the reporting results (K.Padgett, 2017), there is a risk of exposing recognizable information of participant such as information about the number of child, the length of staying in Sweden. In order to address this risk, researcher only mentioned the participants by code (such as P.1, P.2) and tried to avoid including too much information of each participant.

Transparency

The transparency has been achieved through the thorough explanations about the purposes of this study by the introduction letter (Appendix 2, p.71-73) In the introduction letter, the participants can find full information about this study. Besides, contacts of the student and supervisor have been included for further information and clarification in case of need. Before starting the interviews, researcher provided the consent form and also reminded one more time about the purpose of this study as well briefly mention what included during the interview process.

Contents of inform consents can be found in Appendix 3 and Appendix 4, page 75-76.

Self- determination

In order to avoid privacy invasion, the researcher let the participants decided time for interviews no matter it is a face-to-face interview or Internet phone call interview. In so doing, participants feel more respected and active in involving in the research.

Drawbacks of using multi forms of communication during data collection process

There were three different methods of data collection have been used for this research. Therefore, it created some challenges to arrange the schedules during data collection process. For the phone interview, investigator and participants could not talk face to face that may lead to mishear the questions or discourage participants to answer the questions in details. In order to address this obstacle, the researcher often asked participants if they could hear the questions clearly and repeat the questions in case of need.

Power relations between the researcher and the participants

Before starting the interview process, I was afraid that by asking parents about children rights, it might make them feel uncomfortable to answer about their parenting methods and how they practice children rights. However, all of the participants showed enthusiasm to involve in this study and did not hesitate to answer any question. Hence, eventually, there was no discomfort during the interviewing process.

Although the research topic was about children rights and there was no sensitive interview question that could harm the participants, an ethical consideration was noted during a face-to-face interview with a mother living in Sweden. When I asked her about the welfares policies for families and children in Sweden, she commented on it with satisfaction and also reflected the first years she lived in Sweden and how hard she was trying to gain the achievements like she has today. Thus, the flashback of her life in the past created an emotional moment for her. When I sensed the emotional atmosphere, I decided to change the subject and gently asked her about the benefit of these welfares in order to bring a calmer atmosphere. Hence, the mother turned her attentions to the positive side of the stories. In so doing, good memories came back to her and she started to share about the benefits of welfare system in a happier tone of voice.

Dissemination of the study

Although there was no remuneration for the parents who have participated in this study, they will have full access to the final report.

Reliability and Validity

Reliability

The reliability of a research is comprised by four main factors: (1) the research, (2) the participants, (3), the measuring instrument (interview questions), (4) research context (Bryman, 2012). Based on this description, this study was designed explicitly and carefully to meet the requirements of four reliability factors. Firstly, the research proposal was submitted to the supervisor and to MFAMILY Consortium and to the supervisor. After the first submission, the student had reviewed and adjusted the contents of research proposal under the guidance of supervisor. Each step of the research was conducted in careful manner with various sources of references. Secondly, the participants of the study were recruited in an objective manner with selected criteria that match the purposes of the research. Before involving in the research, participants were introduced about the research and fully understand the procedure of interview section. As a result, most of parents can response to the questions productively. Thirdly, the interview guide was designed in one month for the sake of fully addressing contents of research questions. Fourthly, since the researched was conducted in different countries, there was a strong emphasis on the importance of contextualization. During the analysis process, it turned out that contextualization helped to explain the concept of participation rights in multi levels from macro level to micro level, which reinforced the objective stance of the research and consequently, increase the validity.

Validity

In this thesis, the internal validity and external validity exist parallel to strengthen the quality of data as well the quality of the whole research. Firstly, as the internal validity referred as "whether there is a good match between researchers' observation and the theoretical ideas they develop", findings of this study proved to have good correspondences with both the Ecological theory and the Family Change theory. For example, Ecological System theory is used in analyzing different influencing factors from macro level to micro level. Through ecological lens, it appears that cultural values in macro level have strong impacts on parenting orientations in the micro level, which totally corporate with ecological system theory about how macro system interact with micro system. Secondly, external validity of this study comes from data collection process, which was conducted in two different contexts: Vietnam and Sweden. Kagicibasi (2005) claimed that when a theory finds supportive evidences in different contexts, the external validity of the study would be increased. "The more a theory receives cross-cultural confirmation, the more closely it approximates universal generality" (Kagitcibasi, 2005, p.17). Similarly, the findings showed exact patterns of three different types of family models in the Family Change Theory. For instance, there are two Vietnamese families expecting material supports from their children can represent for the patterns of the Interdependent Family Model. Moreover, two theories have been employed together with the confirmations from different sources of literature also reinforce the accuracy of the findings.

Limitations

Although the research has achieved its aims, there were some unavoidable limitations that need to be reflected in order to acknowledge both strengths and weaknesses of the study.
This study was conducted with 10 participants from two countries with different demographic and backgrounds. However, most of the participants represented for the middle class of the population in Vietnam and Sweden. Thus, the study lacks the voices of the parents from other

social class such as upper class and working class. Consequently, the findings can partly reflect the perspectives and the practices of Vietnamese parents in Vietnam and Sweden who represent for the middle class. Also, children's participation is a wide topic that includes various issues ranging from macro level to micro level. In this study, the research has addressed different factors from multi ecological system in relation to children's participation right practice such as influencing conditions, parental perspectives toward children's competence, and children's participation in decision-making process. Therefore, it was challenging to process the data and connect all the factors together to have a comprehensive picture of children's participation rights. Additionally, although the study was aiming at children's participation rights, children should be involved in the research as well. However, due to the limited time, children could not be recruited as the participants of the study. Last but not least, although acknowledge that ethnography is one of the best way study childhood, this study could not use ethnography method to get deeper insights of family practices in daily life (James, 2012). It could lead to the differences between the ways the parents think and they ways they actually practice the participation rights of children in daily life.

5. FINDINGS AND ANALYSIS

In the Finding and Analysis chapter, the Ecological System Theory and the Family Change Theory/ Family Change Model together with literature will be employed and integrated with the findings in order to rationalize the findings and answer the research questions. The study not only seeks enabling and constraining factors to children's participation rights but also focuses on social and cultural factors in the contexts that participation right situated. Therefore, the combinations of these two theories have illuminated the picture of children's participation rights in different contexts.

In this chapter, the findings show a strong correlation between parenting and children's rights practice in general and children's participation rights practice in particular. Under 54 Articles of UNRCR, at least 5 Articles refer to the role of family as primary responsibility to provide care and guidance for children (Jones, 2013). Particularly, UNCRC clearly mentions that "the family as the fundamental group of society and the natural environment for the growth and well being of all its members and particularly children, should be afforded the necessary protection and assistance" (Preamble, UNCRC, 1989). On the other hand, parents' belief and perspectives have strong influence on parents' behavior and orientations towards children. (Jones, 2013, p.139) also suggests that family "can be the best place for socialization to occur and to assume that children rights are upheld within the family". Consequently, studying about children's right practice need to be put in the same line with parenting and family practice.

In addition to the reflection of parenting, the two theories place special focus on the social and cultural contexts and explain how macro system influence micro system and how these system interact with each other. The structure of this chapter will develop as follow:
Firstly, the influencing factors on children's participation rights from parents' perspectives will be discussed. More specifically, the first theme provides answers for the first research questions by discussing various factors that contribute to enabling and constraining conditions to children's participation rights. Secondly, the interdependence between parents and children are presented in order to better understand how parenting orientation influence children's' participation rights practice. The second theme is discussed in line with the Family Change Model. Lastly, the participations of children within family environment are described in details to provide empirical evidence of how children's participation rights are practice in the family. The second theme and the third theme contributes to the answers of the second research question about how social and cultural contexts influence the way parents perceive and practice children's participation rights.

In order to better follow the findings and analysis chapter, general information of participations is presented in this table:

Participants	Children's developmental stage	Residence
P.1	Birth year	Vietnam
P.2	Early childhood	Vietnam
P.3	Middle childhood	Vietnam
P.4	Adolescent	Vietnam
P.5	Early Adulthood	Vietnam
P.6	Birth year	Sweden – 9 years
P.7	Early childhood	Sweden – 5 years

P.8	Middle childhood	Sweden – 14 years
P.9	Adolescent	Sweden- 15 years
P.10	Early Adulthood	Sweden – 6 years

Influencing factors on children's participation rights practice in the family

Introduction

In this discussion, the focuses placed on factors that influence children's participation rights within the ecological system. Analyzing these influencing factors is one of the first steps to answer the first research questions about enabling and constraint conditions to nurture children's participation rights. From the data, there are four influencing factors from macro and mezzo system have been identified and categories as the 4 sub-themes

1. Cultural values,
2. The welfare policies for families and children, healthcare and educational service
3. Perceived risks.
4. Lack of quality family time
5. Parents' perspectives towards children's rights and children's competence

Since there are two groups of parents who are currently living in different countries, the discussions of influencing factors will be divided into two categories based on their residential countries: Vietnam and Sweden.

Cultural Values

Cultural values influence children's participation from Vietnamese parents' perspectives in Vietnam

In all of the interviews with Vietnamese parents, cultural values about family are one of the most influencing factors on Vietnamese parenting practices. These cultural values, which are the imprint of the Confucianism, highlight that children should listen to parents, children should not raise questions, children should always love and take care of family members and children should show humble attitudes to the elders and respect elders, especially their parents and grandparents. Especially, these traditional values have been upheld for centuries and it has become a part of Vietnamese collective culture and has a strong influence on the childrearing. According to Nguyen Quang Huy (1998), Vietnamese culture is strongly influenced by the Confucianism, which leaves both positive and negative impacts on the daily life practice of Vietnamese people.

On one hand, the Confucianism has positive impacts in raising children in terms of instructing moral values and highlighting the love for families and parents. The Confucianism reminds family members about their position in a society and in family (Hunt, 2005). Moreover, the Confucianism helps remain the family connections, emotional and material support among family members. On the other hand, Confucianism also has number of serious drawbacks. Specifically, Confucianism men are given too much power whereas women's roles are mainly within family environment - raising children and maintain the happiness for families. Furthermore, the Confucianism highlights the hierarchy among adults and children (Slote and Vos, 1998). Evidences of these perspectives were found among the responses from Vietnam:

> In my family, the boys don't have to do anything. The girl is more interested in housework. If the family decides to visit hometown, all the boys can go and the girls stay at home (P.4, mother, Vietnam).

From this comments, gender norm was referred in a way that male children did not have to involve in housework. Hence, it can be assumed that gender norm that embedded in cultural values creates the difference in participation between boys and girls.

Regarding the positions of children in families, the hierarchies systems play a role in depowering the voices of children. As children are the smallest members of the families, they have limited rights and always have to obey and listen to parents. Vietnamese parents in both Vietnam and Sweden shared their expectation about their child as "being happy, have a good job, have good moral, be filial, be obedience". In my opinion, the term 'obedience' is quite a broad term to measure children's behaviors and attitude and thus, frame children to behave in the same ways so as to become obedient children.

The evidences of vestige of Confucianism still exist through the way parents share about the values influenced how children are raised. Mothers from Vietnam specified these cultural values as:

> Parents have full rights to ask children to obey. That's the old trails
> (P.1, mother, Vietnam)
> Children should listen to parents, respect the elderly (P.5, mother, Vietnam)

The common patterns of all answers reflected that it is a social norm for parents to expect the absolute obedience from children. Specifically, there were two trend in the ways parents think of these cultural values: (1) Parents are aware that the thinking "children always have to do what parents ask" is the old trail, old-fashion thinking (2) parents understand that the old way of thinking has its drawbacks in limiting children's rights to express. Answer from a mother from Vietnam is a good illustration for this case:

> There is always a style that children seat at where the parents told them. But, even nowadays, parents decided everything for children even they are 30 years old. If allowing children to participate since early age, they will say oohh too much democracy". (P.4, mother, Vietnam)

Furthermore, another mother stressed that:

> Following the tradition is normal, going against the social norms; old tradition is more difficult and creates pressure (P.1, mother, Vietnam)

Dilemma appears in these two cases when parents standing in the crossroad to choose whether allowing more democracy or maintaining parenting style in traditional ways. Bicchieri (2016) has made a valuable point in explaining why people follow social norms. She stated that people follow social norms because they have expectation about how others and what they consider appropriate. Particularly, social norms toward children have created with various boundaries according to families' standard. Hence, there are some evidences that parents' expectations have been associated with childrearing methods. For instance, by expecting the child to be filial and obedient, parents will be more likely to be influenced by the values that can lead to the expected outcomes.

(Children) should have good moral behavior and respect the elderly (P.3, mother, Vietnam)

Children should not talk back or using bad words with the elders (P.5, mother, Vietnam)

In this example, the mother expected children to have "good moral behavior", thus, a specific set of criteria for her children might be created in order to achieve the goal "good moral behavior". Extracted from the literature and data, the most likely causes of limited expression rights of the child is the traditional values rooted in Confucianism. In the addition to reveal the impact of Confucianism, the study "Understanding Child Maltreatment in Hanoi" also reported the correlation between Confucian beliefs as one of the motivators for child abuse (Emery et al, 2014).

Although the mothers agreed that nowadays parents are more opened with the modern perspective such as more freedom for children, more participation for children and women, the mothers still find it challenging to adjust their own behaviors and beliefs.

Cultural values influence children's participation from Vietnamese parents' perspectives in Sweden

Turning now to the experimental evidences about the role of cultural values to Vietnamese parents living in Sweden, most of Vietnamese parents have been living in Sweden for at least 5 years and three of them are Swedish citizens now. Respondent 10 sincerely shared her opinions about cultural values:

There are some perspectives, values that naturally embedded in people's mind such as children must listen to parents, especially before 13 14 years old; children need to obey what parents directed. It's in our mindset. Supposedly, 100% families think so, don't they? But when I moved here, I realized that there are some perspectives cannot fit here."

What are those?

Like: Controlling children, imposing children. Now I realized that they are grown up now and parents don't do it that way here. So I have to change" (P.10, mother, Sweden)

It can be seen that Vietnamese parents living in Sweden are influenced by cultural values of both countries, Vietnam and Sweden. In Sweden, individualistic and independent culture is manifested through the autonomy of children in decision-making, expressing opinions even when they are at early childhood. Hence, Vietnamese parents have adopted apart of this ideology and apply it in the parenting method which resulted in a change in the perspectives of Vietnamese parents in Sweden about children's voices and children's position in the family.

Once again, this mother shared about the prevalent facts in Vietnam about the minor role of children in families and how age creates differences in the level of participation of the child. Additionally, she provided that there was a shift in her thinking from limiting to empowering her children, which can also refer to a sign of acculturation process since she learnt it from Swedish culture.

Research has proved that Swedish values of independence and individualism appear remarkably in very young age. In contrast with the example from Vietnam about the long-term intervention of parents to children, in Sweden, it is not necessary from eighteen years old to seek help or approval from their parents (Tragardah, 1990). For example, a working class mother shared that:

In Sweden, children are taught to be independent since early childhood.
Having rights to decide and do as they want"(P.7, mother, Sweden).

Another significant aspect of Swedish values is the long tradition of "equality ideology". This term referred that children, whether at early childhood or early adulthood, will be treated as equal as the other family members. Especially, the research of Ekstrand, (1994) has indicated that only few Swedish parents teach children to obey. Instead, Swedish parents prefer to teach children through a reflective process wherein children are able to think for themselves, make critical question and free themselves from external pressure. This perspective was reflected from the comments of a mother living in Sweden:

In Vietnam, children are taught to obey, to be scared of elderly but in here, I teach my child to respect elderly instead of being scared (P.7, mother, Sweden).

Due to the tradition of equality ideology in Sweden, the Swedish mothers are less directive and less stressing the control over their children. Correspondingly, the Swedish independent values also play important roles in highlight children's capacity of assertiveness and independence. However, one of the limitations of independence and individualistic values resulted in the concerns is about children owning too much democracy and autonomy. Swedish-Vietnamese parents with two children age 3 and 6 months old, and two other Vietnamese parents raised concerns about seeing other Swedish children have too much freedom. According to parents from the study, the sign of high level of democracy is reflected through the behaviors of children such as inappropriate ways of talking with teachers and the ways children demand their parents. These behaviors also appear in other Swedish families in which children are central focus and thus, become more demanding. There are several criticisms toward young generation of Sweden for being spoiled and given too much power. David Eberhard, a psychiatrist, author of "How children took power" provided sharp comments that "In some ways Swedish kids are really ill-manner" (O'Connor, 2017). He refereed that children has too much power on making decision in the family with high expectations. Therefore, there could be a correlation between over democracy and the increasing rates of anxiety disorder, self-harming (Orange, 2013). One plausible explanation is that since the child often has control in the family with high expectation, they will find it harder when facing difficulties in real life and face more disappointments when realities fails their expectations. However, this information was only discussed on the Internet magazine without scientific statistics and research. Yet, it still indicates a downside of granting children too much democracy.

Besides, the findings found that the traditional and cultural values of the origin country still exist in the way Vietnamese people think and behave. The Vietnamese parents in Vietnam recognized how traditional values and Confucianism have both negative and positive impacts on their childrearing and lifestyle. However, as the Vietnamese mother in Sweden shared "I am living here but I still have the Vietnamese ways of thinking" (P.9, mother, Sweden).

Every coin has two sides. Both traditional values and democratic values have its pro and cons. Therefore, maintaining the balance between these values appear to be a practical method in childrearing. As one of the mothers from Sweden has shared "We should learn the best from both culture and aware of what need to be changed …then it will be perfect" (P.7, mother, Sweden)

Welfare policies for children, healthcare and educational services

Welfares policies for children, healthcare and educational services for children in Vietnam

The questions about social services for children in Vietnam have drawn great attentions from Vietnamese parents from both Vietnam and Sweden. Parents from Vietnam have criticized the quality of services and raised numerous concerns about risks, differences between public and private services. Specifically, talking about social services, all 10 parents mentioned health care services, educational services and entertainment services as their main concerns for children's services.

Among the three main concerns about children's services, qualities of health care

> I would grade 2 out of 10 for these healthcare services for children. My child was born in an international hospital with good facility and services. It means that I have to pay a sum of money. We can afford that but many other families (in rural area) cannot. There is stratification in society, that's unavoidable. It depends on family's economical capacity that children have more toys, more food. BUT, in terms of children protection and children care, I think all children should receive the same. For example, children should be received the same standard vaccine. There should not be difference in providing vaccine like children in the urban have good vaccine and children in the rural area, who knows the quality of those vaccines? Children should be also received the same protection from society about sexual violence, children have rights to go to school. All of these things, I think services for children in Vietnam did not preform well, mainly depends on the family's capacity (P.2, mother, Vietnam)

Unfortunately, most of the feedbacks from parents living Vietnam are quite negative. The quality of services has been criticized because of bad services together with shortage of facilities, especially in rural and remote areas. Regarding healthcare services, since 2005, Vietnam government provided a free healthcare policy for children under the age of six. The above respondent has indicated there was a difference between immunization vaccines for children in different regions in Vietnam. Poverty status, minority groups and types of residence are risk factors for lacking of immunization. In 2002, there was 11.3% minority children did not receive vaccine, accounted for three times higher than non-minority children (Minh Thang et al, 2007). Although Vietnamese government has provided number of improvements, Vietnamese parents still implied dissatisfaction toward the healthcare services. Another mother added in: "I think there is almost nothing. It is only available on the paper, right? Now most of people use private healthcare" (P.4, mother, Vietnam). The comments of this mother raised a question about the reason why people choose private healthcare over the public one. Even the 2005 healthcare policy reform provided fully subsidized health insurance for children under 6 years old, there is no evindence of significant impact on heatlh expenditures and hence, on providing finacial protection. Additionally, several plausible explainations for not choosing public healthcare including long waiting time and bureaucratic procedure. Hence, people prefer to use private care in order to recieve more sufficient services.

Regarding educational services, recently, quality of kindergarten services became alarming because of increasing child abuse cases. Many child abuse cases happened across the country, however, most of the sources are only available through Internet magazines and newspaper without official scientific analysis and statistic. For example, Vietnam online magazine

reported "about 4.8 million children at preschools throughout the country face high risks – food contamination, accidents and child abuse" (baomoi.vn, n.d.). In the same article, they also indicated that the number of public kindergarten could not meet the increasing demands of growing population, hence, parents have to send them to private facilities facing risks of being harm. These concerns were echoed through a mother's sharing:

> I am very worried of kindergarten system. I don't know about the quality of teacher, but it is crowded in the public school. In private school teachers are very sweet in front of parents whereas behind parents' back, teachers force children to eat no matter if the child doesn't want to eat or the food is bad after a while. They don't take good care of children" (P.1, mother, Vietnam)

Recently, there are three severe child sexual abuse cases in Vietnam that created an indignant wave among public opinions. Those cases happened in various locations such as from the family (abused by father and grandfather), from school (abused by male teacher), from neighborhood (abused by neighbor) and more. The above facts have indicated several weaknesses in social services for children in Vietnam. As consequences of these drawbacks, it appears that parents became more protective towards their children and thus, showed hesitations to expose children in out-of-home environments.

Welfares, healthcare, educational and entertainment services for children in Sweden
Since Sweden is well-known of its generous welfare state with wide ranges benefits for children and family such as high quality child care, free dental care, free mental health services and subsidized child welfare program (Salari, Wells, & Sarkadi, 2014). Hence, it is not surprising to receive many positive feedbacks from Vietnamese parents living in Sweden. Also, the comprehensive welfare is one of the reasons that make Vietnamese parents want to settle down in Sweden, the details comments as follow:

> I chose to live here because of the good welfare, especially for families and children. Even though we have to pay high tax, we are willing to pay that way to secure for our children's future. My husband and I are very satisfied because children have free health care and medicine until 21 years old. Educational perspectives are more suitable with childrearing style of my family with not too much homework. There are more chance for practices and playing unlike just going to school and study in Vietnam (P.7, mother, Sweden)

Additionally, the good quality of services for children in Sweden partly reduced the burden for family in taking care of children. Day care centers very popular model for both children and elderly in European countries while they are not available in Vietnam except the kindergarten. Especially, corporal punishment was banned in Sweden since 2000 (Durrant and Janson, 2005). Hence parents who are living in Sweden reflected that they feel safe when sending children to public kindergarten.

> I receive lots of supports from Swedish welfare. In Vietnam, almost there is no support from the society. When I go to work, I feel safe to send my children to kindergarten and school, they are taken care and educated just like I do, yeah so I feel safe about that (P.8, mother, Sweden)

In order to support for her comment, results from a study of specific childcare center has indicated that there is no differences between the homely environment and child centre (Cochran & Gunnarsson, 1985). Observations even proved that more playing and more exploration from the centre improve interaction between children and adult. Consequently, together with the proactive environment at home, children are raised in healthy environment to promote social competence (ibd). Although the study was conducted long time ago, the results still cooperate with the comments of the participants in this study. Therefore, it can be assumed that the quality of kindergarten system in Sweden maintains good reputation over the time, which is beneficial for both parents and children.

Risks

Perceived risks from parents in Vietnam

As Vietnam is a developing country with rapid social changes, there are many social problems rising together with great achievements in economic, industry, agriculture and more. Becoming a consumer society may lead people to have greater desires. Apparently, desires are good motivations for development. However, modernization social changes and greedy desires without proper guidance may have contributed to the increase in many negative effects such as social evils, juvenile delinquency, criminal rates, etc. Vietnamese parents are aware of these social changes and prepared themselves:

> So fed up with the environment around, unstable society, unhealthy environment compares to the past or now it come out more thanks to facebook. Education is not good, cannot know anything for sure, the curriculums keep changing like a pinwheel with different criteria for entrance to university. Moreover, there are so many social evils such ash drug addict, many, but I told my children not to socialize with those who have bad behaviors (P.4, mother, Vietnam)

Another aspects of risks appeared during the discussion about daily conversation with her children.

> I told my daughter to maintain the limit with male friends. Don't let anything bad happen that make parents, grandparents sad and affect family's reputation (P.5, mother, Vietnam).

In this scene, she implied to guide her daughter about not to have sex and not let its consequences happen before marriage. In Vietnam, the topics about relationships, sexuality and related sexual health topics are often avoided in the family. Specifically, Vietnamese parents have negative views toward teenager's sexuality and tend to consider it as risks for their children. Consequently, parents take actions by different strategies such as controlling who will become friends with their children (Do et al., 2017).
Based on these facts, it is clear to see the relation between risks and the limited participation of the child in family and in society. Taken together, the correlation between these two variables may differ in various contexts based on what parents perceive as risks. Nevertheless, children should not be limited from social relations because of risks. An open discussion between parents and children about topics that concerns parents would be a great opportunity for parents and children understand each other better.

Perceived risks from parents in Sweden

In order to give comments about potential risks in Sweden, Vietnamese parents tended to make comparisons about the social environment between Vietnam and Sweden so as to reflect their understanding about risks in the current environment.

> ... in Vietnam there are so many risks. We cannot let the children go to school alone, even its not far from home, 500m or 1km but still have to take them to school. There is no pavement, easy to get kidnapped, robbery, and all the risks that we cannot underestimate. Hence it became conditional reaction, a habit… (P.10, mother, Sweden)

Similar with the rest of the participations of the research, this mother explained the reasons why parents were very cautious when they lived in Vietnam including infrastructure weakness, social issues, abduction, etc. Conversely, parents feel more relaxed in Sweden thanks to good quality of services and safe neighborhood. Hence, they allowed children to go to school on their own and engage in more outdoor activities with friends.

Even the researcher asked if parents have any concerns about social environment in Sweden, the mothers not only comment on how satisfy they feel about the benefits of Swedish welfare policies but also describe the support in details:

> If my children do not understand Swedish tradition, Swedish culture and they want to learn more about that, so I go to school and talk with teachers about this. They will explain for me or for my children. If my children still do not understand, they will give my children books or show me books in library to read more. (P.8, mother, Sweden)

Overall, Vietnamese parents have provided the main advantages of living in Sweden such as safer environment with less risks and wide ranges of welfares for children and families.

Lack of Quality Family Time

Time is considered as a part of family resources playing a central role in children development (Becker, 1991; Landry, 2014). Additionally, spending time with children contribute to the meaningful emotional bonds between parents and children. More importantly, during early childhood, the quality and quantity of parent's time with children are essential to establish the secure attachments that will affect children's development in the long term. In relation to children's participation rights, the core contents of Article 12 give children the rights to be heard and to be included in decision-making processes. However, without parents-children interactions and parents-children's time, there will be no room for children to raise their voices or to participate in such processes. Therefore, time can be assumed as one of the strong factors in influencing children's participation rights practice within the family level.

In this study, Vietnamese parents presented a concern regarding limited time spending together. It appeared from the study that limited time affect the family activities opportunities when parents were too busy or children had to spend time for studying. A mother from Vietnam explained the uncertainty of activities schedule with children because of time limitation:

> Sometimes it is difficult because children study all the time, so it depends on the available schedule of the family (P.4, mother, Vietnam).

Similarly, a mother from Sweden contented:

> […] the difficulties is that people are busy, spend little time for children. Family may stay together with grandparents or not, but parents have to work all the time, children have to study all the time therefore there is not much time to talk with children. Just eat then sleep. That's all (P.10, mother, Sweden).

The above comments also indicated a sense of imbalance between work and family life. This mother was very busy when she was living in Vietnam. Hence, after moving to Sweden, she decided to stay home in order to spend more time with family and her children.
Nevertheless, time concern has been mentioned by one mother from Vietnam, one Vietnamese mother in Sweden recalled how busy her family was when they were in Vietnam, and one Swedish- Vietnamese mother. There is one typical pattern among these families is that they are all upper middle class with high salary and quite busy at work. Especially, a Swedish-Vietnamese mother keeps mentioning several times how parents' busy schedules affect the interaction between parents and children

> When parents are so busy, thus, there will be less time for children, so it is difficult to totally control the children (knowing what they are up to). Just know that when they go to school, how they eat but yeah, not enough time so I feel like my son is neglected just a bit (P.9, mother, Sweden)

Clearly, the mothers are highly aware of the importance of time in childrearing and in family life. Besides, the comment above also implies the parenting style of this mother that she is more likely to have control over children's activities. In one hand, it is good for parents to follow children's schedule. On the other hand, the child may feel they are under the constraint by being controlled.

Parents' understanding about children rights and children's competence

Parents' understanding about children rights

When the participants were asked about children rights and UNCRC, the majority shared they had heard about UNCRC but they do not know the specific articles of UNCRC. Regarding the sources of learning, the current study found that parents gain knowledge about UNCRC mostly through media and through the mutual learning between parents and children. Interestingly, there were two children, one from Vietnam and one from Sweden, have shared with their parents the contents of UNCRC after learning about it from extra-curricular activities and from school. This fact also demonstrates the benefits of raising awareness of UNCRC for children so as children can start spreading out the knowledge of children rights in their own families.

Although parents have not been equipped with UNCRC by formal methods (trainings, discussions, workshops), parents, with their own accumulated knowledge and experiences, have given valuable contents that match UNCRC's the three main groups of rights including

protection", "provision", "participation" such as "rights to education", "rights to access healthcare", "rights to play", "rights to request", "rights to protect". Nevertheless, parents' responses are more likely to focus on protection and provision rights rather than participation rights. For instance, Vietnamese parents from both Vietnam and Sweden shared:

> I know about human rights but I haven not heard about children's rights.
> But I think it includes rights to play, rights to be raised, and citizen right.
> (P.1, mother, Vietnam)

In the discussion about UNCRC, parents added their personal opinions about UNCRC and its effectiveness in each country. According to "Analysis of the child and family welfare and protection services system in Vietnam" (2010) Vietnam has enacted the Law on Child Protection, Care and Education, Youth Law, the Marriage and Family Law, the law on Domestic Violence Prevention and Control, the Penal Code for the sake of preventing violence and exploitation toward children (ibid). Furthermore, Decree No. 36 under the Law on Child Protection, Care and Education has specified the forms of violence, exploitation, abuse and neglect against children. Although the children rights movements have made significant changes in legislative system in Vietnam, the greatest concerns remained as "there is no comprehensive, integrated system of primary, secondary and tertiary services and no set procedure for the child's progress through the child protective services system" (ibid, 2010, p7).

The responses from participations partly updated the recent situation of children rights in Vietnam. One participant from Vietnam argued that "I heard about UNCRC from the newspaper but it's not applying so I don't study about that but well, I think children have rights to get education, healthcare, protection…"(P.4, mother, Vietnam). From the UNICEF reports, Vietnamese governments and stakeholders have been putting great effort for the sake of enhancing child protection services. However, with the feedbacks from the mothers of this current study, it seems like there is a gap from macro level to micro level in implementing children rights. According to the mothers, most of the cases remained unsolved yet and the public announcements have not met parents' expectations. Moreover, the common patterns of all responses indicated that there was a sense of mistrust about UNCRC implementation among participants living in Vietnam. Additionally, several participants said that there are a number of drawbacks in implementing children rights in Vietnam.

Another Vietnamese mother from Vietnam emphasized:

> Recently there have been so many emerging cases of child porn that have
> not solved yet. Lack of attention! Children rights are so limited that is why
> children are so vulnerable and have not received due protection from the
> law (P.1, mother, Vietnam).

In contrasts, Vietnamese parents living in Sweden believed that children's rights in Sweden are more emphasized and applied systematically from the government, to organizations, communes, and schools and in family. Specifically, 5 participants from Sweden highly aware of the forbidden of corporal punishment and totally support this law. Furthermore, parents are well acquaintance with the available welfare policies for families and children. However, even Vietnamese parents in Sweden have different childrearing methods, they have the same knowledge with Vietnamese parents in Vietnam about UNCRC. Vietnamese parents in Sweden also indicated they have changed their perspective in upbringing children through the

information from newspaper, television, etc. Especially, by interacting with other Swedish parents and looking at the way they take care of their children, Vietnamese parents have adjusted the childrearing method to be more democratic and more independent.

Parents' understanding about children's participation rights

Regarding the understanding of children's participation rights, Vietnamese parents in Vietnam tend to provide directly the forms of participation rights instead of sharing what participation rights include. For example, several mothers from Vietnam said participation rights include rights to participate in entertainment activities, rights to participate in decisions making process with parents (P.1, P4, P5, mother, Vietnam). Also, a Vietnamese mother provided information implying a change in the perspective of parents about the participation of children in the family: "In the past, children could not participate, but nowadays they can. For example, children participate in cooking; participate in the important trips of the family such as visiting hometown"(P.3, mother, Vietnam). One mother shared her views in details:

> In Vietnam, children's rights practice is still limited. Children do not have many opportunities to participate in social activities. Therefore, children lack of experiences and do not get used to critical thinking. Only when they totally grow up they can think rationally. When they are small, at kindergarten age, they have to follow. Otherwise rod will be used. However, enable children to participate will help them learn to take responsibilities, learn how to handle issues and gain more experiences. Thus, they will be more active and then have more opportunities in their life (P.1, mother, Vietnam)

Vietnamese mother living in Vietnam reflected her own views towards children rights in general and children's participation rights in particular. Also, she pointed out how children's participation rights develop in accordance with the age and the development of the child. Besides, the mother mentioned using rod as a way of educating children and make children "follow" what parents said. The comments also confirmed that until now, there is a group of Vietnamese parents still use corporal punishment to educate children (the children Vietnam Sweden, 2006). These findings are similar to the findings of Save the children's research about adults' understanding about children's participation rights (ibid). Thus, it appeared that the understanding about children's participation rights among Vietnamese parents living in Vietnam in this study was quite limited.

On the other hand, a Vietnamese mother in Sweden indicated the benefits of children's participation rights as follow:

> I think participation right is a reasonable right. Sometimes we think that our children are still little so we think about that without care. But actually they have a right to participate. But it is difficult to let them decide 100%, it depends on the age of the children. At a certain age, for example when they are above 18 and they know how to consider carefully, so we do not have to make any suggestion any more. But at younger age, we still should give them some advices, but we cannot force them anymore. It is up to 80% that the child can decide on their owns what they will do (P.10, mother, Sweden).

This mother has not only acknowledged the importance roles of children's participation but also aware of the difficulties in practicing it. On the other hand, the comments
Among 10 parents involved in the research, there was only 1 Vietnamese mother living in Sweden addressed one of the core contents of Article 12 about children's participation rights.

> I think children have the rights to express their views, their wishes and do
> things they like – things directly influence on the child. For example, my 3
> years old child can express what he wants to eat today, what to eat
> tomorrow. If mom cooks something that he does not like, he can deny
> eating and will not be forced to eat. (P.7, mother, Sweden)

In general, Vietnamese parents living in Sweden describe children's participation rights clearer than Vietnamese parents living in Vietnam. One plausible explanation can contribute to the wide applications of children's participation rights and the adoption of child perspective in Sweden (Nordenfor, 2012). Specifically, 71% of municipalities in Sweden applied one or several policy documents in relation to realizing UNCRC. Moreover, Swedish individualistic values also enable children to raise voice and express emotions freely (Gurdal, 2015). Therefore, the ideas of listening to children's voices and practicing children participation rights are quite prevailing among parenting orientations in Sweden.

Additionally, since the parents of this study are recruited based on developmental stages of their children, findings revealed that the level of children's participation in daily life and in decision-making processes increase in accordance with the children's age. Particularly, most of Vietnamese parents living in Vietnam shared that they will make decision on children's behalf at early childhood. In middle childhood, adolescent and early adulthood, children achieve higher level of autonomy and participation. However, there is a difference in the level of children's participation between families in Vietnam and in Sweden. In Sweden, Vietnamese parents involve children in different forms of participation quite early since early childhood and thus, result in higher level of children's participation in general.

Parents' understanding towards children's competence

In the past, childhood was considered as the image of incompetent child that the child needed to be protected from the vulnerability. However, the adoption of UNCRC since 1990 has brought new changes to the childhood area. Childhood discourse now highlights the childhood image of competent child. Instead of looking at children as "not-yet –being", "adults in waiting", the new sociology of childhood provided foundation to view children and adults are both human being and human becoming.
As the current study focused on children's participation, the area of children competence therefore will only address children's competence in participation and decision-making process. From the collected data, the results from both Vietnam and Sweden suggested that parents' perspective toward children's competence mainly depends on the age and experiences of the children.

Firstly, to parents, age is a very important factor to decide the level of children's competence and children's participation (Smith, 2005). Several mothers from Vietnam shared similar opinions about children's competence regarding their ages: "When children grow older, they will have better reasons to back up for their decisions, better analysis skills" (P.10, mother, Sweden). This comment indicated the relation between age, experiences and maturity.

However, Jenks stated "the social transformation from child to adult does not follow directly from physical growth" (Jenks, 2002, p.6). With a slightly similar view, a mother said:

> Even when children grow up, they still should ask parents' opinions - as in
> telling and sharing, we will not force them but there should be some sharing
> – exchanging information (P.4, mother, Vietnam)

In this case, even the mother let children decide but still emphasis the importance of parents' opinions no matter how old a child is.

Another mother presented the same opinions "There are things that children are not aware of yet, so parents have to decide for children as they are still small" (P.1, mother, Vietnam). Though, it is understandable that parents prefer to believe children should ask for parents' advices. In the context of Vietnam, the hierarchy structure in the family plays a role in weakening the position of the child and thus influences the way adults view children's competence. According to Lee, "parents could always rely on 'knowing better' than their children, and their superior support in the forms and functions of the family" (Lee, 2001, p.19). Nevertheless, research of Smith et al (2000) about children in families, school, legal system and welfare system proved that even children at young age are capable of expressing themselves as well as understanding their experiences.

Secondly, another factor that make parents believed children should listen to parents is lacking life experiences. For example, a mother shared

> In terms of social relationship, children should listen to parents, for example
> relationship with friends, if children socialize with "not-so good" friends
> (like using drug, game addiction), children have to listen to parents' opinions
> (P.5, mother, Vietnam)

Seemingly, this mother viewed "not-so-good-friends" as a source of harms and risks. Commonly, adults and parents who have greater experiences of the past than children often considered themselves as life experts (Elliot & Dweck, 2005). As a result, there's always a prejudice that children are less competence than adults and therefore, children should always listen to parents "for the best interest of the child". In this case, the mother implied that parents could intervene the autonomy of children in choosing friends. One possible explanation is that this mother did not totally trust children's social competence due to lacking of life experiences.

Additionally, there are various types of criteria for parents to give credibility to children's competence. For example, a mother from Sweden said:

> It quite depends on different topic. If the child thinks carefully before making
> decision, then we can trust that, otherwise if an idea suddenly came after one
> night, it is hard to be convinced (P.10, mother, Sweden).

The competence of the child not only reflected through the age, or experiences but also through children's performance, for example achievements, good habits or behaviors. According to Elliot (2005), parents' often considered children's competence based on children's studies achievement. This view was echoed by two families of the study (one from Vietnam-P.4, one from Sweden-P.10) who granted more autonomy for children and proved to achieve higher level of children's participation in the family. The children from these families

have great academic achievement and involve in various types of extra-curricular activities. The positions of these children in family are also higher than the others. Especially, they can actively involve in family matters (e.g. decide where to go for holiday, major field of study) and provide parents *"many good ideas"* for parents.

Conclusion

The discussions above have focused on the factors that influence children's participation from macro level to micro level. The data have reflected that enabling and constraining conditions arise from both countries and enabling condition in this contexts can become constraining condition in another and vice versa.

Firstly, from the macro level, the cultural values embedded in people's mindset through generations about the limited position of the child in the family resulted in the gap between adults and children. Accordingly, adults appear to have a supreme position towards children. Hence, the adults-children gap affects the level of participation of children in raising voices, giving opinions with serious consideration.

Secondly, welfare systems also play a central role in promote children's participation in society. Hence, once children can get access with wide ranges of activities, children will be more likely to have opportunities to expose themselves to different forms of participation. More importantly, there is a strong interrelationship and interaction between the State, the family and children that shape and influence each other (Frost, 2011). Sweden has proved to provide comprehensive welfares that benefit children's development in general and children's participation in particular. Therefore, cultural values as well as states' orientation are important factors influencing family practice in micro level (Bronfenbrenner, 1979; Frost, 2011).

Thirdly, since Vietnamese parents in Vietnam identified many potential risks in their surrounding environment, they automatically become more cautious and protective in order to prevent adversity for children and family. In contrast, Vietnamese parents found it peaceful and safe living in Sweden. Hence, parents feel more comfortable allowing children to participate in out-of-home activities.

Also, family time is an important factor to facilitate the practice of children's participation. Without the interaction between parents and children, there will be no room for the voices to be heard and the opportunities to express opinions.

Lastly, the discussion about parents' understanding about children's rights and children's competence revealed that parents did not have firm knowledge about children rights in general and children's participation rights in particular. However, it appears that to a certain extend, Vietnamese parents of the study are practicing children's rights and participation rights. On the other hand, there are numbers of factors affecting parents' attitudes towards children's competence and children's participation such as age, experiences that may create constraining conditions to practice children's participation rights.

Taken all of these evidences together, it becomes clearer that different context provides different conditions for realizing participation rights. Especially, all these conditions from different systems are intersected with each other inseparably to create a shield to enable participation or constrain participation. In order to have better understanding of children's participation practice, the specific discussion about parenting orientation and parents-children interdependent relationship will be discussed in details in order to provide more empirical data on family level.

Parenting orientations – the interdependence relationship between parents and children

Introduction

The essence of Family Change Theory lies on the eco-cultural perspective that takes into consideration the cultural and social structure (Kagitcbiasi, 2017). Kagitcibasi (2005) explains that by understanding the contextual and functional dynamics of family from eco-cultural perspectives, we can understand how families in different eco-sociocultural contexts differ from each other. Developed from Family Change Theory, Family Change Model with three different patterns: the Interdependent Family Model, the Emotional Interdependent Family Model, and the Independent Family Model explain three different types of family model reflecting the interrelationship between the family members.

Family and parenting are considered as the mediating factors to facilitate children's development encompassing children's rights and children's participation rights practices (Hart, 1998; Kagitcibasi, 2017; James and James, 2005). Therefore, employing Family Change Model, the following discussion will look at the correlation between parent orientations and the ways parents foster participation rights of children. Based on the findings, the Vietnamese families and Vietnam and Sweden represented for the Interdependent Family Model and the Emotional Interdependent Family Model respectively. None of the Vietnamese families in Vietnam and Sweden have the patterns of the Independent Family Model. However, the Independent Family Model appeared through Vietnamese' parents' stories about Swedish families.

The Interdependence Family Model

According to Kagitcibasi (2005), the Interdependent Family Model has typical patterns such as family loyalties, interdependent values, and wealth-flow toward parent, low-woman's status and son preference. The Interdependent Family Model is more likely to be prevalent in Non-Western countries and in collectivistic countries such as in Asia in general and in Vietnam in particular. Certainly, the collectivism is structured by shared belief with the emphasis on the common values of individual and the community. In a collectivistic country like Vietnam, the individual desires are less focused whereas family's needs are more prioritized. This description is reflected in one of the studies about Vietnamese immigrants in the USA (Newman & Grauerholz, 2002). The study found that many young Vietnamese-Americans felt pressure to give up their dream in order to focus on the fields of study that will be more helpful to meet the economic obligation of the family (Newman & Grauerholz, 2002). On one hand, interdependence model with collectivistic patterns helped strengthen family functions and family bonds that make family one united unit. On the other hand, these patterns may limit individual's autonomy and self-development.

Among five participants living in Vietnam, there are two mothers that strongly reflected the interdependence values in their childrearing practice and in their own experiences. Giving the comments about children's obligations, a Vietnamese mother said:

> Children should frequently care for grandparents and parents like what we
> do in my generation, but I do not know how my children will be. But at
> this moment, they do not express those things (care) with the elders.
> Besides, economical support is important. For example, we have the duty

to contribute to the living expenses for the oldest in the family. We do that so that our children can think that way, so one day they will learn that everybody contributing to the living expenses and other costs, that make the life we have like today. Our grandparents' pension is 11.000.000 VND, we contributed around 3-4.000.000 more so it will be enough. I once wanted to buy a new house but I realized that it would affect my parents' finance and my brother may need to sell a car so I gave up (P5, the mother, Vietnam).

The patterns of interdependence were quite obvious from these comments. Particularly, the mother emphasized children's roles in family as the ones who should be responsible for taking care of elderly. Furthermore, the mother's own experiences also showed the important roles of children as not only caregiver but also a material provider for parents at old age. The mother provided example from her own experiences about material contributions to family 's expense According to Kagitbaci (2005), parents' material expectation towards children is quite a prevalent pattern in interdependence family model and in families who have low socioeconomic status. In such cases, children became one of the contributors to family's livelihood. In so doing, the emotional and material dependence relationships have been created and thus, contributed to the interdependent relationships among the family members. Another common indicator of interdependence model is family loyalties that also reflected in the above mother's experiences. She had to give up the wish of buying a new house in order to maintain the secure finance for the whole family included her parents, her siblings and her children. In this case, interdependence family showed the drawbacks more than its benefits. Especially, as she added that "we are Vietnamese and we live with family so we have to think of family more than ourselves" (P.5, mother, Vietnam), the collectivistic patterns also appeared as in they way people put family above individual's desires.
In this case, the mothers showed the expectations that her children would do the same as the ways she taking care of family. She did not mention if she wanted her children to provide material supports for her but she used her own experiences as an example for the obligations of children to their parents when parents become older. However, her responses also indicated a sense of ambivalence and uncertainty about her future.

Turning to other responses about parent's expectation towards children, another mother from Vietnam commented:

I did not have any concrete requirement for my children. I just simply think that we are building good personalities for them so it (good things) will return to us one day, no requirement for them (P.4, mother, Vietnam)

However, when the researcher asked one more question that:

Do you give any guidance and advice in choosing career for your children?
Yes, I often told him, my dearest son, in the future you will have a high paid job then you will give me 1000$ per month for my travelling, won't you? Of course, I don't need him to provide me money but I still told him so that he will care more for family" (P.4, mother, Vietnam)

This case showed an interesting aspect of parenting techniques. Specifically, the mother did not explicitly demand children to provide material support but she implied it through daily

conversation with in the way of "half-truth, half-kidding". Though, one way or another, the mother's sayings still instilled her children a sense of responsibilities towards parents and families. Additionally, the mother's comments reflected a pattern of functional dependence. Particularly, the functional dependence referred that "parents may view relatedness as a path to autonomy and/or view autonomy as a path to relatedness" (Tamis-LeMonda et al., p.193, 2007). Regarding pathway from relatedness to autonomy, the mother might see that the relatedness to the family, connection to parents as one of the foundations to individual achievement and personal growth. Likewise, a study with middle-income European – American mother and immigrant families in the USA found that the parents supported the idea of looking at relatedness as promoting goals of autonomy (Wang, 2003). The parents have identified that by promoting family values, children are more likely to work hard and eventually become more successful (ibid).

On the other hand, the rest of the participants (two mothers) from Vietnam did not show strong evidences of interdependence family model and they are both younger than the three other mothers. These two mothers are more likely to be in favor of emotional interdependence and did not expect children to provide old-age subsidy. For instance, the mothers expected children to remain emotional bonds with parents such as:

> " Respect parents and love parents" (P1, mother, Vietnam)
> " Being obedience and being filial" (P.2, mother, Vietnam)

These patterns also came up from the comments of Vietnamese parents living Sweden when parents talked about children's obligations toward family. Specifically, younger parents place less focus on material and would like to emancipate children to follow their desires and interest. This changing is also happening in several collectivistic cultures like Hong Kong, South Korea and Japan (Newman & Grauerholz, 2002). Nowadays, the traditional collectivistic values seem to be more upholding by older generation than the younger ones. For example, in Japan, new norms toward individual responsibilities appeared such as spending long hour at work. Besides, Japanese young people also prefer to focus on self-achievement rather than holding collective achievement. Therefore, it can be assumed that the changing in family model is happening globally in developing contexts started with the younger generations.

In conclusion, it is assumed that there are different perspectives between the younger generations and older generations in terms of the interdependence values in the family. Also, relatedness patterns appeared stronger in Vietnamese parents living in Vietnam more than in Vietnamese parents living in Sweden. Therefore, these perspectives can lead to the coexistence of individualism and collectivism, autonomy and relatedness. The following discussion about Model of Emotional Interdependence will shed a light on this topic.

The Emotional Interdependent Family Model

The model of emotional interdependence involves a synthesis of interdependence model and independence model. For example, there are several patterns of Emotional Interdependence Model that similar to Independence Model including wealth flow towards children, decreasing material interdependence, higher status of women (Kagitcibasi, 2006). Additionally, the Emotional Interdependence also emphasizes the relatedness and emotional bonds as much as the Interdependence Family model does.

Overall, the emotional interdependence pointed that the material interdependence tends to become weaker whereas the emotional interdependence continues to be an important factor.

With the results collected from this study, five Vietnamese parents living in Sweden reflected patterns that represent for Emotional Interdependence Model. A clear illustration for Emotional Interdependence Model arises from the comments of a mother about children's obligations:

> I think children have obligations to love, to be grateful and to respect parents. Besides, children should take care of parents when they are sick and take care ['nuôi dưỡng'] of elderly parents when they are not able to take care of themselves. I do not require my children have to take care of me when I cannot walk and only stay in bed. I have enough financial resource to hire a caretaker to help me with cleaning, etc. However, living with children in family atmosphere is still the most wonderful thing (P7, mother, Sweden).

The comments above have explained reasons why parents do not need to depend on children's material supports and the importance of maintaining family atmosphere. Once parents have enough economical resources to support for themselves, parents do not need to depend on children's subsidy for survival. But at the same time, the emotional values are more cherished and embraced. Borrowing a famous proverb that "No man is an island", which implied that a sense of belonging, relatedness is a core of basic human needs and there is no reason why the expectation of emotional relatedness should be decreased.

Traditionally, in Vietnam, children are taught that once they grow up, they will not only take care of their own family but also have responsibilities toward their parents. Hence, the perceptions of dual responsibilities are transferred to children even when they have not entered adulthood yet. Consequently, children may face with possibilities of sacrifice individual's desires, lack of autonomy towards personal life choices, etc. Nevertheless, the following comments of a Vietnamese family living in Sweden pointed out the new changes in parents' perspective about the role of children in the family

> I think they have obligations to their own family. When children grow up and get married, they will take care of their family and no need to have duty toward parents and grandparents. I do not think this perspective is common in Vietnam because in Vietnam it is difficult for the elderly to live independently, so they will need the support from their children. It is easier and more independent in foreign countries. That's the culture here and economic allows people to live like that so parents do not expect too much from children (P.6, father, Sweden).

The Swedish social context could explain why this father seemed to be confident in living independently in Sweden at old age. One of the goals of Swedish government is to enable elderly a life "with preserved independence" (Swedish – Government, 2014). Also, according to Daatland (2007), Swedish elderly prefer to be dependent on the state for welfare services more than rely on their children and kinship. Moreover, in this case the father mentioned the role of "economy" which may imply that with stable income and support from the State, people do not need to worry too much about basic necessities for survival. In contrast, the elderly in Vietnam, especially people living in rural areas are more likely to depend on domestic sources of

economic support than on social security system (Hoi, Thang, & Lindholm, 2011). Therefore, it can be assumed that welfare and economical status are ones of the determined factors affect the choices of being dependent or independent.

The mother of the same family added her opinions about children's obligations:

> I think that it will be good if children can take care of parents when we get old, otherwise it is ok. I will live here in Sweden with my husband even when we get old. But elderly in Sweden do not have to worry too much. But of course as we are Vietnamese, it seems like we don't expect but if the children intend to take care ... it is still better. It is absolutely different here, parents never expect children to live with and take care of them. They will go to elderly centre. No matter what we are still Vietnamese and closer to children at old age is still better (P.6– mother, Sweden).

Despite the fact that the mother and father of this family had quite opened view about children's obligations, the mother's comments reflected mixed emotions including a sense of uncertainty and ambivalent. The mother specified that she did not expect her children to take care of her. Still, the rest of the comments show that she was more likely to be closer to her children when she gets older. However, this dilemma is quite common among elderly parents. A research found that elderly parents may be caught up in contradict position between the wish of being autonomous and the reality of being dependent on children (Trargardh, 1990). Similarly, a study of Sadl (2010) about elderly's need also found that even though parents defined themselves as independent, they still hope that children's help will be available in case of needs.

> In Vietnam we need to have enough economical resources to take care of ourselves. But in here if we can rely on social welfares so that we have a sum of money for survival. It is enough to buy food to eat and to buy clothes to wear. When I become older I just need my children to visit me and I do not expect my children for material support because I have a job here. Children are source of emotional support only. To be exact, when I raise children in Sweden, I only need emotional support, even at old age. There is no need for material dependence at old age. (P.8, mother, Sweden)

The comments above directly address the roles of welfare state in supporting family in Sweden. From the mother's point of views, it appeared that she expected to depend on the welfare state rather than depend on family members, which are her children in this case. This can be considered as an example of promoting individual independence through de-familiarization (Esping-Andersen, 2007; Back-Wiklund, 2002). According to Esping-Andersen (1991, p.51), de- familiarization means, "capturing the policies that lessen the individual's reliance on the family; that maximize individual's command of economic resources independently of familial or conjugal reciprocities". In this case, with the supports from the States, the level of dependence among family members seems to be reduced. On the other hand, the interdependence between the State and its citizens become clearer through this case. Both men and women contribute economically to the State and in return the State provides welfare policies for family such as care for children and the elderly. In so doing, family members' individual autonomy will be increased and the dependence on the family will be decreased (Back-Wiklund, 2002).

In general, the Emotional Interdependent Model is very helpful to understand the changes that happening of Vietnamese families in Vietnam and Sweden. All families who showed the patterns of Emotional Interdependence have the childrearing goals that emphasize children's uniqueness and personal autonomy. Most of these parents often repeat that they hope their children "can follow their dreams", " being happy", " being yourself". The self-worth values have been more appreciated in comparison with Interdependence Family Model (Kagitcibasi, 20005).

Nevertheless, the interviews were conducted when the children were in the early childhood and the parents were having several advantaged conditions such as good health, stable income, and social networks. Therefore, it may be different in the future when the parents at old age and in needs of help. As one of the mother living in Sweden shared:

> Now I think that way, but I don't know if I will change in the future (P.6, mother, Sweden).

The comment above reflected a sense of ambivalence towards the interdependence between parents and children in later life. Luescher and Pillemer (1998) indicated three reasons that might trigger the ambivalence between parents and children including (1) ambivalence between dependence and autonomy, (2) ambivalence resulting from conflicting norms regarding intergenerational relations and (3) ambivalence resulting from solidarity. Based on the mother's sharing (P.6), it appeared that the ambivalence arise because of the two first reasons mentioned above. Although the family has been living in Sweden for quite a long time (see the appendix) and has acquainted with Swedish custom and lifestyles, it is still difficult for parents to totally change their perspectives about the concepts and values of family. On one side, the parents were raised and grown up in Vietnam with the collectivistic ideology and Vietnamese traditional family values. Hence, the values of origin country still exist in parents' thinking towards parenting orientations. On the other side, integrating into Swedish society with strong individualistic values required parents to act and behave according to the new culture with different child-rearing norms such as more independence, more autonomy. Therefore, the dilemma and ambivalence exist in the crossroad between the desires of parents for help, support in later life and the need to promote autonomy according to the norms of the culture they are living in. Hence, it can bee seen that cultural differences can become both enabling and constraining factors to nurture children rights in general and children's participation rights in particular and it may create pressure for both parents and children. Similarly, a study of Heejung (2014) also found the sense of ambivalence among Vietnamese immigrant families living in the US. Therefore, it can be assumed that changing culture and contexts can contribute to the appearance of ambivalence in the family.

The Independent Family Model

According to (Tragardh, 1990) individual rights and individualistic values are embedded in the very core of Swedish culture. Living in Sweden, Vietnamese parents have opportunities to know more about the individualism and independent lifestyle through daily interaction with Swedish families. One Vietnamese mother living in Sweden share that:

> Children are taught to be independent since very early. When the child is above 18 years old, they can move out and live independently and take care of themselves. They can visit parents when they have time during holiday, several times per years like New Year, Noel, mid-summer.

Besides that they can visit their parents when they have time but it is rare and not quite often (P8, mother, Sweden). It is good that children are independent from the early age but we are Vietnamese so we still want to maintain the tradition like care more for each other.

It can be seen from the comments that the separation between parents and children in Sweden can happen quite early as soon as the child is 18 years old. This is quite uncommon in a collective culture like Vietnam's. Usually, children often stay with parents until they get married. When the daughters get married, they live with husband's families and vice versa, the sons live with parents even when they get married unless they want build a nuclear family. Therefore, the early separation may help young adults gain more life experiences but at the same time may create a distance between parents and children.

Similarly, another mother criticizes the drawbacks of independence family model:

In Vietnam, parents are closed to their children and vice versa. But in here I think it is a bit distance for example when children grow up and live separately, parents need to ask before paying a visit. It is understandable. But I still find it too distant. I prefer the closed relationship between parents and children like in Vietnam (P6, mother, Sweden).

Especially, individuals have a strong dependence to the welfare state and at the same time the "welfare state's institution also do not target family in the first place, but individuals" (Back-Wiklund, 2002, p.173). Obviously, total independent patterns allow individuals/children to achieve higher level of autonomy in various matters. Parents and children can have opened-talks about various aspects of life. Most importantly, children's opinions are listen to and paid due attentions. However, Vietnamese parents also foresee the drawbacks of it as they have seen in Swedish families such as loosely family bonds and early separation.
Therefore, Vietnamese parents are quite selective in adaption to Swedish parenting styles that only prefer to employ the reasonable parenting patterns such as listen to children's voices more, more autonomy and less controlling, focus on happiness and individuals' desires.

Conclusion

From the results above, it can be seen that Vietnamese families living in Vietnam and Sweden have a tendency to move from interdependence model to emotional interdependence model. Although the total independence family model is quite common among Swedish families, Vietnamese parents showed a hesitation toward this model and still prefer to maintain the closed relationship between parents and children. Elder (1994) have stated that people are linked together in a huge web of dependencies. Important events in peoples' lives may lead to significant impact on the lives of people around them. Therefore, knowledge of these models helped explain why parents may intervenes children's choices of education and career, choices of love and marriage, choices of friends and why the level of participation of children is varied in different contexts.
Also, different family models provided different patterns of childrearing orientation and thus, directly influence on the level of children's participation in the family.
For Interdependence Family Model, obedience orientation is more dominant in parenting while Independence Family Model enhances the autonomy and independence of the child. In so doing, the children of Interdependence Family Model may have less freedom of expression than that of Emotional Interdependence Family Model and Independence Family Model.

However, each of the models has it drawbacks. For example, totally independence patterns may result in a sense of loneliness at old age whereas family loyalties and obligations may hold back individual from freedom of choices and desires.

Children's participation in the family

Introduction

Fleckoy and Koffman (1997) contended that family is the most important setting for children's development and children rights' practice. However, there is a fact that children's rights to participation are often neglected in the family. In order to understand how children's participation rights are practiced, this section will provide different forms of participation that parents perceived as children's participation rights. Based on the data, parents identified the common forms of children's participation including (1) Parents- children conversation, (2) Children's involvement in housework, (3) Children's participation in extra-curricular activities and (4) Children's involvement in decision-making process.

In this section, each subtheme will be discussed and analyzed in accordance to the core contents of Article 12-UNCRC to reflect how parents practicing participation rights within the family level.

Parents – children's conversation

The topic of parents-children's conservations in both Vietnam and Sweden are quite similar. Specifically, daily life activities were the topics they talked the most about with the highlight on children's activities at school, school-related matters, friends, etc.

It is one of Vietnamese tradition to have dinner together, thus, table-time where family members gather for dinner after a day at work and school is the most suitable time for parents and children to talk and update each other about their day. Furthermore, parents-children's communication is a vivid illustration of participation practice where a child can raise their voice, express their opinions and contribute to the outcomes of the conversation:

> We talk about what to eat today, so my children can also involve in choosing food for dinner. We also talk about sport, vacation (P.5, mother, Vietnam).

A mother from Vietnam shared "I often talk about their studying, class and friends, how they hanging out having fun with friends, vacation, my children share everything with me" (P.5, mother, Vietnam). It is a positive signs that children can share their stories with parents. By so doing, children not only provide information for parents but also bonding the relationship between parents and children. However, another mother from Vietnam also indicated a drawback of using smartphone at home. "We talked about studying and many other things. In the past there were more things to talk about when they did not have smart phone. Now it is more limited" (P.4, mother, Vietnam). In this comments, the mother indicated one of the barriers that limit parents-children's interaction in daily life activities. However, the time limitation appeared in this comment did not come from parents' side but aroused as the drawbacks of spending more time on technology. Hence, it could be assumed that the participation rights of children should come from both sides: parents-children.

Through communication, parents can involve children in different topics and ask for their opinions such as the case of a mother from Vietnam: "If I want to do something, I often ask my children too and sometimes they gave me good ideas" (P.4, mother, Vietnam). In this case, children's opinions are listened and valued with a positive manner from the mother. Likewise, another Vietnamese mother said she learnt about Swedish traditional values and habits through her children's sharing. Therefore, it can be seen that effective interactive communications brought benefits for the whole family in general and for each family member in particular. Furthermore, talking is like a bridge to fill the gap between adults' world and children's world. Through daily stories, children and parents also enhance understanding about each other.

The only difference in parents-children talk in this study between Vietnam and Sweden is language socialization, especially in families who parents speak both Vietnamese and Swedish. As a study specified, "children do not acquire two languages at the same pace as they acquire one" (Hoff and Core, 2013, p.221). Consequently, it might be challenges for parents who want to teach children both Vietnamese and Swedish. A mother living in Sweden shared her experiences:

> I also speak to my children in Vietnamese, they can understand but they
> can only answer in Vietnamese just a little, I find it difficult sometimes too
> cause I also want them to know Vietnamese" (P.7, mother, Sweden).

Among five families who are living in Sweden, there were two families (P.8, P.9) using Swedish as the main language in daily life. Therefore, talking is not only a way of communicating but also a way to improve and learning languages. With these perspectives, children's participation with their parents through daily conversation becomes helpful for both parents and children.

Children's participation in housework

Discussing about children's participation at home, most of the mother directly referred as children's involvement in housework. Findings reflected that children involve in housework as the ways to help parents and the ways to learn new tasks. A Vietnamese mother living in Vietnam specified how their children participate in housework as follows:

> The girl has to wash dishes, but boy does not have to (P.3, mother,
> Vietnam)

From the comments above, there are differences in the housework's tasks among girls and boys in the family. Girls were more likely to do female-gendered tasks such as cooking, dishwashing whereas boys performed heavier tasks. The perspectives that women and female children are in charge of housework are embedded in Confucianism (Slote and Vos, 1998). Moreover, another mother from Vietnam also mentioned "the two boys mainly spend time for studying but they also help in hanging clothes, cleaning the house. In my house there are not so many things to do" (P.5, mother, Vietnam) partly reflected that there was priority for the boys to study rather than involve in housework.

In Sweden, children usually either involve in housework in their spare time or do the tasks as parent request:

> There are not so many things to do. We have the dish washing machine so
> he helps me with taking the dishes out (P.9, mother, Sweden)

The housework tasks depend on children's age. Smaller children do trivial things such as helping parents prepare ingredients too cook, preparing the table, etc. At the older age, children do housework independently with various tasks such as cleaning, cooking, washing, watering garden, etc. An example from a family where children can involve in housework since early age as follows:

> Now she is little so she likes to imitate, she likes to cook, clean the house,
> and fry the egg. It is very nice to see her so excited doing that. And we can
> see that when she participated in cooking, she eats the food she cooked
> more (P.6, father, Sweden).

In this case, the Vietnamese parents in Sweden have involved their children in housework as part of interactive learning process. As family is the very first educational environment for children, through housework, parents can teach children how to organize basic daily life activities such as cooking, cleaning, washing clothes/dishes, planning, etc. Besides, children's participation in housework also became parents' strategy in upbringing children (Kort, 2000). For example, parents in Sweden shared that if their son spends too much time with television or play station, they will ask the son to help with some housework. Similarly, another Vietnamese father in Sweden often "invite" children to do the housework with him like "Hey, sweetie, would you like to arrange the room with me? (P.6, father, Sweden)." Instead of requesting children to do housework, involving children as participants proves more efficient and create more interactive time with children.

There are two main types of housework including self-care chores and family-care-chores in which younger children perform more self-care tasks such as picking toys, cleaning the room. A Vietnamese mother in Sweden shared how she arranged housework with her children:

> Now I teach my children to clean their own room, wash the dishes after
> finished and I am thinking of teaching them cooking too, but in Vietnam
> the kitchen is lower, here is higher so I am afraid it is not safe for them.
> Do you discuss with your children about this?
> In the beginning I did not discuss, I just told them that I am busy at work
> so can u please help me with the housework. My children said ok. To
> them, washing dishing is just like a game. They may feel bored but then it
> became a habit" (P.8, mother, Sweden)

Although children's housework may vary in different family structures with different training and socialization experiences occur, there is almost no difference between how children participate in housework in Vietnam and Sweden. The level of children's involvement in housework varies according to several factors such as age, gender of the child, time availability, and family tasks. However, even though parents stated that children's involvement in housework is a form of children's participation, it is vague and difficult to distinguish between children's participation and children's obligations on this subject. Hence, it is necessary to engage children in the beginning of housework allocation process so that children and parents can openly discuss together how children do housework in the family.

Children's participation in extra-curricular activities

Nowadays, extra-curricular activities are popular among children and youth. Extra-curricular activities are adult-supervised activities providing participants opportunities to develop specific sets skills or knowledge and often take place apart from school hours (Metsäpelto & Pulkkinen, 2014). Extra-curricular activities play important roles in learning and personal development process of a child. What is more, participating in more extra-curricular activities will enhance a person's human capital that contribute to a better capacity for obtaining job and better pay (Stuber, 2009)

According to Lareau's study, children's opportunities to participate in organized extra curricular activities are closely connected to social class. Even though parents share great concerns' with children opportunities to enhance capacities, they cannot meet children's demands all the time. Hence, participation capacities partly depend on and reflect the available economical resources of the family.

During the interviews, the parents often mentioned extra-curricular activities as a form of children's participation. There are two cases in Vietnam that can demonstrate the relation between economical resource and children's participation in extra-curricular activities.

Case 1

One of the mothers shared about her son's participation in extra-curricular activities as follows:

> My children only participate in activities of private sector. For example: camping, charities activities in mountainous area. They are the activities only for children. But we have to contribute and pay for it. My children join the activities of social enterprise like "Do and dream". They build dreamy bookshelves; teach life skills for children in Sapa (P.4, mother, Vietnam)

When public activities for children are not available enough and do not meet families' expectations, private services are the alternative choices.

Clearly, families with stable sources of incomes are more likely to invest in children's development. Therefore, middle class children often have more access to different types of activities by themselves or together with parents like summer camp, language class, and vacation.

From the same family, when the researcher asked general information about UNCRC, the mother proudly said

> Oh, you should have asked my son about this. He knows about this more than I do. He joined the charities activities and he taught children in mountainous areas about that. Yeah, he told me some but I do not remember (P.4, mother, Vietnam)

Evidently, extra-curricular benefits not only children but also parents and family as the whole. Children gain more knowledge and skills and parents partly gain knowledge through children's sharing. Besides, through sharing and communication, parents-children relationship becomes more opened and has various topics to discuss together. Additionally, children tend to continue to involve in extra-curricular activities if they experienced more before.

Case 2

> My daughter had a chance to go for a summer camp in Singapore. However it would affect financial issues, family's emotion because if my

daughter could go, extended families would have gossiped about that. On one side, her grandparents did not want her to go. On the other side, I wanted to let her go if I have enough economical resource so that she can have more experiences that would be very helpful for her language skills. She would have more friends, would have extended her vocabulary as well. However, at the end, she could not go (P.3, mother, Vietnam)

The participation opportunities for the daughter in case 2 has been limited for numbers of reasons such as disagreement between family members, but mainly because of the financial matters. Unfortunately, class reveals its downsides in limited choices. Parents and children have to give up the opportunities when activities' costs cross the financial limit.

Children's participation patterns have been measured by family's collective household income. There is a positive correlation between the income of family and participation opportunities that families with low incomes are more likely to result in low levels of children's participation. (Khetani et al, 2013). Moreover, from the other study, it is indicated that incomes significantly associate with different dimension of participation such as the frequency of participation, the diversity of participation and the quality of the participation. Though, the study also argued that the trend between income and children's participation has not been clearly identified yet. A mother from upper class in Vietnam shared that

I don't think money is the only matter. Many children of wealthy families with abundant economical resources but still their children do not involve in lots of activities. They do not have networks. They do not know where to find activities for their children (P.4, mother, Vietnam)

The mother has referred another factor influencing how children participate in activities: family background. First of all, parents play a significant role in this matter because they are the key people who motivate and create favorable conditions for extracurricular activities participation (Dunn et al., 2003). Second of all, according to Anderson and his colleagues (2003), they suggested that the more parents encouraging their children to take part in any activity, the more the number of activities that children will engage in. Especially, parents' guiding has strong impact on children when they are still at younger age. Furthermore, if mothers value some specific children's activities, their children will be more likely to join those activities (Jacobs et al, 2005).

Turning to children's participation in extra-curricular activities in Sweden, a mother shared how her children can participate in extra-curricular activities with the support from the States.

There are some activities that my children wanted to join but I cannot afford it like ice hockey, floor ball. I have to explain them that those activities are very expensive. Besides, it requires some special equipment to protect body while playing. The activities that they are participating now are the cheapest ones already. I gave them options to choose but the final decisions are still my call. Now my children participate in badminton class, SEK 2600 per year, dancing lass SEK 1200 per one child, 1 class per week, 40 minutes long (P.8, mother, Sweden).

From the comments above, it appeared that financial capacity was one of the influencing factors to children's participation in extra-curricular activities. However, she mentioned that she was receiving children subsidy every month for two children so she was able to afford the

cost for extra-curricular activities. In this case, it can be seen that welfare policies from the State play an important role in create favorable conditions for children to participate in the society. Similarly, a study from Epps et al. (2013) has found strong evidences about that impact of antipoverty poverty programs on children's extra-curricular activity participation. Moreover, by providing earning supplement, childcare subsidies and health care subsidies to low-income working parents, children's participation in structured activities will be increased.

Children's involvement in decision-making process

As Article 12 reflected that children have the rights to express opinions in all matter affecting them, Vietnamese parents in both Vietnam and Sweden shared the same perspectives about children's participation in decision-making process. Specifically, most of parents from the study agreed that children could make decisions on matters directly influence them such as schooling, entertainment, and hobbies. For example, mothers from Vietnam and Sweden shared

> Children can involve in decision-making process about choosing school, pleasure activities (P.3, mother, Vietnam)
> Children can fully decide when issues relate to children's hobbies and talent class (P.5, mother, Vietnam).
> I can choose kindergarten for them, but when they enter primary school I will ask their opinions, they can choose the school they want for secondary school (P.1, mother, Vietnam).

The last comment showed that the level of involvement in making decision was increasing in accordance with the age of the child. In another word, the responses have referred to the concept age-related-decisions in which a child's right of making decisions in accordance with their age. Once again the age factor still played an important role in considering children's capacity of making decisions. However, James (2002) has addressed an alternative approach to look at childhood as the negotiation process. James explained that children, even they have a lower social rank to negotiate with parents, they still have ability to influence the results of negotiation process in order to be favorable themselves (James, 2002). This negotiation process probably takes place in the family precedes perception of age. Hence, children can either 'grow' or 'shrink' in age when negotiation process happens. Particularly, the patterns of negotiation had appears more often in Vietnamese families in Sweden more than in Vietnamese families in Vietnam. Parents started to be more opened to receive children's opinions and attempts to balance between parents' ideas and children's ideas. A mother from Sweden shared "sometimes I listen to my children, or sometimes they listen to me. If they provide reasonable explanations, I will do as they say" (P.8, mother, Sweden). In relation to children's competence, this mother also shared that the children will be consulted how to choose future career at school. Therefore, she believes her children can make decision based on their equipped knowledge. One of the common opinions towards Swedish social services among Vietnamese parents in Sweden is that they do appreciate how educational system equipped children with various skills and knowledge in order to prepare for their future life.

Vietnamese parents in Vietnam and Sweden also mentioned children's autonomy in spending money as a form of involvement in decision-making process. For example, a mother from Vietnam shared that she allowed her children to have full rights to control their own pocket money.

> My children can decide how to spend their money. For example, in some occasions when children are granted an amount of money, parents will not involving in how they want to spend it. We will just guide them how to spend money for good purposes (P.5, mother, Vietnam)

In this case, the children have been entitled not only materials but also the autonomy to use it as they want. In the same topic about children's pocket money, a study indicated that Vietnamese children have less chance to receive monetary allowance with small amount of money (Takahashi et al., 2016). Besides, these amounts of money are mainly spent for food or school expenses rather than personal fun. However, sharing from this mother referred that her children could totally decide how to use her own money. Taken the comments of the mother and the findings of Takahashi's study, one plausible explanation can attribute for the economical capacity of the family. In the families who have more stable economic resources, children are more likely to have more autonomy in using pocket money.

Talking about the level of children's participation in decision-making process, Vietnamese parents in Vietnam automatically made comparison between the situation in Vietnam and in other countries in terms of the roles of children in decision-making process.

> In Vietnam we are often afraid of letting children make decisions but in foreign countries children can decide when they are 3 years old. It Vietnam it is very rare. In the decisions that directly relate to my children, they can decide up to 90%. I often inform them my intentions and I ask them what they think. Sometimes my children gave many good ideas. I also asked when they were small
>   Is there any case that you decide for your child?
> There are many. Like things that too much for them or things they don't like. For example there were some trips they did not want to join, I asked his opinions but when he said no, I force him a bit. But after joining the trip, he liked it very much (P.4, mother Vietnam).

It appeared that this mother highly aware of one of the disadvantages among childrearing culture in Vietnam that parents decide for their children. Even though the mother recognized these drawbacks and presented how she enabled her children to involve in decision-making process, there are still cases that parents need to be the ones to make final decisions. Particularly, in case the child did not want to participate in an activity (which she thought that it was good for him), she has to force the son to go. However, at the end, the outcomes turn out to be good and the mother was glad that she insisted the son to go, even though he did not want to. This theme came up for the discussion of the dilemma in practicing children's participation rights. Apparently, sometimes there is a contradiction between children's best interest and children's rights. Truly, the power element is quite controversial for parents and children. Traditionally, children are supposed to subordinate to parents and adults. Hence, the combination of children and parents rights challenges this traditional social order that exist in society for generations. However, in order to avoid the ambiguity between parental rights and children rights, the Article 5 of UNCRC has shed a light for such case like this. Article 5 (UNCRC, 1989) has reinforced parental rights regarding the responsibilities, rights and duties to take care of children. Moreover, this article also made a clear distinction between the rights to decide what the best interest of the child is and the rights to decide over the child. According to Stern (2006), increasing participation rights in decision-making process does not reduce the authority of parents to have the 'final-say'. Though, one should be carefully

considering in which case this perspective applicable. Parental power should exercise only when there is no conflict against the child and decisions are made genuinely for the best interest of child (Stern, 2006; Kaufman, 1997; James and James; 2002).

In comparison to childrearing patterns of Vietnamese parents in Vietnam, Vietnamese parents in Sweden showed more positive attitude toward children's involvement in decision-making process.

> We discuss together where to go for holiday. I think people should ask for children's opinions. Usually parents want children to change school without asking them. In my family, I ask their opinions, if they are happy with that it's good, otherwise I will find ways to convince them.
> How do you view your children's opinions before making decision?
> Their opinions account for 50-70% of my decisions. Children here are very honest, not tricky like Asian children (P.8, mother, Sweden).

This conversation with a Vietnamese mother from Sweden revealed several noteworthy facts. Firstly, the mother showed positive attitude that she highly valued children's opinions in making decisions. Secondly, the mother has provided a prejudice about children's characteristic in Asia as "tricky". Besides, the comparison between Asia children and children who are living in Sweden context supported the assumption that parents also view children's capacity in making decisions based on children's personalities and characteristic.

Eventually, there are many factors contributed to the children's participation in decision-making process including parents' perceptions, children's competence, age, experiences etc. These factors vary across different families in different culture. Notwithstanding the culture diversity and its characteristic in childrearing, there are positive signs that children now involve in decision-making process, which is a foundation to transfer participation from tokenism to citizenship.

Conclusion

As the last discussion on the finding chapter, this section provided basic information about the forms of participation that children involve in at family levels. Findings from this theme indicated that parents mainly perceived children's participation as a form of daily interactions that children can involve in such as parents-children conversation, housework and decision making process. Besides, children can participate in various forms of extra-curricular activities depending on the economical resources of the family. In terms of family resources, Vietnamese families living in Sweden have more favorable conditions in enabling children to participate in extra-curricular activities. Particularly, childcare subsidy helps reduce the financial burden in raising children in Sweden. Therefore, children still have opportunities to take part in different types of activities within the family budget.
Regarding decision-making process, children had a voice in decisions-making process in several matter such as choosing school, choosing extra-curricular activities, choosing holiday destination. Moreover, some parents also confirmed that children's opinions accounted for more than 50% of the final decisions. Hence, it can be assumed that Vietnamese children have gained a higher position in the family in comparison with children's participation in the past.

6. CONCLUDING DISCUSSION

Children's participation rights are not only children rights but also fundamental rights of human rights and citizenship (Hart, 1992). When the voice of a child is listened and the opinions of a child are viewed, a child will feel more empowered and loved. Therefore, by giving more opportunities for children to participate, it will help to develop children into more competence and confident members of society. Especially, participation rights at the early stage of children development also contribute to democratization of the society with children as the agents of change (Hart, 1992).

Consequently, this study research built on the central ideas of children' participation rights practice in the family level. Specifically, the study was intended to illustrate and explore different aspects of children's participation rights including the voices to be heard, children's competence, decision-making process and actual forms of participation in daily life. Also, this study can be seen as one of the attempts to tackle participation rights in its broader contexts by tracing not only the influencing factors from macro levels and mezzo level but also evidences of practices in the family level.

For the comprehensive purposes of analysis, participation rights have been contextualized and discussed through the lens of Ecological System theory. Also, the Family Change Model has been employed to look closer at the family models of Vietnamese families living in Vietnam and Sweden. Moreover, the family change model showed its values in order to understand parents-children interrelationships in relation to children's participation. The core contents of Article 12, UNCRC and sociology of childhood have been used as a guideline to identify indicators of participation rights in practice and provide better understand of children and families.

Within 5 months from January 2017 to June 2017, the study research has been completed with expected outcomes. 10 interviews have been conducted and thus, provided diverse sources of data which showing attention-grabbing results about children's participation rights practice among Vietnamese families in Vietnam and Sweden. The following discussion will highlight the key findings of this study and thus provide several recommendations in relation to children's rights in general and children' participation rights in particular.

Key findings

In the first chapter of finding and analysis, I argued that participation rights could not be studied in isolation from the specific contexts in which it occurs. Hence, I have employed social-ecological theory to put emphasis on the influencing factors on the macro level in relation to children's participation on a micro level. In so doing, it has been found that cultural values from macro level are the most influencing factors that created barriers to children's participation rights practices in both families who are living in Vietnam and Sweden. Children are referred in these cultural values as the passive actors that should listen to parents rather making questions. However, it has been observed that although parents aware of the drawbacks of these cultural values on children, it is difficult for parents to totally break through the traditions and fully include the contents of participation's rights in all matter concerning the child. On the bright side, as parents start to realize the importance of listening to children's opinions, there is a change in parents' perspective and practices in relation to children's participation rights. Especially, Vietnamese parents who are living

Sweden have presented more opened perspectives about participation rights of children and thus, showed higher level of children's participation in the family.

Continuing with the influencing factors, parents perceived other influencing factors on children' participation including the welfare policies for children and family, family time and risks. Finding from the two factors: welfare policies and risks reflected the differences in social structure between Vietnam and Sweden. Specifically, Vietnamese parents in Vietnam showed a sense of mistrust towards government while Vietnamese parents in Sweden highly appreciated the welfare policies for children and family. Additionally, Vietnamese parents in Vietnam felt quite unsecured about the social environment and showed worries about the quality of educational services. On the other hand, Vietnamese parents in Sweden found it peaceful to live here and showed a high level of trust towards the healthcare services and educational services. Additionally, I started to get closer to better understand children's participation in family level by exploring parents' insight about children' rights, children' participation rights and children' competence. It brought surprises to know that even parents do not have solid knowledge about children rights and UNCRC, Vietnamese parents in Vietnam and Sweden aware of the basic rights children have such as rights to education, rights to healthcare, rights to education. These contents mainly fall on the categories of protection rights and provision rights – the two among three main groups of rights in UNCRC. However, the findings reflect the facts that participation rights are less emphasized than the other two, which corporate with results from a study in Rwanda (Murray, 2010).

In addition to the findings about parents' understanding about children's rights, children's participation rights and children's competence, in the second section, I attempted to used Family Change Model to approach the interrelationship between parents and children in order to shed a light on parenting orientation in relation to children's participation. The Family Change Model meant to explain the three types of relationships that emerged from the data: interdependent relationships, emotional interdependent relationship and independent relationship. The Interdependence Family Model only appeared among Vietnam families in Vietnam while in Sweden, most of parents showed the patterns of Emotional Interdependent Model. By using the Family Change Model, a hint on the ambivalence and uncertainty towards future relationship between parents and children has been identified. More specifically, in Emotional Interdependent Family Model, both autonomy and relatedness are upheld while in Interdependent Family Model, childrearing is oriented toward obedience with the focus on loyal offspring and collective benefits. Based on the different patterns of two models, it can be assumed that children's best interest may raise conflict with parents' best interest especially when it comes to the matters that affect the whole family, for example, elderly care. As most of the parents from this study are middle class, the material dependence between children and parents is not so strong. However, the expectations towards children about future care in terms of emotional support and material supports still exist. Additionally, the ambivalences about old age support appeared both in Vietnamese families in Vietnam and Sweden but Vietnamese parents in Vietnam showed expectations towards materialistic, however, Vietnamese parents in Sweden expected the emotional bonds more. Besides, for Vietnamese parents in Sweden who are influenced by Swedish individualism culture, it may be challenging for parents to navigate the parenting orientations and expectations towards children when parents get older.

On the last sections, I have focused on the forms of participations that children involve in in the family through parents' perspectives. Vietnamese parents from Vietnam and Sweden perceived the forms of participation in practice as in the parents-children conversation and in

housework – one of the very basic aspects of family life. Regarding decision-making process, children can involve in decision-making process in certain aspects such as in decide how to spend pocket-money, in choosing school, in choosing extra-curricular activities. However, parents who have dominant parenting orientation toward obedience tend to intervene children's choice of friends. Furthermore, parents' attitudes toward children's competence play a central role in the level of autonomy of children in decision-making process. The parents tend to make the decision on children's behalf when they do not trust children's competence. However, it is problematic to give a fair judgment on children's competence. Especially, as parents tend to be protective, they may create more shields to protect children from the risks but at the same time they may limit children's participations. On the other hand, it is noteworthy that Vietnamese parents from Vietnam and Sweden did listen to children's voices and did take them into consideration in a serious manner despite the challenges and ambivalence towards the concepts of participation and how to integrate this concept into daily life practice.

Recommendations

These recommendations focus on the ways to improve and diversify the methods of practicing participation rights as well as how to guarantee participation rights are achieved more practically.

For parents and families

There are possibilities to reinforce and enhance participation rights practice in Vietnamese families. Arguably, some of the cultural values may make it difficult to bring changes in parents' perspectives. However, some other aspects, such as imposing children, putting pressure on children can be addressed. Additionally, the use of violence as educational method should be prevented and children should be raised in healthy environment without any form of violence. Instead, raising children with love and patience together with knowledge will be of great beneficial for parents and children. More specifically, the child's perspectives can be applied in family daily practice in order to enable children to have opportunities to raise their voices and involve in decision-making processes.

Since parents are one of the immediate caregiver of children, awareness of UNCRC and children rights in their context is necessary. Once parents acknowledge what rights children have, it is easier for parents to apply it in practice with children through in daily interactions. Hence, there should be more parental training course for parents to not only gain understanding about UNCRC but also learn how to interact with children in order to enhance children's participation rights.

In addition to participation rights, other rights of children should be further paid attentions among Vietnamese parents in Vietnam and Sweden. Moreover, in order to create the equal power relation between parents and children, other rights such as equality rights, elderly rights, and parental rights need to be supported adequately.

For scientific research community

The topic of childhood and participation rights have become prevailing in recent years. There is wide corpus of literature about these topics in America, European countries. However, most of these studies are conducted in Western context and in developed countries that uphold individualism. For the sake of having panorama view towards participation rights and childhood study, more detailed studies about these topics should be specifically focused in

Asia and South-East Asia region. Especially, comparative research will be of great helpful in order to illustrate and make comparison the participation rights practice in various country.

For government and stakeholders

The governments, multilateral organization and NGOs should focus on the challenges to improve the enabling conditions for participation rights, such as establishing children rights monitoring programs to supervise children's rights practice, create more public playground for families and children. Besides, legislative system should be more improved and coordinate closely with UNCRC in order to provide comprehensive instruments to protect children.

The situations of children rights violation and, to a lesser extent, lack of knowledge about UNCRC, showed that there is a demand to disseminate the contents of UNCRC to people, especially the parents. This fact reflected a capacity gap in implementing children's rights. Thus, NGOs and private sector should join hand with government to take actions to raise awareness, influence public opinions and step-by-step improve the behaviors.
Also, the results of this study can be used to help promoting children's participation rights among Vietnamese families by creating a practical handbook about children's rights and children's participation rights with the customization on Vietnamese culture and contexts.

Last but not least, there should be more policies and welfares (if not available yet) in order to support parents and share the responsibly of raising a child in a family. Governments should make commitment of implementing for the sake of bringing child rights form the treaties to reality.

Limitation and suggestions for the future research

One limitation of this study is that the 10 parents from Vietnam and Sweden who participated in this study are not representatives of all Vietnamese parents in Vietnam and Sweden. Therefore, it is not possible to generalize the findings. However, this study still provides a view of influencing factors to children's participation rights and how social and cultural contexts influence the ways parents perceived and practiced children's participation rights. A further limitation is that children's opinions have not been included in this study. It would be a good idea to involve children in future research with ethnography methodology to better understand how children participate in daily life. Besides, the findings of this study showed a sense of ambivalence among immigrant parents. Another interesting area for future research will be to find out to what degree the ambivalence has an effect on parenting method in different contexts, especially among immigrant families.

Concluding thought

This study originated from my special interests in the topic of children's rights and children's participation rights with the intentions to identify the enabling conditions and barriers to children's participation rights and how Vietnamese parents in Vietnam and Sweden perceive and practice it. At the end of the research, this study reveals that children's participation rights are embedded in the ecological system and are influenced by multitude factors ranging from macro level to micro level including cultural values, welfare policies, parents' perspectives, parenting orientation. Moreover, it appears that the ways parents foster participation rights depending on the contexts, social structure that they are living in. Therefore, the

implementations of children's participation rights can be considered as a socialization process in which children are fostered to adapt with the social environment.

Also, participation rights of children like the seeds in the garden. In order to successfully grow it, the seeds need good quality of soil, watering, and sunshine, caring so that the seeds can break through the soil and start to grow. Similarly, for the sake of growing participation right, this right needs to be nurtured in enabling conditions with the supports from multi levels such as from family, school, community and society. Nowadays, the importance of participation rights has been received more attentions. This sign gives hope for a movement to realize children's participation rights in everyday practices. A first step towards this could be to take participation rights seriously by listening to children's voices, empowering children, and believing in children.

7. REFERENCES

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Appendixes

Appendix 1: Participant's Characteristics

Code	Parent	Number of child	Sex of child	Age of child (year old)	Residency	Years of living in Sweden
P.1	Mother	1	Boy	6 months	Hanoi, Vietnam	
P.2	Mother	1	Boy	2	Hanoi, Vietnam	
P.3	Mother	2	Girl	12	Hanoi, Vietnam	
			Boy	8		
P.4	Mother	2	Boy	17	Hanoi, Vietnam	
			Boy	14		
P.5	Mother	3	Girl	20	Hanoi, Vietnam	
			Boy	13		
			Boy	13		
P.6.1	Mother	2	Girl	3,5	Sweden	9 years
P.6.2	Father		Boy	18 months		
P.7	Mother	1	Boy	2,5	Sweden	5 years
P.8	Mother	2	Girl	14	Sweden	14 years
			Boy	13		
P.9	Mother	2	Boy	13	Sweden	15 years
			Girl	2		
P.10.1	Mother	2	Son	20	Sweden	6 years
P.10.2	Father		Son	16		

Appendix 2: Introduction Letter of the Research Study in English

Discovering children's participation rights practice in Vietnam and Sweden

Thank you for showing interest in this interview of the study on the practice of children's participation rights in Vietnam and Sweden

This research study is conducted for the purposes of achieving a Master's Thesis of Erasmus Mundus Master Program in Social Work with Families and Children. The research is implemented by Nguyen Thi Minh Chau from University of Gothenburg and supervised by PhD Charlotte Melander from University of Gothenburg.

Before you decide whether or not to participate, it is important for you to understand why the research is being done and what it will involve. Please read the following information carefully and discuss it with others if you wish. Ask the research interviewer if there is anything that is not clear or if you would like more information. Thank you for reading this.

What is the purpose of the study?
This study discovers the practice of children's participation rights in Hanoi families and Gothenburg families. It includes interviews with parents about their opinions regarding raising children in different contexts, children's rights and parents' rights. The study is designed to have better understanding of parents' perspectives about participation rights of children and how parents practice participation rights of children at home

The purpose of the interview is to gain an overview of how children participate in family-related issues over their lifecourses, and to find about your experiences of practicing children's rights.

Who are we looking for?
The study is looking to interview parents who are living in Hanoi and Gothenburg region. We are interested in interviewing adults of all ages with children from age 3 to 18.

Do I have to take part?
Participation in this study is voluntary and you may choose to participate or not.

What will the interview entail?
The interview will take place between *7 March 2017 and 21 March 2017 at a prearranged time at your home.* The length of the interview will be around 60 minutes. One or both parents may be interviewed. It is up to you to decide.
The researcher or a Vietnamese research assistant will conduct the interview. To make detailed analysis of the interviews possible, they will be audio recorded where this is feasible and with your prior consent.

What will happen to the interview material?
The audio recordings of the interviews will be treated in a manner that ensures your anonymity. The identity of all participants will be treated as confidential and anonymous in any reporting or use of the data. The anonymous information and quotations from the interviews may be used in publications, reports, and conference presentations.

The data on identity will be stored on a password protected hard-drive. A researcher will transcribe the audio recordings and the recordings will be deleted from the recorder after the study is finished and examined. If we make notes during the interview, they will be transcribed and the note pages disposed. Recordings, transcripts, and photos will be stored on an encrypted, password protected hard-drive and only be accessible to the researcher and the research assistant involved in the study.

You will be provided an example consent form, which you will be asked to sign before the interview begins. In signing the consent form you are agreeing that the interview can be used in the ways that I have just outlined.

What if I change my mind?
You can withdraw from the study during the data collection process without giving a reason and without penalty

What are the possible risks and benefits of taking part?
The interviews are about your current experience and history of practicing children's participation rights at home. You might consider some of these topics, or particular aspects of these topics, too personal. Please be aware that you can decline to answer any question if it makes you uncomfortable. However, we hope to ensure that remembering and talking about your everyday life will be rewarding and enjoyable. There are no immediate benefits for participating in the interviews, though access to the research outputs will be granted upon request.

Further information
If you have any questions relating to the interview, please feel free to ask us. There will be a chance to ask questions when we contact you to arrange the interview, and you can also get in touch by email: minhchaunguyensw@gmail.com

Contact information to supervisor
Charlotte Melander, PhD in Social Work
University of Gothenburg
Department of Social Work, Sprängkullsgatan 23, 41123 Göteborg -
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How to proceed
If you would like to take part in the interview please get in touch by email: minhchaunguyensw@gmail.com

Thank you very much.

This study has been reviewed and approved by PhD Charlotte Melander, Department of Social Work, University of Gothenburg.

Study investigators
Researcher
Nguyen Thi Minh Chau
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THƯ GIỚI THIỆU ĐỀ TÀI NGHIÊN CỨU

Tìm hiểu việc thực hiện quyền tham gia của trẻ em tại Việt Nam và Thuỵ Điển
Xin cám ơn anh/chị đã dành thời gian quan tâm tới nghiên cứu về việc thực hành quyền tham gia của trẻ em tại Việt Nam và Thuỵ Điển

Nghiên cứu này được thực nhằm mục đích hoàn thành luận văn nghiên cứu thạc sỹ trong khuôn khổ chương trình Erasmus Mundus – Thạc sỹ Công tác xã hội với Gia đình và Trẻ em. Nghiên cứu này được thực hiện bởi sinh viên Nguyễn Thị Minh Châu – Đại học Gothenburg và được giám sát bởi Tiến Sỹ Charlotte Melander – Đại học Gothenburg

Trước khi quyết định có tham gia vào nghiên cứu hay không, những thông tin sau đây là quan trọng và hữu ích trong việc làm rõ nghiên cứu này được thực hiện như thế nào và bao gồm những gì. Vui lòng đọc những thông tin sau đây một cách cẩn thận và anh/chị có thể thảo luận những điều này với người khác nếu anh/chị muốn. Anh/chị có thể hỏi người phỏng vấn hoặc trợ lý nghiên cứu nếu có điều gì bạn chưa rõ hoặc nếu anh/chị cần thêm thông tin.

Mục tiêu của nghiên cứu này là gì ?
Nghiên cứu nhằm khám phá việc thực hành quyền tham gia của trẻ em trong các gia đình ở Hà Nội và Gothenburg. Nghiên cứu bao gồm phỏng vấn với phụ huynh về ý kiến của họ trong việc nuôi dạy con cái ở các bối cảnh khác nhau, quyền trẻ em và quyền của cha mẹ. Nghiên cứu được thiết kế nhằm có một hiểu biết rõ ràng hơn về quan điểm của cha mẹ về quyền tham gia của trẻ em trong gia đình và cha mẹ thực hiện quyền tham gia của trẻ em trong gia đình như thế nào.

Mục tiêu của cuộc phỏng vấn nhằm có được một cái nhìn tổng quát trong việc trẻ em tham gia vào các vấn đề gia đình như thế nào trong dòng đời của họ, và để tìm hiểu về trải nghiệm của người tham gia trong việc thực hiện quyền trẻ em.

Chúng tôi đang tìm kiếm những ai ?
Nghiên cứu muốn tìm kiếm người tham gia phỏng vấn là các bậc cha/mẹ hiện đang sinh sống ở thành phố Hà Nội, Việt Nam và thành phố Gothenburg, Thuỵ Điển. Chúng tôi muốn phỏng vấn người lớn trong mọi độ tuổi và có con cái trong độ tuổi từ 3 đến 18 tuổi.

Tôi có cần phải tham gia hay không ?
Việc tham gia vào nghiên cứu này là hoàn toàn tự nguyện và anh/chị có thể lựa chọn có tham gia hay là không.

Cuộc phỏng vấn sẽ bao gồm những gì ?
Cuộc phỏng vấn sẽ được diễn ra trong khoảng thời gian từ 7/3/2017 – 21/3/2017 tại một nơi thuận tiện cho người tham gia. Thời gian của cuộc phỏng vấn kéo dài khoảng 60 phút. Một trong hai hoặc cả hai bậc phụ huynh có thể được phỏng vấn.
Nhà nghiên cứu hoặc trợ lý nghiên cứu sẽ thực hiện cuộc phỏng vấn. Nhằm phân tích nội dung của cuộc phỏng vấn, cuộc phỏng vấn sẽ được ghi âm trong sự đồng thuận của người tham gia.

Điều gì sẽ xảy ra với dữ liệu của cuộc phỏng vấn

Băng ghi âm sẽ được bảo mật. Danh tính của người tham gia cũng hoàn toàn được bảo mật và ẩn danh. Những thông tin và trích dẫn từ người được phỏng vấn có thể được sử dụng trong các ấn phẩm, báo cáo hoặc bài trình bày dưới dạng ẩn danh.

Nhà nghiên cứu sẽ ghi chép nội dung của phần ghi âm và sau đó thư mục ghi gâm sẽ bị xoá khi nghiên cứu hoàn thành. Các ghi chép trong quá trình phỏng vấn cũng sẽ được ghi lại.

Người tham gia sẽ được cung cấp mẫu đồng thuận tham gia, trong đó bạn sẽ được yêu cầu ký trước khi cuộc phỏng vấn bắt đầu. Bằng việc ký vào mẫu đồng thuận, anh/chị đồng ý rằng nội dung của cuộc phỏng vấn sẽ được sử dụng như những gì nhà nghiên cứu đã liệt kê ở trên.

Điều gì sẽ xảy ra nếu tôi đổi ý ?

Bạn có thể rút khỏi nghiên cứu trong khi cuộc phỏng vấn đang diễn ra mà không cần phải đưa ra bất kỳ lý do nào.

Có những nguy hiểm hay lợi ích gì khi tham gia vào nghiên cứu này ?

Cuộc phỏng vấn có nội dung về những trải nghiệm hiện tại của bản và những kinh nghiệm thực hành quyền tham gia của trẻ em trong gia đình. Anh/chị có thể cân nhắc rằng một số khía cạnh của chủ đề này có liên quan đến những kinh nghiệm cá nhân. Tuy nhiên, xin hãy lưu ý rằng bạn có thể từ chối trả lời bất kỳ câu hỏi nào khiến anh/chị thấy không thoải mái. Chúng tôi mong rằng sẽ anh/chị sẽ trò chuyện với chung tôi trong một tâm thế thoải mái. Không có một lợi ích tức thời nào cho người tham gia, nhưng việc truy cập vào kết quả nghiên cứu sẽ được cung cấp dựa trên yêu cầu.

Các thông tin khác

Nếu anh/chị còn có bất kỳ câu hỏi nào khác về cuộc phỏng vấn, xin hãy liên lạc với chúng tôi. Anh/chị có thể đặt câu hỏi khi chúng tôi liên lạc với bạn để sắp xếp lịch phỏng vấn, hoặc bạn có thể liên lạc trực tiếp với tôi theo địa chỉ email như sau: minhchaunguyensw@gmail.com

Thông tin liên lạc với người giám sát

Charlotte Melander, Tiến sỹ Công tác Xã hội
Đại học Gothenburg
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+46 31 786 6384

Tiến hành tham gia phỏng vấn như thế nào ?

Nếu bạn sẵn lòng tham gia vào cuộc phỏng vấn, vui lòng liên lạc với chúng tôi theo địa chỉ email sau đây: minhchaunguyensw@gmail.com

Cám ơn anh/chị đã dành thời gian đọc thư giới thiệu.

Nghiên cứu này đã được giám sát và phê chuẩn bởi Tiến sỹ Charlotte Melander- Đại học Gothenburg.

Người thực hiện nghiên cứu
Nguyễn Thị Minh Châu
Email: minhchaunguyensw@gmail.com
Điện thoại: +46 7 2566 4089

Appendix 3: Informed Consent in English

Description of the research and your participation
You are invited to participate in a research study conducted by Nguyen Thi Minh Chau, student of Erasmus Mundus Master Program in Social Work with Families and Children and supervised by Charlotte Melander, PhD, lecturer of University of Gothenburg, Sweden. The purpose of this research is to explore how participation rights of children are practiced in Vietnamese families in different contexts, particularly Vietnam and Sweden. Specifically, the study will discover multi facets of participation rights of Vietnamese children in families such as rights to make decisions, rights to participate in family issues, etc. Your participation will involve an interview that last approximately 60 minutes. The interview will be taken in a place that is convenient to participants. Your answers will be taped recorded during the interview.

Risks and discomforts: There are no known risks associated with this research.

Potential benefits: There are no known benefits to you that would result from your participation in this research. This research may help us to understand more about the influence of United Nation Convention on the Rights of the Child to children rights practice within Vietnamese families and the position of Vietnamese children and their families.

Protection of confidentiality: Your answers will be treated confidentiality and will only be used for research purposes. We will do everything we can to protect your privacy. Your identity will not be revealed in any publication resulting from this study.

Voluntary participation: Your participation in this research study is voluntary. You may choose not to participate and you may withdraw your consent to participate at any time. You will not be affected in any way if you should decide not to participate or to withdraw from this study.

Contact information: If you have any questions or concerns about this study or if any problems arise, please contact people in charge as follows:

Nguyen Thi Minh Chau
Email: minhchaunguyensw@gmail.com

Supervisor
Charlotte Melander, PhD
University of Gothenburg
Email: charlotte.melander@socwork.gu.se

Consent

I have read this consent form and have been given the opportunity to ask questions. I give my consent to participate in this study.
Name:
Email:
Participant's signature_____ Date:_____

A copy of this consent form should be given to you.

Appendix 4: Inform consent in Vietnamese

Bản đồng thuận tham gia nghiên cứu

Miêu tả nghiên cứu và sự tham gia của anh/chị với nghiên cứu này: Anh/chị được mời tham gia vào nghiên cứu được thực hiện bởi Nguyễn Thị Minh Châu, sinh viên của chương trình thạc sỹ Erasmus Mundus – Công tác xã hội với gia đình và trẻ em. Nghiên cứu được giám sát bởi Tiến sỹ Charlotte Melander, giảng viên trường đại học Gothenburg, Thuỵ Điển. Mục đích của nghiên cứu này là nhằm tìm hiểu quyền tham gia của trẻ em được thực hiện như thế nào trong các gia đình ở Việt Nam và Thuỵ Điển. Đặc biệt, nghiên cứu sẽ khám phá một số khía cạnh của quyền tham gia của trẻ em Việt Nam trong gia đình ví dụ như quyền ra quyết định, quyền tham gia vào các vấn đề trong gia đình, v.v.v Sự tham gia của anh/chị sẽ bao gồm một cuộc phỏng vấn kéo dài khoảng 60 phút. Cuộc phỏng vấn sẽ được thực hiện ở một nơi thuận lợi cho người tham gia. Các câu trả lời của anh/chị sẽ được ghi âm trong quá trình phỏng vấn.

Mối nguy hiểm và sự không thoải mái: Trong nghiên cứu này không có mối nguy hiểm nào

Lợi ích khi tham gia nghiên cứu: Anh/chị sẽ không có lợi ích nào được hưởng từ nghiên cứu này. Nghiên cứu này sẽ giúp chúng tôi hiểu được rõ hơn về sự tác động của Công ước quốc tế về quyền trẻ em đối với việc thực hiện quyền trẻ em ở Việt Nam trong gia đình và vị trí của trẻ em trong gia đình.

Bảo mật: Các câu trả lời của anh/chị sẽ được bảo mật và chỉ được sự dụng cho mục đích nghiên cứu. Chúng tôi sẽ làm tất cả để bảo vệ sự riêng tư của anh/chị. Danh tính của anh/chị sẽ không bị tiết lộ trong bất cứ ấn phẩm nào lấy kết quả từ nghiên cứu này.

Sự tham gia tự nguyện: Sự tham gia của anh/chị trong nghiên cứu này là hoàn toàn tự nguyện. Anh/chị có thể chọn không tham và rút lui khỏi nghiên cứu bất kỳ lúc nào. Anh/chị sẽ không bị ảnh hưởng gì nếu anh/chị quyết định không tham gia hoặc rút lui khỏi nghiên cứu.

Thông tin liên lạc: Nếu anh/chị có bất kỳ câu hỏi hay quan ngại nào về nghiên cứu này hoặc nếu có bất kỳ vấn dề nào nảy sinh, vui lòng liên hệ với những người chịu trách nhiệm sau:

Nguyen Thi Minh Chau / Email: minhchaunguyensw@gmail.com

Giáo viên hướng dẫn
Tiến sỹ Charlotte Melander
Đại học Gothenburg
Hòm thư điện tử: charlotte.melander@socwork.gu.se

Đồng thuận
Tôi đã độc mẫu thư đồng thuận và đã được trao cơ hội để hỏi thêm các thông tin cần thiết. Tôi đồng thuận thham gia nghiên cứu này.
Tên:
Hòm thư điện tử:
Chứ ký của người tham gia: _____Ngày_____

Một bản lưu của bản đồng thuận này sẽ được gửi cho anh/chị.

Appendix 5: Interview Guide

Basic information:
Family Status: number of children, the gender and the age of children
Residence (for Vietnamese parents living in Sweden): how long have you been living in Sweden?

1. Social-cultural context

What cultural and traditional values that you think may influence parenting and raising a child in Vietnam/ Sweden?
Probe: What are the positive ones? What are the negatives ones? Is there any social norm toward childrearing? Does it create any pressure or expectation for you about your child? Any influencing factors in relation to raise a child?

Would please share me your opinions about the factors in society that may influence children's participation rights practice ?
Probe: Neighborhood ? Policies for children ? Different types of services for children (education, entertainment, extra-curricular activities)

2. Parents' understanding about children rights, children's participation rights

Can you please share me what you know about children rights?
Probe: How's about children's participation rights? What include? How do you know about it? What do you think about it?

In your opinion, in which mater your children can involve in decision-making processes ?
Probe: Can you please share more examples ?

3. Participation rights in practice

How often do you talk to your children?
Probe: What do you talk about?

How much time you and your children spend together?
Probe: Any activities you do together? How often do your children involve in the matters concern the whole family? How do you view your children's opinions?

In which matter that your children can decide on their own?
Probe: why, what, how?

What forms of participations your children involve in everyday life ?
Probe: When children start to participate?

4. Parents' expectation towards children

Do you have any expectation toward your children?
Probe: Expectation in the future? What is it about? How do you feel about that ? In your opinion, what obligations children have towards family ?

Appendix 6: Non-Plagiarism Declaration

I hereby declare that the Dissertation titled "Discovering the participation rights of children in Sweden and Vietnam - A study about Vietnamese parents' perspectives towards influencing factors on children's participation rights practices in the families" submitted to the Erasmus Mundus Master's Programme in Social Work with Families and Children:

- Has not been submitted to any other Institute/University/College
- Contains proper references and citations for other scholarly work
- Contains proper citation and references from my own prior scholarly work
- Has listed all citations in a list of references

I am aware that violation of this code of conduct is regarded as an attempt to plagiarize, and will result in a failing grade (F) in the programme.

Date   : 06.06.2017

Signature   :

Name   : NGUYEN THI MINH CHAU