Appendix A: Studying Family Life in an Inter-Ethnic Context

This methodological appendix details the research design, including the characteristics of the sample and the methods of data collection and analysis. It presents particular concerns arising from studying everyday family and social life in an inter-ethnic context as well as relevant strategies in overcoming these concerns.

General Approach

The social group of Chinese-British inter-ethnic families in the UK is unobserved and undocumented in most quantitative social surveys. The top-down approach widely used in traditional research, which addresses intermarriage as a demographic phenomenon, provides only limited insights into the lived experiences of Chinese-British couples. Moreover, this approach is not appropriate to the current research, for practical reasons. Consistent with the substantive research questions and theoretical motivations, I adopt a primarily exploratory research design, which is thus capable of reaching 'hidden' social groups and exploring everyday

lived experiences 'on the ground' (Iosifides, 2013). Qualitative research is a particularly powerful tool for addressing the nuanced and subtle interactions of social life. As I also aim to shed light on wider social dynamics at national and transnational levels through the examination of everyday lives of intermarried couples 'from below', I analyse secondary data obtained from nationally representative surveys in both China and the UK to contextualise and 'situate' the analysis of my first-hand qualitative evidence.

Consistent with the life-story framework, the methodological design of this research has a multilevel, multidimensional and bottom-up structure (Elder & Giele, 2009). Central to this multitiered research design is the concept of 'social embeddedness', which describes the generation of individual identity—whether self-reflexive or interactive—through subjects' connections and interactions with others, and shows how the social forces shaping gender and ethnic identities interconnect at multiple levels of society (Bott, 1957; Bourdieu, 1985, 1990; Ferree, Lorber, & Hess, 1999; Pink, 2012).

As no previous research has focused specifically on Chinese-British inter-ethnic families, I conducted a small-scale pilot study in December 2011 to 'obtain an overview of the overall process' and to 'determine the dimensions and boundaries of the project' (Bryant & Charmaz, 2010: 235). The pilot study was carried out in an informal manner, via casual conversations with the members of three Chinese-British families about topics they deemed relevant to their lives (Garfinkel, 2002). The results helped me to design and establish a direction for the subsequent fieldwork. The fieldwork for the main study was carried out over 20 months, from January 2012 to August 2013, at multiple sites across the UK. I used multiple sources of data to gain a holistic and exhaustive understanding of the lives of Chinese-British inter-ethnic families. Life-story interviews were used as the primary instrument of data collection, accompanied by both participant and non-participant observations to capture everyday life in action. Quantitative survey data were also analysed to contextualise the individual, family and social lives of the Chinese-British families with reference to wider sociocultural settings. Box A.1 summarises the research design.

> **Box A.1 Summary of research design**
> - Qualitative exploratory design
> - Multiple, multi-level and multi-dimensional sources of data
> - Bottom-up ethnomethodological approach
> - Secondary quantitative survey data used for contextualisation

As qualitative research requires a large quantity of relatively unstructured data, the processes of data collection and analysis must be made as explicit as possible (Inmon & Nesavich, 2007). In the following sections, I elaborate on the details of the research design and its empirical execution. Particular attention is paid to the challenges and specificities of studying family life in an inter-ethnic context.

Sample Selection and Recruitment

Sample Selection

Box A.2 presents the criteria for sample selection and shows how the sample of Chinese-British inter-ethnic families is further restricted by external sociocultural circumstances in China and the UK.

> **Box A.2 Summary of sample selection**
>
> *Researcher-imposed selection*
>
> - First-generation Chinese and White British
>   - Socialised in China or the UK up to 16 years of age
>   - Self-identified ethnic status ('Chinese', 'White British')
> - Legal marriage recognised in China and/or the UK
>
> *Circumstance-imposed selection*
>
> - Generation/age (mostly married after late 1978)
> - Socioeconomic status (British immigration policy)
> - Educational status (British immigration policy)
> - Most Chinese spouses have urban origins

Snowball sampling (Bryman, 2012) was used to recruit 29 Chinese-British families residing in the UK at the time of research, based on two criteria. First, the selected Chinese and their White British spouses were required to have been socialised in mainland China (that is People's Republic of China, excluding Taiwan and the former colonies of Hong Kong and Macau) and the UK, respectively, up to 16 years of age. This ensured that each couple sufficiently represented both Chinese culture and British culture. Whilst a 'first-generation Chinese' individual is easily defined as someone who was born and grew up in mainland China, the concept of 'native first-generation White British' is less well defined, due to the multicultural nature of British society. Whereas 'British' is generally perceived to denote nationality, 'White' is more frequently perceived in racial terms (Song, 2003). Moreover, as the cases presented in this book reveal, Chinese-British intermarriage entails issues of migration, visa clearance and so on, which make the definition of first-generation 'Chinese' or 'British' subjects even more complex. Ethnicity, nationality and race must be considered. However, complex as these concepts may be, the selection criteria used in the current research were based more practically on participants' subjective ethnic self-identification as 'Chinese', 'British' and/or 'White'. Self-identification is crucial, as an individual's subjective perception of his or her ethnicity may substantially influence his or her ethno-racial experiences, especially as ethnic identity is in large part a matter of active 'choice', albeit restricted by skin colour, sociocultural position and so on (Song, 2003; Waters, 1990). The subjects' nationalities at birth and their experiences of socialisation were also factored into the sample-selection process. For example, a native-born Chinese who lived overseas before reaching 16 years of age was excluded from the sample.

Second, I limited my focus to legal Chinese-British ethnic intermarriages formed in either China or the UK, because non-married cohabitation and alternative relationship structures are largely invisible among Chinese ethnics in the UK (ONS, 2012b). This invisibility may be attributable to the traditional Chinese moral values that prohibit pre-marital sex and cohabitation (Hu, 2016). Although it has been reported that the recent trend of individualisation in China has relaxed restrictions on unmarried cohabitation (Yan, 2009), people are still likely to be reluctant

to report unmarried cohabitation. This is reflected in a plethora of evidence from social surveys conducted in the China. For example, as few as 0.29 % of the respondents in the China Family Panel Studies 2010, and a similarly small number (0.14 %) in the China General Social Survey 2010,[1] identified their relationship situation as 'unmarried cohabitation'. In contrast, more than 10 % of the respondents in the UK Longitudinal Household Panel Survey reported being in an unmarried cohabiting relationship in 2011–2012.[2]

Although I imposed no further restrictions on the sample-selection process, Chinese-British inter-ethnic families residing in the UK have some additional unique characteristics. First, as ethnic intermarriage in China—especially with people from Western countries—was subject to strict political scrutiny before China's 1978 economic reform and open-door policies, it is not surprising that most of my informants were in their 20s, 30s and 40s at the time of research. Second, 26 of the 29 families were comprised of British husbands and Chinese wives, while only 3 of the families were composed of British wives and Chinese husbands. These proportions roughly correspond to observations at the population level that the number of Chinese women significantly exceeds that of Chinese men in the intermarriage market (Charsley, Storer-Church, Benson, & Van Hear, 2012; ONS, 2005).[3] Third, the sample reflects the nature of Britain's immigration policy, which is highly selective in terms of income and education (ONS, 2005, 2008). All of the families involved in my research belonged more or less to the middle class, according to both subjective identification and indicators of material wealth such as housing conditions, occupation and income. Lastly, although I attempted to diversify the places of origin of the Chinese spouses in accordance with China's internal diversity, it is worth mentioning that most of the Chinese

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[1] In the China Family Panel Studies 2010, 96 of 33,600 respondents reported 'cohabitation', and in the China General Social Survey, 16 of 11,783 respondents reported 'cohabitation'. The results of both nationally representative surveys indicate the rarity of unmarried cohabitation or the unwillingness to identify oneself as cohabiting in China.

[2] Data from the 2011–2012 wave of the UK Longitudinal Household Panel Studies with a valid sample size of 37,900 respondents from Great Britain, excluding Northern Ireland which is also excluded from the sampling frame of this research.

[3] The existing data only document Chinese who marry individuals from other ethnic groups. No specific data are available on Chinese-(White)-British marriage.

spouses involved in this research were from an urban background. This is understandable, as the initial inter-ethnic contact necessary for marriage is more likely to take place in more international urban areas in China (Farrer, 2008). Meanwhile, people from urban China enjoy greater educational resources, including a higher standard of English-language education (Hannum, Park, & Butler, 2010), which is a vital enabler of intermarriage. However, shared urban background notwithstanding, the places of origin of the 29 Chinese spouses spanned a large region of China, from both north to south and east to west.[4]

Of the 29 families, 22 had at least one child. With families drawn from locations from Scotland and the Midlands to East Anglia, Greater London, North West England and Southern England, the sample also boasted considerable geographical diversity within the UK. The geographical characteristics of the families' places of residence in the UK also varied considerably, from urban areas as metropolitan as central London to suburban neighbourhoods and rural areas, which maximises the geographic diversity of my sample. The occupations of the husbands and wives in the 29 families were highly diverse.

In addition to the main sample of 29 families, interviews were conducted with 4 divorced Chinese women formerly in Chinese-British ethnic intermarriages. Unfortunately, I was not able to interview their ex-husbands, necessitating extra caution when interpreting the potentially one-sided accounts of the four divorcées. Although the primary focus of the research was people's lived experiences in Chinese-British intermarriage, the four cases of divorce provide a unique perspective on the exploration of 'difficulties' and 'conflicts' between intermarried couples that may lead to marital dissolution.[5]

Due to the lack of accurate statistics on the population composition of Chinese-British families in the UK, I cannot claim to have collected

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[4] Different regions in China may have different customs relating to family and gender values. For example, Hu and Scott (2014) have found considerable internal variation in family and gender values across China's west-east span. The sampling process took this internal variation into account by diversifying the places of origin of the Chinese spouses.

[5] As discussed in the section on data analysis, the accounts of the divorcées, as well as the retrospective accounts of the couples in the main sample, should be interpreted with caution due to potential emotional and memory-related bias.

a 'representative' sample, though certain characteristics of the target population, such as its skewed gender ratio, are reflected in my sample. However, the major purpose of this research was to explore in-depth how people in Chinese-British families in the UK experience and make sense of their lives, and how their lived experiences illuminate wider social processes such as individualisation and globalisation.

Sample Recruitment

The families were approached through personal contacts, Chinese restaurants and community centres, churches, workplaces of both British and Chinese origin, and so on. I attempted to maximise the heterogeneity of the sample to capture the potential diversity. Indeed, my various means of accessing the sample directed me to distinct social spaces and social groups to which Chinese-British inter-ethnic families relate in different ways. Diversifying the channels of sample recruitment is crucial to the study of work-family gender role orientations as much as ethnic identification. For example, while workplace contacts proved helpful in connecting me with working professionals, social clubs such as Chinese tea gatherings provided me with access to homemaking subjects who did not participate in the labour force.

I attempted to recruit families and collect data until what many qualitative researchers referred to as the point of 'saturation' (Bryman, 2012). However, as asserted by the ethnographer Allison Pugh (2009, p. 35), 'an assiduous observer is in some ways continually surprised, as most thinking, living people we observe are not predictable, except in the broadest terms'. The 'saturation' in my research, therefore, largely refers to the repetition of broad life-story themes, which nonetheless often elicit subtly different sentiments among my respondents.

Notably, the ethnicity of my contacts with the Chinese-British families reflected the subjects' 'ethnic preferences'. Whereas for some families the use of a Chinese contact seemed to ensure mutual trust, allowing me to gain access to the families, in other cases a mutual British friend was afforded more credibility. In many instances, I began to collect data even before I met up with the participants, as several of the mutual contacts enthusiastically 'briefed' me on their intermarried friends.

Although I had expected to find it difficult to access a sufficient number of Chinese-British families to carry out the fieldwork, the recruitment process was surprisingly smooth. Instead, my greatest difficulty lay in the establishment of mutual trust and rapport at an early stage, despite mutual friends' assurances of my credibility and my academic background. The Chinese-British inter-ethnic families seemed to be caught between their wish to have a voice and their concerns about the consequences of participating in my research. From an early stage, the couples were highly sensitive to my presence in their lives. Their dissatisfaction with the far-fetched media portrayals of ethnic intermarriage made them suspect that I might be 'just another "paparazzi" with a malicious aim to dig up some scoop', to quote Damien after he knew me well. Comparably, Fang and Terry (introduced in Chap. 2) responded to my initial email with the formulaic remark that 'all happy families are alike'. The same attitude was taken by several Chinese community organisations on first hearing about my research. However, as the families gradually came to know me better and to support my initial motivation for conducting this research—that is, to refute popular stereotypes—mutual trust was gradually established. The lengthy research period (20 months) also helped to maintain and deepen this sense of trust. All of the subjects participated voluntarily; three families rejected my initial invitation, and another family agreed to participate but withdrew from the research before our first formal interview.

As snowball sampling was used to recruit the families, I was mindful of the fact that families belonging to a close-knit social network may communicate with each another about the interview content and thus devise 'pre-emptive' answers in advance. I was also aware that the inter-ethnic families might 'selectively' introduce me to additional contacts, leading to a selection bias (Mason, 2002). As the emphasis of the research was the family lives of Chinese-British couples rather than the inter-family interactions between Chinese-British families, I decided to limit the number of families drawn from the same social circles. However, this is not to suggest that I failed to address the social lives of the 29 families. Indeed, only rarely did the intermarried couples express a willingness to put me in contact with their Chinese-British intermarried friends. In most cases, my respondents were recruited through third-party non-intermarried friends or impersonal organisations.

Once my contact had confirmed a family's willingness to participate, I usually proceeded with the recruitment process by mailing/emailing the family a more detailed introduction to the research, with a proposal for an initial meeting. At this stage, the families were informed that I would interview the couples both together and separately, and that these interviews might touch upon sensitive issues pertaining to their family lives. They were also informed of their right to refuse to answer any of my questions, to withdraw from the interview process and the research at any time they wished, and so on. In most cases, I requested that the participants sign the consent forms after the first informal meeting, giving them the opportunity to ask questions, raise concerns and make informed decisions as to whether and how to proceed with their participation.

Multiple Multilevel Sources of Data

The data were collected from multiple multilevel sources to fully contextualise the subjects' lived experiences. Table A.1 below summarises the instruments used for data collection and the specific (types of) data generated from each instrument.

Micro-Level Life-Story Interviews

I conducted 108 life-story interviews with the 29 families and 4 divorcees, comprising 36 couple interviews with the 29 couples, 67 individual interviews with the husbands and wives of the 29 families, and another 5 individual interviews with the 4 divorcées. With the exception of one family, in which the British husband was not willing to be interviewed separately, I interviewed all of the couples both together and separately. Despite ongoing debate on the order in which individual and couple interviews should be conducted (for example, Butcher, 2009; Reis & Judd, 2000; Sigel & Brody, 2014), I conducted most of the couple interviews first, followed by the individual interviews, as this method has been shown to help me to identify potential conflicts between husband and wife. The couple interviews allowed the couples to construct

Table A.1 Data collection instruments

Level of Data	Instrument	Focus
Micro-individual	Individual life-story interview	Individual life stories (including basic demographic information), attitudes and feelings. Particular focus on experiences prior to marriage and migration, and personal experiences of and attitudes towards marriage and migration
Micro-couple	Couple life-story interview	Life-story approach to experiences of first encounters, courting, dating and marriage, family relationships and children at a dyadic couple level
Meso-familial/ social	Participant and non-participant observation	Interaction between the husband and wife, and the couple's interaction with extended family members and friends; attitudes towards extended family and social life
Macro-national/ transnational	Secondary survey data from China and the UK	Population-level data on gendered education and career development; attitudes towards ethnic, family and gender values in both China and the UK

consensual accounts (Daly, 2007). Therefore, the accounts provided in these interviews should be interpreted as conjugally moderated narratives. Nevertheless, disagreements still occurred during many of the couple interviews, providing clues to potential tensions and conflicts to be explored further in the individual interviews.

The life-story interview is an in-depth qualitative interview designed to capture the individual experiences and expectations that are deemed 'relevant' by subjects from their current positions in life. It is a special type of qualitative interview that emphasises continuity between time and place, and is thus a particularly powerful method of tracing the internal logic of geographic and social mobility throughout life-course dynamics (Elder & Giele, 2009). As noted by Thompson (2004), the key aim of this method is to reveal the social meanings underlying experiences.

The interviews with both couples and individuals had a semi-closed structure that followed the life-course sequence. The interview schedule provided only general guidelines, and specific questions and interview

directions were tailored to particular cases. The questions were designed to enable the narrators to construct life stories. Consistent with the life-story framework, the interviews addressed the two key dimensions of time and place (situation). In the temporal dimension, emphasis was placed on the subjects' experiences of migration, marriage, children and work, and their social/community lives and so on, although early experiences such as education and family upbringing were also covered. In the situational dimension, the interviews expanded from the centre of individual experience to nuclear family life and then to interaction with extended families and friends. Although some of the same questions were asked in the interviews with couples and the interviews with individuals, the couple interviews focused more on the joint experiences and family lives of the couples after marriage and migration, and the individual interviews focused slightly more on personal experiences, opinions and feelings both prior to and after marriage and migration.

The interviews, which ranged from 20 minutes to 3 hours long, were audio-recorded where possible; otherwise, detailed notes were taken. The place and time of the interviews were at the participants' choosing. While some participants preferred to meet for the first time in third-party public places such as cafés and pubs, others preferred to be interviewed at home. Notably, a participant's choice of interview setting may itself contain important information about the participant's social and personal life, as well as his or her perceived interpersonal distance from the researcher (Gubrium & Holstein, 2002). As the interviews were conducted with gaps of a few weeks to two months, I often participated in the families' social events—such as parties and family outings—during these intervals. The changes in the participant-researcher dynamics were considerable as the families gradually welcomed me into their personal lives.

Language may pose particular difficulties in interviews with inter-ethnic couples. I conducted most of my interviews with the couples and the British spouses in English. In some cases, the British spouses could speak fluent Chinese and almost near-instinctively used Chinese phrases in our interviews without my prompting. The individual interviews with the Chinese wives were usually conducted in Chinese, although English phrases were used by some of the wives from time to time. I discuss the issue of linguistic 'code-switching' further in the section on data analysis below.

Meso-Level (Non-)Participant Observations

To understand participants' lived experiences 'from within', it is vital to gather information that respondents deem 'relevant' (Garfinkel, 2002). I conducted participant observations and non-participant observations during the interviews and at events such as family gatherings, parties, and community and church services to capture the dynamics of 'linked lives' in action. I was also able to informally interview the children, extended families and friends of the couples on various social occasions. Field notes were kept accordingly. The information gathered from significant others not only provided a different, alternative perspective on the intermarried couples, the views of family and friends may also have important implications for the familial and social relationships and life decisions of the 29 couples. Observation richly contextualises the enactment of everyday lives on a daily basis *in situ*. It also forms part of the triangulation process used to confirm the reliability and validity of information, which is key to qualitative research, especially as a life-story account may be affected by the speaker's memories and current position in life (Perks & Thomson, 1998; Portelli, 1981). Due to the fine distinctions between levels of involvement with the subjects of investigation (Bryman, 2012), the difference between non-participant and participant observations may not be as clear as it seems. In this research, non-participant observation usually took place during interview sessions, as I noted down the subjects' non-verbal, physical expressions. In contrast, participant observation was conducted chiefly during my interactions with the families and their friends on various social occasions. In addition to the observational process, I collected biographical documents such as photos, letters and so on.

Macro-Level Survey Data

To locate the Chinese-British inter-ethnic families within wider sociocultural contexts at a national and transnational level, secondary quantitative data from nationally representative surveys in both China and the UK were analysed. The major datasets used in this research were obtained from the China General Social Survey, the China Family Panel Studies, the East

Asian Social Survey, the World Values Survey, the International Social Survey Programme, and the United Kingdom Household Longitudinal Survey (otherwise known as 'Understanding Society'). The datasets were selected to contain relevant measures comparable between China and the UK. To provide contextual information on sociocultural settings in China and the UK, with specific relation to the life-course experiences of the 29 Chinese-British families, I descriptively analysed relevant measures of gendered participation in education, employment and domestic work, as well as attitudes towards family and gender values and so on.

Data Analysis

NVivo (Version 10), a computer-assisted qualitative data analysis package, was used to help manage, organise and analyse the data obtained from the interviews and observations. Although textual transcripts were available, I also analysed data collected from audio recordings. The analysis of audio files allowed me to detect subtle tones and vocal interactions that would have gone largely ignored in textual analysis. Analysing both textual and audio records also enabled me to identify the emotional contours of the narratives, such as excitement, sorrow and surprise, which provided key clues to how the participants related to their life-story content.

The interviews conducted in Chinese were translated into English. Due to the cultural differences between the two languages, Chinese-English translation almost always forces translators to decide between literal and metaphorical translation (Valerie & Tin-Kun, 2010). While the former method communicates meaning in another language in culturally equivalent terms, the latter retains 'original' linguistic features. To ensure the precision of my research, I sought to restrict my translation to the original words in Chinese. When I suspected that the meaning of a specific Chinese term would get 'lost in translation', I retained the Chinese term and explained its meaning in greater detail in a footnote. The phenomenon of 'code-switching' between English and Chinese was also very prominent in the interviews with Chinese-British families. For example, the Chinese wives tended to include English phrases in their Chinese nar-

ratives, and the British husbands used Chinese terms in their English narratives. 'Code-switching' is a complex linguistic phenomenon. However, as Auer (2002) indicated, the use of terms from another language in adulthood often indicates that the associated concepts are 'foreign', as the speaker lacks proper culturally equivalent terms. Paying attention to code-switching during my data analysis helped to shed light on how the Chinese and British cultures penetrate and influence each other at the intimate interface of inter-ethnic families.

The data were archived and preliminarily analysed after each interview session. This helped me to devise my subsequent interview strategies and identify directions for further exploration. After the completion of my fieldwork, all of the data were systematically analysed using a combination of theoretical, open and axial coding. NVivo was particularly useful during the first stage of the coding in identifying the most regularly occurring codes; the second stage of the coding was conducted manually. The initial codes were then merged, grouped and where necessary deleted to produce core codes for the life-course experiences of the Chinese-British families. The participants were anonymised to remove their names and identifiable information. The linguistic features of the names were retained. For example, English pseudonyms were used in cases in which the respondents preferred to be addressed by English names, and vice versa for Chinese names.

When analysing qualitative data, one should note that data obtained from discursive discourse are often unobtrusive and reactive (McNabb, 2004). This means that the generation of qualitative and especially textual data is a complex process, and that once produced, such data are often multifunctional and multivocal. Therefore, the data were treated as active discursive spaces for the production of accounts (Bryman, 2012), with particular attention paid to points of consistency and discrepancy in the following areas: (a) how the subjects constructed coherent logical systems for their lived experiences, and (b) whether and how their accounts differed temporally (that is, in transition) and across situations (Daly, 2007). Comparison has been widely used by researchers to determine the properties and dimensions of specific concepts. I conducted comparisons both between cases and within cases. For example, as seen in Chap. 2, comparisons between cases helped to differentiate between the immigra-

tion trajectories and family-work orientations that define distinct sub-groups of Chinese-British inter-ethnic families. Meanwhile, within-case comparison helped to identify (in)consistencies and transitions in individual life courses.

Comparison was also a helpful method of dealing with the highly subjective and potentially biased nature of life-story accounts (McAdams, 1990; Thompson, 2004). As life-story accounts reflect subjects' current interpretations of their life experiences, the representation of such narratives as near-factual life events may endanger the validity and reliability of research (Elder & Giele, 2009). I analysed the participants' life-story accounts to gain insight into how they experienced their current lives, and why. Yet it is also important to cross-validate the reliability of such accounts; not entirely for the sake of 'objectifying' life events as facts, but chiefly to provide a thorough understanding of the participants' diverse and subjective representations of life events. Even if a participant had wilfully or mindlessly 'lied' about a certain 'fact', it would still have been necessary to verify the reasons for his or her narrative choices. This verification was achieved by comparing the different versions of accounts of the same events provided by the husband, wife, children, extended family and friends. Although consistency between versions may help to validate the 'authenticity' of certain narrative events, particular attention was paid to instances of inconsistency and discrepancy.

It should be noted that my purpose in analysing observational data was to systematically document the diverse lives of Chinese-British families as much as to identify the distinct systems of logic underlying the interplay between gender and ethnicity. Although the approach taken in this research does not fit the strict anthropological sense of ethnography (Fetterman, 2010), I sought to immerse myself in the lives and social environments of the Chinese-British families explored in the research. Observational data such as photo albums, documents and field-notes were analysed to enrich the interpretation of the life stories. Cultural artefacts such as Chinese paintings on the wall or Chinese rice-cookers in the kitchen all offered indispensable clues to the organisation of the everyday lives of the 29 families.

The analysis of qualitative data was as much an exercise in self-reflection as a means of probing into the data generated from my fieldwork. The

participants were encouraged to construct their own accounts, and I tried to minimise my intervention in their narratives, providing only the facilitation necessary to maintain the flow of each interview. Nevertheless, I inevitably 'co-authored' their life stories to various degrees, as I 'intruded' upon their discursive spaces as a 'cumulative member' (Bryman, 2012). Therefore, readers should remain aware of my position as a Chinese man and its potential implications for the research findings.

Indeed, as a male researcher, I benefited from a perspective different from that of traditional research on gender studies, which have been conducted mainly by female scholars (Gubrium & Holstein, 2002). Nevertheless, I remained mindful of issues pertaining to social desirability and performativity, and did not deliberately use my gender or my ethnic identity as a male Chinese to create a sense of 'identity empathy' and thereby avoid either negative or positive 'gender/ethnic display' (Richman, Kiesler, Weisband, & Drasgow, 1999). Inevitably, however, my identity may have influenced the processes of data collection and analysis. For example, I found that the husbands felt able to make negative and sometimes almost derogatory remarks about their wives to me, which would have been unlikely if they had been interviewed by a female researcher. In complete contrast with 'identity empathy', emotional empathy was a key part of my research practice, allowing me to identify subtle and nuanced feelings and the implicit emotional rules that lie behind observable and explicit logic (Hochschild, 1983).

Stata was used to analyse the secondary quantitative data. Appropriate weights were applied to factor in the surveys' sampling-selection techniques to ensure that the results were representative at a population level. As different measures from different surveys were analysed in slightly different ways, the methods used to treat the quantitative data are described in detail alongside the presentation of specific pieces of statistical evidence.

Data Presentation

The writing-up process is key to the study of social life (Clifford & Marcus, 2010). Therefore, it is necessary to briefly discuss the presentation of data in this book. Two aspects of the organisation of data and the style of presentation are worth noting.

First, due to the lack of previous research on the lived experiences of Chinese-British inter-ethnic families, I have presented a descriptive account of the life experiences of Chinese-British families in Chap. 2. This enriched the subsequent theoretical discussion with specific insights gained from the members of real-life Chinese-British inter-ethnic families. It also underlined the importance of adopting a life-course perspective to further explore the complex, subtle dynamics of identity construction in Chinese-British ethnic intermarriage.

Second, I sought to retain the multilevel and multidimensional structure of the life-story framework when presenting my findings. Although each of the empirical chapters is arranged in a slightly different way, the sections within each chapter generally concern the perspectives of the husband and wife, both separately and together; their relationships with extended family and friends; and the position of the family within wider society. Further to the theoretical skeleton outlined and discussed in Chap. 3, each empirical chapter engages more specifically with ongoing debates on inter-ethnic families, cross-cultural communication and so on. A basic guideline to each empirical chapter is the internal logic that navigated the respondents throughout their diverse life courses as individuals and families. As I approached the lived experiences of the respondents from the current point in time and space, I took the current state of the 29 families as the starting point of exploration. Next, I traced the participants' life experiences backwards and their expectations forwards to explore how and why they had arrived at their current positions.

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Appendix B: List of Informants

Family ID	Pseudonym	Age	Immigration pathway	Work-family orientation	Ethnicity of social life	Child
1	Susan	73	Marriage	Family	Chinese	3
1	Damien	76	migrant	Work	Mixed	
2	**Monica**	60	Marriage	Family	Chinese	3
2	**Bob**	60	migrant	Work	English	
3	**Guihua**	38	Marriage	Family	Chinese	2
3	**Garry**	44	migrant	Work	English	
4	Sarah	36	Marriage	Family	Chinese	2
4	Park	39	migrant	Work	English	
5	Micah	34	Marriage	Family	Mixed	2
5	Felix	43	migrant	Work	English	
6	Jenna	32	Marriage	Family	Mixed	2
6	Adam	41	migrant	Work	English	
7	Julia	32	Marriage	Family	Chinese	2
7	Tom	45	migrant	Work	English	
8	**Weiwei**	28	Marriage	Family	Chinese	2
8	**Barry**	50	migrant	Work	English	
9	Rita	32	Marriage	Family	Chinese	0
9	Cary	38	migrant	Work	English	
10	**Xiu**	42	Marriage	Work	Chinese	0
10	**Fred**	72	migrant	Work	Mixed	
11	**Cora**	30	Marriage	Work	English	0
11	**Dan**	40	migrant	Work	English	

Family ID	Pseudonym	Age	Immigration pathway	Work-family orientation	Ethnicity of social life	Child
12	**Fang**	36	Professional	Family	Chinese	2
12	**Terry**	37	migrant	Work	English	
13	**Yiyi**	32	Professional	Family	Chinese	1
13	**John**	25	migrant	Work	Mixed	
14	**Emma**	28	Professional	Family	Mixed	0
14	**Daly**	28	migrant	Work	English	
15	Haipin	58	Professional	Work	Mixed	3
15	Peter	62	migrant	Work	English	
16	Sujuan	54	Professional	Work	Mixed	1
16	Dominic	62	migrant	Work	Mixed	
17	**Ming**	35	Professional	Work	Mixed	1
17	**Collin**	45	migrant	Work	English	
18	**Linda**	35	Professional	Work	English	2
18	**Derek**	39	migrant	Work	English	
19	Meng	35	Professional	Work	Mixed	1
19	Sam	36	migrant	Work	Mixed	
20	Yihua	32	Professional	Work	Mixed	1
20	Darren	34	migrant	Work	Mixed	
21	Yu	32	Professional	Work	English	1
21	Ron	38	migrant	Work	English	
22	Qing	27	Professional	Work	Mixed	1
22	Carl	28	migrant	Work	English	
23	Meilin	25	Professional	Work	Mixed	0
23	Billy	31	migrant	Work	English	
24	Shalai	24	Professional	Work	English	0
24	Mike	24	migrant	Work	English	
25	Lihua	23	Professional	Work	Mixed	0
25	Bert	23	migrant	Work	Mixed	
26	Siyu	23	Professional	Work	Mixed	2
26	Jason	25	migrant	Work	English	
27	***Qian***	52	Professional	Family	Mixed	2
27	***Lisa***	52	migrant	Work	Mixed	
28	***Zeng***	38	Marriage	Family	Mixed	1
28	***Iris***	40	migrant	Work	Mixed	
29	***Jun***	52	Marriage	Family	Mixed	2
29	***Becky***	51	migrant	Work	Mixed	

Divorcées	Pseudonym	Age	Immigration pathway	Work-family orientation	Ethnicity of social life	Child
1	Hanna	64	Professional migrant	Work	Mixed	2
2	Liz	55	Professional migrant	Work	Mixed	0
3	Jan	47	Marriage migrant	Work	Mixed	2
4	Yao	36	Professional migrant	Work	Mixed	0

Note: Pseudonym reported. Family ID in bold: Chinese spouse. Name in bold: cases cited in Chap. 2. Family ID and name in *italics*: Chinese-British families with Chinese husbands

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